called Didymus, and Nathanael of Cana in Galilee, and James and John and two other of his disciples.

2 And Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. And when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus.

3 Then Jesus said unto them, Children, have ye any meat? They answered him, Nay, Lord, not enough for all; there is naught but a small loaf, a little oil, and a few dried fruits. And he said unto them, Let these suffice; come and dine.

4 And he blessed them, and they ate and were filled, and there was a pitcher of water also, and he blessed it likewise, and lo, it was the fruit of the vine.

5 And they marvelled, and said. It is the Lord. And none of the disciples dost ask him. Who art thou? knowing it was the Lord.

6 This is now the sixth time that Iesus shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Iesus saith to Peter, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Peter, son of Jonas, lovest thou me? He saith unto him, Yea, Lord thou knowest that I love thee. He said unto him, Yea, Lord thou knowest that I love thee. He said unto him, Feed my sheep.

7 He saith unto him the third time, Peter, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

8 Iesus saith unto him, Feed my Flock. Verily verily, I say unto thee, thou art a rock from the Rock, and on this rock will I build my Church, and I will raise thee above my twelve to be my vicegerent upon earth for a centre of Unity to the twelve, and another shall be called and chosen to fill thy place among the twelve, and thou shalt be the Servant of servants and shalt feed my rams, my sheep and my lambs.

9 And yet another shall arise and he shall teach many things which I have taught you already, and he shall spread the Gospel among the Gentiles with great zeal. But the keys of the Kingdom will I give to those who succeed thee in my Spirit and obeying my law.

10 And again I say unto thee. When thou wast young thou girdedst thyself and walketh whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God.

11 And when he had spoken this he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom lesus loved following. Peter seeing him, saith to lesus, Lord and what shall this man do? lesus saith unto him, If I will that he tarry till loome, what is that to thee? follow thou me.

12 Then went this saying abroad among the brethren that disciple should not die: yet lesus said not unto him, He shall not die, but, if I will that he tarry till I come, what is that to thee.

(2. -"That night they caught nothing" -henceforth their labours were to be in the Spiritual Kingdom to save souls -not destroy them- by bringing them within the Church of Christianity, from barbarism and darkness to reason and light and love.

GOSPEL OF THE 12 LECTION 90

What Is Truth?

1 Again the twelve were gathered together in the Circle of palm trees, and one of them even Thomas said to the other, What is Truth? for the same things appear different to different minds, and even to the same mind at different times. What, then, is Truth?

2 And as they were speaking lesus appeared in their midst and said, Truth, one and absolute, is in God alone, for no man, neither any body of men, knoweth that which God alone knoweth, who is the All in All.. To men is Truth revealed, according to their capacity to understand and receive.

3 The One Truth hath many sides, and one seeth one side only, another seeth another, and some see more than others, according as it is given to them.

4 Behold this crystal: how the one light its manifest in twelve faces, yea four times twelve, and each face reflecteth one ray of light, and one regardeth one face, and another another, but it is the one crystal and the one light that shineth in all.

5 Behold again, When one climbeth a mountain and attaining one height, he saith, This is the top of the mountain, let us reach it, and when they have reached that height, lo, they see another beyond it until they come to that height from which no other height is to be seen, if so be they can attain it.

6 So it is with Truth. I am the Truth and the Way and the Life, and have given to you the Truth I have received from above. And that which is seen and received by one, is not seen and received by another. That which appeareth true to some, seemeth not true to others. They who are in the valley see not as they who are on the hill top. 7 But to each, it is the Truth as the one mind seeth it, and for that time, till a higher Truth shall be revealed unto the same: and to the soul which receiveth higher light, shall be given more light. Wherefore condemn not others, that ye be not condemned.

8 As ye keep the holy Law of Love, which I have given unto you, so shall the Truth be revealed more and more unto you, and the Spirit of Truth which cometh from above shall guide you, albeit through many wanderings, into all Truth, even as the fiery cloud guided the children of Israel through the wilderness.

9 Be faithful to the light ye have, till a higher light is given to you. Seek more light, and ye shall have abundantly; rest not, till ye find.

10 God giveth you all Truth, as a ladder with many steps, for the salvation and perfection of the soul, and the truth which seemeth to day, ye will abandon for the higher truth of the morrow. Press ye unto Perfection.

11 Whoso keepeth the holy Law which I have given, the same shall save their souls, however differently they may see the truths which I have given.

12 Many shall say unto me, Lord, Lord, we have been zealous for thy Truth. But I shall say unto them, Nay, but, that others may see as ye see, and none other truth beside. Faith without charity is dead. Love is the fulfilling of the Law.

13 How shall faith in what they receive profit them that hold it in unrighteousness? They who have love have all things, and without love there is nothing worth. Let each hold what they see to be the truth in love, knowing that where love is not, truth is a dead letter and profiteth nothing.

14 There abide Goodness, and Truth, and Beauty, but the greatest of these is Goodness. If any have hatred to their fellows, and harden their hearts to the creatures of God's hands, how can they see Truth unto salvation, seeing their eyes are blinded and their hearts are hardened to God's creation?

15 As I have reveived the Truth, so have I given it to you. Let each receive it according to their light and ability to understand, and persecute not those who receive it after a different interpretation.

16 For Truth is the Might of God, and it shall prevail in the end over all errors. But the holy Law which I have given is plain for all, and just and good. Let all observe it for the salvation of their souls.

(4. -The art of cutting and polishing glass and stone was well known in Phoenicia and Egypt, before the Christian era, and in Pompeii numbers of such crystals were found in great variety. It is a beautiful symbol appealing to the mind.

12. -Our Lord never damned or blamed those who could not see the divine truths, which he taught, and receive them. He had patience with them, as being without the fold, without light, and not admissible to the Kingdom, so long as they remained in their darkness and impenitence and self-doomed to eternal death if they persisted.

GOSPEL OF THE 12 LECTION 91

The Order of the Kingdom. (Part I.)

1 In that time after Iesus had risen from the dead he tarried ninety days with Mary his mother and Mary Magdalene, who anointed his body, and Mary Cleophas and the twelve, and their fellows, instructing them and answering questions concerning the kingdom of God.

2 And as they sat at supper—when it was even— Mary Magdalene asked him, saying, Master, wilt thou now declare unto us the Order of the Kingdom?

3 And lesus answered and said, Verily I say unto thee, O Mary, and to each of any disciples, The kingdom of Heaven is within you. But the time cometh when that which is within shall be made manifest in the without, for the sake of the world.

4 Order indeed is good, and needful, but before all things is love. Love ye one another and all the creatures of God, and by this shall all men know that ye are my disciples.

5 And one asked him saying, Master, wilt thou that infants be received into the congregation in like manner as Moses commanded by circumcision? And Jesus answered, For those who are in Christ there is no cutting of the flesh, nor shedding of blood.

6 Let the infant of eight clays be Presented unto the Father-Mother, who is in Heaven, with prayer and thanksgiving, and let a name be given to it by its parents, and let the presbyter sprinkle pure water upon it, according to that which is written in the prophets, and let its parents see to it that it is brought up in the ways of righteousness, neither eating flesh, nor drinking strong drink, nor hurting the creatures which God hath given into the hands of man to protect.

7 Again one said unto him, Master, how wilt thou when they grow up? And Jesus said, After seven years, or when they begin to know the evil from the good, and learn to choose the good, let them come unto me and receive the blessing at the hands of the presbyter or the angel of the church with prayer and thanksgiving, and let them be admonished to keep from flesh eating and strong drink, and from hunting the innocent creatures of God, for shall they be lower than the horse or the sheep to whom these things are against nature?

8 And again he said, If there come to us any that eat flesh and drink strong drink, shall we receive them? And lesus said unto him, Let such abide in the outer court till they cleanse themselves from these grosser evils; for till they perceive, and repent of these, they are not fit to receive the higher mysteries.

9 And another asked him saying, When wilt thou that they receive Baptism? And Iesus answered, After another seven years, or when they know the doctrine, and do that which is good, and learn to work with their own hands, and choose a craft whereby they may live, and are stedfastly set on the right way. Then let them ask for initiation, and let the angel or presbyter of the church examine them and see if they are worthy, and let him offer thanksgiving and prayer, and bury them in the waters of separation, that they may rise to newness of life, confessing God as their Father and Mother, vowing to obey the Holy Law, and keep themselves separate from the evil in the world.

10 And another asked him, Master, at what time shall they receive the Anointing? And lesus answered, When they have reached the age of maturity, and manifested in themselves the sevenfold gifts of the Spirit, then let the angel offer prayer and thanksgiving and seal them with the seal of the Chrism. It is good that all be tried in each degree seven years. Nevertheless let it be unto each according to their growth in the love, and the wisdom of God.

(5. -The idea of baptising unconscious infants seems never to have entered the mind of Jesus. He blessed them, but he also blessed other animals, and things that had no sentient life. Baptism implies belief and confession of faith and repentance from evil works and ways.

6. -0ver 2,000 years before Christ there existed on the shores of Lake Meeris, in Egypt, a labyrinth of seven circular wall-enclosed winding paths, represented by Boticelli in one of his engravings, which we here reproduce adapted for Christian rites. This was used by the Egyptians in their initiations as a symbol of life, and the wanderings of the soul in the flesh, till "seven times seven" times purified and meet to appear before God. Cont

7-8. -In the Editor's former work "Palingenesia, or Earth's New Birth," 1884, incorporating some Ideas from this Gospel (part of which he had then received) these two rites referred to, by some oversight were transposed. Here, as in" Church of the Future" 1896, by the same Editor, the correct order is given. It is at present out of print.

GOSPEL OF THE 12 LECTION 92

The Order of the Kingdom. (Part II.)

I And another asked him saying, Master, wilt thou that there be marriages among us as it is among the nations of earth? And lesus answered, saying, Among some it is the custom that one woman may marry several men, who shall say unto her, Be thou our wife and take away our reproach. Among others it is the custom, that one man may marry several women, and who shall say unto him, Be thou our husband and take away our reproach, for they who love feel it is a reproach to be unloved.

2 But unto you my disciples, I shew a better and more perfect way, even this, that marriage should be between one man and one woman, who by perfect love and sympathy are united, and that while love and life do last, howbeit in perfect freedom. But let them see to it that they have perfect health, and that they truly love each other in all purity, and not for worldly advantage only, and then let them plight their troth one to another before witnesses.

3 Then, when the time is come, let the angel or presbyter offer prayer and thanksgiving and bind them with the scarlet cord, if ye will, and crown them, and lead them thrice around the altar and let them eat of one bread and drink of one cup. Then holding their hands together, let him say to them in this wise, Be ye two in one, blessed be the holy union, you whom God doth join together let no man put asunder, so long as life and love do last.

4 And if they bear children, let them do so with discretion and prudence according to their ability to maintain them. Nevertheless to those who would be perfect and to whom it is given, I say, let them be as the angels of God in Heaven, who neither marry nor are given in marriage, nor have children, nor care for the morrow, but are free from bonds, even as I am, and keep and store up the power of God within, for their ministry, and for works of healing, even as I have done. But the many cannot receive this saying, only they to whom it is given.

5 And another asked him saying, Master, in what manner shall we offer the Holy Oblation? And lesus answered, saying, The oblation which God loveth in secret is a pure heart. But for a Memorial of worship offer ye unleavened bread, mingled wine, oil and incense. When ye come together in one place to offer the Holy Oblation, the lamps being lighted, let him who presideth, even the angel of the church, or the presbyter, having clean hands and a pure heart, take from the things offered, unleavened bread and mingled wine with incense. 6 And let him give thanks over them and bless them, calling upon the Father-Mother in Heaven to send their Holy Spirit that it may come upon and make them to be the Body and Blood, even the Substance and Life of the Eternal, which is ever being broken and shed for all.

7 And let him lift it up toward Heaven and pray for all, even for those who are gone before, for those who are yet alive, and for those who are yet to come As I have taught you, so pray ye, and after this let him break the bread and put a fragment in the cup, and then bless the holy union, and then let him give unto the faithful, saying after this manner, This is the body of the Christ even the substance of God (ever being broken and shed, for you and for all), unto eternal life. As ye have seen me do, so do ye also, in the spirit of love, for the words I speak unto you, they are spirit and they are life.

(4. -Here we have further proof, if any were needed, that Jesus was brought up in the tenets and customs of the Essenes. See "Christianity and Buddhism" (a remarkable book by Arthur Lillie) for the full discussion of the subject.

 Similar were the rites of Mithra. From the days of Noah and Melchizedek these pure mysteries were celebrated -though not in the fulness of the light of Christ.

GOSPEL OF THE 12 LECTION 93

The Order of the Kingdom. (Part III.)

I And another spake, saying, Master, if one have committed a sin, can a man remit or retain his sin? And lesus said, God forgiveth all sin to those who repent, but as ye sow, so also must ye reap; Neither God nor man can remit the sins of those who repent nor nor forsake their sins; nor yet retain the sins of those who forsake them. But if one being in the spirit seeth clearly that any repent and forsake their sins, such may truly say unto the penitent, Thy sins are forgiven thee, for All sin is remitted by repentance and amendment and they are loosed from it, who forsake it and bound to it, who continue it.

2 Nevertheless the fruits of the sin must continue for a season, for as we sew so must we reap, for God is not mocked, and they who sow to the flesh shall reap corruption, they who sow to the spirit shall reap life, everlasting. Wherefore if any forsake their sins and confess them, let the presbyter say unto such in this wise, May God forgive the thy sins, and bring thee to everlasting life. All sin against God is forgiven by God, and sin against man by man.

3 And another asked him, saying, If any be sick among us, shall we have power to heal even as thou dost? And Jesus answered, This power cometh of perfect chastity and of faith. They who are born of God keep their seed within them.

4 Nevertheless if any be sick among you, let them send for the presbyters of the church that they may anoint them with oil of olive in the Name of de Lord, and the prayer of faith, and the going out of power, with the voice of thanksgiving, shall raise them up, if they are not detained by sin, of this, or a former life.

5 And another asked him saying, Master, how shall the holy assembly be ordered and who shall minister therein? And Jesus answered. When my disciples are gathered in my name let them choose from among themselves true and faithful men and women, who shall be ministers and counsellors in temporal things and provide for the necessities of the poor, and those who cannot work, and let these look to the ordering of the goods of the church, and assist at the Oblation, and let these be your deacons, with their helps.

6 And when these have given proof, of their ministry, let them choose from them, those who have spiritual gifts, whether of guidance, or of prophecy, or of preaching and of teaching and healing, that they may edify the flock, offer the holy Oblation and minister the mysteries of God and let these be your presbyter, and their helps.

⁷ And from these who have served well in their degree let one be chosen who is counted most worthy, and let him preside over all and he shall be your Angel. And let the Angel ordain the deacons and consecrate the presbyters—anoint them and laying their hands upon them and breathing upon them that they may receive the Holy Spirit for the office to which they are called. And as for the Angel let one of the higher ministry anoint and consecrate him, even one of the Supreme Council.

⁸ For as I send Apostles and Prophets so also I send Evangelists And Pastors—the eight and forty pillars of the tabernacle—that by the ministry of the four I may build up and perfect my Church. and they shall sit in Jerusalem a holy congregation, each with his helper and deacon, and to them shall the scattered congregations refer in all matters pertaining to the Church. And as light cometh so shall they rule and guide and edify and teach my holy Church. They shall receive light from all, and to all shall they give more light.

9 And forget not with your prayers and supplications intercessions and giving of thanks, to offer the incense, as it is written in the last of your prophets, saying, From the rising of the sun unto the setting of the same incense shall be offered unto My Name in all places with a pure oblation, for My Name shall be great among the Gentiles. 10 For verily I say unto you, incense is the memorial of the intercession of the saints within the veil, with words that cannot be uttered.

GOSPEL OF THE 12 LECTION 94

The Order of the Kingdom. (Part IV.)

1 And another asked him, saying, Master, how wilt thou that we bury our dead? And lesus answered, Seek ye council of the deacons in this matter, for it concerneth the body only. Verily, I say, unto you there is no death to those who believe in the life to come. Death, as ye deemed it, is the door to life, and the grave is the gate to resurrection, for those who believe and obey. Mourn ye not, nor weep for them that have left you, but rather rejoice for their entrance into life.

2 As all creatures come forth from the unseen into this world, so they return to the unseen, and so will they come again till they be purified. Let the bodies of them that depart be committed to the elements, and the Father-Mother, who reneweth all things, shall give the angels charge over them, and let the presbyter pray that their bodies may rest in peace, and their souls awake to a joyful resurrection.

3 There is a resurrection from the body, and there is a resurrection in the body. There is a raising out of the life of the flesh, and there is a falling into the life of the flesh. Let prayer be made For those who are gone before, and For those that are alive, and For those that are yet to come, for all are One family in God. In God they live and move and have their being.

4 The body that ye lay in the grave, or that is consumed by fire, is not the body that shall be, but they who come shall receive other bodies, yet their own, and as they have sown in one life, so shall they reap in another. Blessed are they who have worked righteousness in this life, for they shall receive the crown of life.

5 And another asked him, saying, Master, under the law Moses clad the priests with garments of beauty for their ministration in the Temple. Shall we also clothe them to whom we commit the ministry of sacred things as thou hast taught us? And Iesus answered, White linen is the righteousness of the Saints, but the time truly cometh when Zion shall be desolate, and after the time of her affliction is past, she shall arise and put on her beautiful garments as it is written.

6 But seek ye first the kingdom of righteousness, and all these things shall be added unto you. In all things seek simplicity, and give not occasion to vain glory. Seek ye first to be clothed with charity, and the garment of salvation and the robe of righteousness.

7 For what doth it profit if ye have not these? As the sound of brass and tinkling of cymbal are ye, if ye have not love. Seek ye righteousness and love and peace, and all things of beauty shall be added to you.

8 And yet another asked him, saving, Master, how many of the rich and mighty will enter into life and join us who are poor and despised. How, then, shall we carry on the work of God in the regeneration of mankind? And lesus said, This also is a matter for the deacons of the church in council with the elders.

9 But when my disciples are come together on the Sabbath, at even, or in the morning of the first day of the week, let them each bring an offering of a tithe, or the tithe of a tithe of their increase, as God doth prosper them, and put it in the treasury, for the maintenance of the church and the ministry, and the works thereof. For I say unto you, it is more blessed to give than to receive.

IO So shall all things be done, decently and in order, And the rest will the Spirit set in order who proceedeth from the Father-Mother in heaven. I have instructed you now in first principles, and, lo, I am with you always, even unto the end of the Age.

(7. -From this, as from other words of the Master on previous occasions, it is evident that his servant Paul borrowed from him many of the ideas, and similes and wise sayings scattered through his Epistles, and not Paul only, but also the other Apostles. (See also verse 9).

10. -It has been alleged that the laying down of rites and ordinances for Christianity has been the cause of division and strife in all countries. Nay, rather have not these divisions and dissensions been caused by the omission of the directions given by the One Head acknowledged by all during the period between his resurrection and ascension and the generation immediately after, and the handling of them down by that tradition so liable to corruption in place of the written record. But much more were these divisions and dissensions caused by the interpolation of dogmas not making for goodness and unity, by the suppression from the records of the vital essence in the holy law given by lesus on the Mount, which, had it been preached and known and obeyed by all, would have made the earth a paradise in place of a hen for the weak and the helpless.

GOSPEL OF THE 12 LECTION 95

The Ascension.

I And lesus after he had shewed himself alive to his disciples after his resurrection, and sojourned with them for ninety days, teaching and speaking of the Kingdom, and the things pertaining to the Kingdom of God, and had finished all things that he had to do, led forth the twelve with Mary Magdalene, and Joseph his father and Mary his mother, and the other holy women as far as Bethany to a mountain called Olivet, where he had appointed them.

2 And when they saw him as he stood in the midst of them, they worshipped him, but some doubted. And lesus spake unto them, saying, Behold, I have chosen you from among men, and have given you the Law, and the Word of truth.

3 I have set you as the light of the world, and as a city that cannot be hid. But the time cometh when darkness shall cover the earth, and gross darkness the people, and the enemies of truth and righteousness shall rule in my Name, and set up a kingdom of this world, and oppress the peoples, and cause the enemy to blaspheme, putting for my doctrines the opinions of men, and teaching in my Name that which I have not taught, and darkening much that I have taught by their traditions.

4 But be of good cheer, for the time will also come when the truth they have hidden shall be manifested, and the light shall shine, and the darkness shall pass away, and the true kingdom shall be established which shall be in the world, but not of it, and the Word of righteousness and love shall go forth from the Centre, even the holy city of Mount Zion, and the Mount which is in the land of Egypt shall be known as an altar of witness unto the Lord.

5 And now I go to my Parent and your Parent, my God and your God. But ye, tarry in Jerusalem, and abide in prayer, and after seven days ye shall receive power from on high, and the promise of the Holy Spirit shall be fulfilled unto you, and ye shall go forth from Jerusalem unto all the tribes of Israel, and to the uttermost parts of the earth.

6 And having said these things, he lifted up his pure and holy hands and blessed them. And it came to pass that while he blessed them, he was parted from them, and a cloud, as the sun in brightness, received him out of their sight, and as he went up some held him by the feet and others worshipped him, falling to the earth on their faces.

7 And while they gazed steadfastly into heaven, behold two stood by them in white apparel, and said, Ye men of Israel, why stand ye gazing into thee, heaven; this same Jesus who is taken from you in a cloud, and as ye have seen him go into heaven, so shall he come again to the earth.

8 Then returned they unto Jerusalem from the Mount of Olives, which is from the city a Sabbath day's journey. And as they returned they missed Mary Magdalene, and they looked for her, but found her not. And some of the disciples said, The Master hath taken her, and they marvelled and were in great awe

9 Now it was midsummer when Jesus ascended into heaven, and he had not yet attained his fiftieth year, for it was needful that seven times seven years should be fulfilled in his life.

10 Yea, that he might be perfected by the suffering of all experiences, and be an example unto all, to children and parents, to the married and the celibates, to youth and those of full age, yea, and unto all ages and conditions of mortal life.

(5. -There is no doubt that the "power" here referred to means the spiritual power which we read of as exercised by the followers of Jesus and other great prophets in all ages more or less. Taking the various accounts in the Gospel and ecclesiastical history as correct, miracles (i.e., wondrous works wrought by the exercise of faith and will power and often by the uses of subtle forces of nature, quite natural, but seemingly supernatural to those in ignorance of these forces) were of frequent occurrences in those days, even as they are in these days, but better understood, false miracles being no proof of the non-existence of true ones. Often they would be the effect exercised on the minds and imaginations of vast numbers of the poor and afllicted, the diseased and suffering of humanity by faith in some great champions of the oppressed, themselves destroyed by the oppressor, yet realised by faith, if not by actual knowledge as still living and acting. with hands outstretched to heal and bless those who invoked their aid.

9. -From the testimony of the Jews, John viii. 57, A. V., it appears that Jesus at that time was not far from fifty years of age, and this is supported by S. Irennus, 120-200 A.D., who appeals to the gospel as received by those of his day and to all the elders as testifying the same," those who were conversant in Asia with John, the disciple of the Lord, affirming that John conveyed to them this tradition." "Some of them," he says again, "not only saw John but the other Apostles also, and heard the very same tradition from them. Bond bear testimony to the truth of the statement."

The Editor of this Gospel has been credibly informed by an esteemed friend of his, "a Syrian Bishop," and a relative of the late learned Pope Pius IX., that he frequently (in private) assured him that he firmly held this (as a private opinion), the present time (1870) not being yet ripe for a public declaration

on this and similar subjects, now introduced into the notes to this and other publications of the O.A.

8. -Mary Magdalene was chosen by our Lord as a type of the Church, in her fallen condition, redeemed by His love, and would be fitly one of the first fruits taken to be with her Lord, as Ioseph and Mary were after. She was the constant companion of lesus' Ministry, to him she ministered of her substance, she anointed him for his Ministry, and for his Burial. She was the last at the Cross, and the first at the Tomb, and to her aJone He gave the commission, "Go tell Peter," and wheresoever the Gospel was to be preached, her love and devotion to her Master were to be declared.

GOSPEL OF THE 12 LECTION 96

The Pouring Out Of The Spirit.

1 And as the disciples were gathered together in the upper room when they returned from the Mount, they all continued with one accord in prayer and supplication, and their number was about one hundred and twenty.

2 And in that day James stood up and said; Men and brethren, it is known unto you how the Lord, before he left us, chose Peter to preside over us and watch over us in his Name; and how it must needs be that one of those who have been with us and a witness to his resurrection be chosen and appointed to take his place.

3 And they chose two called Barsabas and Matthias, and they prayed and said, Thou lord, who knowest the hearts of all men, shew which of these two thou hast chosen to take part in this Apostleship from which thou dost raise thy servant Peter to preside over us.

4 And they gave forth their lots, and the lot fell upon Matthias, and the Twelve received him, and he was numbered among the Apostles.

5 Then John and James separated Peter from their number by laying on of hands, that he might preside over them in the Name of the Lord, saying, Brother be thou as a hewn stone, sixsquared. Even thou, Petros, which art Petra, bearing witness to the Truth on every side.

6 And to the Apostles were given staves to guide their steps in the ways of truth, and crowns of glory withal; and to the Prophets burning lamps to shew light on the path and censers with fire; and to the Evangelists the book of the holy law to recall the people to the first principles; and to the Pastors were given the cup and platter to feed and nourish the flock.

7 But to none was given aught that was not given to all, for all were one priesthood under the Christ as their Master Great High Priest in the Temple of God; and to the Deacons were given baskets that they might carry therein the things needful for the holy worship. And the number was about one hundred and twenty, Peter presiding over them.

8 And when the third day had fully come they were all with one accord in the one place, and as they prayed there came a sound from heaven as of a rushing mighty wind, and the room in which they were assembled was shaken, and it filled the place.

⁹ And there appeared cloven tongues of flame like fire, and sat upon the head of each of them. And they were all filled with the Holy Spirit and began to speak with tongues as the Spirit gave them utterance. And Peter stood up and preached the Law of Christ unto the multitude of all nations and tongues who were gathered together by the report of what had been seen and heard, each man hearing in his own tongue wherein he was born.

10 And of them that listened there were gathered unto the Church that day, three thousand souls, and they received the Holy Law, repented of their sins, and were baptized and continued stedfastly in the Apostles' fellowship and worship, and the Oblation and prayers.

11 And they who believed gave up their possessions, and had all things in common and abode together in one place, shewing the love and the goodness of God to their brothers and sisters and to all creatures, and working with their hands for the common weal.

12 And from these there were called twelve to be Prophets with the Apostles, and twelve to be Evangelists and twelve to be Pastors, and their Helps were added unto them, and Deacons of the Church Universal, and they numbered one hundred and twenty. And thus was the Tabernacle of David set up, with living men filled with goodness, even as the Master had shewn unto them.

13 And to the Church in Jerusalem was given James the Lord's brother for its president and Angel, and under him four and twenty priests in a fourfold ministry, and helpers and deacons also. And after six days many came together, and there were added six thousand men and women who received the holy Law of Love, and they received the word with gladness.

14 And as they gathered together on the Lord's Day after the Sabbath was past, and were offering the holy Oblation, they missed Mary and Joseph, the parents of Jesus. And they made search but found them not.

15 And some of them said, Surely the Lord hath taken them away, as he did Magdalene. And they were filled with awe, and sung praises to God.

16 And the Spirit of God came upon the Apostles and the Prophets with them and, remembering what the Lord had taught them, with one voice they confessed and praised God, saying.

17 We believe in One God: the Infinite, the Secret Fount, the Eternal Parent: Of Whom are all things invisible and visible. The ALL in all, through all around all. The holy Twain, in whom all things consist; Who hath been, Who is, Who shall be.

18 We believe in one Lord our Lady, the perfect holy Christ: God of God, Light of light begotten. Our Lord, the Father, Spouse and Son. Our Lady, the Mother, Bride and Daughter. Three Modes in one Essence undivided: One Biune Trinity. That God may be manifest as the Father, Spouse and Son of every soul: and that every soul may be perfected as the Mother, Bride and Daughter of God

19 And this by ascent of the soul into the spirit and the descent of the spirit into the soul. Who cometh from heaven, and is incarnate of the Virgin ever blessed, in Jesu-Maria and every Christ of God: and is born and teacheth the way of life and suffereth under the world rulers, and is crucified, and is buried and descendeth into Hell. Who riseth again and ascendeth into glory; from thence giving light and life to all.

20 We believe in the Sevenfold Spirit of God, the Life-Giver: Who proceedeth from the holy Twain. Who cometh upon Jesu-Maria and all that are faithful to the light within: Who dwelleth in the Church, the Israel elect of God. Who cometh ever into the world and lighteth every soul that seeks. Who giveth the Law which judgeth the living and the dead, Who speaketh by the Prophets of every age and clime.

21 We believe in One Holy Universal and Apostolic Church: the Witness to all truth, the Receiver and Giver of the same. Begotten of the Spirit and Fire of God: Nourished by the waters, seeds and fruits of earth. Who by the Spirit of Life, her twelve Books and Sacraments, her holy words and works: knitteth together the elect in one mystical communion and atoneth humanity with God. Making us partakers of the Divine Life and Substance: betokening the same in holy Symbols.

22 And we look for the coming of the Universal Christ: and the Kingdom of Heaven wherein dwelleth righteousness. And the holy City whose gates are Twelve: wherein are the Temple and Altar of God. Whence proceed three Orders in fourfold ministry: to teach all truth and offer the daily sacrifice of praise.

23 As in the inner so in the outer: as in the great so in the small. As above, so below: as in heaven so in earth. We believe in the Purification of the soul: through many births and experiences. The Resurrection from the dead: and the Life everlasting of the just. The Ages of Ages: and Rest in God for ever.—Amun.

24 And as the smoke of the incense arose, there was heard the sound as of many bells, and a multitude of the heavenly host praising God and saying:

25 Glory, honour, praise and worship be to God; the Father, Spouse, and Son: One with the Mother, Bride and Maid: From Whom proceedeth the Eternal Spirit: By whom are all created things. From the Ages of Ages. Now: and to the Ages of Ages—Amun—Alleluia, Alleluia, Alleluia.

26 And if any man take from, or add, to the words of this Gospel, or hide, as under a bushel, the light thereof, which is given by the Spirit through us, the twelve witnesses chosen of God, for the enlightenment of the world unto salvation: Let him be Anathema Maranatha, until the coming of Christ Jesu-Maria, our Saviour, with all the Holy Saints.

27 For them that believe, these things are true. For them that believe not, they are as an idle tale. But to those with perceiving minds and hearts, regarding the spirit rather than the letter which killeth, they are spiritual verities.

28 For the things that are written are true, not because they are written, but rather they are written because they are true, and these are written that ye may believe with your hearts, and proclaim with your mouths to the salvation of many. Amen.

Here endeth the Holy Gospel of the Perfect Life of Jesu-Maria, the Christ, the Son of David after the Flesh, the Son of God after the Spirit. Glory be to God by Whose power and help it has been written.

(1. -This number, 120, has many mystic significances, and was foreshadowed by the number of souls saved in the Ark at the Flood ("The Original Genesis"), which included 48 (i.e., double 7 + 34) + 72, a number of deep mystic significance.

2. The manifestations described here have been repeated in modern times. What God does in one age, whether by angels, spirits, or adepts in the flesh, the same unchanging God repeats in another. Whether the miracle respecting the preaching of Peter took place in the persons of the Apostles, or in their hearers, we have no means of ascertaining, but the fact remains. Most probably in the hearing of the hearers, so that each was enabled spiritually to understand. or else all were moved to speak and to hear in a tongue common to all. Cont THE JESUS SUTRA The Secret Sayings Of Ye Su The Silk Road Gospel Translation: Dr. Jay G. Williams, 1994 Estimated Range of Dating: 8th or 9th century AD.

(The origin of Pauline Christianity is rooted in western Greek and Roman civilisation, but amazingly, an ancient, largely unknown branch of Christian belief evolved in the East. In 1904, a Chinese Taoist named Wang Yuanlu opened the long-sealed Mogao Caves 25 km southeast of Dunhuang, Gansu Province, in the west of China, and discovered a vast treasure trove of ancient scrolls, silk paintings, and artifacts dating from the 5th to 11th centuries A.D. In 1907 Sir Aurel Stein examined the finds and was amazed. Among them, written in Chinese, were scrolls that recounted a history of Jesus' life and teachings in beautiful Taoist concepts and imagery that were unknown in the West. These writings told a story of Christianity that was by turns unique and disturbing, hopeful and upliting. The best way to describe them is collectively. with a term they themselves use: The Jesus Sutras.

Then, in 1994, the translator, Dr. Jay G. Williams, claims that a manuscript in Koine Greek emerged and that he had seen it shortly and could get only make copies which he translated into English. The author also describes the nature of the text and why he thinks it should be placed in the Tang dynasty period. According to Williams, it was obviously influenced by both Buddhist and Daoist ideas and probably derives from Tang dynasty China (8th or 9th century). Although undoubtedly ancient, as he says, the work seems amazingly contemporary in its ideas, offering a unique and quite radical vision of Ye Su (Jesus) and his teachings. Neither orthodox nor gnostic, The Secret Sayings comments about such topics as the place of women and gays within the community, the nature of the kingdom, and the source of Christian hope in the "Source." Although faith is emphasised, doctrines and dogmas are not. A place is found for both the Heavenly Father and the Earthly Mother but alone neither is regarded as "ultimate." The fellowship of believers is emphasised, but value of the Church as an institution is seriously questioned. He provides a concise introduction not only to the history of Buddhism and the indigenous religions of China during this period but also to the "Religion of Light," a form of Christianity that entered China in 638 A. D. The work ends with a line-by-line commentary on each of the seventy-two verses of this gospel. Verdict: the work could be a forgery because the provenance of the text in unclear.)

THE SECRET SAYINGS OF YE SU

1 To the multitude I speak only in parables, for the world is drunk with its own importance, addicted to its own pride. Drunken understanding isworse than drunken ignorance.

2 To you I will explain everything, if you will but sober up. 3 Peter said, "How, Master, can I sober up? Show me the way. Ye Su said, "Tobe my disciple you must renounce everything. Cleanse your heart of theworld and its cravings."

4 Peter said, "Teacher, if I renounce everything, how can I live?" Ye Su said, "What I ask is not a law, for no law can demand the impossible. Only the Spirit can achieve the impossible. The world tells us that complete renunciation is impossible, but consider the birds of the air. They have no regular employment or storage barns; yet they live more happily than we. Renunciation is a work of the Spirit that never ends; it is freedom from the craving of the world. It is a life of genuine simplicity. It is the disenchantment of the world. Renunciation is repentance. It is to turn and go inexactly the opposite direction."

5 Do not think that I come to teach you about the Eternal Source. The Source is beyond all understanding. To speak about the Source is to createan idol. I come to proclaim the kingdom. Nevertheless, to live in the kingdom is to be one with the Source. 6 James said, "May I help you to rule the kingdom?" Ye Su

6 James said, "May I help you to rule the kingdom?" Ye Su said, "If you wish to rule, you are far from the kingdom and from me."

7 The kingdom is like seeds sown upon the earth; if the soil is good, the seeds will sprout and grow.

8 The seed of the kingdom is within you. Nourish it.

9 Philip asked, "When will the kingdom come?" Ye Su said, "When the time is full, the seed sprouts up and grows you know not how, but you will know when the harvest is ready. Only be sure that you water with care." 10 Peter said, "Show us a sign that we may believe." Ye Su

10 Peter said, "Show us a sign that we may believe." Ye Su said, "The kingdom is its own sign. Do you not know that the deaf hear, the lame dance, and the blind receive their sight? Have you no eyes to see?"

11 Mary said, "I love you, Ye Su." Ye Su said, "That is a good start; the kingdom is born from love."

12 Recognise the kingdom where it is. It is in the eyes of every person you meet. If you see the kingdom in me, you will see it everywhere. If you know the kingdom in any face, you will know me.

13 One day, as Ye Su taught his disciples, Peter left to quiet children who were playing in the courtyard and disturbing his

THE GRAND BIBLE

concentration. Ye Su asked, "Where are you going?" Peter replied, "To make the children be quiet." Ye Su said, "Do not do that; let us go outside." The children were playing agame, laughing and showing great delight. Ye Su said, "Behold, the kingdom is like this, full of joy and gladness; let us join them." And so Ye Su and his disciples played with the children all afternoon.

14 Peter said, "Let us fast and punish our bodies so that the kingdom will come." Ye Su said, "Your body is the gift of our Mother. Treat your body with holiness and respect. It is not your body that causes your addiction; it is your psyche. Clean the inside of the cup; that is what matters."

15 Your body is the temple of the Holy Spirit. What other temple do you need?

16 Close the windows, shut the doors, keep the foolishness and violence of the world away. When your mind is free of foolishness and empties into the great Sea, then you will be close.

17 The disciples said, "Teach us to pray." Ye Su replied, "Go into your inner room and close the door. Do not pray in public as the addicts do, for that is idolatry. Do not try to tell the Eternal Source what to do, for that is presumptuous. Just listen. Listen, I say, listen. Those who have ears, let them hear."

18 Peter asked, "How should we live? Teach us the Law." Ye Su said, "The Law only cleans the outside of the cup but leaves the inside full of foul debris. If you think I have come with a new Law, you are wrong. The Law was given for hardness of heart. The wine of the kingdom dissolves thehardness."

19 The world's addiction to the ego creates hearts of stone.

20 The world needs laws, for craving creates conflict, but when the kingdom comes there is only the law of love. "Love your neighbour as yourself:" there is nothing more that is needed. To love your neighbour is to love the Eternal Source.

21 Everything I say is of the kingdom, not of the Law. Sing and dance for the good news.

22 There once was a pearl merchant who sought the world's most perfect pearl. He travelled the earth, enduring great perils and sufferings, but returned to his home tired, impoverished, and empty-handed. Then his wife discovered the pearl he sought for so long in the headband he had worn on the journey.

23 John said, "Teach us about the kingdom." Ye Su said, "Do not look for the kingdom as though it will appear in one place or another. The kingdom is here, now. Nevertheless, you must prepare for its wonderful appearance. It is like a flash of lightning that illumines all. So do not close your eyes, evenfor a moment. The kingdom is like the leading lady of the drama who waits in the wings for her cue. She is there, but you do not see her."

24 The world is addicted, always craving, never satisfied. Because the world craves, there is suffering and violence and hate. Those who succeed in the world are the unhappiest of all. 25 Do not despise the world or its people; the seeds of the kingdom are everywhere. Delight in everything.

26 Peter said, "Some effeminate men wanted to see you but I sent them away." Ye Su said, "You were wrong to do that, Peter. Did I not tell you that the seeds of the kingdom are everywhere?" "But suppose they will not reform their ways?" "Think not of the faults of others, Peter, for no one has achieved true righteousness. Have more faith in the power of the kingdom. Therefore I say, do not judge others or censure them. Look only to your own craving.

27 Nathaniel asked, "Must we become celibate for the sake of the kingdom?" Ye Su said, "No, sexual desire is a gift from our Mother and we must give thanks for her gifts and use them wisely. Celibacy does not end the craving but only intensifies it. True marriage is the reunification of Adam, and is the great and holy Mystery. Only the Child of Adam enters the kingdom."

28 I am the light that shines in the darkness, the light that enlightens every person. You have always known me, though today, in your blindness, you do not recognise me.

29 Only the naked should baptize the naked.

30 Running floodwaters of the earth and the unpredictable winds of heaven; a plunge of death into the waters, the fluttering of the dove: the Child of Adam is born.

31 Peter said, "Why do you allow women to follow you? Should not only men be disciples?" Ye Su said, "Peter, Peter, are you so blind? Do you not see that the seeds of the kingdom are planted in both women and men and that in the kingdom there is no difference between them? We are all the union of male and female and therefore are in ourselves both male and female. Until you realise that, the kingdom will be far away. To remind you of your blindness, when I appear in glory, Mary shall see me first. She is my beloved disciple."

32 The kingdom is agapemade manifest among us. It is the one great miracle. If you know agape, the kingdom comes.

33 Agape is not just a feeling in the human heart but grows among us. Act in agape; then there will be feeling.

34 Judas asked, "What should we do for the poor?" Ye Su answered, "Love the poor, but do not pity them. They are much closer to the kingdom than are the rich. Do not think that the end of life is worldly goods. It is the things of the world that blind us to the kingdom. But feed the hungry and care for the suffering as you would care for your own mother or father or wife or friend. Watch for the kingdom, for it is there, among the poor. The glory is revealed among the homeless, for the Child of Adam has nowhere to lay his head."

35 Weep for the rich, for it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom.

36 The true gifts of the Magi I give you: compassion, simplicity, and dare not be first in the world.

37 The kingdom is like an ancient well which flows with living water. Draw up the water and quench your thirst.

38 Trust in the kingdom. That is all that is needed.

39 From the Source flows the One and the One contains the Two. The Two give birth to the Third, the Child of Adam, and from the Three flow forth all things.

40 All flows creatively from the Source. When you create, the power of the Source is yours. Music, Poetry, Art are gifts of the Source.

41 John said, "Teach us about the Spirit." Ye Su said, "The Spirit is the kingdom made manifest. When the trees move their branches you know that the Spirit is there. The Spirit is your life. When you breathe, it is the Spirit that moves within you. When your breath flows perfectly with the Spirit, you are in the kingdom. Watch your breath." 42 James said, "Our enemies surround us and want to

42 James said, "Our enemies surround us and want to destroy the kingdom. How shall we fight against our enemies? Shall we take up arms?" Ye Su said, "Love your enemies; do good to those who misuse you, for in them dwells also the kingdom. And forgive, always forgive." "But," said James, "suppose that they should kill us?" Ye Su replied, "No one can kill the kingdom for it has been from the beginning and will be until the end. As for the rest, it is mortal and will return to the Mother. Do not cling to life. Life and death are twin sisters who can never be separated. Death too is a blessing. But enter the kingdom where there is eternal life."

43 In all things be mindful.

44 "Is my soul immortal? Will I go to heaven?" asked John. "Your psyche," said Ye Su, "is a function of your body and like your body will return to dust. But the kingdom of light is everlasting. Enter the kingdom of light and find eternal shalom."

45 I will die and on the third day will burst forth again from the tomb. The kingdom of light can be hidden for a time, but cannot be destroyed, not by the so-called religious authorities, not by the great world empires. If you trust in the kingdom, you will not fear death.

46 Peter said, "Teacher, I hope and pray you will not die." Ye Su said, "If you wish to enter the kingdom, you must die, for new life comes only from death. Peter, all component parts decay. Your psyche will crumble into dust, but if your trust is into the light, you will rest in the light. Like me, you will burst forth again from the tomb. The light is eternal."

47 Judas said, "Teacher, the prophets taught us that the Eternal demands justice for all. Should we not organise to fight against the injustice in our society?" Ye Su said, "Agape demands justice in the world and woe to the person who does not seek to right the wrongs of society. But agape also knows that justice without the kingdom is hollow and unstable. In this world of craving, injustice will always reign because craving demands injustice. To think that there can betrue justice without the coming of the kingdom is an illusion."

48 The kingdom comes from the glory of the Eternal, Incomprehensible Source.

49 Judas said, "Let us organise ourselves with a president and officers so hat our movement may be more effective." Ye Su said, "Agape does not hold to order. The more you organise, the more your organisation will become but one more institution of craving. Soon you will have some men ruling over others. Some will be forced to bow to their masters. There will be ordinances and taboos. People will beginto think that faith is just subscribing to a set of ideas and the kingdom will become a fossil to be put upon the shelf along with all the other archaic doctrines. Then there will be persecutions and wars carried out in my name as the blind lead the blind into disaster. No,Judas, call no person Father or Rabbi or the Reverend or yourHoliness. All of this comes from the craving of the world and will only end in violence and disorder. The kingdom comes as a miracleand miracles cannot be contained."

50 When you meet, meet as friends. Love one another. Celebrate agape.

51 Proclaim the good news of the eternal kingdom but think not of proselytes. The kingdom will provide the miracle. 52 Do not think that a tribe or nation or empire can

become the kingdom, for the kingdom will grow when and where it wills. Nothing will impede the kingdom more than a nation of addicts pretending to be the kingdom.

53 I looked and I saw a great beast rising out of the earth, devouring everyone in its path. Great was its pride and great its claims to truth. Tothose whom it enticed it offered holy feelings and future hopes, but it attacked the very kingdom it proclaimed. Those who were devoured seldom returned. The name of the beast was the Holy Church.

54 Keep my teachings secret; cast no pearls before swine, lest the great beast overhear the words and destroy.

55 To live in the kingdom is to laugh and be glad. There is no soberness in the realm of light; it is freedom, hope, and joy.

56 I do not come to judge the world or anyone in it. I come to reveal the light of the kingdom. Those who turn from the light and seek the darkness condemn themselves and enter the darkness. Those who seek the light are of the light. Trust in the light and the healing is yours.

57 Do not judge others. If they seek the darkness, that is their danger, their woe. But trust the light and it will grow into a great flame. Let your light shine before all people that they may see and trust also.

58 James said, "There are other teachers in other lands who offer wisdom to the world. How should we think of them?" Ye Su said, "The seeds of the kingdom are everywhere. Do not think of the kingdom as your personal possession. My light is to be found everywhere in the world and many are those who have found everywhere in the world and many are those who have found me. But beware the influence of humanity's dark craving. Traditions of humanity are few that have not become corrupted bythe craving. But where there is light, rejoice in it."

59 One night Ye Su gathered those he taught and led them to an inner room set apart. There, at dinner, he took a loaf of bread and broke it before them, "This bread," he said, "is a gift from the Mother of us all. Together we share her matter. This loaf also comes from the sunlight of the Father's heavenly realm, now broken that we may become one in the heavenly light. Together we share the bread of heaven and earth; the kingdom of love is among us; this is my body."

60 The kingdom does not belong to individuals. It becomes manifest in agape shared. Therefore the loaf must be broken so that agape may be known in the sharing.

61 Ye Su also took a cup of wine, rich in aroma and body, and said, "This wine is a gift from our Mother to make glad the hearts of humans, so that we may know joy and shalom. It is likewise a gift from the sun from the Father's heavenly realm. It reminds us of the great transformation which the light and love of the kingdom bring. This is my blood poured out. In the world, wine may bring drunkenness; here one finds the kingdom."

62 I am the True Light, glowing from the Eternal Source. Cleave the wood, I am there; lift the stone, I am there.

63 Ye Su asked Mary, "What shall you do when I return from the dead?" Mary said, "If you were to return from the dead, I would observe awestruck silence and speak to no one about it." Ye Su said, "You have learned well, Mary. You shall be my apostle."

64 Have you not heard that it was said of old, "Those who speak do not know, those who know do not speak." 65 Peter said, "But we must say something. How can we

65 Peter said, "But we must say something. How can we proclaim the goodnews if we can say nothing?" Ye Su smiled but did not speak. Then he led his disciples in the Circular Dance of Joy that they danced until the dawn.

66 Ye Su hung upon the tree of life. He chanted the ancient psalms as blood dripped from his hands and feet. He spoke words of shalom to those who had not run away in fear. He encouraged and forgave. The earth trembled and the heavens grew dark. The Mother sobbed and the Father mourned.But in the midst of the trembling there was serenity; in the midst of darkness there was tremendous light streaming from every pore of his body, radiating to every corner of the earth. In death, life is born; in darkness, there is a dawning.

67 Death came, the tomb was made ready and then, after the burial, sealed. But nothing can hold the light. At any moment it can burst forth with an unimaginable radiance. And it does.

68 And you must die. Your craving, born of your prideful ego, must perish. Your death, like that of Ye Su, will be dreadfully painful, for the addiction is so intense and has gone on so long. Earth will tremble and Heaven will grow dark before the veil is rent, the Holy of Holies revealed, and the light, the eternal light, begins to shine.

69 The Well, the Water, and the Drink of Eternity: the three are one.

70 I Am the Way, the Truth, and the Life. In every part of the world those who know, know me. I am the wise man's treasure and the lost man's refuge.

71 To you I leave the gifts of the Spirit: agape, simplicity, and shalom. The kingdom of light is here. It is time to rejoice.

72 Take care to whom these words are given, for those of the world will laugh and deride and then use them for their own worldly ends. Hide my secrets until the time is fulfilled. Beware the beast.

THE LETTER OF LENTULUS The Epistle of Lentulus

Translation: B. Harris Cowter, 1874 Estimated Range of Dating: 15th century A.D.

(The Letter of Lentulus is an epistle of mysterious origin. It purports to be written by a Roman official, contemporary of Jesus, and gives a physical and personal description of Jesus. There is no physical evidence of a document existing before the fifteenth century and it is widely assumed that the document is a forgery.

It appears in several Florentine publications from around 1460 along with works of such humanists as Petrarch and Boccaccio. The letter was first printed in Germany in the "Life of Christ" by Ludolph the Carthusian (Cologne, 1474). and in the "Introduction to the works of St. Anselm (Nuremberg, 1491). But it is neither the work of St. Anselm nor of Ludolph. According to the manuscript of Jena, a certain Giacomo Colonna found the letter in 1421 in an ancient Roman document sent to Rome from Constantinople. It must have been of Greek origin, and translated into Latin during the thirteenth or fourteenth century, though it received its present form at the hands of a humanist of the fifteenth or sixteenth century. Christopher Mylius, the 18th century librarian of Jena, stated the letter was written in golden letters on red paper and richly bound, but lost. It 1899. Ernst von Dobschütz listed over 75 historical manuscripts from Germany, France and Italy that include the Letter of Lentulus in variant forms.

The letter may have influenced how Jesus was later physically depicted in art. The 19th-century scholar Friedrich Münter believed he could trace the letter down to the time of Diocletian, but this is generally not accepted by present-day scholars.

The letter saw widespread publication and was taken as an eyewitness account for a long time. It also gave various artists, such as Dirk Bouts, a model on which to base the face and appearance of Jesus Christ. Different manuscripts vary from the foregoing text in several details; Ernst von Dobschütz enumerates the manuscripts and gives an apparatus criticus. The description agrees with the so-called Abgar picture of Jesus; it also agrees with the portrait of Jesus Christ drawn by Nicephorus, St. John Damascene, and the Book of Painters (of Mount Athos).

The letter is frequently regarded as apocryphal for a number of reasons. The first English translation of the text appears in 1680 and lists the author as "Publius Lentulus", a Prefect in Judaea at the time of Tiberius Caesar The Res Gestae Divi Augusti, the Deeds of the Divine Augustus lists a Publius Lentulus as being elected as a Roman Consul [the highest-ranking government leader over the Roman Empire.] during the reign of Augustus (27 BC-14 AD). However, there was no Governor of Jerusalem or Procurator of Judaea who was known by the name of Lentulus. But what makes this letter almost ridiculous is the fact that Jesus' beauty was described to the Roman Senate. The Senate was interested in politics and finance of the state but not in someones beauty. The author seemed to have ignored that. It is assumed that this letter should have fed the peoples' hunger for more information about Jesus. It bears witness to the sad fact that Christianity has degenerated to a cult of personality instead of focussing on Jesus' teachings.)

Text:

Lentulus, Governor of the people of Jerusalem, to the Roman Senate and People: Greeting.

There has appeared in our times, and still is, a man of great virtue named Christ Jesus, who is called by the Gentiles [non-Jews] a prophet of truth, whom his disciples call the Son of God, raising the dead and healing diseases. He is a man of lofty stature, handsome, having a venerable countenance which the beholders can both love and fear. He has wavy hair, rather crisp, of a bluish tinge, and glossy, flowing down from his shoulders, with a parting in the middle of the head after the manner of the Nazarenes*. His forehead is even and very serene, and his face without any wrinkle or spot, and beautiful with a slight blush. His nose and mouth are without fault; he has a beard abundant and reddish, of the colour of his hair, not long but forked. His eyes are sparkling and bright. He is terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity, has never been seen to laugh but often to weep. Thus, in stature of body, he is tall: and his hands and limbs are beautiful to look upon. In speech he is grave, reserved, and modest; and he is fair among the children of men. Farewell. [The writer has here evidently confounded Nazarenes with Nazarites*.]

[* Cowter's concluding comment is pretty amusing to read. Although his translation is nice, his remark is likely to be wrong. He was convinced that Jesus was a Nazarite. In the Hebrew Bible, a Nazarite or Nazirite is one who voluntarily took a vow described in Numbers 6:1-21. "Nazarite" comes from the Hebrew word nazir meaning the "Consecrated One" or "Separated One". This vow required the person during this time to:

 Abstain from all wine and anything else made from grapes. (Traditional rabbinic authorities state that all other types of alcohol were permitted.)

• Refrain from cutting the hair on one's head; but to allow the locks of the head's hair to grow.

• Not to become ritually impure by contact with corpses or graves, even those of family members.

Jesus most certainly took all these vows but Cowter could not know that Jesus Just like his family members, his disciples, and in particular his brother James the Just], was a Nazorean for he was called just like that: Yehoshua ha-Nozril 'Jesus the Nazoraean' or 'Keeper of the Law of Moses'.

The Nazarenes (or Nazoreans / Nasoreans: Greek: Nazoraioi) were early Jewish-Christians in the first-century AD. The first use of the term is found in the Acts of the Apostles (Acts 24:5) of the New Testament, where Paul the Apostle is accused of being a ringleader of the sect of the Nazarenes before the Roman procurator Antonius Felix at Caesarea Maritima by Tertullus. At that time, the term simply designated followers of Jesus of Nazareth, as the Hebrew term Noshri, and the Arabic term Nasrani still do. English translators rendered Jesus the Nazarene into Jesus of Nazareth. The reason for this mix-up is that there are over half a dozen different namings. The English term "Nazarene" is commonly used to translate two related Greek words that appear in the New Testament: Nazarenos ("Nazarene") and Nazoraios ("Nazorean"). The Greek term Nazoraios may have a religious significance instead of denoting a place of origin, while the Greek Nazarenos is an adjectival form of the phrase apo Nazaret "from Nazareth" which denotes that a person can be from a certain place but also from a certain group

Because of this, the phrases traditionally rendered as "Jesus of Nazareth" can also be translated as "Jesus the Nazarene" or more precisely "Jesus the Nazorean." In the Greek New Testament, the form "Nazoraios" or "Nazaraios" is more common than "Nazarenos" (meaning "from Nazareth"). And there is a good reason for that.

What does Nazorean mean? Robert Eisenman, one of the translators of the Dead Sea Scrolls from Oumran explains: 'These 'Rechabites', whom we mentioned above with regard to James' Naziritism and abstention from wine - not to mention sexual activity generally - are defined in Rabbinic tradition and here in Jeremiah as 'keeping the oath' of their father Jonadab the son of Rechab to 'drink no wine, plant no field, nor build any permanent abode', and, also, are thought have been 'Potters'. The root used in the Rabbinic to tradition anyhow to express this 'keeping the oath' is 'linzor'. the root in Hebrew of Nozrim - "Christians" in the Talmud -"Nazoraeans" / 'Keepers' above. Interestingly, Matthew 26:71 now applies this 'Nazoraean' terminology, also alluded to in the Rabbinic tradition about the High Priest's privy, to Jesus - this right after 'the Last Supper' and before his description of 'the Potter's Field' and Pilate 'washing his hands'

The problem is, as well, that in these two word clusters in Hebrew - Nazirite and Nazoraean / Nazareth - we have two separate consonants, a 'z' and a 'tz', which transliterate only into a single consonant 'z' in Greek (though Epiphanius does mention another group in this connection, 'the Nasaraeans', based on a different consonant, sigma - 'Naassenes' in Hippolytus above, in Greek, probably a variation on "Essenes"). In Hebrew these two parallel words, when spelled one way, that is, with a 'tz' as in Nazoraean, simply mean "Keeper" as we have seen; spelled another - "Nazirite" with a '7' -- consecrated or to be separated. In turn, in Christian thought, this often gets confused with what is called by the term "Nazarene", even though, as Matthew puts it, this really does read 'and he shall be called a Nazoraean'. This is probably due more to Mark's use of 'Nazarene' (1:24, etc.) and confusion of these terms than anything else, but Mark uses 'Nazoraean' in 10:34 as well. All these can be applied to what in Hebrew is meant by the usage 'Nazirite' — a 'Consecrated' or 'Separated One'. They really cannot mean 'from Nazareth', as the notation occurs elsewhere in the Gospels, though all such plays on words were probably purposeful."

Nazorean was not only Jesus' byname but also a synonym for "Christian" in the first century AD, in a time when the term "Christian" did not exist yet. Nazoreans, Essenes, Ebionites were different names for the very same group of people, the Jewish Christians in the Holy Land, the followers of the real Jesus, not the "heavenly Jesus" of the Pauline Christians who were the Greek and Roman predessessors of the today's Christians.]

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SCRIPTURE OF THE YAZIDI FAITH

THE SACRED BOOKS OF THE YAZIDIS The Kiteba Cilwe (Book of Revelation) and The Mishefa Res (Black Book) and The Poem in Praise of Seih Adi and The Principal Prayer of the Yezidis From: Arabic manuscript Daud as-Saig Mark Lidzbarski in ZDMG, LI, 592 ff. Translation: Isya Joseph, 1919 Estimated Range of Dating: 1100-1400 AD

(Yazidism or Sharfadin (Kurdish: Sherfedin) is a monotheistic ethnic religion followed by the mostly Kurmanji-speaking Yazidis and based on belief in one God who created the world and entrusted it into the care of seven Holy Beings, known as Angels. Preeminent among these Angels is Tawuse Melek (also written as "Melek Ta'us") who is the leader of the Angels and who has authority over the world.

The Yazidis [most of them live in Kurdistan] have been called many things. Particularly by Mohammedans called them most notoriously 'devil-worshippers' as they have associated Melek Taus with Shaitan (Islamic/Arab name) or Satan. This sensational epithet is not only deeply offensive to the Yazidis, but it is absolutely wrong. The Yazidis are pious and believe in a divine triad. The original god of the Yazidis is considered to be remote and inactive in relation to his creation, except to contain and bind it together within his essence. His first emanation is Tawuse Melek, who functions as the ruler of the world. The second hypostasis of this trinity is the Sheikh Adi. The third is Sultan Ezid. These are the three hypostases of the one God. The identity of these three is sometimes blurred, with Sheikh Adi considered to be a manifestation of Tawuse Melek and vice versa. The same also applies to Sultan Ezid. A popular Yazidi story narrates the fall of Tawuse Melek and his subsequent rejection by humanity, with the exception of the Yazidis.

Tawuse Melek: Yazidis are called Milete Tawuse Melek (the nation of Melek Taus). Tawuse Melek refused to bow before the first human, when God ordered the seven angels to do so. The command was actually a test, meant to determine which of these angels was most loyal to God by not prostrating themselves to someone other than their creator. This belief has been linked by some people to Islamic revelation on Iblis, who also refused to prostrate to Adam, despite God's express command to do so. Because of this similarity to the Sufi tradition of Iblis, some followers of other monotheistic religions of the region identify the Peacock Angel with their own unredeemed evil spirit Satan, which has incited centuries of persecution of the Yazidis as "devil worshippers". Persecution of Yazidis has continued in their home communities within the borders of modern Iraq. Yazidis, however. believe Tawuse Melek is not a source of evil or wickedness. They consider him to be the leader of the archangels, not a fallen angel. Yazidis argue that the order to bow to Adam was only a test for Tawuse Melek, since if God commands anything then it must happen. In other words, God could have made him submit to Adam, but gave Tawuse Melek the choice as a test: God had directed him not to how to any other being, and his refusal of the later order to bow to Adam was thus obedience to God's original command.

Sheikh Adi: One of the important figures of Yazidism is 'Adī ibn Musafir. Sheikh Adi ibn Musafir settled in the valley of Laliş (some 58 kilometres (36 mi) northeast of Mosul) in the Yazidi mountains in the early 12th century and founded the 'Adawiyya Sufi order. He died in 1162, and his tomb at Laliş is a focal point of Yazidi pilgrimage and the principal Yazidi holy site. Yazidism has many influences: Sufi influence and imagery can be seen in the religious vocabulary, especially in the terminology of the Yazidis' esoteric literature, but much of the theology is non-Islamic. Its cosmogony apparently has many points in common with those of ancient Iranian religious blended with elements of pre-Islamic ancient Mesopotamian religious traditions.

Seven Angels: The seven Angels are the emanations of God, which are said to have been created by God from his own light (Nur). In this context they have, so to speak, a part of God in themselves. Another word that is used for this is Sur or Sirr (literally: mystery), which denotes a divine essence that the Angels were created from. This pure divine essence called Sur or Sirr has its own personality and will and is also called Sura Xude (the Sur of God). This term refers to the essence of the Divine itself, that is, God. The Angels share this "essence" from their creator who is God. The seven Angels are sometimes referred to as the "Seven Mysteries". These Angels are called Cibrayil, Ezrayil, Mikayil, Şilqayil, Derdayil, Ezafil and Ezazil. Tawuse Melek is identified with one of these Angels.

Creation myth: According to the Yazidi cosmogony, God created the world from a pearl (Dur), that was previously in a stage before the creation named Enzel (the eternity before creation). Yazidi accounts of creation differ from those of Judaism, Christianity and Islam, and are closer to those of Zoroastrianism.

Reincarnation: A belief in the reincarnation of lesser Yazidi souls also exists. Like the Ahl-e Haqq, the Yazidis use the metaphor of a change of garment to describe the process. Spiritual purification of the soul can be attained via continual reincarnation within the faith group, but it can also be halted by means of expulsion from the Yazidi community; this is the worst possible fate, since the soul's spiritual progress halts and conversion back into the faith is impossible.

All these facts give room for assumptions that Yazidis may be descendants from the last surviving Manichaean and Mandaean groups.

Religious organisation

The Yazidis are strictly endogamous; members of the three Yazidi castes, the murids, sheikhs, and pirs, marry only within their group. There are several religious duties and that are performed by several dignitaries.

1. Mir: The leader of the Yazidi is a hereditary Mir or prince, and the current emir is Hazim Tahsin or Naif Dawud. Hazim Tahsin is a former deputy in Iraq's Kurdish parliament. The former head was his father, Tahseen Said, who died in January 2019 in Germany, and who was head of the community for nearly 75 years. He is the supreme ruler over the Yazidi. He can expel anyone who opposes to his decisions from the community. The family of the Mir resides in Ba'adra.

2. Baba Sheikh: The Baba Sheikh is the leader of all Sheikhs and the Kocheks. His post is mainly granted hereditary but he is appointed from the Mir. He is obliged to observe long periods of fasting of 40 days in the summer and winter. The acting Baba Sheikh has to be from the family of the Shemsani Sheiks. He shall not be dismissed, and only be replaced if he dies or abandons the Yazidi faith. The current Sheikh is Ali Alyas. The previous sheikh was Khurto Hajji Ismail.

3. Sheikh: All Yazidi are obliged to have a Sheikh and a Pir. A Sheikh can express sermons and impose taboos on his followers (Mirids). The Sheikh should attends important events like births, deaths and weddings. For this duty they give him a certain annual amount of money. Sheikh has the same signification in Arabic like Pir in Kurdish.

4. Pir: The Pirs duties are similar to the ones of a Sheikh, he can attend the majority of the events as well which the Sheikh attends, if the Sheikh is not able to, but he is awarded just about half of the money a Sheikh receives in exchange.

5. Peshimam: He is responsible to hold weddings ceremonies and is appointed by the Mir amongst the family of the Peshimams. Also he can not be dismissed and only be replaced in case of his passing away or him abandoning the Yazidi faith.

6. Kocheks: The Kocheks are led by the Baba Sheikh and are the servants to Sheikh Adi. They collect wood and water among other duties they have. They are also known to observe long fasts and to be able to communicate with the "World of the Unseen".

Temple: The Holy Temple of the Yazidis is in Lalish also known as Lalişa Nurani) a mountain valley in Ninawa in Iraq. It is the location of the tomb of the Sheikh Adi ibn Musafir, a central figure of the Yazidi faith. The temple valley is about sixty kilometers north of Mosul and 14 kilometers west from the village Ayn Sifna.

Customs: Children are baptised at birth and circumcision is not required, but is practised by some due to regional customs. The Yazidi baptism is called Mor kirin (literally: "to seal"). Traditionally, Yazidi children are baptised at birth with water from the Kaniya Sipi ("White Spring") at Lalish.

Purity and taboos: Some Yazidis consider pork to be prohibited, however, many Yazidis living in Germany began to view this taboo as a foreign belief from Judaism or Islam and not part of Yazidism, and therefore abandoned this rule. Others seem to avoid eating vegetables. In reality, Yazidis have no strict food law.

Too much contact with non-Yazidis is also considered polluting. In the past, Yazidis avoided military service which would have led them to live among Muslims.

To share items such as cups or razors with outsiders is considered forbidden.

Prayers: Worshipers should turn their face toward the sun. Wednesday is the holy day, and the eve before is also holy.

Festivals: The greatest festival of the year is the Cemaiya ("Feast of the Assembly"), which includes an annual pilgrimage to the tomb of Sheikh Adi in Lalish, northern Iraq. The festival is celebrated from 6 October to 13 October, in honor of the Sheikh Adi. It is an important time for cohesion.

One of the most important Yazidi festivals is Ida ezi ("Feast of ezi"). Which every year takes place on the first Friday on or after the 14th of December. Before this festival, the Yazidis fast for 3 days, where nothing is eaten from sunrise to sunset. The Ida ezi festival is celebrated in honor of God and the 3 days of fasting before are also associated with the ever shorter days before the winter solstice, when the sun is less and less visible. With the Ida ezi festival, the fasting time is ended. Another important festival is the Tawusgeran where Qewals and other religious dignitaries visit Yazidi villages, bringing the sinjaq, sacred images of a peacock symbolising Tawuse Melek. These are venerated, fees are collected from the pious, sermons are preached and holy water and berat (small stones from Lalish) distributed.

If possible, Yazidis make at least one pilgrimage to Lalish during their lifetime, and those living in the region try to attend at least once a year for the Feast of the Assembly in autumn.

Persecution

The persecution of the Yazidis by Muslims sounds pretty much like the persecutions of the Armenians described by Thomas Artsruni. They follow the same pattern as prescribed in the Islamic Sharia law. In chapter 7 of Isya Joseph's book we read:

"The history of the Yezidis, like that of the Jews, has been one of persecution. The causes of their misfortune have been the fact that they are not regarded as the "people of the Book" and therefore, the Mohammedans have no treaty, no binding oath, as they do with the other non-Mohammedan bodies. For this reason they have to make choice between conversion and death, and it is unlawful even to take taxes from them. Consequently they must accept the faith or be killed.

Their ceremonies have given rise among their neighbours to fables confounding their practices with those of the Nusairi of Syria and ascribing to them certain midnight orgies, which obtained for them the name of cherag sanderali, i. e., the extinguishers of light. Their determined refusal to enter the military service. The Yezidis with the Christians have been exempt from the military service on the general law sanctioned by the Koran; namely, that none but true beHevers can serve in the armies of the state. But from time to time the Turkish government has endeavored to raise recruits for the regular troops among the Yezidis on the ground that, being of no recognised infidel sect, they must be included like the Druses of Mount Lebanon among Mohammedans.

But they have resisted the orders, alleging that their religious law absolutely forbids them to take the oath to which the Turkish soldiers are weekly subjected, to wear the blue color and certain portions of the uniform, and to eat several articles of food that are offered to the troops. Hence they have suffered severely at the hands of the local authorities. One of the most cruel persecutions which the Yezidis have suffered was that brought upon them in the Seihan district by the famous Beg Rawmanduz in 1832, who had united most of the Kurdish tribes of the surrounding mountains under his command. His crv was to crush the hateful sect of the devilworshipers. The forces of Ali Beg, the then amir of the Yezidis, were much inferior in number to those of the Khurdish Beg. The latter (Ali Beg) was defeated, therefore, and fell into the hands of his enemy, who put him to death. The people of Seihan fled to Mosul.

It was in the spring and the river had overflowed and carried the bridge away. A few succeeded in crossing, but the greater multitude of men, women and children were left on the opposite side and crowded on tal Armus. The hostile Beg followed and butchered them indiscriminately, showing no mercy, while the people of Mosul were witnessing the horrible massacre from the other side of the stream and hearing the cry of the unfortunate for their help, unwilling to render any assistance. For the Christians were helpless and Mohammedans rejoiced to see the devil-worshippers exterminated. From this cruel action of the Beg of Rawanduz, the mounds of Nineveh gained the name "Kuyunjik," i, e., "the slaughter of the sheep."

Soon after this Suleiman Pasa of Bagdad sent a large army to Sinjar under the command of Luttee Effendi, who set fire to the Jabal Sinjar and caused all the inhabitants to flee. Then Hafiz Pasa of Diarbeker attempted the subjugation of the Yezidis of Sinjar, on the ground that they were plunderers.

After meeting some resistance, he accomplished his purpose in 1837, and appointed a Moslem to watch over them. At another time Mohammed Rasid Pasha of Mosul attacked Sinjar. On both occasions there was a massacre. The Yezidis took relige in caves, where they were either suffocated by smoke or killed by the discharge of cannon. And thus the population was reduced by three-fourths. These and other similar injustices at the hands of the Pasas of Bagdad and Mosul and the Kurdish chiefs led the Yezidis from time to time to send a deputation to lay their grievances before the agents of the European powers, and they have even sent commissioners to the Sultan. They finally succeeded in enlisting the interest of Lord Stratford in 1847 to obtain at Constantinople a proper recognition of their religion and exemption from military service.

But the severest of all persecutions, to which I was an eyewitness, was perhaps the one which the Yezidi of both Seihan and Sinjar suffered in 1892 at the hands of Farik Omar Pasa, Lieutenant-General of the Turkish Army. This Farik was sent in the summer of 1892 as a special commissioner by the Sultan to accomplish certain definite things in the states of Mosul and Bagdad: to collect twenty years' unpaid taxes; to induce the Bedouins to exchange their nomadic life for village life; to convert the Yezidis of Seihan and Jabal Sinjar from their idolatry to the true faith. He was a harsh man in his manners and methods. He first invited some of their chiefs to Mosul. They came and listened to what the new Pasa had to say. They met him when Mij lis al-Edarah, council of the state, composed of 'Olama and a few Christians, was in session. In the presence of these noblemen he began to tell them that if they would give up their devil-worship, they would be rewarded with high place and rank, and would please the great Allah. But they answered not. When the Farik saw that his words failed to persuade them, he began to apply the weapon of cruelty. He cast them into prison; some died; others fled; and a few, through the fear of torture and painful death, pronounced al-sehadah with their lips but not from their hearts.

Then he sent an army to their villages, and commanded them to choose between Islam and the sword. 'Omar Beg, his son, who was commanding the soldiers, directed them to slaughter the men, and take captives the pretty women and girls and marry them. He slew about five hundred men. Many became Moslems from fear, among these Merza Beg, their civil chief. Then he placed mullas among them to teach the children the Muslim faith, and ordered the newly converted Yezidis to pray five times every day and to perform all the religious rites. To make them continue to be Mohammedans, he tore down their shrines, especially those at Bahzanie and Baasika. Such events encouraged the Kurds to come down and add greater cruelly to what was already done.

But amir Ali Beg, their chief in civil and religious affairs, after long imprisonment and torture, did not change his religious belief. That he might not be an example of firmness to the Yezidis, the Farlk banished him with soldiers to Katamuni, a place near Constantinople. As a consequence of these persecutions, the number of the Yezidis has been considerably decreased. In the fifteenth century there were 250,000. At the beginning of the nineteenth century there were 200,000.

They are still declining and remaining under the clouds of misconception, and are consequently objects of aversion and hatred. But they console themselves with the idea that they suffer in the cause of their religious convictions."

These are some of the reason why large groups of Yazidis have been targeted or experienced forced conversion by Islam. Several hundreds of thousands of Yazidis have been killed in past centuries, and several thousand more forced to convert to Islam, due to geographic proximity and the Yazidis' most recent home in Kurdistan, northern Iraq. Isya Joseph's narrative is relevant for the 2010s and modern day, given that Islam, the so-called "religion of peace", has been killing through ISIS [also known as ISIL or IS, an internationally recognised Islamic terror organisation] thousands of Yazidis and raping just as many Yazidi girls and women for rape and sexual slavery [which is prescribed in the Koran as "the one your right hand possess"].

Yazidi holy texts

The Yazidis have only two little holy books. The reason why Yazidis have only two books left is the same why the holy books of Zoroastrians, Manichaeans and many other religious communities are left mutilated: during the ruthless Islamic conquest, most holy books of non-Muslims have deliberately been destroyed by Muslims. Inherently, the totalitarian idelogy of Islam and its Sharia* law hates "Jahiliyyah", that is everything that was before Islam, and therefore it must be destroyed by Islam. [* Jahiliyyah or the Age of Ignorance (Arabic: jahiliyah, lit. 'ignorance') is an Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam in 610 AD. It is often translated as the "Age of Ignorance". The term jahiliyyah is derived from the verbal root jahala "to be ignorant or stupid, to act stupidly". In modern times various Islamic thinkers have used the term to criticise what they saw as the un-Islamic nature of public and private life in the Muslim world. In current use, Jahiliyyah refers to secular modernity, as in the work of Abul A'la Maududi, who viewed modernity as the "new jahilivvah. Sayyid Qutb viewed jahiliyyah as a state of domination of humans over humans, as opposed to their submission to God. Both Islam-scholars are following the Koran, the Sira, and thr Hadith; they are mainstream and not considered radical or extreme by the majority of Muslims. Jihadists have justified armed struggle against secular regimes as a jihad against jahiliyyah. "Islam must prevail at all costs and rule supreme over anybody" is the Sharia doctrine in blunt words.]

The Yazidi holy books are claimed to be the Kiteba Cilwe (Book of Revelation) and the Mishefa Reş (Black Book). Scholars generally agree that the manuscripts of both books published in 1911 and 1913 were forgeries, or we better call them "reconstructions", written by non-Yazidis in response to Western travellers' and scholars' interest in the Yazidi religion; however, the material in them is consistent with authentic Yazidi traditions. It seems the western authors wrote down what the elders still could remember. True texts of those names may have existed, but remain obscure. The real core texts of the religion that exist today are the hymns known as qawls; they have also been orally transmitted during most of their history, but are now being collected with the assent of the community, effectively transforming Yazidism into a scriptural religion. The qawls are full of cryptic allusions and usually need to be accompanied by čirōks [chiroks] or 'stories' [like the Islamic Hadith and Taśsirs] that explain their context.

In his work "Devil Worship: The Sacred Books and Traditions of the Yezidiz" (1919), Isya Joseph collected everything he could find in Arabic texts and translated those fragments. They are: The Preface [p. 29]; 1. Al-Jilwah (The Revelation) [p. 30]; 2. Mashaf Res (The Black Book) [p. 36]; 3. Appendix to Part I [p. 53]; 4. The Poem in Praise of Seih Adi [p. 70]; 5. The Principal Prayer of the Yezidis [p. 73]; 6. Seven Classes of Yezidis [p. 75]; 7. The Articles of Faith [p. 77]; Notes on Part I [p. 83].)

Isya Joseph's text:

PREFACE

In the Name of the Most Compassionate God!

With the help of the Most High God, and under his direction, we write the history of the Yezidis, their doctrines, and the mysteries of their religion, as contained in their books, which reached our hand with their own knowledge and consent. In the time of Al-Muktadir Billah, 295 AH, there lived Mansur-al-Hallaj, the woll-carder, and Seih Abd-al-Kadir of Jilan. At that time, too, there appeared a man by the name of Seih Adi, from the mountain of Hakkari, originally from the region of Aleppo or Baalbek. He came and dwelt in Mount Lalis, near the city of Mosul, about nine hours distant from it. Some say he was of the people of Harran, and related to Marwan ibn-al-Hakam. His full name is Saraf ad-Din Abu-1-Fadiil. Adi ibn Musafir bn Ismael ibn Mousa ibn Marwan ibn Al-Hasan ibn Marwan. He died 558 AH (1162-1163 AD). His tomb is still visited: it is near Ba'adrei, one of the villages of Mosul, distant eleven hours. The Yezidis are the progeny of those who were the murids (disciples) of Seih Adi. Some trace their origin to Yezid, others to Hasan-Al-Basri.

THE KITEBA CILWE ("The Revelation")

(Unlike most religious texts, the Book of Al-Jilwah or Kitab Jilwe or Kiteba Cilwe, is written in the first person narrative format, spoken as though God alone is its author. It has 5 chapters.)

KITEBA CILWE CHAPTER 1

I was am now and shall have no end I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs which those who are without call evil because their nature is not such as they approve. Every age has its own manager, who directs affairs according to my decrees. This office is changeable from generation to generation, that the ruler of this world and his chiefs may discharge the duties of their respective offices every one in his own turn. I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely. No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshiping all gods. All the books of those who are without are altered by them; and they have declined from them, although they were written by the prophets and the apostles. That there are interpolations is seen in the fact that each sect endeavors to prove that the others are wrong and to destroy their books. To me truth and falsehood are known. When temptation comes, I give my covenant to him that trusts in me. Moreover, I give counsel to the skilled directors, for I have appointed them for periods that are known to me. I remember necessary affairs and execute them in due time. I teach and guide those who follow my instruction. If anyone obey me and conform to my commandments, he shall have joy, delight, and goodness.

KITEBA CILWE CHAPTER 2

I requite the descendents of Adam, and reward them with various rewards that I alone know. Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hand. I do not allow friendly association with other people, nor do I deprive them that are my own and that obey me of anything that is good for them. I place my affairs in the hands of those whom I have tried and who are in accord with my desires. I appear in divers manners to those who are faithful and under my command. I give and take away; I enrich and impoverish; I cause both happiness and misery. I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs. Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or a third time into this world or into some other by the transmigration of souls.

THE GRAND BIBLE

KITEBA CILWE CHAPTER 3

I lead to the straight path without a revealed book; I direct aright my beloved and my chosen ones by unseen means. All my teachings are easily applicable to all times and all conditions. I punish in another world all who do contrary to my will. Now the sons of Adam do not know the state of things that is to come. For this reason they fall into many errors. The beasts of the earth, the birds of heaven, and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another. I reveal my wonders to those who seek them, and, in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth, and riches are in my hand, and I bestow them upon every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the beginning.

KITEBA CILWE CHAPTER 4

I will not give my rights to other gods. I have allowed the creation of four substances, four times, and four comers; because they are necessary things for creatures. The books of Jews, Christians, and Moslems, as of those who are without, accept in a sense, i.e., so far as they agree with, and conform to, my statutes. Whatsoever is contrary to these they have altered: do not accept it. Three things are against me, and I hate three things. But those who keep my secrets shall receive the fulfilment of my promises. Those who suffer for my sake I will surely reward in one of the worlds. It is my desire that all my followers shall unite in a bond of unity, lest those who are without prevail against them. Now, then, all ye who have followed my commandments and my teachings, reject all the teachings and savings of such as are without. I have not taught these teachings, nor do they proceed from me. Do not mention my name nor my attributes, lest ye regret it; for ye do not know what those who are without may do.

KITEBA CILWE CHAPTER 5

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may dictate to you of the hidden things. Receive that that is dictated, and do not carry it before those who are without, Jews, Christians, Moslems, and others; for they know not the nature of my teaching. Do not give them your books, lest they alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

Thus endeth the book of Al-Jilwah, which is followed by the book of Mashaf Res, i. e., the Black Book.

THE MISHEFA RES (The Black Book)

(The Black Book claims to originate when the Lord descended Black Mountain. It is not divided into chapters and is longer than the Book of Revelation. The first half of it contains a creation myth, beginning with the creation of a white pearl and Melek Taus, the Peacock Angel. There follows an account of the Fall (in which the forbidden comestible is wheat), and the creation of Eve after Adam has been driven from Paradise. This is followed by the names of ancient kings who belonged to the Yazidi community. Next comes a statement of food taboos of the Yazidis, prohibitions connected with personal hygiene and verbal taboos.

The discussion then reverts to the subject of ancient Yazidi kings, and the Book concludes with another account of the Creation, which diverges quite considerably from the first.

The Black Book's story of creation is similar in that it involves the first male and first female, named Adam and Eve (in the English translation), who bear children. However, it differs significantly from other Abrahamic religions in that Adam has children of his own accord first – in a squabble with Eve over who is responsible for begetting the human race, they both emit their "seed" into jars. After a certain amount of time, they open the jars and find that Adam's jar has a male and female child in it, whereas Eve's jar only has worms. This is the only known Adam and Eve story that has the male, Adam, birthing offspring autonomously. However, the Yazidis, according to the Black Book, are descended from Adam and Eve's subsequent children, not Adam's autonomously conceived children.

The Black Book also includes narratives of how the Yazidi people have been targeted by Jews, Christians, Persians, and Muslims, who have tried to "subdue" the Yazidi people, to no avail. This narrative is similar to the Jewish texts and Christian Old Testament narratives of attempts by other tribes and religions to exterminate God's "chosen people". The Yazidis have a historical record of persecution as well: they have experienced up to 73 attempts of genocide (a number self-reported from the Yazidi community), and the community numbers just a few hundred thousand. They have faced centuries of discrimination and violence on the Islamic charge of being "devil worshippers", based on their belief in the Peacock Angel Melek Taus, who has become synonymous with 'Satan' in many outsiders' perceptions of Yazidism. The peacock was a synonym for Persians. Melek Taus [Kurdish: Tawuse Melek], the "Peacock Angel", is the Yazidi name for the central figure of their faith. The Yazidi consider Tawuse Melek an emanation of God and a benevolent angel who has redeemed himself from his fall and has become a demiurge who created the cosmos from the cosmic egg. After he repented, he wept for 7,000 years, his tears filling seven jars, which then quenched the fires of hell. In art and sculpture, Tawuse Melek is depicted as a peacock. This spiritual connexion clearly goes back to Zoroastrianism and Hinuism.

The peafowl is native to India and Persia and has therefore a significance in their culture. In Hinduism, the Indian peacock is the mount of the God of war, Lord Kartikeya, the Warrior Goddess Kaumari, and is also depicted around Goddess Santoshi. During a war with Asuras, Karthikeya split the demon king Surapadman in half. Out of respect for his adversary's prowess in battle, the God converted the two halves as an integral part of himself. One half became a peacock serving as his mount, and the other a rooster adorning his flag. The peacock displays the divine shape of Omkara when it spreads its magnificent plumes into a fullblown circular form. Peacock feathers also adorn the crest of Lord Krishna, an avatar of Lord Vishnu, one of the trimurti.

Chandragupta Maurya [297-321 BC], the founder of the Mauryan Empire and grandfather to the Buddhist emperor Ashoka [268-232 BC], was born an orphan and raised by a family farming peacocks. Chandragupta ascribed its name as Maurya, translating to "peacockness". The peacocks significance of elegance and royalty pertained in India during medieval times, as it was the Islamic-Mughal seat of power called the Peacock Throne. In India, Persia and Babylonia, the peacock is seen as a guardian to royalty and is often engraved upon royal thrones. The peacocks significance of elegance and royalty pertained in India during medieval times, as it was the Islamic Persian-Mughal seat of power called the Peacock Throne. The peacock is even a Christian symbol for gentleness. Even to this very day, the peacock is regarded as one of the Islamic symbols. It looks therefore hypocritical on the Muslims' side to accuse the Yazidis to use the peacock in one of their legends.)

In the beginning God created the White Pearl out of his most precious essence. He also created a bird named Angar. He placed the White Pearl on the back of the bird, and dwelt on it for forty thousand years. On the first day, Sunday, God created Melek [Angel] Anzazil*, and he is Ta'us-Melek, the chief of all, On Monday he created Melek Dardael, and he is Seih Hasan. Tuesday he created Melek Israfel, and he is Seih Sams (ad-Din). Wednesday he created Melek Mihael, and he is Seih Abu Bakr. Thursday he created Melek Azrael [Israel], and he is Sajad-ad-Din. Friday he created Melek Semnael, and he is Nasir-ad-Din. Saturday he created Melek Nurael, and he is Yadin (Fahr-ad-Din). And he made Melek Ta'us ruler over all. [* In Menant's Yezidis, 48, the names of these seven angels are somewhat differently given. According to Mohammedan tradition Zazil or Azazil was the original name of the devil. However, Anzazil or Ansasil most likely refers to the Hindu Sungod Ansa who is one of the Adityas, In Hinduism, Adityas, meaning "of Aditi", refers to the children of the goddess Aditi and her husband the sage Kashyapa. Aditi is the goddess of the earth and fertility, sky, unconsciousness, the past and the future. Ansa is one of the highest deities.]

After this God made the form of the seven heavens, the earth, the sun, and the moon. But Fahr-ad-Din created man and the animals, and birds and beasts. He put them all in pockets of cloth, and came out of the Pearl accompanied by the Angels. Then he shouted at the Pearl with a loud voice. Thereupon the White Pearl broke up into four pieces, and from its midst came out the water which became an ocean. The world was round, and was not divided. Then he created Gabriel and the image of the bird. He sent Gabriel to set the four corners. He also made a vessel and descended in it for thirty thousand years. After this he came and dwelt in Mount Lalis. Then he cried out at the world, and the sea became solidified and the land appeared, but it began to shake. At this time he commanded Gabriel to bring two pieces of the White Pearl; one he placed beneath the earth, the other stayed at the gate of heaven. He then placed in them the sun and the moon; and from the scattered pieces of the White Pearl he created the stars which he hung in heaven as ornaments. He also created fruit-bearing trees and plants and mountains for ornaments to the earth. He created the throne over the carpet [By the "throne" here is meant the throne of God, and by the "carpet" the earth; cf. Sura 60: 131.]. Then the Great God said: "O Angels, I will create Adam and Eve; and from the essence of Adam shall proceed Sehar bn Jebr, and of him a separate community shall appear upon the earth, that of Azazil, i.e., that of Melek Ta'us, which is the sect of the Yezidis. Then he sent Seih 'Adi bn Musafir from the land of Syria, and he came (and dwelt in Mount) Lalis. Then the Lord came down to the Black Mountain. Shouting, he created thirty thousand Meleks, and divided them into three divisions. They worshiped him

THE GRAND BIBLE

for forty thousand years, when he delivered them to Melek Ta'us who went up with them to heaven. At this time the Lord came down to the Holy Land (al-Kuds), and commanded Gabriel to bring earth from the four comers of the world, earth, air, fire, and water. He created it and put in it the spirit of his own power, and called it Adam.

Then he commanded Gabriel to escort Adam into Paradise, and to tell him that he could eat from all the trees but not of wheat [According to Moslem belief, wheat was the forbidden fruit; see Baidawi on Sura 2, 33.]. Here Adam remained for a hundred years. Thereupon, Melek Ta'us asked God how Adam could multiply and have descendants if he were forbidden to eat of the grain. God answered, "I have put the whole matter into thy hands." Thereupon Melek Ta'us visited Adam and said "Have you eaten of the grain?" He answered, "No, God forbade me." Melek Ta'us replied and said, "Eat of the grain and all shall go better with thee." Then Adam ate of the grain and immediately his belly was inflated. But Melek Ta'us drove him out of the garden, and leaving him, ascended into heaven. Now Adam was troubled because his belly was inflated, for he had no outlet. God therefore sent a bird to him which pecked at his anus and made an outlet, and Adam was relieved.

Now Gabriel was away from Adam for a hundred years. And Adam was sad and weeping. Then God commanded Gabriel to create Eve from under the left shoulder of Adam., Now it came to pass, after the creation of Eve and of all the animals, that Adam and Eve quarreled over the question whether the human race should be descended from him or her. for each wished to be the sole begetter of the race. This quarrel originated in their observation of the fact that among animals both the male and the female were factors in the production of their respective species. After a long discussion Adam and Eve agreed on this: each should cast his seed into a jar, close it, and seal it with his own seal, and wait for nine months. When they opened the jars at the completion of this period, they found in Adam's jar two children, male and female. Now from these two our sect, the Yezidis, are descended. In Eve's jar they found naught but rotten worms emitting a foul odour. And God caused nipples to grow for Adam that he might suckle the children that proceeded from his jar. This is the reason why man has nipples.

After this Adam knew Eve, and she bore two children, male and female; and from these the Jews, the Christians, the Moslems, and other nations and sects are descended. But our first fathers are Seth, Noah, and Enosh, the righteous ones, who were descended from Adam only.

It came to pass that trouble arose between a man and his wife, resulting from the denial on the part of the woman that the man was her husband. The man persisted in his claim that she was his wife. The trouble between the two was settled, however, through one of the righteous men of our sect, who decreed that at every wedding a drum and a pipe should be played as a testimony to the fact that, such a man and such a woman were married legally.

Then Melek Ta'us came down to earth for our sect (i.e., the Yezidis), the created ones, and appointed kings for us, besides the kings of ancient Assyria, Nisroch, who is Nasir-ad-Din; Kamush, who is Melek Fahr-ad-Din, and Artamis, who is Melek Sams-(ad-)Din. After this we had two kings, Sabur (Sapor) First (224-272 AD) and Second (309-379 AD), who reigned one hundred and fifty years; and our amirs down to the present day have been descended from their seed. But we hated four kings.

Before Christ came into this world our religion was paganism. King Ahab was from among us. And the god of Ahab was called Beelzebub. Nowadays we call him Pir Bub. We had a king in Babylon, whose name was Bahtnasar; another in Persia, whose name was Ahsuras; and still another in Constantinople, whose name was Agrikalus. The Jews, the Christians, the Moslems, and even the Persians, fought us; but they failed to subdue us, for in the strength of the Lord we prevailed against them. He teaches us the first and last science. And one of his teachings is:

Before heaven and earth existed, God was on the sea, as we formerly wrote you. He made himself a vessel and traveled in it in kunsiniyat [Kunsiniyat is an obscure term.] of the seas, thus enjoying himself in himself. He then created the White Pearl and ruled over it for forty years. Afterward, growing angry at the Pearl, he kicked it; and it was a great surprise to see the mountains formed out of its cry; the hills out of its wonders; the heavens out of its smoke. Then God ascended to heaven, solidified it, established it without pillars. He then spat upon the ground, and taking a pen in hand, began to write a narrative of all the creation.

In the beginning he created six gods from himself and from his light, and their creation was as one lights a light from another light. And God said, "Now I have created the heavens; let some one of you go up and create something therein." Thereupon the second god ascended and created the sun; the third, the moon; the fourth, the vault of heaven; the fifth, the farg (i.e., the morning star); the sixth, paradise; the seventh, hell. We have already told you that after this they created Adam and Eve.

And know that besides the flood of Noah, there was another flood in this world. Now our sect, the Yezidis, are descended from Na'umi, an honored person, king of peace. We call him Melek Miran. The other sects are descended from Ham, who despised his father. The ship rested at a village called Ain Sifni Ain Sifni is about five miles from Ba'adrie; cf. Layard, Nineveh, 1, 272.], distant from Mosul about five parasangs. The cause of the first flood was the mockery of those who were without, Jews, Christians, Moslems, and others descended from Adam and Eve. We, on the other hand, are descended from Adam only, as already indicated: This second flood came upon our sect, the Yezidis. As the water rose and the ship floated, it came above Mount Sinjar*, where it ran aground and was pierced by a rock. [* Yakut (3, 158) mentions a similar tradition.] The serpent twisted itself like a cake and stopped the hole. Then the ship moved on and rested on Mount Judie.

Now the species of the serpent increased, and began to bite man and animal. It was finally caught and burned, and from its ashes fleas were created. From the time of the flood until now are seven thousand years. In every thousand years one of the seven gods descends to establish rules, statutes, and laws, after which he returns to his abode. While below, he sojourns with us, for we have every kind of holy places. This last time the god dwelt among us longer than any of the other gods who came before him. He confirmed the saints. He spoke in the Kurdish language. He also illuminated Mohammed, the prophet of the Ishmaelites, who had a servant named Mu'awiya, When God saw that Mohammed was not upright before him, he afflicted him with a headache. The prophet then asked his servant to shave his head, for Mu'awiya knew how to shave. He shaved his master in haste, and with some difficulty. As a result, he cut his head and made it bleed. Fearing that the blood might drop to the ground, Mu'awiya licked it with his tongue. Whereupon Mohammed asked, "What are you doing, Mu'awiya?" He replied, "I licked thy blood with my tongue, for I feared that it might drop to the ground." Then Mohammed said to him, "You have sinned, O Mu'awiya, you shall draw a nation after you. You shall oppose my sect." Mu'awiya answered and said, "Then I will not enter the world: I will not marry!'

It came to pass that after some time God sent scorpions upon Mu'awiya, which bit him, causing his face to break out with poison. Physicians urged him to marry lest he die. Hearing this, he consented. They brought him an old woman, eighty years of age. in order that no child might be born. Mu'awiya knew his wife, and in the morning she appeared a woman of twenty-five, by the power of the great God. And she conceived and bore our god Yezid. But the foreign sects. ignorant of this fact, say that our god came from heaven, despised and driven out by the great God. For this reason they blaspheme him. In this they have erred. But we, the Yezidi sect, believe this not, for we know that he is one of the above-mentioned seven gods. We know the form of his person and his image. It is the form of a cock which we possess. None of us is allowed to utter his name, nor anything that resembles it, such as seitan (Satan), kaitan (cord), sar (evil), sat (river), and the like. Nor do we pronounce mal'un (accursed), or la'anat (curse), or na'al* (horseshoe), or any word that has a similar sound. [* These are indications of Mohammedan influence and censorship, for no Yezidi will ever write in his sacred book such words as Sheitan. Shar, etc.] All these are forbidden us out of respect for him. So hass (lettuce) is debarred. We do not eat it,. for it sounds like the name of our prophetess Hassiah. Fish is prohibited, in honor of Jonah the prophet. Likewise deer, for deer are the sheep of one of our prophets. The peacock is forbidden to our Seih and his disciples, for the sake of our Ta'us. Squash also is debarred. It is forbidden to pass water while standing, or to dress up while sitting down, or to go to the toilet room, or to take a bath according to the custom of the people [That is, those of other religions.]. Whosoever does contrary to this is an infidel. Now the other sects, Jews, Christians, Moslems, and others, know not these things, because they dislike Melek Ta'us. He, therefore, does not teach them, nor does he visit them. But he dwelt among us: he delivered to us the doctrines, the rules, and the traditions, all of which have become an inheritance, handed down from father to son. After this, Melek Ta'us returned to heaven.

One of the seven gods made the sanjaks* (standards) and gave them to Solomon the wise. [* Sanjak is a Turkish word, meaning banner; it is the name by which the Yezidis generally designate the sacred image of Melek Ta'us.] After his death our kings received them. And when our god, the barbarian Yezid, was born, he received these sanjaks with great reverence, and bestowed them upon our sect. Moreover, he composed two songs in the Kurdish language to be sung before the sanjakas in this language, which is the most ancient and acceptable one. The meaning of the song is this: "Hallelujah to the jealous God."

As they sing it, they march before the sanjaks with timbrels and pipes. These sanjaks remain with our emir, who sits on the throne of Yezid. When these are sent away, the kawwals assemble with the emir, and the great general, the seih, who is the representative of Seih Nasir-ad-Din, i.e., Nisroch, god of the ancient Assyrians [The god Nisroch of Scripture, 2 Kings 19:37; Isaiah 37:38.]. They visit the sanjaks. Then they send each sanjak in care of a kawwal to its own place; one to Halataneye, one to Aleppo, one to Russia, and one to Sinjar. These sanjaks are given to four kawwals by contract. Before they are sent, the; are brought to Seih 'Adi's tomb, where they are baptized amid great singing and dancing. After this each of the contractors takes a load of dust from Seih Adi's -tomb. He fashions it into small balls, each about the size of a gall nut, and carries them along with the sanjaks to give them away as blessings. When he approaches a town, he sends. a crier before him to prepare the people to accept the kawwal and his sanjak with respect and honor. All turn out in fine clothes, carrying incense. The women shout, and all together sing joyful songs. The kawwal is entertained by the people with whom he stops. The rest give him silver presents, everyone according to his means.

Besides these four sanjaks, there are three others, seven in all. These three are kept in a sacred place for purposes of healing. Two of them, however, remain with Seih Adi, and the third remains in the village of Bahazanie, which is distant from Mosul about four hours. Every four months these kawwals travel about. One of them must travel in the province of the emir. They travel in a fixed order, differing each year. Every time he goes out, the traveler must cleanse himself with water made sour with summak and anoint himself with an oil. He must also light a lamp at each idol that has a chamber. This is the law that pertains to the sanjaks.

The first day of our new year is called the Sersalie, i.e., the beginning of a year. It falls on the Wednesday of the first week in April. [The Harranian New Year fell on the first day of April, and on the sixth day they slaughtered an ox and ate it; cf. Fithrist, 322.] On that day there must be meat in every family. The wealthy must slaughter a lamb or an ox; the poor must kill a chicken or something else. These should be cooked on the night, the morning of which is Wednesday, New Year's day. With the break of day the food should be blessed. On the first day of the year alms should be given at tombs where the souls of the dead lie.

Now the girls, large and small, are to gather from the fields flowers of every kind that have a reddish colour. They are to make them into bundles, and, after keeping them three days, they are to hang them on the doors* as a sign of the baptism of the people living in the houses. [* A similar practice is found among the Parsees of India (meaning the Zoroastrians who left Persia fleeing from their Muslim persecutors) who hang a string of leaves across the entrances to their houses at the beginning of every New Year.] In the morning all doors will be seen well decorated with red lilies. But women are to feed the poor and needy who pass by and have no food; this is to be done at the graves. But as to the kawwals, they are to go around the tombs with timbrels, singing in the Kurdish language. For so doing they are entitled to money. On the above-mentioned day of Sersalie no instruments of iov are to be played, because God is sitting on the throne (arranging decrees for the year)*, and commanding all the wise and the neighbors to come to him, And when he tells them that he will come down to earth with song and praise, all arise and rejoice before him and throw upon each the squash of the feast. [* According to Babylonian mythology, human destiny was decreed on the New Year's day and sealed on the tenth day: cf. the Hibbert Journal, V, January, 1907. And according to Talmud (Mishna, Rosh hashana, 1:2), New Year's is the most important judgement day, on which all creatures pass for judgement before the Creator. On this day three books are opened, wherein the fate of the wicked, the righteous, and those of the intermediate class are recorded. Hence prayer and works of repentance are performed at the New Year from the first to the tenth days, that an unfavorable decision might be averted; cf. Jewish Encyclopedia, "Penitential Day." R. Akiba says: "On New Year day all men are judged; and the decree is sealed on the Day of Atonement;" cf. ibid., "Day of Judgement."]

Then God seals them with his own seal. And the great God gives a sealed decision to the god who is to come down. He, moreover, grants him power to do all things according to his own will. God prefers doing good and charity to fasting and praying. The worship of any idol, such as Seyed-ad-Din or Seih Sams is better than fasting. Some layman is to give a banquet to a kochak after the fasting of the latter forty days, whether it be in summer or in winter. If he (the kochak) says this entertainment is an alms given to the sanjak, then he is not released from his fasting. When it comes to pass that the yearly tithe-gatherer finds that the people have not fully paid their tithes, he whips them till they become sick, and some even die. The people are to give the kochaks money to fight the Roman army, and thus save the sect (Yezidis) from the wrath of the man of the year.

Every Friday a load of gifts is to be brought as an offering to an idol. At that time, a servant is to call the people aloud from the roof of a kochak's house, saying, it is the call of the prophet to a feast. All are to listen reverently and respectfully; and, on hearing it, every one is to kiss the ground and the stone on which he happens to lean.

It is our law that no kawwal shall pass a razor over his face. Our law regarding marriage is that at the time of the wedding a loaf of bread shall be taken from the house of a kochak and be divided between the bride and the bridegroom, each to eat one-half. They may, however, eat some dust from Seih Adi's tomb instead of the bread for a blessing. Marriage in the month of April is forbidden, for it is the first month of the year. This rule, however, does not apply to kawwals; they may marry during this month. No layman is allowed to marry a kochak's daughter. Everyone is to take a wife from his own class. But our emir may have for a wife any one whom he pleases to love. A layman may marry between the ages of ten and eighty: he may take for a wife one woman after another for a period of one year. On her way to the house of the bridegroom, a bride must visit the shrine of every idol she may happen to pass; even if she pass a Christian church, she must do the same. On her arrival at the bridegroom's house, he must hit her with a small stone in token of the fact that she must be under his authority. Moreover, a loaf of bread must be broken over her head as a sip to her that she must love the poor and needy. No Yezidi may sleep with his wife on the night the morning of which is Wednesday, and the night the morning of which is Friday. Whosoever does contrary to this commandment is an infidel. If a man steal the wife of his neighbor, or his own former wife, or her sister or mother, he is not obliged to give her dowry, for she is the booty of his hand. Daughters may not inherit their father's wealth. A young lady may be sold as an acre of land is sold. If she refuses to be married, then she must redeem herself by paying her father a sum of money earned by her service and the labor of her hand

Here ends Kitab Res, which is followed by several stories, some of which are told secretly, some openly.

APPENDIX TO PART I

They say our hearts are our books, and our seihs [Sheiks] tell us everything from the second Adam until now and the future. When they notice the sun rise, they kiss the place where the rays first fall: they do the same at sunset, where its rays last fall. Likewise they kiss the spot where the moon first casts its rays and where it last casts them. They think, moreover, that by the multiplication of presents to siehs and idols they keep troubles and afflictions away. There is a great difference among the kochaks, they contradict one another. Some say, "Melek Taus appears to me and reveals to me many revelations." Others say, "We appear to people in many different ways." Some believe that Christ is Seih Sams himself. They say that they have had prophets in all times; the kochaks are the prophets. One of the kochaks says in one of his prophecies: 'Twas in Jonah's ship, where a lot was cast in my presence. It fell on Jonah; and he was thrown into the sea, where he remained forty days and nights." Another said: 'Twas sitting with the great God, who said, 'I hope the time will come when I shall send Christ to the world.' I said to him, 'Yes.' Then he sent him. After making a sign in the sun, Christ came down to the earth." He appeared to our sect only, and made for us seven circles, which are at Seih Adi. Now he appeared to us because we observe the necessary order, which the other sects do not observe. Their origin and race are unknown; ours are known. We are emirs and sons of emirs; we are seihs and sons of seihs; we are kochaks and sons of kochaks, etc. But Christians and Moslems make priests and mullas for themselves out of those who had none of their kindred in those offices before, and never will have afterward. We are better than they. We are allowed to drink wine; our young men also may desire it when they, in company with women, engage in religious dancing and playing. Some of the kochaks and seihs, however, are not allowed to drink it. When one is about to die, he is visited by a kochak, who places a bit of Seih Adi's dust in his mouth. Before he is buried his face is anointed with it. Moreover, the dung of sheep is placed on his tomh

Finally, food is offered on behalf of the dead. The kochaks pray for the dead at the graves, for which service they are paid. They tell the relatives of the dead what they see in dreams and visions, and the condition of their dead, whether they have been translated to the human or to the animal race. Some people hide silver or gold coins that they plan to take out in case they are born the second time in this world. Some believe that the spirits of many righteous persons travel in the air. Those spirits make revelations to the kochaks, who are acquainted with the world of mysteries and secrets. Life and death are in their hands.

Hence the fate of the people depends on the gratitude and honor which they show the kochaks. According to Yezidis, hell has no existence. It was created in the time of the first Adam, they say, when our father, Ibrik al-Asfar, was born. By reason of his generosity and noble deeds, Ibrik had many friends. Now, when he viewed hell he became very sad. He had a small hakhuk asfar, into which, as he kept weeping his tears fell. In seven years it was filled. He then cast it into hell, and all its fires were put out that mankind might not be tortured. This incident relates to one of the noble deeds of our first father, Ibrik-al-Asfar. They have many more such upright men of noble deeds. Such an one is Mohammed Rasan, whose resting place is behind the mount of Seih Mattie." He (Rasan) is exceedingly strong, so that the most sacred oaths are sworn by him. If any one becomes sick, he takes refuge in making vows to hasin, i. e., pillars of idols. Now there is a place of religious pilgrimage which is called Sitt Nafisah. This place is a mulberry tree in the village of Ba'asika. Another such place is called Abdi Rasan, and is in the village of Karabek. A third place of pilgrimage is in the village Bahzanie, which is called Seih Baku. Nearby is a spring, and beside this is a mulberry tree.

Whoever is afflicted with fever, goes to that tree, hangs on its branches a piece of cloth from his clothes, and casts bread in the spring for the fish. All this he does that he may be cured. They entertain the belief that whoever unties or shakes off one of the shreds of cloth will catch the disease with which the man was afflicted when he hung it up. There are many such trees in the village of Ba'asika, and in some other places. There is also a spring of water, called in the common language Ain as-Safra (Yellow Spring).

The Yezidis call it Kani-Zarr. In this swim those who are afflicted with the disease of abu-safar (jaundice.) But those who are troubled with dropsy go for cure to the house of the PIr that lives in the village of Man Res.

When they assemble at Seih A-di's, no one is allowed to cook anything. Everyone is to eat from Seih Adi's table. As to the kochaks, every one of them sits on a stone, as one sits in prayer. To them the laity go, seeking succor. They give them money while making their petition, and vow to the stone on which the kochak sits, sheep and oxen, everyone according to his means. Now, at the New Year the places are given in contract. When they assemble at the New Year, they dance and play with instruments of joy. Before eating the kahdus, i.e., the vowed ox, they swim in the water of Zamzam, a spring coming from beneath the temple of Seih Adi. Then they eat in haste, snatching meat from the pot like fanatics, so that their hands are frequently burned. This practice is in accordance with their rules. After eating, they go up the mountain, shooting with their guns, and then return to Seih Adi. Everyone of them takes a little dust and preserves it for the times of wedding and death. They wear entwined girdles which they call the ties of the back (belt). They baptize these and the sanjaks with the water of Zamzam. He who is called Jawis wears a stole which is woven from the hair of a goat.

It is nine spans in length and around it are sansuls (tinsels). When the gathering comes to an end, they collect the money from the kochaks and the contractors, and bring it to the emir. After everyone has taken according to his rank, the remainder goes to the emir. They have another gathering which takes place at the feast of Al-Hijaji. At this pilgrimage they go up to the mountain which is called Jabal al-Arafat. After remaining there an hour, they hasten toward Seih Adi. He who arrives there before his companions is praised much. Hence everyone tries to excel. The one who succeeds receives abundant blessings.

They still have another assembly. This is called "the road of the kochaks," when each, putting a rope around his neck, goes up the mountain. After collecting wood they bring it to Seih Adi, carrying it on their backs. The wood is used for heating purposes and for the emir's cooking. During these assemblies the sanjaks are passed around. In the first place they are washed with water made sour with sumac in order to be cleansed from their rust. The water is given away in drinks for purposes of blessing. In return money is taken. In the second place, the kochaks go around with the sanjaks to collect money.

In their preaching, the seihs tell the people that all kings have come from their descent, such as Nisroch, who is Nasrad-Din, and Kamus who is Fahr-ad-Din, and Artamis, who is Sams-ad-Din, and many others, as Shabur and Yoram; and many royal names of the ancient kings, together with their own (Yezidi) kings, are from their seed. The sign of the Yezidi is that he wears a shirt with a round bosom. It differs from that of the other people, the bosom of whose shirts are open all the way down.

There is one occasion when no Yezidi will swear falsely, viz., when one draws a circle on the ground, and tells him that this circle belongs to Ta'us-Melek, Seih Adi, and Yezid, and baryshabakei. He places him in the middle of the circle, and then tells him that Melek Ta'us and all those who were mentioned above will not intercede for him after his death, and that the shirt of the Jewish Nasim be on his neck, and that the hand of Nasim be on his neck and eye, and that Nasim be his brother for the next world, and let him be to him for a seih and a pir if he does not tell the truth. Then if he swears to tell the truth, he cannot conceal anything. For an oath made under such conditions is considered greater than that made in the name of God, and even than that made in the name of one of their prophets.

They fast three days in a year from morning till evening. The fast falls in December, according to the oriental calendar. They have no prayer except what is mentioned above, such as that referring to the sun and the moon, and asking help from seihs and holy places when they say, "O Seih Adi, O Seih Sams," and the like. They are all forbidden to teach their children anything, with the exception of two stanzas which they teach their children out of necessity and because it is traditional.

A story is told about them by reliable people. Once when Seih Nasir was preaching in a village at Mount Sinjar, there was a Christian mason in the audience who, seeing the house filled with people, thought they were going to pray. He then pretended to take a nap, that he might amuse himself with what he should hear.

He knew the Kurdish language. When the Christian seemed to be asleep, but was really awake and listening, Seih Nasir began to preach saving: "Once the great God appeared to me in vision. He was angry at Jesus because of a dispute with him. He therefore caught him and imprisoned him in a den which had no water. Before the mouth of the den he placed a great stone. Jesus remained in the den a long time, calling upon the prophets and the saints for help and asking their aid. Every one whose succor Jesus asked went to beg the great God to release him. But God did not grant their requests. Jesus therefore remained in a sorrowful state, knowing not what to do." After this the preacher remained silent for a quarter of an hour, and thus a great silence prevailed in the house. Then he went on to say: "O poor Jesus, why are you so forgotten, so neglected? Do you not know that all the prophets and all the saints have no favour with the great God unto Melek Ta'us? Why have you forgotten him and have not called upon him?" Saying this, the preacher again remained silent as before.

Afterward he again continued: "Jesus remained in the den till one day when he happened to remember Melek Ta'us. He then sought his aid, praying, '0 Melek Ta'us, I have been in this den for some time. I am imprisoned; I have sought the help of all the saints, and none of them coud deliver me. Now, save me from this den.' When Melek Ta'us heard this, he descended from heaven to earth quicker than the twinkling of an eye, removed the stone from the top of the den, and said to Jesus, 'Come up, behold I have brought thee out.' Then both went up to heaven. When the great God saw Jesus, he said to him, '0 Jesus, who brought thee out of the den? Who brought thee here without my permission?' Jesus answered and said. 'Melek Ta'us brought me out of the den and up here.' Then God said, 'Had it been another, would have punished him, but Melek Ta'us is much beloved by me; remain here for the sake of my honor.' So Jesus remained in heaven." The preacher added, "Notice that those who are without do not like Melek Ta'us. Know ve that in the resurrection he will not like them either, and he will not intercede for them. But, as for us, he will put us all in a tray, carry us upon his head, and take us into heaven, while we are in the tray on his head. When the congregation heard this, they rose up, kissed his clothes and feet, and received his blessing.

Now the views of the Yezidis regarding the birth of Christ and the explanation of the name of the Apostle Peter, are found in one of their stories, which runs thus: "Verily Mary the Virgin mother of Jesus, begat Jesus in a manner unlike the rest of women. She begat him from her right side, between her clothes and her body. At that time the Jews had a custom that, if a woman gave birth, all her relatives and neighbours would bring her presents. The women would call, carrying in their right hand a plate of fruits which were to be found in that season, and in the left hand they would carry a stone. This custom was a very ancient one. Therefore when Mary the Virgin gave birth to Jesus, the wife of Jonah, who is the mother of Peter, came to her; and, according to

the custom, carried a plate of fruit in her right hand and a stone in her left. As she entered and gave Mary the plate, behold, the stone which was in her left hand begat a male. She called his name Simon Cifa, that is, son of the stone. Christians do not know these things as we do."

They have a story explaining the word heretic. It is this: When the great God created the heavens, he put all the keys of the treasuries and the mansions there in the hands of Melek Ta'us, and commanded him not to open a certain mansion. But he, without the knowledge of God, opened the house and found a piece of paper on which was written. "Thou shalt worship thy God alone, and him alone shalt thou serve." He kept the paper with him and allowed no one else to know about it. Then God created an ironring and hung it in the air between the heaven and the earth. Afterward he created Adam the first.

Melek Ja'us refused to worship Adam when God commanded him to do so. He showed the written paper which he took from the mansion and said, "See what is written here." Then the great God said, "It may be that you have opened the mansion which I forbade you to open." He answered, "Yes." Then God said to him, "You are a heretic, because you have disobeyed me and transgressed my commandment."

From this we know that God speaks in the Kurdish language, that is from the meaning of this saying, "Go into the iron ring which I, thy God, have made for whosoever does contrary to my commandment and disobeys me." When one criticises such a story as this by saying that God drove Melek Ta'us from heaven and sent him to hell because of his pride before God the most high, they do not admit that such is the case. They answer: "It is possible that one of us in his anger should drive out his child from his house and let him wait until the next day before bringing him back? Of course not. Similar is the relation of the great God to Melek Ta'us. Verily he loves him exceedingly. You do not understand the books which you read The

You do not understand the books which you read The Gospel says, 'No one ascended up to heaven but he who came down from heaven.' No one came down from heaven but Melek Ta'us and Christ. From this we know that the great God has been reconciled to after Kochak Beru came down. This priest Isaac was a great joker. He answered them, "After the kochak came down, I begged God for rain on your behalf. It was agreed that after six or seven days he would send it." They waited accordingly, and by a strange coincidence, at the end of the period it rained like a flood for some time. Seeing this, the people believed in what they were told, and honored the priest Isaac, looking upon him as one of the saints, and thinking that he must have Yezidi blood in him. For more than twenty years this story has been told as one of the tales of their saints.

Once Seih Adi bn Musafir and his murlds were entertained by God in heaven. When they arrived, they did not find straw for their animals. Therefore Seih Adi ordered his murids to carry straw from his threshing floor on the earth. As it was being transported, some fell on the way, and has remained as a sign in heaven unto our day. 'It is known as the road of the straw man.

They think that prayer is in the heart; therefore they do not teach their children about it. And in their book neither is there any rule regarding prayer, nor is prayer considered a religious obligation.

Some assert that at one time Seih Adi, in company with Seih 'Abd-al-Kadir, made a pilgrimage to Mecca, where he remained four years. After his absence Melek Ta'us appeared to them (the two seihs) in his symbol. He dictated some rules to them and taught them many things. Then he was hidden from them.

Four years later Seih Adi returned from Mecca; but they refused him and would not accept him. They asserted that he had died or ascended to heaven. He remained with them, but was without his former respect.

When the time of his death came, Melek Ta'us appeared to them and declared, "This is Seih Adi himself, honour him." Then they honored him and buried him with due veneration, and made his tomb a place of pilgrimage. In their estimation it is a more excellent spot than Mecca. Everyone is under obligation to visit it once a year at least; and, in addition to this, they give a sum of money through the seihs to obtain satisfaction (that Seih Adi may be pleased with them). Whoever does this not is disobedient.

Moreover, it is said that the reason why the pilgrimage to his tomb is regarded as excellent by us and by God is that in the resurrection Seih Adi will carry in a tray all the Yezidis upon his head and take them into paradise, without requiring them to give account or answer. Therefore they regard the pilgrimage to his tomb as a religious duty greater than the pilgrimage to Mecca.

There are some domes, huts, around the tomb of Seih Adi. They are there for the purpose of receiving blessings from the tomb. And they are all attributed to the great Seihs, as the hut of 'Abd-al-Kadir-al-Jilani; The hut of Seih Kadib-al-Ban; the hut of Seih Sams-ad-Din; the hut of Seih Mansur-al-Hallaj, and the hut of Seih Hasan-al-Basri. There are also some other huts. Each hut has a banner made of calico. It is a sign of conquest and victory.

Eating of deer's meat is forbidden them, they say, because the deer's eyes resemble the eyes of Seih Adi. Verily his virtues are well-known and his praiseworthy qualities are traditions handed down from generation to generation. He was the first to accept the Yezidi religion. He gave them the rules of the religious sect and founded the office of the seih. In addition to this, he was renowned for his devotion and religious exercise.

From Mount Lalis, he used to hear the preaching of Abd-al-Kadir-al-Jilani in Bagdad. He used to draw a circle on the ground and say to the religious ones, "Whosoever wants to hear the preaching of Al-Jilani, let him enter within this circle." The following custom, which we have, began w4th him: If we wish to swear to anyone, a seih draws a circle, and he who is to take an oath, enters into it.

At one time, passing by a garden, Seih 'Adi asked about lettuce; and, as no one answered, he said, "Huss" (hush). For this reason lettuce is forbidden and not eaten.

As regards fasting, they say about the month of Ramadan that it was dumb and deaf. Therefore, when God commanded the Moslems to fast, he likewise commanded the Yezidis, saying to them in the Kurdish language, "sese," meaning "three." The Mohammedans did not understand it; they took it for "se," "thirty." For this reason, they (Yezidis) fast three days. Moreover, they believe there are eating, drinking, and other earthly pleasures in the next world. Some hold that the rule of heaven is in God's hands, but the rule of the earth is in Seih Adi's hands.

Being exceedingly beloved by God, he bestowed upon him according to 'Adi's desire. They believe in the transmigration of souls. This is evinced by the fact that when the soul of Mansural-

Hallaj parted from his body when the Caliph of Bagdad killed him and cast his head into the water, his soul floated on the water. By a wonderful chance and a strange happening, the sister of the said Mansur went to fill her jar. The soul of her brother entered it.

Without knowing what had happened, she came with it to the house. Being tired, she felt thirsty and drank from the jar. At that moment the soul of her brother entered her, but she did not perceive it until she became pregnant. She gave birth to a son who resembled Seih Mansur himself. He became her brother according to birth and her son according to imputation. The reason why they do not use drinking-vessels which have narrow mouths, or a net-like cover, is that when one drinks water from them they make a sound. When the head of Seih Mansur was thrown into the water it gurgled. In his honor they do not use the small jars with narrow necks.

They assert that they expect a prophet who will come from Persia to annul the law of Mohammed and abrogate Islam. They believe that there are seven gods, and that each god administers the universe for ten thousand years; and that one of these gods is Lasiferos, the chief of the fallen angels, who bears also the name Melek Ta'us. They make him a graven image after the form of a cock and worship it. They play the tambourine and dance before it to make it rejoice with them. They (kawwdls) travel within the Yezidis' villages to collect money, at which time they take it into the houses that it may bless and honour them. Some say that Seih Adi is a deity ; others that he is like a Vizier to God. To him all things are referred. This is Melek Ta'us age. The ruling and administrative power is in his hands until the thousandth year.

When the time comes to an end he will deliver the power to the next god to rule and administer until another thousand years shall be ended, and so on until the seventh god. And yet there is accord and love among these gods, and none is jealous of the one who may rule and administer the world for a period of ten thousand years. They have a book named Al Jilwah that they ascribe to §eih *Adi, and they suffer no one who is not one of them to read it.

Mention is made in some of their books that the First Cause is the Supreme God, who before he created this world, was enjoying himself over the seas; and in his hand was a great White Pearl, with which he was playing. Then he resolved to cast it into the sea, and when he did so this world came into being.

Moreover, they think themselves not to be of the same seed from which the rest of mankind sprung, but that they are begotten of the son of Adam, who was born to Adam of his spittle. For this reason they imagine themselves nobler and more pleasing to the gods than others.

They say they have taken fasting and sacrifice from Islam; baptism from Christians; prohibition of foods from the Jews; their way of worship from the idolaters; dissimulation of doctrine from the Rafidis (Shi'ites); human sacrifice and transmigration from the pre-Islamic paganism of the Arabs and from the Sabians. They say that when the spirit of man goes forth from his body, it enters into another man if it be just; but if unjust, into an animal.

THE POEM IN PRAISE OF SEIH ADI Peace Be unto Him

- My understanding surrounds the truth of things, And my truth is mixed up in me, And the truth of my descent is set forth by itself. And when it was known it was altogether in me. And all that are in the universe are under me, And all the habitable parts and deserts. And everything created is under me, And I am the ruling power preceding all that exists. And I am he that spoke a true saying, And I am the just judge and the ruler of the earth. And I am he that men worship in my glory. Coming to me and kissing my feet. And I am he that spread over the heavens their height. And I am he that cried in the beginning. And I am he that of myself revealeth all things And I am he to whom came the book of good tidings From my Lord, who burneth the mountains. And I am he to whom all created men come In obedience to kiss my feet. I bring forth fruit from the first juice of early youth By my presence, and turn toward me my disciples. And before this light the darkness of the morning cleared awav. I guide him that asketh for guidance. I am he that caused Adam to dwell in Paradise
- And Nimrod to inhabit a hot burning fire. And I am he that guided Ahmed the Just, And I am he that guided Ahmed the Just,

And I am he unto whom all creatures

Come for my good purposes and gifts. And I am he that visited all the heights,

And goodness and charity proceed from my mercy.

And I am he that made all hearts to fear

My purpose, and they magnify the majesty and power of my awfulness

And I am he to whom the destroying lion came Raging, and I shouted against him and he became stone.

And I am he to whom the serpent came, And by my will I made him dust.

And I am he that struck the rock and made it tremble,

And made to burst from its sides the sweetest of waters.

And I am he that sent down the certain truth;

For me is the book that comforteth the oppressed.

And I am he that judged justly,

And when I judged it was my right

And I am he that made the springs to give water, Sweeter and pleasanter than all waters.

And I am he that caused it to appear in my mercy,

And by my power I called it the pure.

And I am he to whom the Lord of heaven hath said.

Thou art the just Judge and Ruler of the earth.

And I am he that disclosed some of my wonders. And some of my virtues are manifested in that which exists. And I am he that caused the mountains to bow, To move under me and at my will.

And I am he before whose majesty the wild beasts cried; They turned to me worshiping, and kissed my feet.

And I am *Adi as-§ami, the son of Musafir. Verily the All-Merciful has assigned unto me names, The heavenly throne, and the seat, and the (seven)

heavens, and the earth.

In the secret of my knowledge there is no God but me. These things are subservient to my power.

O mine enemies, why do you deny me? men, deny me not, but submit.

In the day of judgment you will be happy in meeting me. Who dies in my love, I will cast him

In the midst of Paradise, by my will and pleasure;

But he that dies unmindful of me Will be thrown into torture in misery and affliction.

I say I am the only one and the exalted;

I create and make rich those whom I will.

Praise it to myself, for all things are by my will,

And the universe is lighted by some of my gifts.

I am the king that magnifies himself, And all the riches of creation are at my bidding

I have made known unto you, O people, some of my ways.

Who desireth me must forsake the world.

And I can also speak the true saying.

And the garden on high is for those who do my pleasure.

THE PRINCIPAL PRAYER OF THE YEZIDIS

I sought the truth and became a confirming truth; And by the like truth shall they, like myself, possess the

And by the like truth shall they, like myself, possess the highest place.

Amen, Amen, Amen! Through the intermediation of Sams-ad-Din, Fahr ad-Din, Nasir-ad-Din, Sajad ad-Din, Seih Sin (Husein), Seih Bakr. Kadir ar-Rahman. Lord, thou art gracious, thiou art merciful; Thou art God, king of kings and lands, King of joy and happiness. King of good possession (eternal life). From eternity thou art eternal. Thou art the seat of luck (happiness) and Ufe; Thou art lord of grace and good luck. Thou art king of jinns and human beings. King of the holy men (saints). Lord of terror and praise, The abode of religious duty and praise, Worthy of praise and thanks. Lord! Protector in journeys Sovereign of the moon and of the darkness, God of the sun and of the fire, God of the great throne. Lord of goodness. Lord! No one knows how thou art. Thou hast no beauty; thou hast no height. Thou hast no going forth; thou hast no number. Lord! Judge of kings and beggars. Judge of society and of the world, Thou hast revealed the repentance of Adam. Lord, thou hast no house; thou hast no money; Thou hast no wings, hast no feathers ; Thou hast no voice thou hast no colour Thou hast made us lucky and satisfied Thou hast created Jesus and Mary. Lord, thou art gracious, Merciful, faithful. Thou art Lord; I am nothingness. I am a fallen sinner.

THE GRAND BIBLE

A sinner by thee remembered. Thou hast led us out of darkness into light. Lord! My sin and my guilt. Take them and remove them. O God, O God, O God, Amen!

SEVEN CLASSES OF YEZIDIS

They are divided into seven classes, and each class has functions peculiar to itself that cannot be discharged by any of the other classes. They are:

1. Seih. He is the servant of the tomb, and a descendant of Imam Hasan al-Basri. No one can give a legal decision or sign any document except the seih who is the servant of Seih 'Adi's tomb. He has a sign by which he is distinguished from others. The sign is a belt which he puts on his body, and net-like gloves, which resemble the halters of camels. If he goes among his people, they bow down and pay him their respects. The seihs sell a place in paradise to anyone who wishes to pay money.

2. Emir. The emirship specifically belongs to the descendants of Yezid. They have a genealogical tree, preserved from their fathers and forefathers, which goes up to Yezid himself. The emirs have charge of the temporal and governmental affairs, and have the right to say, "Do this and do not that."

3. Kawwal. He has charge of tambourines and flutes and religious hymns.

 Pir. To him appertain the conduct of fasts, the breaking of fasts, and hair-dressing.
 Kochak. To him appertain the duties of religious

5. Kochak. To him appertain the duties of religious instruction, and sepulture, and interpretation of dreams, i. e., prophecy.

6. Fakir. To him appertain the duties of instruction of boys and girls in playing on the tambourines, in dancing and religious pleasure. He serves Seih Adi.

7. Mulla. To him appertain the duties of instructing children. He guards the books and the mysteries of religion and attends to the affairs of the sect.

ARTICLES OF FAITH

At one time (A. H. 1289; A. D. 1872), the Ottoman power wanted to draft from among them an army instead of takmg the tax which was its due. They presented to the government all the rules that prevented them from complying. These all pertain to religion and are moral obligations upon them. They are as follows:

Article 1

According to our Yezidi religion every member of our sect, whether big or little, girl or woman, must visit Melek Ta'us three times a year, that is, first, from the beginning to the last of the month of April, Roman calendar; secondly, from the beginning to the end of the month of September; thirdly, from the beginning to the end of the month of November. If anyone visit not the image of Melek Ta'us, he is an infidel.

Article 2

If any member of our sect, big or little, visit not his highness Seih Adi bn Musafir—may God sanctify his mysteries! once a year, i.e., from the fifteenth to the twentieth of the month of September, Roman calendar, he is an infidel according to our religion.

Article 3

Every member of our sect must visit the place of the sunrise every day when it appears, and there should not be Moslem, nor Christian, nor any one else in that place. If any one do this not, he is an infidel.

Article 4

Every member of our sect must daily kiss the hand of his brother, his brother of the next world, namely, the servant of the Mahdi, and the hand of his seih or pir. If any one do this not, he is regarded as an infidel.

Article 5

According to our religion it is something intolerable when the Moslem in the morning begins to say in prayer, God forbid! "I take refuge in God, etc." If any one of us hear it, he must kill the one who says it and kill himself; otherwise he becomes an infidel.

Article 6

When one of our sect is on the point of death, if there be no brother of the next world and his seih, or his pir and one of the kawwals with him to say three sayings over him, viz.; "O servant of Melek Ta'us, whose ways are high, you must die in the religion of the one we worship, who is Melek Ta'us, whose ways are high, and do not die in any other religion than his. And if some one should come and say to you something from the Mohammedan religion, or Christian religion, or Jewish religion, or some other religion, do not believe him, and do not follow him. And if you believe and follow another religion than that of the one we worship, Melek ^ a'us, you shall die an infidel," he becomes an infidel.

Article 7

We have something called the blessing of Seih Adi, that is, the dust of the tomb Seih Adi—may God sanctify his mystery! Every member of our sect must have some of it with him in his pocket and eat of it every morning. And if he eat not of it intentionally, he is an infidel. Likewise at the time of death, if he possess not some of that dust intentionally, he dies an infidel.

Article 8

Regarding our fasting, if any one of our sect wish to fast, he must fast in his own place, not in another. For while fasting he must go every morning to the house of his seih and his ptr, and there he must begin to fast; and when he breaks his fast, likewise, he must go to the house of his seih and his ptr, and there break the fast by drinking the holy wine of the seih or the pir. And if he drink not two or three glasses of that wine, his fasting is not acceptable, and he becomes an infidel.

Article 9

If one of our sect go to another place and remain there as much as one year, and afterward return to his place, then his wife is forbidden him, and none of us will give him a wife. If anyone give him a wife, that one is an infidel.

Article 10

Regarding our dress, as we have mentioned in the fourth Article that every one of our sect has a brother for the next world, he has also a sister for the next world. Therefore if any one of us make for himself a new shirt, it is necessary that his sister for the next world should open its neck band, i. e., the neck band of that shirt, with her hand. And if she open it not with her hand, and he wear it, then he is an infidel.

Article 11

If some one of our sect make a shirt or a new dress, he cannot wear it without baptizing it in the blessed water which is to be found at the shrine of his highness Seih Adi may God sanctify his mystery! If he wear it, he is an infidel.

Article 12

We may not wear a light black dress at all. We may not comb our heads with the comb of a Moslem or a Christian or a Jew or any other. Nor may we shave our heads with the razor used by any other than ourselves (Yezidis), except it be washed in the blessed water which is to be found at the shrine of his highness Seih Adi. Then it is lawful for us to shave our heads. But if we shave our heads without the razor having been washed in that water, we become infidels.

Article 13

No Yezidi may enter the water-closet of a Moslem, or take a bath at a Moslem's house, or eat with a Moslem spoon or drink from a Moslem's cup, from a cup used by any one of another sect. If he does, he is an infidel.

Article 14

Concerning food, there is a great difference between us and the other sects. We do not eat meat or fish, squash, bamia (okra), fasulia (beans), cabbage, or lettuce. We cannot even dwell in the place where lettuce is sown.

SCRIPTURE OF SIKHISM

THE SHRI GURU GRANTH SAHIB

Original language Punjabi in Gurmukhi script Shri Guru Granth Sahib (Khalsa Consensus), 2018 Translation: Khalsa Consensus Translation, 2018 Estimated Range of Dating: 1490 - 1678 A.D.

(Sikhism is a monotheistic faith which began in India's Punjab region in the 1400s. It is the world's fifth largest religion. Sikhism is a distinct religion with its own unique divine scriptures and beliefs. Sikhism is a faith whose followers are called "Sikhs". The word Sikh means disciple or student. An estimated 50-150 million people [no exact census available] are followers of Sikhism, which then makes it the fifth largest organised religion in the world just after Christianity, Islam, Hinduism and Buddhism. Sikhism teaches that God lasts forever, cannot be seen, and has no body. Therefore, God has no gender. It is taught that God created the universe, can destroy it, and keeps it running. God is considered to be infinite and has no beginning and no end. Sikhs worship God, and meditate on God's name through intense (passionate) repetition. They believe everything is a part of God and God is a part of everything. Good, bad, neutral are not applicable to God and for human beings, as Sikh philosophy indicates that human beings are born innately good. In general, Sikhism contains elements of Hinduism, Buddhism and Judaism. It has some aspects of Islam too. Followers are all trying to reach salvation, meaning they are trying to break the process of rebirth and become one with God. The thing that is keeping people from reaching union is bad karma. Bad karma is taught to be caused by pride, anger, greed, attachment and lust. Sikhs try to stay away from these things. Sikhs also believe that a piece of God resides within everything in the world. Once an individual discovers the God within and stops searching else then can he reach salvation.

The Ten Founding Gurus of Sikhism

1. Guru Nanak or Sri Guru Nanak Dev Ji (1469–1539 AD), also referred to as Baba Nanak ('father Nanak'), was the creator of Sikhism, and the first of the ten Sikh Gurus. The word "Guru" means "teacher" in many Indian languages. Beside followers of Sikhism, Guru Nanak Dev is considered holy by Punjabi Hindus and Sahajdhari Sindhis across the Indian subcontinent.[Sindhis are a Sindhi speaking socioethnic group of people originating from the Sindh province of Pakistan. Today Sindhis that live in Pakistan belong to religious denominations including various Islam Zoroastrianism, Hinduism, Sikhism and Christianity.] Nanak is said to have travelled far and wide across Asia teaching people the message of the One God (Ek Onkar), who dwells in every one of his creations and constitutes the eternal Truth. Legends say that he visited Tibet, most of South Asia. and Arabia, starting in 1496 at age 27, when he left his family for a thirty-year period. These claims include Nanak's visit to Mount Sumeru of Indian mythology, which is believed in the Pamir Mountains, as well as Mecca and Baghdad. Because of his close connexion with Hazrat Sheikh Farid-ud-din Ganj Shakar, the Punjabi Sufi saint, Nanak Dev is also considered by many Muslims to be a Sufi, or adherent of Sufic tenets. Guru Nanak is also revered as Saint by followers of the Baha'i Faith which is not really a surprise as both religions were founded as reaction to the brutal doctrine of Islam and its merciless Sharia law and its resulting persecutions of Kafirs [non-Muslims].

2. Guru Angad (1504–1552) was born as Bhai Lehna and the second of the ten Sikh gurus of Sikhism. Born to a Hindu family he became a Sikh after meeting Guru Nanak. He was serving and working with Guru Nanak for many years. After the death of Guru Nanak in 1539, Guru Angad led the Sikh communities. He is remembered in Sikhism for adopting and formalising the Gurmukhi script [which can be traced back, via Brahmi script, to Aramaic.]. 3. Guru Amar Das (1479–1574), sometimes spelled as

3. Guru Amar Das (1479–1574), sometimes spelled as Guru Amardas, was the third Guru of Sikhism and became Sikh Guru in 1552 at age 73. He discouraged veiling of women's faces (a Muslim custom) as well as sati (a Hindu custom). He encouraged the Kshatriya people to fight in order to protect people and for the sake of justice, stating this is Dharma. He selected the site in Amritsar village for a special temple which is now known as the Golden Temple, the most sacred pilgrimage site in Sikhism.

4. Guru Ram Das (1534–1581) was born as Bhai Jetha Mal Sodhi and the fourth Guru of Sikhism. At age 12, Bhai Jetha and his grandmother moved to Goindval, where they met Guru Amar Das. The boy thereafter accepted Guru Amar Das as his mentor and served him. Guru Ram Das became the Guru of Sikhism in 1574 and served as the Sikh leader until his death in 1581. He faced hostilities from the sons of Amar Das, shifted his official base to Ramdaspur which later was renamed as Amritsar.

5. Guru Arjan (1563–1606) was the fifth Guru of Sikhism and the first Guru martyred for Sikh faith by Islam. He compiled the first official edition of the Sikh scripture called the Adi Granth, which later expanded into the Guru Granth Sahib. Guru Arjan was arrested under the orders of the Mughal Emperor Jahangir and asked to convert to Islam. He refused, was tortured and executed in 1606.

6. Guru Hargobind (1595-1644), revered as the sixth Nanak, was the sixth Guru of the Sikh religion. He had become Guru at the young age of eleven, after the execution of his father. Guru Arian, by the Islamic Mughal emperor Jahangir. Guru Hargobind ruthlessly militarised the Sikh communities, likely as a response to his father's execution. He symbolised it by wearing two swords, representing the dual concept of miri and piri (temporal power and spiritual authority). Guru Hargobind nominally accepted Shah Jahan's authority but resisted the Islamic persecution, fighting four wars against Shah Jahan's armies. His transformation of the Sikh community was not left unnoticed and brought him in conflict with the Islamic Mughal overlords. Guru Hargobind's army fought 4 battles with the superior Islamic Mughal armies of Shah Jahan, 1. Battle of Rohilla (1621); 2. Battle of Amritsar (1634); 3. Battle of Kartarpur (1635); 4. Battle of Lahira (1634), and won all of them. He lost his eldest son Baba Gurdita in 1638 as Shah Jahan attempted political means to undermine the Sikh tradition, by dividing and influencing the succession. The Mughal ruler gave land grants to Baba Gurdita's eldest son Dhir Mal, living in Kartarpur, and attempted to encourage Sikhs to recognise Dhir Mal as the rightful successor to Guru Hargobind. Dhir Mal issued statements in favour of the Mughal state, and critical of his grandfather. Guru Hargobind died at Kiratpur Rupnagar, Punjab, in 1644, but before his death, he rejected his eldest grandson Dhir Mal's politics, and nominated Dhir Mal's younger brother Har Rai as the Guru.

7. Guru Har Rai (1630–1661) revered as the seventh Nanak, was the seventh Guru of the Sikh religion. He became the Sikh leader at age 14, on 3 March 1644. He guided the Sikhs for about seventeen years, till his death at age 31. Guru Har Rai is notable for maintaining the large army of Sikh soldiers that the sixth Sikh Guru had amassed, yet avoiding military conflict.

8. Guru Har Krishan (1656–1664) was the eighth Sikh Guru. At the age of 5, he became the youngest Guru in Sikhism. He contracted smallpox in 1664 and died before reaching his eighth birthday after a reign of only 2 years, 5 months and 24 days. It is said that he died because he contracted smallpox while successfully curing his followers. He is remembered in the Sikh tradition for saying "Baba Bakale" before he died, which Sikhs interpreted to identify his granduncle Guru Tegh Bahadur as the next successor.

9. Guru Tegh Bahadur (1621–1675) was a ninth Guru of Sikhism from 1665 until his murder by Muslims in 1675. He was born in Amritsar, Punjab, India in 1621 and was the youngest son of Guru Hargobind Sahib, the sixth Sikh Guru. Not just a principled and fearless warrior, he was a learned spiritual scholar and poet whose 115 hymns are included in Sri Guru Granth Sahib, the main text of Sikhism. Guru Tegh Bahadur was assassinated by beheading on the orders of Aurangzeb, the sixth Mughal emperor, in Delhi, India. Sikh holy premises Gurudwara Sis Ganj Sahib and Gurdwara Rakab Ganj Sahib in Delhi mark the places of execution and cremation of Guru Tegh Bahadur. His murder is the second martyrdom of a Sikh Guru. Tegh Bahadur has been remembered for giving up his life for freedom of religion, reminding Sikhs and other non-Muslims in India to follow and practice their beliefs without fear of persecution and forced conversions by Muslims.

10. Guru Gobind Singh (1666-1708), born Gobind Rai, was the tenth Sikh Guru, a spiritual master, warrior, poet and philosopher. When his father, Guru Tegh Bahadur, was murdered by the Islamic emperor Aurangzeb, Guru Gobind Singh was formally installed as the leader of the Sikhs at the age of nine, becoming the tenth and final human Sikh Guru. His four sons died during his lifetime - two in battle, two murdered by the Islamic Mughal army for opposing Islam. Among his notable contributions to Sikhism are founding the Sikh warrior community called Khalsa in 1699 and introducing the Five Ks, the five articles of faith that Khalsa Sikhs wear at all times. Guru Gobind Singh is credited with the Dasam Granth whose 17,293 verses are a sacred part of Sikh prayers and Khalsa rituals. The last Guru Gobind Singh said that there would be no more Gurus after him and Sikhs would be taught by the holy book of the Sikhs, which is called by its personalised name Shri Guru Granth Sahib, The Lord Guru Granth Sahib, which is now the eternal Guru for all Sikhs

General History of Sikhism

Sikhism [in present-day Pakistan and northwestern India] came into being as reaction to the rigid and violent doctrine of Islamic Jihad and Islam's most powerful tool the Sharia law. This Mohammedan law, prescribed in the Koran, the Sira, and the Hadith, demands that every Kalir (non-Muslim) must eventually be subjugated under the rule of Islam or die; the word Islam itself means "subjugation". There is no doubt that the Sikhs stopped the total subjugation of India under the totalitarian rule of Islam.

Between the 7th and 11th centuries, Islamic armies conducted several campaigns into the Hindu-dominated Indian subcontinent, making conquests limited to present-day Pakistan and the Punjab. From the 12th through the 16th century, however, Muslim conquests in the Indian subcontinent were more successful and saw the emergence of Islamic states over Hindu or Jain majority populations. In the early 16th century, one such state was the Mughal Empire, founded by the successful king Babur in northern India. Meanwhile, in the later 15th century in the Punjab, Sikhism had been proclaimed by Guru Nanak initially as a panentheistic sect, rejecting Hinduism and Islam, and rapidly gained followers. It later became monotheistic. Perceiving the growth of the Sikhs as a threat, the Islamic Mughal authorities began to persecute them, and in 1606 Sikh leader Guru Arjan was executed by Mughal emperor Jahangir, apparently for helping prince Khusrau.

The religion of Sikhism began at the time of the Islamic Conquest of Northern India by Babur (The grandson of Timur, a zealous Muslim, one of the worst mass murderers in history besides Stalin, Hitler, and Mao. The Islamic Conquests of Timur [1370–1405] alone cost the lives of 15-20 million Zoroastrians, Jews, Christians, Hindus and Buddhists.). Babur defeated and killed Ibrahim Lodi, the last Sultan of the Lodi dynasty, in 1526. Babur ruled for 4 years and was succeeded by his son Humavun. During their 30-year rule, religious violence continued in India, Records of the violence and trauma, from Sikh-Muslim perspective, include those recorded in Sikh literature of the 16th century. The Islamic violence of Babur and Humayun from the 1520s to the 1550s, was witnessed by Guru Nanak, who commented upon them in four hymns. Historians suggest the early Mughal era period of religious violence contributed to introspection and then transformation from pacifism to militancy for selfdefence in Sikhism. Since that time, Sikhs fiercely defended their communities against anyone.

Babur's grandson, Akbar, supported religious freedom and after visiting the Langar of Guru Amar Das had a favourable impression of Sikhism. As a result of his visit he donated land to the Langar* and had a positive relationship with the Sikh gurus until his death in 1605.[In Sikhism, a langar (Punjabi: for 'kitchen') is the community kitchen of a Gurdwara (meaning "door to the guru", a place of assembly and worship for Sikhs), which serves meals free of charge to all visitors without making a distinction of religion, caste, gender, economic status or ethnicity. This charity made many people convert to Sikhism.]

Akbar's successor, Jahangir, saw the Sikhs as a political threat. He arrested Guru Arjan Dev because of Sikh support for Khusrau Mirza (a Persian name, Khosrov Mirza; 1587-1622, he was the eldest son of the Mughal emperor Jahangir.) and ordered him to be put to death by torture. Guru Arjan Dev's martyrdom led the sixth Guru Guru Har Gobind to declare Sikh sovereignty in the creation of the Akal Takht and to establish a fort to defend Amritsar. Jahangir attempted to assert authority over the Sikh by jailing Guru Har Gobind at Gwalior and released him after some time with 52 other Rajpoot (Hindu) kings on Guru HarGobind's orders. Sikhism did not have any further issues with the Mughal Empire until the death of Jahangir in 1627. His successor, Shah Jahan "took offence" at Guru Har Gobind's sovereignty and after a series of assaults on Amritsar forced the Sikhs to retreat to the Sivalik Hills. Guru Har Gobind's successor, Guru Har Rai maintained the guruship in the Sivalik Hills by defeating local attempts to seize Sikh land and taking a neutral role in the power struggle between Aurangzeb and Dara Shikoh for control of the Timurid dynasty. The ninth Guru, Guru Tegh Bahadur, moved the Sikh community to Anandpur and traveled extensively to visit and preach in Sikh communities in defiance of Aurangzeb, who attempted to install Ram Rai to the guruship. He aided Kashmiri Brahmins in avoiding conversion to Islam and was arrested and confronted by Aurangzeb. When offered a choice between conversion or death, he chose to die rather than compromise his principles and was executed. Guru Gobind Singh, assumed the guruship in 1675 and to avoid battles with Sivalik Hill Rajas moved the guruship to Paunta. He built a large fort to protect the city and garrisoned an army to protect it. The growing power of the Sikh community alarmed Sivalik Hill Rajas who attempted to attack the city but the Guru's forces routed them at the Battle of Bhangani. He moved on to Anandpur and established the Khalsa, a collective army of baptised Sikhs, on March 30, 1699. The establishment of the Khalsa united the Sikh community against various Mughal-backed claimants to the guruship. In 1701, a combined army composed of the Sivalik Hill Rajas and the Mughal army under Wazir Khan attacked Anandpur and, following a retreat by the Khalsa, were defeated by the Khalsa at the Battle of Muktsar. In 1707, Guru Gobind Singh accepted an invitation by Bahadur Shah I, Aurangzeb's successor to meet in southern India. When he arrived in Nanded in 1708, he was injured by agents of Wazir Khan, the governor of Sirhind. After this incident his wounds

were stitched and he began to recover. A few days after, some Sikhs brought a very stiff bow to present to Guru Gobind Singh. As they were discussing whether anybody would ever be able to put a string on the bow, Guru Gobind Singh accepted the challenge. Though the bow was stringed, due to the force he applied on the bow the wounds which were still fresh started bleeding profusely. Guru Gobind Singh then declared that he would die and asked his Sikhs to prepare for the cremation [the Hindu funeral].

Banda Singh Bahadur was an ascetic who converted to Sikhism after meeting Guru Gobind Singh at Nanded. A short time before his death, Guru Gobind Singh ordered him to reconquer Punjab and gave him a letter that commanded all Sikhs to join him. After two years of gaining supporters, Banda Singh Bahadur initiated an agrarian uprising by breaking up the large estates of Zamindar families and distributing the land to the poor Sikh, Hindu, and Muslim peasants who farmed the land. Banda Singh Bahadur started his rebellion with the defeat of Mughal armies at Samana and Sadhaura and the rebellion culminated in the defeat of Sirhind. During the rebellion, Banda Singh Bahadur made a point of destroying the cities in which Mughals had been cruel to Sikhs, including executing Wazir Khan in revenge for the deaths of Guru Gobind Singh's sons after the Sikh victory at Sirhind. He ruled the territory between the Sutlej river and the Yamuna river, established a capital in the Himalayas at Lohgarh, and struck coinage with the faces of Guru Nanak and Guru Gobind Singh. In 1716, his army was defeated by the Mughals after he attempted to defend his fort at Gurdas Nangal. He was captured along with 700 of his men and sent to Delhi where he was tortured and executed after refusing to convert to Islam.

The Mohammedans, who committed those executions, had no doubts about the bravery of Sikhs in fight as well as in death: "It is singular that these people not only behaved firmly during the execution, but they would dispute and wrangle with each other who should suffer first; and they made interest with the executioner to obtain the preference."-Seir Mutakherin by Seid Gholam Hossein Khan.

After 1716, the Mughal emperor Muhammad Shah began a campaign of genocide against Sikhs through his Governor of Lahore, Abdus Samad Khan, His son and, later, successor, Zakariya Khan Bahadur led a standing army dedicated to eliminating Sikhs, executed Sikhs publicly, and offered monetary rewards for the heads of killed Sikhs. The Sikhs "retaliated by killing government functionaries and plundering Mughal posts, arsenals, and treasuries" but could not assemble an army. The persecution of the Mughal Empire forced some Sikhs to abandon the outward signs of their faith. but "the more sincere had to seek a refuge among the recesses of the hills or in the woods to the south of the Sutlej' Sikhs went into hiding during this period. From 1718-1738, the Sikhs carried out a guerrilla war against the Mughal Empire in the area around the Sivalik Hills. Historian Josepeh Cunningham writes of the period: "The Sikhs were scarcely again heard of in history for the period of a generation".

The formation of the Dal Khalsa [the proper Sikh Army] was a consequence of the Muslim conquest of India and their committed genocide of Sikhs and other Indian people. The Dal Khalsa was the name of the combined forces of 12 misls that operated in the 18th century (1735-1780) in the Punjab region. In 1733, Zakariya Khan Bahadur attempted to negotiate a peace with the Sikhs by offering them a jagir, the title Nawab to their leader, and unimpeded access to the Harmandir Sahib. After discussion at a Sarbat Khalsa, Kapur Singh was elected leader of the Sikhs and took the title of Nawab. Nawab Kapur Singh combined the various Sikh militias into two groups; the Taruna Dal and the Buddha Dal, which would collectively be known as the Dal Khalsa. Sikh militias over 40 years of age would be part of the Buddha Dal and Sikh militas under 40 years were part of the Taruna Dal. The Taruna Dal was further divided in five jathas, each with 1300 to 2000 men and a separate drum and banner. The area of operations of each Dal, or army, was Hari ke Pattan, where the Sutlei river and Beas River meet: the Taruna Dal would control the area east of Hari ke Pattan while the Budha Dal would control the area west of it. The purpose of the Budda Dal, the veteran group, was to protect Gurdwaras and train the Taruna Dal, while the Taruna Dal would act as combat troops. However, in 1735, the agreement between Zakariya Khan and Nawab Kapur Singh broke down and the Dal Khalsa retreated to the Sivalik Hills to regroup. Later the command of Dal Khalsa was taken by Jassa Singh Ahluwalia who was an able and powerful administrator.

In 1738, Nader Shah of the Persian Afsharid dynasty invaded Muhammad Shah's Mughal Empire. Nader idolised Genghis Khan and Timur, the previous conquerors from Central Asia. He imitated their military skills and—especially later in his reign—their cruelty. Nadir Shah defeated the Mughal Empire in the Battle of Karnal and proceeded to sack Delhi where he massacred 20,000 to 30,000 inhabitants in 1739. During the panic before and after the Battle of Karnal, important functionaries of the Mughal Empire Iled Delhi but

were intercepted by small jathas* of the Dal Khalsa and relieved of their wealth. (*A Jatha ('group') is an armed body of the Armed Forces of the Sikh Confederation. It is perhaps best translated as brigade, legion, or division, depending on the size. They have existed in Sikh tradition since the beginning of the Khalsa (Sikh community) in 1699 AD.) Nadir Shah then gave Muhammad Shah back his title of Mughal Emperor but took away his royal treasury, including the Peacock Throne. When Nadir Shah began his retreat, the Sikhs who had been seeking refuge in the Sivalik Hills came down from the mountains and mercilessly plundered the treasure of the Islamic Persian Army. Afterwards the Dal Khalsa established a fort at Dallewal near the Ravi river and began levying taxes in the area around Lahore. During this period, the Muslim historian Nur Mohammed, though full of contempt for Sikhs, was constrained to pay tribute to them of their character, in the following words: "In no case they would slay a coward, nor would they put an obstacle in the way of a fugitive. They do not plunder the wealth and ornaments of a woman, be she a well to do lady or a maid servant. There is no adultery among these dogs, nor are they mischievous people given to thieving. Whether a woman is young or old, they call her 'buriya' and asked her to get out of the way. The word 'buriya' in Indian language means 'an old lady'. There is no thief at all among these dogs, nor is there any house breaker born among these miscreants. They do not make friends with adulterers and house breakers, though their behaviours on the whole is not commendable.

Recorded Battles

The Sikhs very commonly fought battles in which they had much less force than their foes. However, they had an impressive success rate. Throughout its history, it fought various adversaries including the Islamic Persians, the Islamic Mughal Empire, the Islamic Durrani Empire of Afghanistan, and the British East India Company. List of Battles fought by Sikhs (date AD, adversary [troop strength], Sv = Sikh victory): 1. Battle of Rohilla (1621, Islam, Sv); 2. Battle of Amritsar (1634, Islam, Sv); 3. Battle of Kartarpur (1635, Islam [10,000 troops], Sv); 4. Battle of Lahira (1634, Islam [35,000 troops], Sv); 5. Battle of Bhangani (1686-1688, Hinduism, Islam, Sv); 6. Battle of Nadaun (1687-1691, Islam, Sv); 7. Battle of Guler (1696, Islam, Sv); 8. 1st Battle of Anandpur (1700-1704, Islam [10,000 troops], Sv); 9. Battle of Basoli (1702, Islam, Sv); 10. 2nd Battle of Anandpur (1701-1704, Islam, Sv); 11. Battle of Nirmohgarh (1702, Islam, Sv); 12. 1st Battle of Chamkaur (1702, Islam); 13. Second Battle of Chamkaur (1704), 14. Battle of Sarsa (1704) Islam); 15. Battle of Muktsar (1705, Islam, Sv); 16. Battle of Sonepat (1709, Islam, Sv); 17. Battle of Ambala / Umbala (c. 1709, Islam, ?); 18. Battle of Kapuri (1709); 19. Battle of Samana (1709, Islam [20,000 troops], Sv); 20. Battle of Chappar Chiri (1710, Islam, Sv); 21. Battle of Sadhaura (1710, Islam); 22. Battle of Rahon (1710, Islam [135,000 troops], Sv); 23. Battle of Lohgarh (1710, Islam, Sv); 24. Kapuri expedition (c. 1710); 25. Battle of Jalalabad (1710, Islam); 26. Battle of Jammu (1712, Islam); 27. Siege of Gurdaspur / Battle of Gurdas Nangal (1715); 28. Attack on Nadir Shah (1739); 29. Siege of Ram Rauni (c. 1755); 30. Battle of Manupur (1748); 31. Battle of Amritsar (1757, Islam [20,000 troops], Sv); 32. Battle of Lahore (1759, Islam, Sv); 33. Battle of Sialkot (1761, Islam [12,000], Sv); 34 Battle of Gujranwala (1761, Islam [12,000], Sv); 35. Sikh Occupation of Lahore (1761, Islam [12,000], Sv); 36. Sikh holocaust of Vadda Ghalughara or Battle of Kup (1762, Islam [massacre on c. 15,000 Sikh civilians]); 37. Battle of Harnaulgarh (1762, Islam, Sv); 38. Skirmish of Amritsar (1762, Islam, ?); 39. Battle of Sialkot (1763, Islam, ?); 40. Battle of Sirhind (1764, Islam [50,000? troops], Sv); 41. Rescue of Hindu Girls or Brahmin Girls (1769, Islam, ?); 42. Capture of Delhi and Red Fort (1783, Islam, Sv); 43. Battle of Amritsar (1797, Islam, ?); 44. Battle of Gujrat (1797, Islam, ?); 45. Battle of Amritsar (1798, Islam, ?); 46. Battle of Lahore (1799, Islam, Sv); 47. Battle of Kasur (1807, Islam, Sv); 47. Battle of Jammu (1808, Islam, Sv); 49. Gurkha-Sikh War (1809, Hinduism, Sv); 50. Battle of Attock (1813, Islam, Sv); 51. Battle of Multan (1818, Islam, Sv); 52. Battle of Shopian (1819, Islam [6,000 troops], Sv); 53. Battle of Balakot (1831, Islam, Sv); 54. Battle of Peshawar (1834, Islam, Sv); 55. Battle of Jamrud (1837, Islam, Sv); 56. Sino-Sikh War (1841-1842, Chinese-Buddhist, treaty); 57. Battle of Mudki / Moodkee, 1st Anglo-Sikh War (1845-1846, British); 58. Battle of Ferozeshah, 1st Anglo-Sikh War (1845, British); 59. Battle of Baddowal, 1st Anglo-Sikh War (1846, British, Sv); 60. Battle of Aliwal, 1st Anglo-Sikh War (1846, British); 61. Battle of Sobraon, 1st Anglo-Sikh War (1846, British); 62. Battle of Chillianwala, 2nd Anglo-Sikh War (1849, British [15,000 troops], Sv); 63. Battle of Ramnagar, 2nd Anglo-Sikh War (1848, British [15,000 troops], Sv): 64. Siege of Multan, 2nd Anglo-Sikh War (1848-1849, British [32,000 troops], Sv); 65. Battle of Gujrat, 2nd Anglo-Sikh War (1849, British [50,000 troops]); 66. Battle of Saragarhi, Joint Anglo-Sikh War (1898, Islam, British-Sikh victory)

Sikh Code of Conduct

The following is a brief summary of the conduct expected from a Sikh of the Guru. Full instructions for the Sikh are given in the Sri Guru Granth Sahib which is more than a holy book for the Sikhs - It is their "Living Guru". By reading the Guru Granth Sahib, the Sikh can learn about the Sikh beliefs and the type of conduct expected from a Sikh.

1. There is only one God; worship and pray only to Him [Simran].

2. Always remember the one God [Naam Japo], work hard and honestly [Kirat Karni], and share with others [Wand kay Shako].

3. At all times practice Truth, live a Truthful life and engage in service [Sewa] for the community.

4. Remember that women are as good as men and must be treated as equals.

5. Always remember the whole of the human race is one. Distinctions on caste, colour and class are wrong and against Sikh principles.

6. Do not believe in superstitions; nor follow empty rituals; nor believe in Idols, magic, omens, fasts, frontal marks or sacred threads. etc

7. Dress yourself in a simple and modest way; gaudy clothes and revealing dress bring no credit and will take you away from Sikhi.

8. Sikh women should not observe the veil [pardah]; neither should they observe any other distinct customs like fasting for their husbands [Karva Chhor], make payments in marriage (Dowry); etc. Women have the same rights as men before God. 9. Live a married family life; asceticism and renunciation are needless exercises.

10. Put your faith in the Holy Granth; no other Holy book or living person can claim Guruship (for Sikhs).

11. Control the Five Evils - Lust [Kam], Anger [Krodh], Greed [Lobh], Material attachment [Moh] and Ego [Ahankar]. 12 Practise the Five Virtues - Truth [Sat], Contentment

12 Practise the Five Virtues - Truth [Sat], Contentment [Santokh], Compassion [Daya], Humility [Nimrata] and Love [Pyare].

Injunctions

(Given at the time of baptism [Amrit])

1. Do not cut your hair [Kesh].

2. Do not use tobacco; alcohol or intoxicating drugs.

3. Do not eat Kutha meat [flesh of an animal slaughtered in a slow and painful manner, meaning: Kosher meat, Halal meat, etc.]

4. Do not commit adultery.

5. Carrying the 5 Ks

Vigilance

In Sikhism, the Five Ks (Punjabi: Panj Kakar) are five items that Guru Gobind Singh commanded Khalsa Sikhs to wear at all times in 1699. The Five Ks are not just symbols, but articles of faith that collectively form the external identity and the Khalsa devotee's commitment to the Sikh rehni. "Sikh way of life". The 5 Ks are: Kesh (uncut hair), Kangha (a wooden comb for the hair), Kara (an iron bracelet), Kachera (cotton underwear), and Kirpan (a steel dagger large enough to defend oneself). Self-defence is one of the highest virtues in Sikhism. Already children carry a Kirpan fa knife with a curved and razorblade-sharp blade]. Sikhism allows just war [Dharam vudh], which must be fought honourably. In their long fight against Islamic oppression, they have learned to defend themselves and others and it would be unusual for a Sikh to be a pacifist because it is expected that military action may need to be taken, when all other means have failed. The following rules were applied in the battles fought by Guru Gobind Singh and are therefore followed by Sikhs: 1st: War must be a last resort; 2nd: Never strike first, 3rd: Use proportionate force. The Dasam Granth says: "When all peaceful methods have failed to bring justice, it is righteous to draw the sword." Women have the right to defend themselves, just like men. This is unique for women because it is the first time in history when women were expected to defend themselves and others with their Kirpans (swords). They are not expected to be dependent on men for physical protection.

Notable Women in Sikhism

• Mata Tripta, mother of Guru Nanak and Bebe Nanaki.

• Bebe Nanaki, 'sister Nanaki' (1464-1518) was the elder sister of Guru Nanak Dev. She was originally a Hindu. Nanaki is an important religious figure of Sikhism, and is known as the first Gursikh [follower of Guru Nanak].

 Mata Khivi or Khivi or Bibi Khivi (1506–1582) is best known for establishing the Sikh tradition of Langar or free kitchen charity.

 Commander Mai Bhago or Mata Bhag Kaur (c. 1680-1740), was leader of a Sikh brigade who led her soldiers against the Islamic Mughals in 1705. She was an exceptionally skilled warrior on the battlefield and is revered as a saint in Sikhism.

 Mata Sahib Kaur (1681-1747), wife of Guru Gobind Singh Ji and leader of Khalsa [the Sikh Confederation] for 40 years. • Commander Sada Kaur (c. 1762-1832). In 1789, after her father-in-law Jai Singh Kanheya died, Sada Kaur assumed the leadership of the Khalsa Kanhaiya Misl [community] as well as of 8,000 cavalrymen. On 7 July 1799 Sada Kaur [and Ranjit Singh] attacked Lahore with 25,000 troops. Lahore surrendered and Sada Kaur made Ranjit Singh the king of Lahore in 1801.

 Rani Jindan or Maharani Jind Kaur (c. 1817-1863) was regent of the Sikh Empire from 1843 until 1846, known as "the Messalina of the Punjab" as she fought against British injustice.

• Princess Sophia Duleep Singh (1876-1948, prominent British-Sikh suffragette of womans civil rights movemenent in the United Kingdom. She was of Sikh and German-Ethiopian descent.

The Temple

A Sikh temple is called a Gurdwara (meaning "the house of Guru"). It is the place of worship in the Sikh religion. Birth, death, baptism and marriage ceremonies are held in the temple. There are four doors for all religions. When a person enters the temple, their head must be covered. There are no chairs in the temple so people sit on the floor. The temple also serves as a kitchen. The kitchen is where festival food is donated, prepared and cooked by volunteers. All the food that has been made there is shared with all the community who visit the temple on that day. The meal is vegetarian and is called the Langar. In a Gurdwara, no special place or seat may be reserved or set aside for any dignitary, as all are considered equals. The service consists of singing of the liturgy, as well as the exposition of Sikh history, tradition, and theology. In traditional Indian society, people of high and low caste were rigidly segregated. To combat this social problem, the Sikh community kitchen, or langar, requires everyone to sit side by side and eat together, thereby teaching the concept of equality by shattering all barriers of caste and class. This is an idea of Siddhartha Gautama Buddha and was first put into practice by the Mauryan emperor Ashoka who created the first Buddhist empire.

The Golden Temple (Harmandir Sahib) in Amritsar, India, is the most famous temple in all of the Sikh faith. It is covered in gold. It is not only a central religious place of the Sikhs, but also a symbol of human brotherhood and equality. The four entrances of this holy shrine from all four directions, signify that people belonging to every walk of life are equally welcome. The Golden Temple is a holy site for Sikhs and is welcome to people of any faith.

Universal Equality is Obligatory in Sikhism.

Men and Women are equal in Sikhism: Women of other religions are often restricted in their role, position and importance as outlined by their religious scriptures. Here is a review of the beliefs held within the Shri Guru Granth Sahib Ji (Guru Granth Sahib), the Sikh Holy Scripture, "In all beings is the Lord pervasive, the Lord pervades all forms male and female" (Guru Granth Sahib, p.605). From the above it is clear that the light of God rests equally within both sexes. Both men and women can therefore attain salvation by obeying the Guru. In many religions, a woman is considered a hindrance to man's spirituality. The Guru rejects this. Education is considered very important in Sikhism. It is the key to anyone's success. It is personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states, "All divine knowledge and contemplation is obtained through the Guru" (Guru Granth Sahib, p.831).

Womens' Rights: Hereditary rights have never been an issue in Sikhism. Sikh women have full rights to contest any hereditary claim. No restrictions can be found in the Sikh Rehat Maryada (Sikh Code of Conduct) and there is nothing to state otherwise. Thus all claimants are entitled to an equal share regardless of their gender. Sikhism does consider men and women to be different by virtue of their gender. However this does not imply superiority of one sex over the other. Men and women are equal under the eyes of God and should therefore be given equal opportunity. No position in Sikhism is reserved solely for men. Women can take part in prayers and serve as Granthi. Sikh women can also take part in any political role they feel fit to accommodate.

The Heart of Family: Concerning the condemnation of women, the Guru Granth Sahib states, "from the woman is our birth, and in the woman's womb are we shaped. To the woman we are engaged and to the woman are we wedded. The woman is our friend and from woman is the family. Through the woman are the bonds of the world. Why then call her evil, who gives birth to the world's leaders? From the woman is born woman, without the woman there is none" (Guru Granth Sahib, p.473). The question posed by the Guru to mankind is, 'why call her evil?'. The Guru calls the woman a vessel through which all life comes to this world. This is a unique role given to her by God. In addition to this, with regards to identity, the Guru considers the woman to be a Princess, by giving her the surname Kaur. This is reserved

THE GRAND BIBLE

solely for women and frees them from having to take their husband's name when marrying.

The Woman's Equality: Some religions regard the women as inferior when providing, for example, a testimony in a court. However this issue has never been in question in Sikhism. The Guru Granth Sahib states, "Women and men all by God are created. All this is Gods play. Says Nanak, all thy creation is good, Holy" (Guru Granth Sahib, p.304). Gods creation is considered holy. There is no suggestion of inferiority amongst the role women can play and neither is a woman's intelligence doubted. Many religions blame the woman for the inability of a man to become God enlightened. This has in some cases led to rules, which define the locations where women folk can pray and what they must wear. However in Sikhism, the aim is to rid the soul of sins and realise God by the Guru's guidance. Once this is achieved the inner character becomes absorbed and strengthened by God. Thus, it is not women who are blamed for any sinful thoughts that occur within men, when they see a woman, but the men who allow lust to dominate their mind. The Guru Granth Sahib states, "vain are the eyes which behold the beauty of another's wife" (Guru Granth Sahib, p.269). Any woman is permitted to enter a Gurdwara (Sikh Temple) and is accepted in all prayers and recitations of the Guru Granth Sahib. No area is made exempt and women are always an integral part of the congregation.

Veil: The only restriction placed on a woman is that she must not wear a veil. The same applies for a man. The Sikh Code of Conduct (Article XVI, s) states, "It is not proper for a Sikh woman to wear a veil or keep her face hidden by veil or cover". Guru Amar Das Ji had refused to talk with a Hindu queen until she had removed her veil. Apart from commanding women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, "Friend, all other wear runs happiness, the wear that to the limbs is torment, and with foul thinking fills the mind" (Guru Granth Sahib, p.16).

Menstruation: A faith's view on menstruation is a good indicator of its tolerance towards women. Many faith's [Judaism, Christianity, Islam, etc.] regard a menstruating women to be unclean. But in Sikhism this is not the case. Certainly this cycle may have a physical and psychological effect on a woman, but this is not considered to be a hindrance to her wanting to pray or accomplish her religious duties fully. The Guru makes it clear that the menstruation cycle is a God given process and that the blood of a woman is required for the creation of any human being. The Guru Granth Sahib (p.1013) states, "By coming together of mother and father are we created, by union of the mother's blood and the father's semen is the body made. To the Lord is the creature devoted, when hanging head downwards in the womb; He whom he contemplates, for him provides." Hence, the menstruation cycle is an essential, God given biological process. In some religions blood is also considered a pollutant. However the Guru rejects such superstitious ideas and says that those who are impure from within are the truly impure ones. The only item of Importance is meditating on the Name of God. Whether your clothes are blood stained or not (including clothes stained from menstrual blood) is not of spiritual significance. Thus, there are no restrictions placed on a woman during her menstruation cycle.

Spousal Relationships: Any married couple will have their ups and downs. Different religions and cultural traditions provide different solutions. The Guru Granth Sahib (p. 143) states, "Should brass, gold or iron be broken, the smith fuses it back together in the fire. Should the husband and wife have a break of relations. Through children are their bonds forged again. The ruler when making a demand, by a tax is calmed. The hungry, by food are satisfied. With rain and inundating rivers is famine lifted. In love through sweet speech comes reunion".

The Guru Granth Sahib

The Guru Granth started as a volume of Guru Nanak's poetic compositions. Nanak's words are registered in the form of 974 poetic hymns, or shabda, in the holy text of Sikhism, the Guru Granth Sahib. Prior to his death, he passed on his volume to Guru Angad (Guru 1539-1551). The final version of the Gurū Granth Sāhib was compiled by Guru Gobind Singh in 1678. It consists of the original Adi Granth with the addition of Guru Tegh Bahadur's hymns. The predominant bulk of Guru Granth Sahib is compositions by seven Sikh Gurus - Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan, Guru Teg Bahadur and Guru Gobind Singh. It also contains the traditions and teachings of thirteen Hindu Bhakti movement sants (saints) such as Ramananda, Namdev among others, and two Muslim saints namely Kabir and the Sufi Sheikh Farid. The oldest surviving manuscript version of the Adi Granth is the Guru Nanak Dev University Manuscript 1245, which has been dated to c. 1599. Other early editions of the Adi Granth with some variations include the Bahoval pothi (c. 1600), Vanjara pothi (c. 1601) and Bhai Rupa pothi (c. 1603).

The Guru Granth Sahib (Punjabi) is the central religious scripture of Sikhism, regarded by Sikhs as the final, sovereign and eternal living Guru following the lineage of the ten human gurus of the religion. The Adi Granth, its first rendition, was compiled by the fifth guru, Guru Arjan (1564– 1606). Its compilation was completed on 29 August 1604 and first installed inside Darbar Sahib in Amritsar on 1 September 1604. Baba Buddha was appointed the first Granthi of the Darbar Sahib. Later, Guru Gobind Singh, the tenth Sikh guru, added all 115 hymns of Guru Tegh Bahadur and 1 of his hymns to the Adi Granth and affirmed the text as his successor. This second rendition became known as the Guru Granth.

The text consists of 1,430 angs (pages) and 5,894 sabads (line compositions), which are poetically rendered and set to a rhythmic ancient north Indian classical form of music. The bulk of the scripture is divided into sixty ragas, with each Granth raga subdivided according to length and author. The hymns in the scripture are arranged primarily by the $r\bar{a}gas$ in which they are read.[6] The Guru Granth Sahib is written in the Gurmukhi script, in various languages, including Lahnda (Western Punjabi), Braj Bhasha, Kauravi, Sanskrit, Sindhi, and Persian. Copies in these languages often have the generic title of Sant Bhasha. The Guru Granth Sahib was composed predominantly by six Sikh gurus: Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan, and Guru Teg Bahadur. It also contains the poetic teachings of thirteen Hindu Bhakti movement sant poets and two Sufi Muslim poets. The vision in the Guru Granth Sahib is of a society based on divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. It is installed in a Sikh gurdwara (temple). A Sikh typically bows or prostrates before it on entering such a temple. The Granth is revered as eternal gurbānī and the spiritual authority in Sikhism.)

THE SHRI GURU GRANTH SAHIB

CONTENTS OR SECTIONS

- 1. Jup 2. So Dar
- 3. So Purakh
- 4. Sohila
- 5. Siree Raag
- 6. Raag Maajh
- 7. Raag Gauree
- 8. Raag Aasaa
- 9.Raag Goojaree 10. Raag Dayv
- 11. Raag Bihaagra
- 12. Raag Wadahans
- 13. Raag Sorat'h
- 14. Raag Dhanaasaree
- 15. Raag Jaitsree
- 16. Raag Todee
- 17. Raag Bairaaree
- 18. Raag Tilang
- 19. Raag Soohee
- 20. Raag Bilaaval
- 21. Raag Gond
- 22. Raag Raamkalee
- 23. Raag Nat Naaraayan
- 24. Raag Maale Gaaura
- 25. Raag Maaroo
- 26. Raag Tukhaari
- 27. Raag Kaydaaraa 28. Raag Bhairao
- 29. Raag Basant
- 30. Raag Saarang
- 31. Raag Malaar
- 32. Raag Kaanraa
- 33. Raag Kalyaan
- 34. Raag Prabhaatee
- 35. Raag Jaijaavantee
- 36. Shalok Sehskritee, First Mehl & Fifth Mehl
- 37. Fifth Mehl, Gaat'haa38. Phunhay, Fifth Mehl
- 39. Chaubolas. Fifth Mehl
- 40. Shaloks Of Devotee Kabeer Jee
- 41. Shaloks Of Shaykh Fareed Jee
- 41. Snaloks of Snaykh Fareed Jee 42. Swaiyas From The Mouth Of The Great Fifth Mehl
- 42. Swaryas From The Mouth of The Great Fifth Menn 43. Shaloks In Addition To The Vaars
- 44. Shalok, Ninth Mehl
- 45. Mundaavanee, Fifth Mehl & Raag Maalaa

GURU GRANTH SAHIB 1 - JUP

Section 01 - Jup - Part 001

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace ~ Chant And Meditate: True In The Primal Beginning. True

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

Section 01 - Jup - Part 002

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

Section 01 - Jup - Part 003

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

Section 01 - Jup - Part 004

Countless devotees contemplate the Wisdom and Virtues of the Lord. Countless the holy, countless the givers. Countless heroic spiritual warriors, who bear the brunt of the attack in battle (who with their mouths eat steel). Countless silent sages, vibrating the String of His Love. How can Your Creative Potency be described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. ||17|| Countless fools, blinded by ignorance Countless thieves and embezzlers. Countless impose their will by force. Countless cut-throats and ruthless killers. Countless sinners who keep on sinning. Countless liars, wandering lost in their lies. Countless wretches, eating filth as their ration. Countless slanderers, carrying the weight of their stupid mistakes on their heads. Nanak describes the state of the lowly I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. [18] Countless names, countless places. Inaccessible, unapproachable, countless celestial realms. Even to call them countless is to carry the weight on your head. From the Word, comes the Naam; from the Word, comes Your Praise. From the Word, comes spiritual wisdom, singing the Songs of Your Glory. From the Word, come the written and spoken words and hymns. From the Word, comes destiny, written on one's forehead. But the One who wrote these Words of Destiny-no words are written on His Forehead. As He ordains, so do we receive. The created universe is the manifestation of Your Name. Without Your Name, there is no place at all. How can I describe Your Creative Power? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One. ||19|| When the hands and the feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained by urine, soap can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the Love of the Name. Virtue and vice do not come by mere words: actions repeated, over and over again, are engraved on the soul. You shall harvest what you plant. O Nanak, by the Hukam of God's Command, we come and go in reincarnation. ||20|| Pilgrimages, austere discipline, compassion and charity -these themselves, bring only an iota of merit. Listening and believing with love and humility in your mind, cleanse

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

Section 01 - Jup - Part 005

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

Section 01 - Jup - Part 006

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

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

Section 01 - Jup - Part 007

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

Nanak, His limit has no limit! ||35|| In the realm of wisdom, spiritual wisdom reigns supreme. The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss. In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there. These things cannot be described. One who tries to speak of these shall regret the attempt. The intuitive consciousness, intellect and understanding of the mind are shaped there. The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. ||36|| In the realm of karma, the Word is Power. No one else dwells there, except the warriors of great power, the spiritual heroes. They are totally fulfilled, imbued with the Lord's Essence. Myriads of Sitas are there, cool and calm in their majestic glory. Their beauty cannot be described. Neither death nor deception comes to those, within whose minds the Lord abides. The devotees of many worlds dwell there. They celebrate; their minds are imbued with the True Lord. In the realm of Truth, the Formless Lord abides. Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness. There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end. There are worlds upon worlds of His Creation. As He commands, so they exist. He watches over all, and contemplating the creation, He rejoices. O Nanak, to describe this is as hard as steel! ||37|| Let self-control be the furnace, and patience the goldsmith. Let understanding be the anvil, and spiritual wisdom the tools. With the Fear of God as the bellows, fan the flames of tapa, the body's inner heat. In the crucible of love, melt the Nectar of the Name, and mint the True Coin of the Shabad, the Word of God. Such is the karma of those upon whom He has cast His Glance of Grace. O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them. ||38|| Shalok: Air is the Guru, Water is the Father, and Earth is the Great Mother of all Day and night are the two nurses, in whose lap all the world is at play. Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma. According to their own actions, some are drawn closer, and some are driven farther away. Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows -O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them! ||1||

GURU GRANTH SAHIB 2 - SO DAR Section 02 - So Dar - Part 001

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

Section 02 - So Dar - Part 002

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

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

GURU GRANTH SAHIB 3 - SO PURAKH Section 03 - So Purakh - Part 001

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

Section 03 - So Purakh - Part 002

You are constant in each and every heart, and in all things. O Dear Lord, you are the One. Some are givers, and some are beggars. This is all Your Wondrous Play. You Yourself are the Giver, and You Yourself are the Enjoyer. I know no other than You. You are the Supreme Lord God, Limitless and Infinite. What Virtues of Yours can I speak of and describe? Unto those who serve You, unto those who serve You, Dear Lord, servant Nanak is a sacrifice. [[2]] Those who meditate on You, Lord, those who meditate on You-those humble beings dwell in peace in this world. They are liberated, they are liberated-those who meditate on the Lord. For them, the

Fearless One, on the Fearless Lord-all their fears are dispelled. Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har. Blessed are they, blessed are they, who meditate on their Dear Lord. Servant Nanak is a sacrifice to them. ||3|| Devotion to You, devotion to You, is a treasure overflowing, infinite and beyond measure. Your devotees, Your devotees praise You, Dear Lord, in many and various and countless ways. For You, many, for You, so very many perform worship services, O Dear Infinite Lord; they practice disciplined meditation and chant endlessly. For You, many, for You, so very many read the various Simritees and Shaastras. They perform rituals and religious rites. Those devotees, those devotees are sublime, O servant Nanak, who are pleasing to my Dear Lord God. [|4|] You are the Primal Being, the Most Wonderful Creator. There is no other as Great as You. Age after age, You are the One. Forever and ever, You are the One. You never change, O Creator Lord. Everything happens according to Your Will. You Yourself accomplish all that occurs. You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all. Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all. ||5||1|| Aasaa, Fourth Mehl: You are the True Creator, my Lord and Master. Whatever pleases You comes to pass. As You give, so do we receive. ||1||Pause|| All belong to You, all meditate on you. Those who are blessed with Your Mercy obtain the Jewel of the Naam, the Name of the Lord. The Gurmukhs obtain it, and the self-willed manmukhs lose it. You Yourself separate them from Yourself. and You Yourself reunite with them again. ||1|| You are the River of Life; all are within You. There is no one except You. All living beings are Your playthings. The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. ||2|| They alone understand, whom You inspire to understand; they continually chant and repeat

noose of death is cut away. Those who meditate on the

GURU GRANTH SAHIB 4 - SOHILA Section 04 - Sohila - Part 001

intuitively absorbed into the Lord's Name, [3]

the Lord's Praises. Those who serve You find peace. They are

You Yourself are the Creator. Everything that happens is by Your Doing. There is no one except You. You created the creation; You behold it and understand it. O servant Nanak, the Lord is revealed through the Gurmukh, the Living Expression of the Guru's Word. ||4||2|| Aasaa, First Mehl: In that pool, people have made their homes, but the water there is as hot as fire! In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there, ||1|| In your mind, you do not remember the One Lord-you fool! You have forgotten the Lord; your virtues shall wither away. ||1||Pause|| I am not celibate, nor truthful, nor scholarly. I was born foolish and ignorant into this world. Prays Nanak, I seek the Sanctuary of those who have not forgotten You, O Lord! ||2||3|| Aasaa, Fifth Mehl: This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1|| Make every effort to cross over this terrifying world-ocean. You are squandering this life uselessly in the love of Maya. ||1||Pause|| I have not practiced meditation, selfdiscipline, self-restraint or righteous living. I have not served the Holy; I have not acknowledged the Lord, my King. Says Nanak, my actions are contemptible! O Lord, I seek Your Sanctuary; please, preserve my honour! ||2||4|| Sohilaa ~ The Song Of Praise. Raag Gauree Deepakee, First Mehl: One Universal Creator God. By The Grace Of The True Guru: In that house where the Praises of the Creator are chanted and contemplated in that house, sing Songs of Praise; meditate and remember the Creator Lord. [11] Sing the Songs of Praise of my Fearless Lord. I am a sacrifice to that Song of Praise which brings eternal peace. ||1||Pause|| Day after day, He cares for His beings; the Great Giver watches over all. Your Gifts cannot be appraised; how can anyone compare to the Giver? [2] The day of my wedding is pre-ordained. Come, gather together and pour the oil over the threshold. My friends, give me your blessings, that I may merge with my Lord and Master. [3] Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day. Remember in meditation the One who summons us; O Nanak, that day is drawing near! ||4||1|| Raag Aasaa, First Mehl: There are six schools of philosophy, six teachers, and six sets of teachings. But the Teacher of teachers is the One, who appears in so many forms. ||1|| O Baba: that system in which the Praises of the Creator are sung -follow that system; in it rests true greatness. ||1||Pause|| The seconds, minutes and hours, days, weeks and months, and the various seasons originate from the one sun;

Section 04 - Sohila - Part 002

O Nanak, in just the same way, the many forms originate from the Creator. ||2||2|| Raag Dhanaasaree, First Mehl: Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls. The fragrance of sandalwood in the air is the temple incense, and

the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord. ||1|| What a beautiful Aartee, lamp-lit worship service this is! O Destroyer of Fear, this is Your Ceremony of Light. The Unstruck Sound-current of the Shabad is the vibration of the temple drums. ||1||Pause|| You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one. You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2|| Amongst all is the Light-You are that Light. By this Illumination, that Light is radiant within all. Through the Guru's Teachings, the Light shines forth. That which is pleasing to Him is the lamp-lit worship service. ||3|| My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and night, I thirst for them. Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so that he may come to dwell in Your Name. $\|4\|_3\|$ Raag Gauree Poorbee, Fourth Mehl: The body-village is filled to overflowing with anger and sexual desire; these were broken into bits when I met with the Holy Saint. By pre-ordained destiny, I have met with the Guru. I have entered into the realm of the Lord's Love. [[1]] Greet the Holy Saint with your palms pressed together; this is an act of great merit. Bow down before Him; this is a virtuous action indeed. ||1||Pause|| The wicked shaaktas, the faithless cynics, do not know the Taste of the Lord's Sublime Essence. The thorn of egotism is embedded deep within them. The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. ||2|| The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated. They have found the Imperishable Supreme Being, the Transcendent Lord God, and they receive great honour throughout all the worlds and realms. ||3|| I am poor and meek, God, but I belong to You! Save me-please save me, O Greatest of the Great! Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. ||4||4|| Raag Gauree Poorbee, Fifth Mehl: Listen, my friends, I beg of you: now is the time to serve the Saints! In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. ||1|| This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. ||1||Pause|| This world is engrossed in corruption and cynicism. Only those who know God are saved. Only those who are awakened by the Lord to drink in this Sublime Essence, come to know the Unspoken Speech of the Lord. ||2|| Purchase only that for which you have come into the world. and through the Guru, the Lord shall dwell within your mind Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. [3] O Inner-knower, Searcher of Hearts, O Primal Being, Architect of Destiny: please fulfill this yearning of my mind. Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. ||4||5||

GURU GRANTH SAHIB 5 - SIREE RAAG

Section 05 - Siree Raag - Part 001 One Universal Creator God. By The Grace Of The True Guru: Raag Siree Raag, First Mehl, First House: If I had a palace made of pearls, inlaid with jewels, scented with musk. saffron and sandalwood, a sheer delight to behold -seeing this, I might go astray and forget You, and Your Name would not enter into my mind. ||1|| Without the Lord, my soul is scorched and burnt. I consulted my Guru, and now I see that there is no other place at all. ||1||Pause|| If the floor of this palace was a mosaic of diamonds and rubies, and if my bed was encased with rubies, and if heavenly beauties, their faces adorned with emeralds, tried to entice me with sensual gestures of love -seeing these, I might go astray and forget You, and Your Name would not enter into my mind. ||2|| If I were to become a Siddha, and work miracles, summon wealth and become invisible and visible at will, so that people would hold me in awe -seeing these, I might go astray and forget You, and Your Name would not enter into my mind, [3] If I were to become an emperor and raise a huge army, and sit on a throne, issuing commands and collecting taxes-O Nanak, all of this could pass away like a puff of wind. Seeing these, I might go astray and forget You, and Your Name would not enter into my mind. ||4||1|| Siree Raag, First Mehl: If I could live for millions and millions of years, and if the air was my food and drink, and if I lived in a cave and never saw either the sun or the moon, and if I never slept, even in dreams -even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||1|| The True Lord, the Formless One, is Himself in His Own Place. I have heard, over and over again, and so I tell the tale; as it pleases You, Lord, please instill within me the yearning for You. ||1||Pause|| If I was slashed and cut into pieces, over and over again, and put into the mill and ground into flour, burnt by fire and mixed with ashes -even then, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||2|| If I was a bird, soaring and flying through hundreds of heavens, and if I was

invisible, neither eating nor drinking anything -even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? [3]

Section 05 - Siree Raag - Part 002

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

Section 05 - Siree Raag - Part 003

I am a sacrifice to those who hear and chant the True Name. Only one who obtains a room in the Mansion of the Lord's Presence is deemed to be truly intoxicated. ||2|| Bathe in the waters of Goodness and apply the scented oil of Truth to your body, and your face shall become radiant. This is the gift of 100,000 gifts. Tell your troubles to the One who is the Source of all comfort. ||3|| How can you forget the One who created your soul, and the praanaa, the breath of life? Without Him, all that we wear and eat is impure. Everything else is false. Whatever pleases Your Will is acceptable. ||4||5|| Siree Raag, First Mehl: Burn emotional attachment, and grind it into ink. Transform your intelligence into the purest of paper. Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations. Write the Praises of the Naam, the Name of the Lord; write over and over again that He has no end or limitation. ||1|| O Baba, write such an account, that when it is asked for, it will bring the Mark of Truth. ||1||Pause|| There, where greatness, eternal peace and everlasting joy are bestowed, the faces of those whose minds are attuned to the True Name are anointed with the Mark of Grace. If one receives God's Grace, then such honours are received, and not by mere words. ||2|| Some come, and some arise and depart. They give themselves lofty names. Some are born beggars, and some hold vast courts. Going to the world hereafter, everyone shall realise that without the Name it is all useless ||3|| I am terrified by the Fear of You, God. Bothered and bewildered, my body is wasting away. Those who are known as sultans and emperors shall be reduced to dust in the end. O Nanak, arising and departing, all false attachments are cut away. ||4||6|| Siree Raag, First Mehl: Believing, all tastes are sweet.

Hearing, the salty flavors are tasted; chanting with one's mouth, the spicy flavors are savored. All these spices have been made from the Sound-current of the Naad. The thirty-six flavors of ambrosial nectar are in the Love of the One Lord; they are tasted only by one who is blessed by His Glance of Grace. ||1|| O Baba, the pleasures of other foods are false. Eating them, the body is ruined, and wickedness and corruption enter into the mind. $\|1\|$ Pause $\|$ My mind is imbued with the Lord's Love; it is dyed a deep crimson. Truth and charity are my white clothes. The blackness of sin is erased by my wearing of blue clothes, and meditation on the Lord's Lotus Feet is my robe of honour. Contentment is my cummerbund, Your Name is my wealth and youth. ||2|| O Baba, the pleasures of other clothes are false. Wearing them, the body is ruined, and wickedness and corruption enter into the mind. ||1||Pause|| The understanding of Your Way, Lord, is horses, saddles and bags of gold for me. The pursuit of virtue is my bow and arrow, my quiver, sword and scabbard. To be distinguished with honour is my drum and banner. Your Mercy is my social status. ||3|| O Baba, the pleasures of other rides are false. By such rides, the body is ruined, and wickedness and corruption enter into the mind, ||1||Pause|| The Naam, the Name of the Lord, is the pleasure of houses and mansions. Your Glance of Grace is my family, Lord.

Section 05 - Siree Raag - Part 004

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

Section 05 - Siree Raag - Part 005

You have so many Creative Powers, Lord; Your Bountiful Blessings are so Great. So many of Your beings and creatures praise You day and night. You have so many forms and colours, so many classes, high and low. ||3|| Meeting the True One, Truth wells up. The truthful are absorbed into the True Lord. Intuitive understanding is obtained and one is welcomed with honour, through the Guru's Word, filled with

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

Section 05 - Siree Raag - Part 006

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

Section 05 - Siree Raag - Part 007

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

Section 05 - Siree Raag - Part 008

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

Section 05 - Siree Raag - Part 009

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

your selfishness, and you shall find peace; like water mingling with water, you shall merge in absorption. ||2|| Those who have not contemplated the Name of the Lord, Har, Har, are unworthy; they come and go in reincarnation. One who has not met with the True Guru, the Primal Being, is bothered and bewildered in the terrifying world-ocean. This jewel of the soul is priceless, and yet it is being squandered like this, in exchange for a mere shell. ||3|| Those who joyfully meet with the True Guru are perfectly fulfilled and wise. Meeting with the Guru, they cross over the terrifying world-ocean. In the Court of the Lord, they are honoured and approved. O Nanak their faces are radiant; the Music of the Shabad, the Word of God, wells up within them. ||4||22|| Siree Raag, First Mehl: Make your deals, dealers, and take care of your merchandise. Buy that object which will go along with you. In the next world, the All-knowing Merchant will take this object and care for it. ||1|| O Siblings of Destiny, chant the Lord's Name, and focus your consciousness on Him. Take the Merchandise of the Lord's Praises with you. Your Husband Lord shall see this and approve. ||1||Pause||

Section 05 - Siree Raag - Part 010

Those who do not have the Assets of Truth-how can they find peace? By dealing their deals of falsehood, their minds and bodies become false. Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain. ||2|| The counterfeit coins are not put into the Treasury; they do not obtain the Blessed Vision of the Lord-Guru. The false ones have no social status or honour. No one succeeds through falsehood. Practicing falsehood again and again, people come and go in reincarnation, and forfeit their honour. [3] O Nanak, instruct your mind through the Word of the Guru's Shabad, and praise the Lord. Those who are imbued with the love of the Name of the Lord are not loaded down by doubt. Those who chant the Name of the Lord earn great profits; the Fearless Lord abides within their minds. ||4||23|| Siree Raag, First Mehl, Second House: Wealth, the beauty of youth and flowers are guests for only a few days. Like the leaves of the water-lily, they wither and fade and finally die. [1] Be happy, dear beloved, as long as your youth is fresh and delightful. But your days are few-you have grown weary, and now your body has grown old. ||1||Pause|| My playful friends have gone to sleep in the graveyard. In my double-mindedness, I shall have to go as well. I cry in a feeble voice. ||2|| Haven't you heard the call from beyond, O beautiful soul-bride? You must go to your in-laws; you cannot stay with your parents forever. $\|3\|$ O Nanak, know that she who sleeps in her parents' home is plundered in broad daylight. She has lost her bouquet of merits; gathering one of demerits, she departs. ||4||24|| Siree Raag, First Mehl, Second House: He Himself is the Enjoyer, and He Himself is the Enjoyment. He Himself is the Ravisher of all. He Himself is the Bride in her dress, He Himself is the Bridegroom on the bed. ||1|| My Lord and Master is imbued with love; He is totally permeating and pervading all. ||1||Pause|| He Himself is the fisherman and the fish; He Himself is the water and the net. He Himself is the sinker, and He Himself is the bait. ||2|| He Himself loves in so many ways. O sister soul-brides, He is my Beloved. He continually ravishes and enjoys the happy soul-brides; just look at the plight I am in without Him! ||3|| Prays Nanak, please hear my prayer: You are the pool, and You are the soul-swan. You are the lotus flower of the day and You are the water-lily of the night. You Yourself behold them, and blossom forth in bliss. ||4||25|| Siree Raag, First Mehl, Third House: Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds all the world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of Nirvaanaa. ||1|| You fool! Why are you so proud of Maya? Father, children, spouse, mother and all relatives-they shall not be your helpers in the end. ||Pause|| So weed out evil, wickedness and corruption; leave these behind, and let your soul meditate on God. When chanting, austere meditation and self-discipline become your protectors, then the lotus blossoms forth, and the honey trickles out. ||2|| Bring the twenty-seven elements of the body under your control, and throughout the three stages of life, remember death. See the Infinite Lord in the ten directions, and in all the variety of nature. Says Nanak, in this way, the One Lord shall carry you across. ||3||26||

Section 05 - Siree Raag - Part 011 Siree Raag, First Mehl, Third House: Make good deeds the soil, and let the Word of the Shabad be the seed; irrigate it continually with the water of Truth. Become such a farmer, and faith will sprout. This brings knowledge of heaven and hell, you fool! ||1|| Do not think that your Husband Lord can be obtained by mere words. You are wasting this life in the pride of wealth and the splendor of beauty. ||1||Pause|| The defect of the body which leads to sin is the mud puddle, and this mind is the frog, which does not appreciate the lotus flower at all. The bumble bee is the teacher who continually teaches the lesson. But how can one understand, unless one is made to understand? ||2|| This speaking and listening is like the song of the wind, for those whose minds are coloured by the love of Maya. The Grace of the Master is bestowed upon those who meditate on Him alone. They are pleasing to His Heart. ||3|| You may observe the thirty fasts, and say the five prayers each day, but 'Satan' can undo them. Says Nanak, you will have to walk on the Path of Death, so why do you bother to collect wealth and property? ||4||27|| Siree Raag, First Mehl, Fourth House: He is the Master who has made the world bloom; He makes the Universe blossom forth, fresh and green. He holds the water and the land in bondage. Hail to the Creator Lord! ||1|| Death, O Mullah-death will come, so live in the Fear of God the Creator. ||1||Pause|| You are a Mullah, and you are a Qazi, only when you know the Naam, the Name of God. You may be very educated, but no one can remain when the measure of life is full. ||2|| He alone is a Qazi, who renounces selfishness and conceit, and makes the One Name his Support. The True Creator Lord is, and shall always be. He was not born; He shall not die. ||3|| You may chant your prayers five times each day; you may read the Bible and the Koran. Says Nanak, the grave is calling you, and now your food and drink are finished. ||4||28|| Siree Raag, First Mehl, Fourth House: The dogs of greed are with me. In the early morning, they continually bark at the wind. Falsehood is my dagger; through deception, I eat the carcasses of the dead. I live as a wild hunter, O Creator! ||1|| I have not followed good advice, nor have I done good deeds. I am deformed and horribly disfigured. Your Name alone, Lord, saves the world. This is my hope; this is my support. ||1||Pause|| With my mouth I speak slander, day and night. I spy on the houses of others-I am such a wretched low-life! Unfulfilled sexual desire and unresolved anger dwell in my body, like the outcasts who cremate the dead. I live as a wild hunter, O Creator! ||2|| I make plans to trap others, although I appear gentle. I am a robber-I rob the world. I am very clever-I carry loads of sin. I live as a wild hunter. O Creator! [3]] I have not appreciated what You have done for me, Lord; I take from others and exploit them. What face shall I show You, Lord? I am a sneak and a thief. Nanak describes the state of the lowly. I live as a wild hunter, O Creator! ||4||29|| Siree Raag, First Mehl, Fourth House: There is one awareness among all created beings. None have been created without this awareness.

Section 05 - Siree Raag - Part 012

As is their awareness, so is their way. According to the account of our actions, we come and go in reincarnation. ||1|| Why, O soul, do you try such clever tricks? Taking away and giving back. God does not delay. ||1||Pause|| All beings belong to You: all beings are Yours. O Lord and Master, how can You become angry with them? Even if You, O Lord and Master, become angry with them, still, You are theirs, and they are Yours. ||2|| We are foul-mouthed; we spoil everything with our foul words. You weigh us in the balance of Your Glance of Grace. When one's actions are right, the understanding is perfect. Without good deeds, it becomes more and more deficient. ||3|| Prays Nanak, what is the nature of the spiritual people? They are self-realised; they understand God. By Guru's Grace, they contemplate Him; such spiritual people are honoured in His Court. ||4||30|| Siree Raag, First Mehl, Fourth House: You are the River, All-knowing and All-seeing. I am just a fish-how can I find Your limit? Wherever I look, You are there. Outside of You, I would burst and die. ||1|| I do not know of the fisherman, and I do not know of the net. But when the pain comes, then I call upon You. ||1||Pause|| You are present everywhere. I had thought that You were far away. Whatever I do, I do in Your Presence. You see all my actions, and yet I deny them. I have not worked for You, or Your Name. ||2|| Whatever You give me, that is what I eat. There is no other door-unto which door should I go? Nanak offers this one prayer: this body and soul are totally Yours. ||3|| He Himself is near, and He Himself is far away; He Himself is in-between. He Himself beholds, and He Himself listens. By His Creative Power, He created the world. Whatever pleases Him, O Nanak-that Command is acceptable. ||4||31|| Siree Raag, First Mehl, Fourth House: Why should the created beings feel pride in their minds? The Gift is in the Hands of the Great Giver. As it pleases Him, He may give, or not give. What can be done by the order of the created beings? ||1|| He Himself is True; Truth is pleasing to His Will. The spiritually blind are unripe and imperfect, inferior and worthless. ||1||Pause|| The One who owns the trees of the forest and the plants of the garden -according to their nature, He gives them all their names. The Flower and the Fruit of the Lord's Love are obtained by pre-ordained destiny. As we plant, so we harvest and eat. 121 The wall of the body is temporary, as is the soul-mason within it. The flavor of the intellect is bland and insipid without the Salt. O Nanak, as He wills, He makes things right. Without the Name, no one is approved. ||3||32|| Siree Raag, First Mehl, Fifth House: The Undeceiveable is not deceived by deception. He cannot be wounded by any dagger. As our Lord and Master keeps us, so do we exist. The soul of this greedy person is tossed this way and that. ||1|| Without the oil, how can the lamp be lit? ||1||Pause|| Let the reading of your prayer book be

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the oil, and let the Fear of God be the wick for the lamp of this body. Light this lamp with the understanding of Truth. ||2|| Use this oil to light this lamp. Light it, and meet your Lord and Master. ||1||Pause|| This body is softened with the Word of the Guru's Bani; you shall find peace, doing seva (selfless service).

Section 05 - Siree Raag - Part 013

All the world continues coming and going in reincarnation. [3] In the midst of this world, do seva, and you shall be given a place of honour in the Court of the Lord. Says Nanak, swing your arms in joy! ||4||33|| Siree Raag, Third Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: I serve my True Guru with single-minded devotion, and lovingly focus my consciousness on Him. The True Guru is the mind's desire and the sacred shrine of pilgrimage, for those unto whom He has given this understanding. The blessings of the wishes of the mind are obtained, and the fruits of one's desires. Meditate on the Name, worship the Name, and through the Name, you shall be absorbed in intuitive peace and poise. ||1|| O my mind, drink in the Sublime Essence of the Lord, and your thirst shall be guenched. Those Gurmukhs who have tasted it remain intuitively absorbed in the Lord. [1] Pause Those who serve the True Guru obtain the Freasure of the Naam. Deep within, they are drenched with the Essence of the Lord, and the egotistical pride of the mind is subdued. The heart-lotus blossoms forth, and they intuitively centre themselves in meditation. Their minds become pure, and they remain immersed in the Lord; they are honoured in His Court. ||2|| Those who serve the True Guru in this world are very rare. Those who keep the Lord enshrined in their hearts subdue egotism and possessiveness. I am a sacrifice to those who are in love with the Naam. Those who attain the Inexhaustible Name of the Infinite Lord remain happy throughout the four ages. ||3|| Meeting with the Guru, the Naam is obtained, and the thirst of emotional attachment departs. When the mind is permeated with the Lord, one remains detached within the home of the heart. I am a sacrifice to those who enjoy the Sublime Taste of the Lord. O Nanak, by His Glance of Grace, the True Name, the Treasure of Excellence, is obtained. ||4||1||34|| Siree Raag, Third Mehl: People wear all sorts of costumes and wander all around, but in their hearts and minds, they practice deception. They do not attain the Mansion of the Lord's Presence, and after death, they sink into manure. ||1|| O mind, remain detached in the midst of your household. Practicing truth, self-discipline and good deeds, the Gurmukh is enlightened. ||1||Pause|| Through the Word of the Guru's Shabad, the mind is conquered, and one attains the State of Liberation in one's own home. So meditate on the Name of the Lord; join and merge with the Sat Sangat, the True Congregation. ||2|| You may enjoy the pleasures of hundreds of thousands of women, and rule the nine continents of the world. But without the True Guru, you will not find peace; you will be reincarnated over and over again. ||3|| Those who wear the Necklace of the Lord around their necks, and focus their consciousness on the Guru's Feet wealth and supernatural spiritual powers follow them, but they do not care for such things at all. ||4|| Whatever pleases God's Will comes to pass. Nothing else can be done. Servant Nanak lives by chanting the Naam. O Lord, please give it to me, in Your Natural Way. ||5||2||35||

Section 05 - Siree Raag - Part 014

Siree Raag, Third Mehl, First House: Everyone belongs to the One who rules the Universe. The Gurmukh practices good deeds, and the truth is revealed in the heart. True is the reputation of the true, within whom truth abides. Those who meet the True Lord are not separated again; they come to dwell in the home of the self deep within. ||1|| O my Lord! Without the Lord, I have no other at all. The True Guru leads us to meet the Immaculate True God through the Word of His Shabad. ||1||Pause|| One whom the Lord merges into Himself is merged in the Shabad, and remains so merged. No one merges with Him through the love of duality; over and over again, they come and go in reincarnation. The One Lord permeates all. The One Lord is pervading everywhere. That Gurmukh, unto whom the Lord shows His Kindness, is absorbed in the Naam, the Name of the Lord. ||2|| After all their reading, the Pandits, the religious scholars, and the astrologers argue and debate. Their intellect and understanding are perverted; they just don't understand. They are filled with greed and corruption. Through 8.4 million incarnations they wander lost and confused; through all their wandering and roaming, they are ruined. They act according to their pre-ordained destiny, which no one can erase. ||3|| It is very difficult to serve the True Guru. Surrender your head; give up your selfishness. Realising the Shabad, one meets with the Lord, and all one's service is accepted. By personally experiencing the Personality of the Guru, one's own personality is uplifted, and one's light merges into the Light. Those who have such pre-ordained destiny come to meet the True Guru. ||4|| O mind, don't cry out that you are hungry, always hungry; stop complaining. The One who created the 8.4 million species of beings gives sustenance to all. The

Fearless Lord is forever Merciful; He takes care of all. O Nanak, the Gurmukh understands, and finds the Door of Liberation. ||5||3||36|| Siree Raag, Third Mehl: Those who hear and believe, find the home of the self deep within. Through the Guru's Teachings, they praise the True Lord; they find the Lord, the Treasure of Excellence. Attuned to the Word of the Shabad, they are immaculate and pure. I am forever a sacrifice to them. Those people, within whose hearts the Lord abides, are radiant and enlightened. ||1|| O my mind, meditate on the Immaculate Lord, Har, Har. Those whose have such pre-ordained destiny written on their foreheadsthose Gurmukhs remain absorbed in the Lord's Love. [1] Pause O Saints, see clearly that the Lord is near at hand; He is pervading everywhere. Those who follow the Guru's Teachings realise Him, and see Him Ever-present. He dwells forever in the minds of the virtuous. He is far removed from those worthless people who lack virtue. The self-willed manmukhs are totally without virtue. Without the Name, they die in frustration. ||2|| Those who hear and believe in the Word of the Guru's Shabad, meditate on the Lord in their minds. Night and day, they are steeped in devotion; their minds and bodies become pure. The colour of the world is false and weak; when it washes away, people cry out in pain. Those who have the Radiant Light of the Naam within, become steady and stable, forever and ever. ||3||

Section 05 - Siree Raag - Part 015

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

Section 05 - Siree Raag - Part 016

The 8.4 million species of beings all yearn for the Lord. Those whom He unites, come to be united with the Lord. O Nanak, the Gurmukh finds the Lord, and remains forever absorbed in the Lord's Name. ||4||6||39|| Siree Raag, Third Mehl: The Name of the Lord is the Ocean of Peace; the Gurmukhs obtain it. Meditating on the Naam, night and day, they are easily and intuitively absorbed in the Naam. Their inner beings are immersed in the True Lord; they sing the Glorious Praises of the Lord. ||11|| O Siblings of Destiny, the world is in misery, engrossed in the love of duality. In the Sanctuary of the Guru, peace is found, meditating on the

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

Section 05 - Siree Raag - Part 017

Become Gurmukh, and meditate forever on the Dear Lord, the One and Only Creator. ||1||Pause|| The faces of the Gurmukhs are radiant and bright; they reflect on the Word of the Guru's Shabad. They obtain peace in this world and the next, chanting and meditating within their hearts on the Lord. Within the home of their own inner being, they obtain the Mansion of the Lord's Presence, reflecting on the Guru's Shabad. ||2|| Those who turn their faces away from the True Guru shall have their faces blackened. Night and day, they suffer in pain: they see the noose of Death always hovering above them. Even in their dreams, they find no peace; they are consumed by the fires of intense anxiety. ||3|| The One Lord is the Giver of all; He Himself bestows all blessings. No one else has any say in this; He gives just as He pleases. O Nanak, the Gurmukhs obtain Him: He Himself knows Himself. ||4||9||42|| Siree Raag, Third Mehl: Serve your True Lord and Master, and you shall be blessed with true greatness. By Guru's Grace, He abides in the mind, and egotism is driven out. This wandering mind comes to rest, when the Lord casts His Glance of Grace. ||1|| O Siblings of Destiny, become Gurmukh, and meditate on the Name of the Lord. The Treasure of the Naam abides forever within the mind, and one's place of rest is found in the Mansion of the Lord's Presence. ||1||Pause|| The minds and bodies of the self-willed manmukhs are filled with darkness; they find no shelter, no place of rest. Through countless incarnations they wander lost, like crows in a deserted house. Through the Guru's Teachings, the heart is illuminated. Through the Shabad, the Name of the Lord is received. ||2|| In the corruption of the three qualities, there is blindness; in attachment to Maya, there is darkness. The greedy people serve others, instead of the Lord, although they loudly announce their reading of scriptures. They are burnt to death by their own corruption; they are not at home, on either this shore or the one beyond. ||3|| In attachment to Maya, they have forgotten the Father, the Cherisher of the World. Without the Guru, all are unconscious; they are held in bondage by the Messenger of Death O Nanak, through the Guru's Teachings, you shall be saved, contemplating the True Name. ||4||10||43|| Siree Raag, Third Mehl: The three qualities hold people in attachment to Maya. The Gurmukh attains the fourth state of higher consciousness. Granting His Grace, God unites us with Himself. The Name of the Lord

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4020 comes to abide within the mind. Those who have the treasure of goodness join the Sat Sangat, the True Congregation, [[1]] O Siblings of Destiny, follow the Guru's Teachings and dwell in truth. Practice truth, and only truth, and merge in the True Word of the Shabad. ||1||Pause|| I am a sacrifice to those who recognise the Naam, the Name of the Lord. Renouncing selfishness, I fall at their feet, and walk in harmony with His Will. Earning the Profit of the Name of the Lord, Har, Har, I am intuitively absorbed in the Naam. ||2|| Without the Guru, the Mansion of the Lord's Presence is not found, and the Naam is not obtained. Seek and find such a True Guru, who shall lead you to the True Lord. Destroy your evil passions, and you shall dwell in peace. Whatever pleases the Lord comes to pass. ||3|| As one knows the True Guru, so is the peace obtained. There is no doubt at all about this, but those who love Him are very rare. O Nanak, the One Light has two forms; through the Shabad, union is attained. ||4||11||44||

Section 05 - Siree Raag - Part 018

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

Section 05 - Siree Raag - Part 019

Practicing egotism, selfishness and conceit, she wanders around the world, but her wealth and property will not go with her. The spiritually blind do not even think of the Naam; they are all bound and gagged by the Messenger of Death. Meeting the True Guru, the wealth is obtained, contemplating the Name of the Lord in the heart. [[3]] Those who are attuned to the Naam are immaculate and pure; through the Guru, they obtain intuitive peace and poise. Their minds and bodies are dyed in the Colour of the Lord's Love, and their tongues savor His Sublime Essence. O Nanak, that Primal Colour which the Lord has applied, shall never fade away. ||4||14||47|| Siree Raag, Third Mehl: By His Grace one becomes Gurmukh, worshipping the Lord with devotion. Without the Guru there is no devotional worship. Those whom He unites with Himself, understand and become pure. The Dear Lord is True, and True is the Word of His Bani. Through the Shabad, we merge with Him. ||1|| O Siblings of

Destiny: those who lack devotion-why have they even bothered to come into the world? They do not serve the Perfect Guru; they waste away their lives in vain. ||1||Pause|| The Lord Himself, the Life of the World, is the Giver of Peace. He Himself forgives, and unites with Himself. So what about all these poor beings and creatures? What can anyone say? He Himself blesses the Gurmukh with glory. He Himself enjoins us to His Service. ||2|| Gazing upon their families, people are lured and trapped by emotional attachment, but none will go along with them in the end. Serving the True Guru, one finds the Lord, the Treasure of Excellence. His Value cannot be estimated. The Lord God is my Friend and Companion. God shall be my Helper and Support in the end. ||3|| Within your conscious mind, you may say anything, but without the Guru, selfishness is not removed. The Dear Lord is the Giver, the Lover of His devotees. By His Grace, He comes to dwell in the mind. O Nanak, by His Grace, He bestows enlightened awareness; God Himself blesses the Gurmukh with glorious greatness. ||4||15||48|| Siree Raag, Third Mehl: Blessed is the mother who gave birth; blessed and respected is the father of one who serves the True Guru and finds peace. His arrogant pride is banished from within. Standing at the Lord's Door. the humble Saints serve Him; they find the Treasure of Excellence. ||1|| O my mind, become Gurmukh, and meditate on the Lord. The Word of the Guru's Shabad abides within the mind, and the body and mind become pure. ||1||Pause|| By His Grace, He has come into my home; He Himself has come to meet me. Singing His Praises through the Shabads of the Guru, we are dyed in His Colour with intuitive ease. Becoming truthful, we merge with the True One; remaining blended with Him, we shall never be separated again. ||2|| Whatever is to be done, the Lord is doing. No one else can do anything. Those separated from Him for so long are reunited with Him once again by the True Guru, who takes them into His Own Account. He Himself assigns all to their tasks; nothing else can be done. ||3|| One whose mind and body are imbued with the Lord's Love gives up egotism and corruption. Day and night, the Name of the One Lord, the Fearless and Formless One, dwells within the heart. O Nanak, He blends us with Himself, through the Perfect, Infinite Word of His Shabad. ||4||16||49|| Siree Raag, Third Mehl: The Lord of the Universe is the Treasure of Excellence; His limits cannot be found. He is not obtained by mouthing mere words, but by rooting out ego from within.

Section 05 - Siree Raag - Part 020

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

their lives in vain. The self-willed manmukhs create karma, and in the Court of the Lord, they receive their punishment. ||1|| O mind, give up the love of duality. The Lord dwellswithin you; serving the Guru, you shall find peace. ||Pause||When you love the Truth, your words are true; they reflect theTrue Word of the Shabad. The Name of the Lord dwellswithin the mind; egotism and anger are wiped away.Meditating on the Naam with a pure mind, the Door ofLiberation is found. ||2|| Engrossed in egotism, the worldperishes. It dies and is re-born; it continues coming and goingin reincarnation. The self-willed manmukhs do not recognisethe Shabad; they forfeit their honour, and depart in disgrace.Serving the Guru, the Name is obtained, and one remainsabsorbed in the True Lord. ||3||

Section 05 - Siree Raag - Part 021

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

Section 05 - Siree Raag - Part 022

The life of the self-willed manmukh passes uselessly. What face will he show when he passes beyond? [3] God Himself is everything; those who are in their ego cannot even speak of this. Through the Word of the Guru's Shahad. He is realised. and the pain of egotism is eradicated from within. I fall at the feet of those who serve their True Guru. O Nanak, I am a sacrifice to those who are found to be true in the True Court. ||4||21||54|| Siree Raag, Third Mehl: Consider the time and the moment-when should we worship the Lord? Night and day, one who is attuned to the Name of the True Lord is true. If someone forgets the Beloved Lord, even for an instant, what sort of devotion is that? One whose mind and body are cooled and soothed by the True Lord-no breath of his is wasted. ||1|| O my mind, meditate on the Name of the Lord. True devotional worship is performed when the Lord comes to dwell in the mind. ||1||Pause|| With intuitive ease, cultivate your farm, and plant the Seed of the True Name. The

the mind is satisfied. The Word of the Guru's Shahad is Ambrosial Nectar; drinking it in, thirst is quenched. This true mind is attuned to Truth, and it remains permeated with the True One. ||2|| In speaking, in seeing and in words, remain immersed in the Shabad. The Word of the Guru's Bani vibrates throughout the four ages. As Truth, it teaches Truth. Egotism and possessiveness are eliminated, and the True One absorbs them into Himself. Those who remain lovingly absorbed in the True One see the Mansion of His Presence close at hand. ||3|| By His Grace, we meditate on the Naam, the Name of the Lord. Without His Mercy, it cannot be obtained. Through perfect good destiny, one finds the Sat Sangat, the True Congregation, and one comes to meet the True Guru, Night and day, remain attuned to the Naam, and the pain of corruption shall be dispelled from within. O Nanak, merging with the Shabad through the Name, one is immersed in the Name. ||4||22||55|| Siree Raag, Third Mehl: Those who contemplate the Word of the Guru's Shabad are filled with the Fear of God. They remain forever merged with the Sat Sangat, the True Congregation; they dwell upon the Glories of the True One. They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts. True is their speech, and true are their minds. They are in love with the True One. ||1|| O my mind, you are filled with the filth of egotism. The Immaculate Lord is eternally Beautiful. We are adorned with the Word of the Shabad. ||1||Pause|| God joins to Himself those whose minds are fascinated with the True Word of His Shabad. Night and day, they are attuned to the Naam, and their light is absorbed into the Light. Through His Light, God is revealed. Without the True Guru, understanding is not obtained. The True Guru comes to meet those who have such pre-ordained destiny. ||2|| Without the Name, all are miserable. In the love of duality, they are ruined. Without Him, I cannot survive even for an instant, and my life-night passes in anguish. Wandering in doubt, the spiritually blind come and go in reincarnation, over and over again. When God Himself bestows His Glance of Grace, He blends us into Himself. ||3||

seedlings have sprouted luxuriantly, and with intuitive ease,

Section 05 - Siree Raag - Part 023

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

Truth; they give up their desires for evil and corruption. Their minds are imbued with the Word of the Guru's Shabad; the Love of their Beloved is on their tongues.

Section 05 - Siree Raag - Part 024

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

Section 05 - Siree Raag - Part 025

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

Section 05 - Siree Raag - Part 026

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

Section 05 - Siree Raag - Part 027

Thousands of clever mental tricks have been tried, but still, the raw and undisciplined mind does not absorb the Colour of the Lord's Love. By falsehood and deception, none have found Him. Whatever you plant, you shall eat. ||3|| O God, You are

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

Section 05 - Siree Raag - Part 028

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

anger is within them. ||3|| The Lord Himself, Har, Har, Har, is the Sublime Essence. The Lord Himself is the Essence. In His Kindness, He blesses the Gurmukh with it; the Ambrosial Nectar of this Amrit trickles down. Then, the body and mind totally blossom forth and flourish; O Nanak, the Lord comes to dwell within the mind. ||4||5||69|| Siree Raag, Fourth Mehl: The day dawns, and then it ends, and the night passes away. Man's life is diminishing, but he does not understand. Each day, the mouse of death is gnawing away at the rope of life. Maya spreads out like sweet molasses; the self-willed manmukh is stuck like a fly, rotting away. ||1|| O Siblings of Destiny, God is my Friend and Companion. Emotional attachment to children and spouse is poison; in the end, no one will go along with you as your helper. ||1||Pause|| Through the Guru's Teachings, some embrace love for the Lord, and are saved. They remain detached and unaffected, and they find the Sanctuary of the Lord.

Section 05 - Siree Raag - Part 029

They keep death constantly before their eyes; they gather the Provisions of the Lord's Name, and receive honour. The Gurmukhs are honoured in the Court of the Lord. The Lord Himself takes them in His Loving Embrace. ||2|| For the Gurmukhs, the Way is obvious. At the Lord's Door, they face no obstructions. They praise the Lord's Name, they keep the Naam in their minds, and they remain attached to the Love of the Naam. The Unstruck Celestial Music vibrates for them at the Lord's Door, and they are honoured at the True Door. [3] Those Gurmukhs who praise the Naam are applauded by everyone. Grant me their company, God-I am a beggar; this is my prayer. O Nanak, great is the good fortune of those Gurmukhs, who are filled with the Light of the Naam within. ||4||33||31||6||70|| Siree Raag, Fifth Mehl, First House: Why are you so thrilled by the sight of your son and your beautifully decorated wife? You enjoy tasty delicacies, you have lots of fun, and you indulge in endless pleasures. You give all sorts of commands, and you act so superior. The Creator does not come into the mind of the blind, idiotic, selfwilled manmukh. ||1|| O my mind, the Lord is the Giver of peace. By Guru's Grace, He is found. By His Mercy, He is obtained. ||1||Pause|| People are entangled in the enjoyment of fine clothes, but gold and silver are only dust. They acquire beautiful horses and elephants, and ornate carriages of many kinds. They think of nothing else, and they forget all their relatives. They ignore their Creator; without the Name, they are impure. ||2|| Gathering the wealth of Maya, you earn an evil reputation. Those whom you work to please shall pass away along with you. The egotistical are engrossed in egotism. ensnared by the intellect of the mind. One who is deceived by God Himself, has no position and no honour. ||3|| The True Guru, the Primal Being, has led me to meet the One, my only Friend. The One is the Saving Grace of His humble servant. Why should the proud cry out in ego? As the servant of the Lord wills, so does the Lord act. At the Lord's Door, none of his requests are denied. Nanak is attuned to the Love of the Lord, whose Light pervades the entire Universe. ||4||1||71| Siree Raag, Fifth Mehl: With the mind caught up in playful pleasures, involved in all sorts of amusements and sights that stagger the eyes, people are led astray. The emperors sitting on their thrones are consumed by anxiety. ||1|| O Siblings of Destiny, peace is found in the Saadh Sangat, the Company of the Holy. If the Supreme Lord, the Architect of Destiny, writes such an order, then anguish and anxiety are erased. [1] Pause || There are so many places-I have wandered through them all. The masters of wealth and the great land-lords have fallen, crying out, "This is mine! This is mine!" ||2|| They issue their commands fearlessly, and act in pride. They subdue all under their command, but without the Name, they are reduced to dust. ||3|| Even those who are served by the 33 million angelic beings, at whose door the Siddhas and the Saadhus stand, who live in wondrous affluence and rule over mountains, oceans and vast dominions-O Nanak, in the end, all this vanishes like a dream! ||4||2||72||

Section 05 - Siree Raag - Part 030

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

Section 05 - Siree Raag - Part 031

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

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Section 05 - Siree Raag - Part 032

O my mind, meditate on the Name of the Lord, Har, Har, The Naam is your Companion; it shall always be with you. It shall save you in the world hereafter. ||1||Pause|| What good is worldly greatness? All the pleasures of Maya are tasteless and insipid. In the end, they shall all fade away. Perfectly fulfilled and supremely acclaimed is the one, in whose heart the Lord abides. ||2|| Become the dust of the Saints; renounce your selfishness and conceit. Give up all your schemes and your clever mental tricks, and fall at the Feet of the Guru. He alone receives the Jewel, upon whose forehead such wondrous destiny is written. ||3|| O Siblings of Destiny, it is received only when God Himself bestows it. People serve the True Guru only when the fever of egotism has been eradicated. Nanak has met the Guru: all his sufferings have come to an end. ||4||8||78|| Siree Raag, Fifth Mehl: The One is the Knower of all beings; He alone is our Savior. The One is the Support of the mind; the One is the Support of the breath of life. In His Sanctuary there is eternal peace. He is the Supreme Lord God, the Creator. ||1|| O my mind, give up all these efforts. Dwell upon the Perfect Guru each day, and attach yourself to the One Lord. ||1||Pause|| The One is my Brother, the One is my Friend. The One is my Mother and Father. The One is the Support of the mind; He has given us body and soul. May I never forget God from my mind; He holds all in the Power of His Hands. ||2|| The One is within the home of the self, and the One is outside as well. He Himself is in all places and interspaces. Meditate twenty-four hours a day on the One who created all beings and creatures. Attuned to the Love of the One, there is no sorrow or suffering. ||3|| There is only the One Supreme Lord God; there is no other at all. Soul and body all belong to Him; whatever pleases His Will comes to pass. Through the Perfect Guru, one becomes perfect; O Nanak, meditate on the True One. ||4||9||79|| Siree Raag, Fifth Mehl: Those who focus their consciousness on the True Guru are perfectly fulfilled and famous. Spiritual wisdom wells up in the minds of those unto whom the Lord Himself shows Mercy. Those who have such destiny written upon their foreheads obtain the Name of the Lord. ||1|| O my mind, meditate on the Name of the One Lord. The happiness of all happiness shall well up, and in the Court of the Lord, you shall be dressed in robes of honour. ||1||Pause|| The fear of death and rebirth is removed by performing loving devotional service to the Lord of the World. In the Saadh Sangat, the Company of the Holy, one becomes immaculate and pure; the Lord Himself takes care of such a one. The filth of birth and death is washed away, and one is uplifted, beholding the Blessed Vision of the Guru's Darshan. ||2|| The Supreme Lord God is pervading all places and interspaces. The One is the Giver of all-there is no other at all. In His Sanctuary, one is saved. Whatever He wishes, comes to pass. ||3|| Perfectly fulfilled and famous are those, in whose minds the Supreme Lord God abides. Their reputation is spotless and pure; they are famous all over the world. O Nanak. I am a sacrifice to those who meditate on my God. ||4||10||80||

Section 05 - Siree Raag - Part 033

Siree Raag, Fifth Mehl: Meeting the True Guru, all my sufferings have ended, and the Peace of the Lord has come to dwell within my mind. The Divine Light illuminates my inner being, and I am lovingly absorbed in the One. Meeting with the Holy Saint, my face is radiant; I have realised my preordained destiny. I constantly sing the Glories of the Lord of the Universe. Through the True Name, I have become spotlessly pure. ||1|| O my mind, you shall find peace through the Word of the Guru's Shabad. Working for the Perfect Guru, no one goes away empty-handed. [11]Pause] The desires of the mind are fulfilled, when the Treasure of the Naam, the Name of the Lord, is obtained. The Inner-knower, the Searcher of hearts, is always with you; recognise Him as the Creator. By Guru's Grace, your face shall be radiant. Chanting the Naam, you shall receive the benefits of giving charity and taking cleansing baths. Sexual desire, anger and greed are eliminated, and all egotistical pride is abandoned. [2] The Profit of the Naam is obtained, and all affairs are brought to fruition. In His Mercy, God unites us with Himself, and He blesses us with the Naam. My comings and goings in reincarnation have come to an end; He Himself has bestowed His Mercy. I have obtained my home in the True Mansion of His Presence, realising the Word of the Guru's Shabad. ||3|| His humble devotees are protected and saved; He Himself showers His Blessings upon us. In this world and in the world hereafter, radiant are the faces of those who cherish and enshrine the Glories of the True Lord. Twenty-four hours a day, they lovingly dwell upon His Glories; they are imbued with His Infinite Love. Nanak is forever a sacrifice to the Supreme Lord God, the Ocean of Peace. ||4||11||81|| Siree Raag, Fifth Mehl: If we meet the Perfect True Guru, we obtain the Treasure of the Shabad. Please grant Your Grace, God, that we may meditate on Your Ambrosial Naam. The pains of birth and death are taken away; we are intuitively centred on His Meditation. $\|1\|$ O my mind, seek the Sanctuary of God. Without the Lord, there is no other at all. Meditate on the One and only Naam, the Name of the Lord.

THE GRAND BIBLE

||1||Pause|| His Value cannot be estimated; He is the Vast Ocean of Excellence. O most fortunate ones, join the Sangat, the Blessed Congregation; purchase the True Word of the Shabad. Serve the Lord, the Ocean of Peace, the Supreme Lord over kings and emperors. ||2|| I take the Support of the Lord's Lotus Feet; there is no other place of rest for me. I lean upon You as my Support, O Supreme Lord God. I exist only by Your Power. O God, You are the Honour of the dishonoured. I seek to merge with You. ||3|| Chant the Lord's Name and contemplate the Lord of the World, twenty-four hours a day. He preserves our soul, our breath of life, body and wealth. By His Grace, He protects our soul. O Nanak, all pain has been washed away, by the Supreme Lord God, the Forgiver. ||4||12||82|| Siree Raag, Fifth Mehl: I have fallen in love with the True Lord. He does not die. He does not come and go. In separation, He is not separated from us; He is pervading and permeating amongst all. He is the Destroyer of the pain and suffering of the meek. He bears True Love for His servants. Wondrous is the Form of the Immaculate One. Through the Guru, I have met Him, O my mother! ||1|| O Siblings of Destiny, make God your Friend.

Section 05 - Siree Raag - Part 034

Cursed is emotional attachment and love of Maya; no one is seen to be at peace. ||1||Pause|| God is Wise, Giving, Tenderhearted, Pure, Beautiful and Infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite. He is not known as young or old; His Court is Steady and Stable. Whatever we seek from Him, we receive. He is the Support of the unsupported. ||2|| Seeing Him, our evil inclinations vanish; mind and body become peaceful and tranquil. With onepointed mind, meditate on the One Lord, and the doubts of your mind will be dispelled. He is the Treasure of Excellence, the Ever-fresh Being. His Gift is Perfect and Complete. Forever and ever, worship and adore Him. Day and night, do not forget Him. ||3|| One whose destiny is so pre-ordained, obtains the Lord of the Universe as his Companion. I dedicate my body, mind, wealth and all to Him. I totally sacrifice my soul to Him. Seeing and hearing, He is always close at hand. In each and every heart, God is pervading. Even the ungrateful ones are cherished by God. O Nanak, He is forever the Forgiver. ||4||13||83|| Siree Raag, Fifth Mehl: This mind, body and wealth were given by God, who naturally adorns us. He has blessed us with all our energy, and infused His Infinite Light deep within us. Forever and ever, meditate in remembrance on God; keep Him enshrined in your heart. ||1|| O my mind, without the Lord, there is no other at all. Remain in God's Sanctuary forever, and no suffering shall afflict you. ||1||Pause|| Jewels, treasures, pearls, gold and silver-all these are just dust. Mother, father, children and relatives-all relations are false. The self-willed manmukh is an insulting beast; he does not acknowledge the One who created him. ||2|| The Lord is pervading within and beyond, and yet people think that He is far away. They are engrossed in clinging desires; within their hearts there is ego and falsehood. Without devotion to the Naam, crowds of people come and go. [3] Please preserve Your beings and creatures, God; O Creator Lord, please be merciful! Without God, there is no saving grace. The Messenger of Death is cruel and unfeeling. O Nanak, may I never forget the Naam! Please bless me with Your Mercy, Lord! ||4||14||84|| Siree Raag, Fifth Mehl: "My body and my wealth; my ruling power, my beautiful form and country-mine!" You may have children, a wife and many mistresses; you may enjoy all sorts of pleasures and fine clothes. And yet, if the Name of the Lord does not abide within the heart, none of it has any use or value. ||1|| O my mind, meditate on the Name of the Lord, Har, Har, Always keep the Company of the Holy, and focus your consciousness on the Feet of the Guru. [11][Pause]] Those who have such blessed destiny written on their foreheads meditate on the Treasure of the Naam. All their affairs are brought to fruition, holding onto the Guru's Feet. The diseases of ego and doubt are cast out; they shall not come and go in reincarnation. ||2|| Let the Saadh Sangat, the Company of the Holy, be your cleansing baths at the sixty-eight sacred shrines of pilgrimage. Your soul, breath of life, mind and body shall blossom forth in lush profusion; this is the true purpose of life.

Section 05 - Siree Raag - Part 035

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

Section 05 - Siree Raag - Part 036

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

Section 05 - Siree Raag - Part 037

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

Section 05 - Siree Raag - Part 038

O Nanak, blessed are the happy soul-brides, who are in love with their Husband Lord. ||4||23||93|| Siree Raag, Fifth Mehl, Sixth House: The One Lord is the Doer, the Cause of causes, who has created the creation. Meditate on the One, O my mind, who is the Support of all. ||1|| Meditate within your mind on the Guru's Feet. Give up all your clever mental tricks, and lovingly attune yourself to the True Word of the Shabad. ||1||Pause|| Suffering, agony and fear do not cling to one whose heart is filled with the GurMantra. Trying millions of things, people have grown weary, but without the Guru, none have been saved. ||2|| Gazing upon the Blessed Vision of the Guru's Darshan, the mind is comforted and all sins depart. I am a sacrifice to those who fall at the Feet of the Guru. ||3|| In the Saadh Sangat, the Company of the Holy, the True Name of the Lord comes to dwell in the mind. Very fortunate are those. O Nanak, whose minds are filled with this love. ||4||24||94|| Siree Raag, Fifth Mehl: Gather in the Wealth of the Lord, worship the True Guru, and give up all your corrupt ways. Meditate in remembrance on the Lord who created and adorned you, and you shall be saved. ||1|| O mind, chant the Name of the One, the Unique and Infinite Lord. He gave you the praanaa, the breath of life, and your mind and body. He is the Support of the heart. ||1||Pause|| The world is drunk, engrossed in sexual desire, anger and egotism. Seek the Sanctuary of the Saints, and fall at their feet; your suffering and darkness shall be removed. ||2|| Practice truth, contentment and kindness; this is the most excellent way of life. One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all. ||3|| All that

is seen is You, Lord, the expansion of the expanse. Says Nanak, the Guru has removed my doubts; I recognise God in all. ||4||25||95|| Siree Raag, Fifth Mehl: The whole world is engrossed in bad deeds and good deeds. God's devotee is above both, but those who understand this are very rare. ||1|| Our Lord and Master is all-pervading everywhere. What should I say, and what should I hear? O my Lord and Master. You are Great, All-powerful and All-knowing. ||1||Pause|| One who is influenced by praise and blame is not God's servant. One who sees the essence of reality with impartial vision, O Saints, is very rare-one among millions. ||2|| People talk on and on about Him; they consider this to be praise of God. But rare indeed is the Gurmukh, who is above this mere talk. [3] He is not concerned with deliverance or bondage. Nanak has obtained the gift of the dust of the feet of the Saints. ||4||26||96|| Siree Raag, Fifth Mehl, Seventh House: Relying on Your Mercy, Dear Lord, I have indulged in sensual pleasures. Like a foolish child, I have made mistakes. O Lord, You are my Father and Mother. ||1|| It is easy to speak and talk, but it is difficult to accept Your Will. I and tall; You are my Strength. I know that You are mine. Inside of all, and outside of all, You are our Selfsufficient Father. ||2|| O Father, I do not know-how can I know Your Wav?

Section 05 - Siree Raag - Part 039

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

Section 05 - Siree Raag - Part 040

O Siblings of Destiny, service to the True Guru alone is True. When the True Guru is pleased, we obtain the Perfect, Unseen, Unknowable Lord. ||1||Pause|| I am a sacrifice to the True Guru, who has bestowed the True Name. Night and day, I praise the True One; I sing the Glorious Praises of the True One. True is the food, and true are the clothes, of those who chant the True Name of the True One. ||2|| With each breath and morsel of food, do not forget the Guru, the Embodiment of Fulfillment. None is seen to be as great as the Guru. Meditate on Him twenty-four hours a day. As He casts His Glance of Grace, we obtain the True Name, the Treasure of Excellence. ||3|| The Guru and the Transcendent Lord are one and the same, pervading and permeating amongst all. Those who have such pre-ordained destiny, meditate on the Naam. Nanak seeks the Sanctuary of the Guru, who does not die, or come and go in reincarnation. ||4||30||100|| One Universal Creator God. By The Grace Of The True Guru: Siree Raag First Mehl, First House, Ashtapadees: I speak and chant His Praises, vibrating the of my mind. The more I know Him, the more I vibrate it. The One, unto whom we vibrate and singhow great is He, and where is His Place? Those who speak of Him and praise Him-they all continue speaking of Him with love. ||1|| O Baba, the Lord Allah is Inaccessible and Infinite. Sacred is His Name, and Sacred is His Place. He is the True Cherisher. ||1||Pause|| The extent of Your Command cannot be seen; no one knows how to write it. Even if a hundred poets met together, they could not describe even a tiny bit of it. No one has found Your Value; they all merely write what they have heard again and again. ||2|| The Pirs, the Prophets, the spiritual teachers, the faithful, the innocents and the martyrs, the Shaikhs, the mystics, the Qazis, the Mullahs and the Dervishes at His Door -they are blessed all the more as they continue reading their prayers in praise to Him. ||3|| He seeks no advice when He builds; He seeks no advice when He destroys. He seeks no advice while giving or taking. He alone knows His Creative Power; He Himself does all deeds. He beholds all in His Vision. He gives to those with whom He is pleased. ||4|| His Place and His Name are not known, no one knows how great is His Name. How great is that place where my Sovereign Lord dwells? No one can reach it; whom shall I go and ask? ||5|| One class of people does not like the other, when one has been made great. Greatness is only in His Great Hands; He gives to those with whom He is pleased. By the Hukam of His Command, He Himself regenerates, without a moment's delay. ||6|| Everyone cries out, "More! More!", with the idea of receiving. How great should we call the Giver? His Gifts are beyond estimation. O Nanak, there is no deficiency; Your Storehouses are filled to overflowing, age after age [7][1] First Mehl: All are brides of the Husband Lord: all decorate themselves for Him.

Section 05 - Siree Raag - Part 041

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

Shabad, You are praised. In each and every heart, the Unseen is seen. $\|2\|$ You Yourself are the ocean and the boat. You Yourself are this shore, and the one beyond. O All-knowing Lord, You are the True Way. The Shabad is the Navigator to ferry us across. One who does not fear God shall live in fear; without the Guru, there is only pitch darkness. $\|3\|$ The Creator alone is seen to be Eternal; all others come and go. Only You, Lord, are Immaculate and Pure. All others are bound up in worldly pursuits. Those who are protected by the Guru are saved. They are lovingly attuned to the True Lord. $\|4\|$

Section 05 - Siree Raag - Part 042

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

Section 05 - Siree Raag - Part 043

With false mouths, people speak falsehood. How can they be made pure? Without the Holy Water of the Shabad, they are not cleansed. From the True One alone comes Truth. ||1|| O soul-bride, without virtue, what happiness can there be? The Husband Lord enjoys her with pleasure and delight; she is at peace in the love of the True Word of the Shabad. ||1||Pause|| When the Husband goes away, the bride suffers in the pain of separation, like the fish in shallow water, crying for mercy. As it pleases the Will of the Husband Lord, peace is obtained, when He Himself casts His Glance of Grace. ||2|| Praise your Husband Lord, together with your bridesmaids and friends. The body is beautified, and the mind is fascinated. Imbued with His Love, we are enraptured. Adorned with the Shabad, the beautiful bride enjoys her Husband with virtue. ||3|| The soul-bride is of no use at all if she is evil and without virtue. She does not find peace in this world or the next: she burns in falsehood and corruption. Coming and going are very difficult for that bride who is abandoned and forgotten by her Husband Lord. ||4|| The beautiful soul-bride of the Husband Lord-by what sensual pleasures has she been doomed? She is of no use to her Husband if she babbles in useless arguments.

At the Door of His Home, she finds no shelter; she is discarded for seeking other pleasures. ||5|| The Pandits, the religious scholars, read their books, but they do not understand the real meaning. They give instructions to others, and then walk away, but they deal in Maya themselves. Speaking falsehood, they wander around the world, while those who remain true to the Shabad are excellent and exalted. ||6|| There are so many Pandits and astrologers who ponder over the Vedas. They glorify their disputes and arguments, and in these controversies they continue coming and going. Without the Guru, they are not released from their karma, although they speak and listen and preach and explain. $\|7\|$ They all call themselves virtuous, but I have no virtue at all. With the Lord as her Husband, the soul-bride is happy; I, too, love that God. O Nanak, through the Shabad, union is obtained; there is no more separation. [8][5]] Siree Raag, First Mehl: You may chant and meditate, practice austerities and self-restraint, and dwell at sacred shrines of pilgrimage; you may give donations to charity, and perform good deeds, but without the True One, what is the use of it all? As you plant, so shall you harvest. Without virtue, this human life passes away in vain. ||1|| O young bride, be a slave to virtue, and you shall find peace. Renouncing wrongful actions, following the Guru's Teachings, you shall be absorbed into the Perfect One. ||1||Pause|| Without capital, the trader looks around in all four directions. He does not understand his own origins; the merchandise remains within the door of his own house. Without this commodity, there is great pain. The false are ruined by falsehood. ||2|| One who contemplates and appraises this Jewel day and night reaps new profits. He finds the merchandise within his own home, and departs after arranging his affairs. So trade with the true traders, and as Gurmukh, contemplate God. [3] In the Society of the Saints, He is found, if the Uniter unites us. One whose heart is filled with His Infinite Light meets with Him, and shall never again be separated from Him. True is his position; he abides in Truth, with love and affection for the True One. ||4|| One who understands himself finds the Mansion of the Lord's Presence within his own home. Imbued with the True Lord, Truth is gathered in.

Section 05 - Siree Raag - Part 044

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

have been united in His Union. Through self-realisation, people dwell within the home of their inner being; egotism and desire depart. O Nanak, those who are attuned to the Name of the Lord are immaculate and radiant. [|8||7|] Siree Raag, First Mehl: Listen, O deluded and demented mind: hold tight to the Guru's Feet. Chant and meditate on the Naam, the Name of the Lord; death will be afraid of you, and suffering shall depart. The deserted wife suffers terrible pain. How can her Husband Lord remain with her forever? [|1|]

Section 05 - Siree Raag - Part 045

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

Section 05 - Siree Raag - Part 046

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

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

Section 05 - Siree Raag - Part 047

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

Section 05 - Siree Raag - Part 048

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

Section 05 - Siree Raag - Part 049

In all places, You are the One and Only. As it pleases You, Lord, please save and protect me! Through the Guru's Teachings, the True One abides within the mind. The Companionship of the Naam brings the most excellent honour. Eradicate the disease of egotism, and chant the True Shabad, the Word of the True Lord. ||8|| You are pervading throughout the Akaashic Ethers, the nether regions and the three worlds. You Yourself are bhakti, loving devotional worship. You Yourself unite us in Union with Yourself. O Nanak, may I never forget the Naam! As is Your Pleasure, so is Your Will. ||9||13|| Siree Raag, First Mehl: My mind is pierced through by the Name of the Lord. What else should I contemplate? Focusing your awareness on the Shabad, happiness wells up. Attuned to God, the most excellent peace is found. As it pleases You, please save me, Lord. The Name of the Lord is my Support. ||1|| O mind, the Will of our Lord and Master is true. Focus your love upon the One who created and adorned your body and mind. ||1||Pause|| If I cut my body into pieces, and burn them in the fire, and if I make my body and mind into firewood, and night and day burn them in the fire, and if I perform hundreds of thousands and millions of religious rituals-still, all these are not equal to the Name of the Lord. ||2|| If my body were cut in half, if a saw was put to my head, and if my body were frozen in the Himalayas-even then my mind would not be free of disease. None of these are equal to the Name of the Lord. I have seen and tried and tested them all. ||3|| If I made a donation of castles of gold, and gave lots of fine horses and wondrous elephants in charity, and if I made donations of land and cows-even then, pride and ego would still be within me. The Name of the Lord has

THE GRAND BIBLE

pierced my mind; the Guru has given me this true gift. ||4|| There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas. There are so many entanglements for the soul. Only as Gurmukh do we find the Gate of Liberation. Truth is higher than everything; but higher still is truthful living. [[5]] Call everyone exalted; no one seems lowly. The One Lord has fashioned the vessels, and His One Light pervades the three worlds. Receiving His Grace, we obtain Truth. No one can erase His Primal Blessing, ||6|| When one Holy person meets another Holy person, they abide in contentment, through the Love of the Guru. They contemplate the Unspoken Speech, merging in absorption in the True Guru. Drinking in the Ambrosial Nectar, they are contented; they go to the Court of the Lord in robes of honour. ||7|| In each and every heart the Music of the Lord's Flute vibrates, night and day, with sublime love for the Shabad. Only those few who become Gurmukh understand this by instructing their minds. O Nanak, do not forget the Naam. Practicing the Shabad you shall be saved. [8][14] Siree Raag, First Mehl: There are painted mansions to behold, white-washed, with beautiful doors; they were constructed to give pleasure to the mind, but this is only for the sake of the love of duality. The inner being is empty without love. The body shall crumble into a heap of ashes. ||1|| O Siblings of Destiny, this body and wealth shall not go along with you. The Lord's Name is the pure wealth; through the Guru, God bestows this gift. ||1||Pause|| The Lord's Name is the pure wealth; it is given only by the Giver. One who has the Guru, the Creator, as his Friend, shall not be questioned hereafter. He Himself delivers those who are delivered. He Himself is the Forgiver. ||2||

Section 05 - Siree Raag - Part 050

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

Section 05 - Siree Raag - Part 051

The whole world is a store-house of lamp-black; the body and mind are blackened with it. Those who are saved by the Guru are immaculate and pure; through the Word of the Shabad, they extinguish the fire of desire. ||7|| O Nanak, they swim across with the True Name of the Lord, the King above the heads of kings. May I never forget the Name of the Lord! I have purchased the Jewel of the Lord's Name. The self-willed manmukhs putrefy and die in the terrifying world-ocean. while the Gurmukhs cross over the bottomless ocean. [8]16] Siree Raag, First Mehl, Second House: They have made this their resting place and they sit at home, but the urge to depart is always there. This would be known as a lasting place of rest, only if they were to remain stable and unchanging. ||1|| What sort of a resting place is this world? Doing deeds of faith, pack up the supplies for your journey, and remain committed to the Name. ||1||Pause|| The Yogis sit in their Yogic postures, and the Mullahs sit at their resting stations. The Hindu Pandits recite from their books, and the Siddhas sit in the temples of their gods. ||2|| The angels, Siddhas, worshippers of Shiva, heavenly musicians, silent sages, Saints, priests, preachers, spiritual teachers and commanders -each and every one has left, and all others shall depart as well. ||3|| The sultans and kings, the rich and the mighty, have marched away in succession. In a moment or two, we shall also depart. O my heart, understand that you must go as well! ||4|| This is described in the Shabads; only a few understand this! Nanak offers this prayer to the One who pervades the water, the land and the air. ||5|| He is Allah, the Unknowable, the Inaccessible, All-powerful and Merciful Creator. All the world comes and goes-only the Merciful Lord is permanent. ||6|| Call permanent only the One, who does not have destiny inscribed upon His Forehead. The sky and the earth shall pass away; He alone is permanent. ||7|| The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear. He alone is permanent; Nanak speaks the Truth. ||8||17|| Seventeen Ashtapadees Of The First Mehl. Siree Raag, Third Mehl, First House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: By God's Grace, the Gurmukh practices devotion: without the Guru, there is no devotional worship. One who merges his own self into Him understands, and so becomes pure. The Dear Lord is True, and True is the Word of His Bani. Through the Word of the Shabad, Union with Him is obtained. ||1|| O Siblings of Destiny, without devotion, why have people even come into the world? They have not served the Perfect Guru; they have wasted their lives in vain. ||1||Pause|| The Lord Himself, the Life of the World, is the Giver. He Himself forgives, and unites us with Himself. What are these poor beings and creatures? What can they speak and say? God Himself grants glory to the Gurmukhs; He joins them to His Service. ||2|| Beholding your family, you are lured away by emotional attachment, but when you leave, they will not go with you.

Section 05 - Siree Raag - Part 052

Serving the True Guru, I have found the Treasure of Excellence. Its value cannot be estimated. The Dear Lord God is my Best Friend. In the end, He shall be my Companion and Support. ||3|| In this world of my father's home, the Great Giver is the Life of the World. The self-willed manmukhs have lost their honour. Without the True Guru, no one knows the Way. The blind find no place of rest. If the Lord, the Giver of Peace, does not dwell within the mind, then they shall depart with regret in the end. ||4|| In this world of my father's house, through the Guru's Teachings, I have cultivated within my mind the Great Giver, the Life of the World, Night and day, performing devotional worship, day and night, ego and emotional attachment are removed. And then, attuned to Him, we become like Him, truly absorbed in the True One. ||5|| Bestowing His Glance of Grace, He gives us His Love, and we contemplate the Word of the Guru's Shabad. Serving the True Guru, intuitive peace wells up, and ego and desire die. The Lord, the Giver of Virtue, dwells forever within the minds of those who keep Truth enshrined within their hearts. ||6|| My God is forever Immaculate and Pure; with a pure mind, He can be found. If the Treasure of the Name of the Lord abides within the mind, egotism and pain are totally eliminated. The True Guru has instructed me in the Word of the Shabad. I am forever a sacrifice to Him. ||7|| Within your own conscious mind, you may say anything, but without the Guru, selfishness and conceit are not eradicated. The Dear Lord is the Lover of His devotees, the Giver of Peace. By His Grace, He abides within the mind. O Nanak, God blesses us with the sublime awakening of consciousness; He Himself grants glorious greatness to the Gurmukh. ||8||1||18|| Siree Raag, Third Mehl: Those who go around acting in egotism are struck down by the Messenger of Death with his club. Those who serve the True Guru are uplifted and saved, in love with the Lord. ||1|| O mind, become Gurmukh, and meditate on the Naam, the Name of the Lord. Those who are so pre-destined by the Creator are absorbed into the Naam, through the Guru's Teachings. ||1||Pause|| Without the True Guru, faith does not come, and love for the Naam is not embraced. Even

in dreams, they find no peace; they sleep immersed in pain. ||2|| Even if you chant the Name of the Lord, Har, Har, with great longing, your past actions are still not erased. The Lord's devotees surrender to His Will; those devotees are accepted at His Door. ||3|| The Guru has lovingly implanted the Word of His Shabad within me. Without His Grace, it cannot be attained. Even if the poisonous plant is watered with ambrosial nectar a hundred times, it will still bear poisonous fruit. ||4|| Those humble beings who are in love with the True Guru are pure and true. They act in harmony with the Will of the True Guru; they shed the poison of ego and corruption. ||5|| Acting in stubborn-mindedness, no one is saved; go and study the Simritees and the Shaastras. Joining the Saadh Sangat, the Company of the Holy, and practicing the Shabads of the Guru, you shall be saved. ||6|| The Name of the Lord is the Treasure, which has no end or limitation. The Gurmukhs are beauteous; the Creator has blessed them with His Mercy. ||7|| O Nanak, the One Lord alone is the Giver; there is no other at all. By Guru's Grace, He is obtained. By His Mercy, He is found. ||8||2||19||

Section 05 - Siree Raag - Part 053

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

Section 05 - Siree Raag - Part 054

Without the Shabad, the world wanders lost in pain. The self-willed manmukh is consumed. Through the Shabad, meditate on the Naam; through the Shabad, you shall merge in Truth. ||4|| The Siddhas wander around, deluded by Maya; they are not absorbed in the Samaadhi of the Lord's Sublime Love. The three worlds are permeated by Maya; they are totally covered by it. Without the Guru, liberation is not attained, and the double-mindedness of Maya does not go

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

Section 05 - Siree Raag - Part 055

I offer my mind and body, and I renounce my selfishness and conceit: I walk in Harmony with the Will of the True Guru. I am forever a sacrifice to my Guru, who has attached my consciousness to the Lord. ||7|| He alone is a Brahmin, who knows the Lord Brahma, and is attuned to the Love of the Lord. God is close at hand; He dwells deep within the hearts of all. How rare are those who, as Gurmukh, know Him. O Nanak, through the Naam, greatness is obtained; through the Word of the Guru's Shahad. He is realised. [8][5][22]] Siree Raag, Third Mehl: Everyone longs to be centred and balanced, but without the Guru, no one can. The Pandits and the astrologers read and read until they grow weary, while the fanatics are deluded by doubt. Meeting with the Guru, intuitive balance is obtained, when God, in His Will, grants His Grace. ||1|| O Siblings of Destiny, without the Guru, intuitive balance is not obtained. Through the Word of the Shabad, intuitive peace and poise wells up, and that True Lord is obtained. [1]Pause That which is sung intuitively is acceptable; without this intuition, all chanting is useless. In the state of intuitive balance, devotion wells up. In intuitive balance, love is balanced and detached. In the state of intuitive balance, peace and tranquility are produced. Without intuitive balance, life is useless. ||2|| In the state of intuitive balance, praise the Lord forever and ever. With intuitive ease, embrace Samaadhi. In the state of intuitive balance, chant His Glories, lovingly absorbed in devotional worship. Through the Shabad, the Lord dwells within the mind, and the tongue tastes the Sublime Essence of the Lord. [3] In the poise of intuitive balance, death is destroyed. entering the Sanctuary of the True One. Intuitively balanced, the Name of the Lord dwells within the mind, practicing the lifestyle of Truth. Those who have found Him are very fortunate; they remain intuitively absorbed in Him. ||4|| Within Maya, the poise of intuitive balance is not produced. Maya leads to the love of duality. The self-willed manmukhs perform religious rituals, but they are burnt down by their selfishness and conceit. Their births and deaths do not cease; over and over again, they come and go in reincarnation. ||5| In the three qualities, intuitive balance is not obtained; the three qualities lead to delusion and doubt. What is the point of reading, studying and debating, if one loses his roots? In

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

Section 05 - Siree Raag - Part 056 Siree Raag, Third Mehl: Meeting with the True Guru, you shall not have to go through the cycle of reincarnation again; the pains of birth and death will be taken away. Through the Perfect Word of the Shabad, all understanding is obtained; remain absorbed in the Name of the Lord. ||1|| O my mind, focus your consciousness on the True Guru. The Immaculate Naam itself, ever-fresh, comes to abide within the mind, ||1||Pause|| O Dear Lord, please protect and preserve me in Your Sanctuary. As You keep me, so do I remain. Through the Word of the Guru's Shabad, the Gurmukh remains dead while yet alive, and swims across the terrifying world-ocean. [2] By great good fortune, the Name is obtained. Following the Guru's Teachings, through the Shabad, you shall be exalted. God. the Creator Himself, dwells within the mind: remain absorbed in the state of intuitive balance. ||3|| Some are self-willed manmukhs; they do not love the Word of the Shabad. Bound in chains, they wander lost in reincarnation. Through 8.4 million lifetimes, they wander over and over again; they waste away their lives in vain. ||4|| In the minds of the devotees there is bliss; they are attuned to the Love of the True Word of the Shabad. Night and day, they constantly sing the Glories of the Immaculate Lord; with intuitive ease, they are absorbed into the Naam, the Name of the Lord. ||5|| The Gurmukhs speak the Ambrosial Bani; they recognise the Lord, the Supreme Soul in all. They serve the One; they worship and adore the One. The Gurmukhs speak the Unspoken Speech. ||6|| The Gurmukhs serve their True Lord and Master, who comes to dwell in the mind. They are forever attuned to the Love of the True One, who bestows His Mercy and unites them with Himself. ||7|| He Himself does, and He Himself causes others to do; He wakes some from their sleep. He Himself unites us in Union; Nanak is absorbed in the Shabad. ||8||7||24|| Siree Raag, Third Mehl: Serving the True Guru the mind becomes immaculate and the body becomes pure. The mind obtains bliss and eternal peace, meeting with the Deep and Profound Lord. Sitting in the Sangat, the True Congregation, the mind is comforted and consoled by the True Name. ||1|| O mind, serve the True Guru without hesitation. Serving the True Guru, the Lord abides within the mind and no trace of filth shall attach itself to you. ||1||Pause|| From the True Word of the Shabad comes honour. True is the Name of the True One. I am a sacrifice to those who conquer their ego and recognise the Lord. The self-willed manmukhs do not know the True One; they find no shelter, and no place of rest anywhere. ||2|| Those who take the Truth as their food and the Truth as their clothing, have their home in the True One. They constantly praise the True One, and in the True Word of the Shabad they have their dwelling. They recognise the Lord, the Supreme Soul in all, and through the Guru's Teachings they dwell in the home of their own inner self. ||3|| They see the Truth, and they speak the Truth; their bodies and minds are True. True are their teachings, and True are their instructions; True are the reputations of the true ones. Those who have forgotten the True One are miserablethey depart weeping and wailing. ||4|| Those who have not served the True Guru-why did they even bother to come into the world? They are bound and gagged and beaten at Death's door, but no one hears their shrieks and cries. They waste their lives uselessly; they die and are reincarnated over and over again. ||5||

Section 05 - Siree Raag - Part 057

Seeing this world on fire, I rushed to the Sanctuary of the True Guru. The True Guru has implanted the Truth within me; I dwell steadfastly in Truth and self-restraint. The True Guru is the Boat of Truth; in the Word of the Shabad, we cross over the terrifying world-ocean. ||6|| People continue wandering through the cycle of 8.4 million incarnations: without the True Guru, liberation is not obtained. Reading and studying, the Pandits and the silent sages have grown weary, but attached to the love of duality, they have lost their honour. The True Guru teaches the Word of the Shabad; without the True One, there is no other at all. ||7|| Those who

are linked by the True One are linked to Truth. They always act in Truth. They attain their dwelling in the home of their own inner being, and they abide in the Mansion of Truth. O Nanak, the devotees are happy and peaceful forever. They are absorbed in the True Name. ||8||17||8||25|| Siree Raag, Fifth Mehl: When you are confronted with terrible hardships, and no one offers you any support, when your friends turn into enemies, and even your relatives have deserted you, and when all support has given way, and all hope has been lost -if you then come to remember the Supreme Lord God, even the hot wind shall not touch you. ||1| Our Lord and Master is the Power of the powerless. He does not come or go; He is Eternal and Permanent. Through the Word of the Guru's Shabad, He is known as True. ||1||Pause|| If you are weakened by the pains of hunger and poverty, with no money in your pockets, and no one will give you any comfort, and no one will satisfy your hopes and desires, and none of your works is accomplished -if you then come to remember the Supreme Lord God, you shall obtain the eternal kingdom. ||2|| When you are plagued by great and excessive anxiety, and diseases of the body; when you are wrapped up in the attachments of household and family, sometimes feeling joy, and then other times sorrow; when you are wandering around in all four directions, and you cannot sit or sleep even for a moment -if you come to remember the Supreme Lord God, then your body and mind shall be cooled and soothed. ||3|| When you are under the power of sexual desire, anger and worldly attachment, or a greedy miser in love with your wealth; if you have committed the four great sins and other mistakes: even if you are a murderous fiend who has never taken the time to listen to sacred books, hymns and poetry -if you then come to remember the Supreme Lord God, and contemplate Him, even for a moment, you shall be saved. ||4|| People may recite by heart the Shaastras, the Simritees and the four Vedas; they may be ascetics, great, self-disciplined Yogis; they may visit sacred shrines of pilgrimage and perform the six ceremonial rituals, over and over again, performing worship services and ritual bathings. Even so, if they have not embraced love for the Supreme Lord God, then they shall surely go to hell. ||5|| You may possess empires, vast estates, authority over others, and the enjoyment of myriads of pleasures; you may have delightful and beautiful gardens, and issue unquestioned commands; you may have enjoyments and entertainments of all sorts and kinds, and continue to enjoy exciting pleasures and yet, if you do not come to remember the Supreme Lord God, you shall be reincarnated as a snake. ||6|| You may possess vast riches, maintain virtuous conduct, have a spotless reputation and observe religious customs; you may have the loving affections of mother, father, children, siblings and friends; you may have armies well-equipped with weapons, and all may salute you with respect;

Section 05 - Siree Raag - Part 058

But still, if you do not come to remember the Supreme Lord God, then you shall be taken and consigned to the most hideous hell! ||7|| You may have a body free of disease and deformity, and have no worries or grief at all; you may be unmindful of death, and night and day revel in pleasures; you may take everything as your own, and have no fear in your mind at all; but still, if you do not come to remember the Supreme Lord God, you shall fall under the power of the Messenger of Death. [18] The Supreme Lord showers His Mercy, and we find the Saadh Sangat, the Company of the Holy. The more time we spend there, the more we come to love the Lord. The Lord is the Master of both worlds; there is no other place of rest. When the True Guru is pleased and satisfied, O Nanak, the True Name is obtained. ||9||1||26|| Siree Raag, Fifth Mehl, Fifth House: I do not know what pleases my Lord. O mind, seek out the way! ||1||Pause|| The meditatives practice meditation, and the wise practice spiritual wisdom, but how rare are those who know God! ||1|| The worshipper of Bhagaauti practices self-discipline, the Yogi speaks of liberation, and the ascetic is absorbed in asceticism. ||2|| The men of silence observe silence, the Sanyaasees observe celibacy, and the Udaasees abide in detachment. ||3|| There are nine forms of devotional worship. The Pandits recite the Vedas. The householders assert their faith in family life. ||4|| Those who utter only One Word, those who take many forms, the naked renunciates, the wearers of patched coats, the magicians, those who remain always awake, and those who bathe at holy places of pilgrimage-||5|| Those who go without food, those who never touch others, the hermits who never show themselves, and those who are wise in their own minds-||6|| Of these, no one admits to any deficiency; all say that they have found the Lord. But he alone is a devotee, whom the Lord has united with Himself. ||7|| Abandoning all devices and contrivances, I have sought His Sanctuary Nanak has fallen at the Feet of the Guru ||8||2||27|| One Universal Creator God. By The Grace Of The True Guru: Siree Raag, First Mehl, Third House: Among Yogis, You are the Yogi; among pleasure seekers, You are the Pleasure Seeker. Your limits are not known to any of the beings in the heavens, in this world, or in the nether regions of the underworld. ||1|| I am devoted, dedicated, a sacrifice to

Your Name. [11] [Pause] You created the world, and assigned tasks to one and all. You watch over Your Creation, and through Your All-powerful Creative Potency, You cast the dice. []2]] You are manifest in the Expanse of Your Workshop. Everyone longs for Your Name, but without the Guru, no one finds You. All are enticed and trapped by Maya. []3] I am a sacrifice to the True Guru. Meeting Him, the supreme status is obtained.

Section 05 - Siree Raag - Part 059

The angelic beings and the silent sages long for Him; the True Guru has given me this understanding. ||4|| How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command: O Nanak, the True Guru has given me this understanding. ||5|| This world has been deluded by doubt. You Yourself, Lord, have led it astray. The discarded soul-brides suffer in terrible agony; they have no luck at all. ||6|| What are the signs of the discarded brides? They miss their Husband Lord, and they wander around in dishonour. The clothes of those brides are filthy-they pass their life-night in agony. ||7|| What actions have the happy soul-brides performed? They have obtained the fruit of their pre-ordained destiny. Casting His Glance of Grace, the Lord unites them with Himself. ||8|| Those, whom God causes to abide by His Will, have the Shabad of His Word abiding deep within. They are the true soul-brides, who embrace love for their Husband Lord. ||9|| Those who take pleasure in God's Will remove doubt from within. O Nanak. know Him as the True Guru, who unites all with the Lord. [10] Meeting with the True Guru, they receive the fruits of their destiny, and egotism is driven out from within. The pain of evil-mindedness is eliminated; good fortune comes and shines radiantly from their foreheads. ||11|| The Bani of Your Word is Ambrosial Nectar. It permeates the hearts of Your devotees. Serving You, peace is obtained; granting Your Mercy, You bestow salvation. ||12|| Meeting with the True Guru, one comes to know; by this meeting, one comes to chant the Name. Without the True Guru, God is not found; all have grown weary of performing religious rituals. ||13|| I am a sacrifice to the True Guru; I was wandering in doubt, and He has set me on the right path. If the Lord casts His Glance of Grace. He unites us with Himself. ||14|| You. Lord. are pervading in all, and yet, the Creator keeps Himself concealed. O Nanak, the Creator is revealed to the Gurmukh, within whom He has infused His Light. ||15|| The Master Himself bestows honour. He creates and bestows body and soul. He Himself preserves the honour of His servants; He places both His Hands upon their foreheads. ||16|| All strict rituals are just clever contrivances. My God knows everything. He has made His Glory manifest, and all people celebrate Him. ||17 || He has not considered my merits and demerits; this is God's Own Nature. Hugging me close in His Embrace, He protects me, and now, even the hot wind does not touch me. [18] Within my mind and body, I meditate on God. I have obtained the fruits of my soul's desire. You are the Supreme Lord and Master, above the heads of kings. Nanak lives by chanting Your Name. ||19||

Section 05 - Siree Raag - Part 060

You Yourself created the Universe; You created the play of duality, and staged it. The Truest of the True is pervading everywhere: He instructs those with whom He is pleased. ||20|| By Guru's Grace, I have found God. By His Grace, I have shed emotional attachment to Maya. Showering His Mercy, He has blended me into Himself. ||21|| You are the Gopis, the milkmaids of Krishna; You are the sacred river Jamunaa; You are Krishna, the herdsman. You Yourself support the world. By Your Command, human beings are fashioned. You Yourself embellish them, and then again destroy them. ||22|| Those who have focused their consciousness on the True Guru have rid themselves of the love of duality. The light of those mortal beings is immaculate. They depart after redeeming their lives. [23] Forever and ever, night and day, I praise the Greatness of Your Goodness. You bestow Your Gifts, even if we do not ask for them. Says Nanak, contemplate the True Lord. ||24||1|| Siree Raag, Fifth Mehl: I fall at His Feet to please and appease Him. The True Guru has united me with the Lord, the Primal Being. There is no other as great as He. ||1||Pause|| The Lord of the Universe is my Sweet Beloved. He is sweeter than my mother or father. Among all sisters and brothers and friends, there is no one like You. ||1|| By Your Command, the month of Saawan has come. I have hooked up the plow of Truth, and I plant the seed of the Name in hopes that the Lord, in His Generosity, will bestow a bountiful harvest. ||2|| Meeting with the Guru, I recognise only the One Lord. In my consciousness, I do not know of any other account. The Lord has assigned one task to me; as it pleases Him, I perform it. [3] Enjoy yourselves and eat, O Siblings of Destiny. In the Guru's Court. He has blessed me with the Robe of Honour. I have become the Master of my body-village; I have taken the five rivals as prisoners. ||4|| I have come to Your Sanctuary. The five farm-hands have become my tenants; none dare to raise their heads against me. O Nanak, my village is populous and prosperous. [[5]] I am a sacrifice, a sacrifice to You. I

meditate on You continually. The village was in ruins, but You have re-populated it. I am a sacrifice to You. [[6]] O Beloved Lord, I meditate on You continually; I obtain the fruits of my mind's desires. All my affairs are arranged, and the hunger of my mind is appeased. [[7]] I have forsaken all my entanglements; I serve the True Lord of the Universe. I have firmly attached the Name, the Home of the Nine Treasures to my robe. [[8]] I have obtained the comfort of comforts. The Guru has implanted the Word of the Shabad deep within me. The True Guru has shown me my Husband Lord; He has placed His Hand upon my forehead. []9]] I have established the Temple of Truth. I sought out the Guru's Sikhs, and brought them into it. I wash their feet, and wave the fan over them. Bowing low. I fall at their feet. []10]

Section 05 - Siree Raag - Part 061

I heard of the Guru, and so I went to Him. He instilled within me the Naam, the goodness of charity and true cleansing. All the world is liberated, O Nanak, by embarking upon the Boat of Truth. ||11|| The whole Universe serves You, day and night. Please hear my prayer, O Dear Lord. I have thoroughly tested and seen all-You alone, by Your Pleasure, can save us. ||12|| Now, the Merciful Lord has issued His Command. Let no one chase after and attack anyone else. Let all abide in peace, under this Benevolent Rule. ||13|| Softly and gently, drop by drop, the Ambrosial Nectar trickles down I speak as my Lord and Master causes me to speak. I place all my faith in You; please accept me. ||14|| Your devotees are forever hungry for You. O Lord, please fulfill my desires. Grant me the Blessed Vision of Your Darshan, O Giver of Peace. Please, take me into Your Embrace. ||15|| I have not found any other as Great as You. You pervade the continents, the worlds and the nether regions; You are permeating all places and interspaces. Nanak: You are the True Support of Your devotees. ||16|| I am a wrestler; I belong to the Lord of the World. I met with the Guru, and I have tied a tall, plumed turban. All have gathered to watch the wrestling match, and the Merciful Lord Himself is seated to behold it. ||17|| The bugles play and the drums beat. The wrestlers enter the arena and circle around. I have thrown the five challengers to the ground, and the Guru has patted me on the back. ||18|| All have gathered together, but we shall return home by different routes. The Gurmukhs reap their profits and leave, while the self-willed manmukhs lose their investment and depart. ||19|| You are without colour or mark. The Lord is seen to be manifest and present. Hearing of Your Glories again and again, Your devotees meditate on You; they are attuned to You, O Lord, Treasure of Excellence, ||20|| Through age after age. I am the servant of the Merciful Lord. The Guru has cut away my bonds. I shall not have to dance in the wrestling arena of life again. Nanak has searched, and found this opportunity. ||21||2||29|| One Universal Creator God. By The Grace Of The True Guru: Siree Raag, First Mehl, Pehray, First House: In the first watch of the night, O my merchant friend, you were cast into the womb, by the Lord's Command. Upside-down, within the womb, you performed penance, O my merchant friend, and you prayed to your Lord and Master. You uttered prayers to your Lord and Master, while upsidedown, and you meditated on Him with deep love and affection. You came into this Dark Age of Kali Yuga naked, and you shall depart again naked. As God's Pen has written on your forehead, so it shall be with your soul. Says Nanak, in the first watch of the night, by the Hukam of the Lord's Command, vou enter into the womb. [[1]]

Section 05 - Siree Raag - Part 062

In the second watch of the night, O my merchant friend, you have forgotten to meditate. From hand to hand, you are passed around, O my merchant friend, like Krishna in the house of Yashoda. From hand to hand, you are passed around, and your mother says, "This is my son." O, my thoughtless and foolish mind, think: In the end, nothing shall be yours. You do not know the One who created the creation. Gather spiritual wisdom within your mind. Says Nanak. in the second watch of the night, you have forgotten to meditate. ||2|| In the third watch of the night. O my merchant friend, your consciousness is focused on wealth and youth. You have not remembered the Name of the Lord, O my merchant friend, although it would release you from bondage. You do not remember the Name of the Lord, and you become confused by Maya. Revelling in your riches and intoxicated with youth, you waste your life uselessly. You have not traded in righteousness and Dharma; you have not made good deeds your friends. Says Nanak, in the third watch of the night, your mind is attached to wealth and youth. ||3|| In the fourth watch of the night, O my merchant friend, the Grim Reaper comes to the field. When the Messenger of Death seizes and dispatches you. O my merchant friend, no one knows the mystery of where you have gone. So think of the Lord! No one knows this secret, of when the Messenger of Death will seize you and take you away. All your weeping and wailing then is false. In an instant, you become a stranger. You obtain exactly what you have longed for. Says Nanak, in the fourth watch of the night, O mortal, the Grim Reaper has harvested your field.

||4||1|| Siree Raag, First Mehl: In the first watch of the night, O my merchant friend, your innocent mind has a child-like understanding. You drink milk, and you are fondled so gently, O my merchant friend. The mother and father love their child so much, but in Maya, all are caught in emotional attachment By the good fortune of good deeds done in the past, you have come, and now you perform actions to determine your future. Without the Lord's Name, liberation is not obtained, and you are drowned in the love of duality. Says Nanak, in the first watch of the night, O mortal, you shall be saved by remembering the Lord. ||1|| In the second watch of the night, O my merchant friend, you are intoxicated with the wine of youth and beauty. Day and night, you are engrossed in sexual desire, O my merchant friend, and your consciousness is blind to the Naam. The Lord's Name is not within your heart, but all sorts of other tastes seem sweet to you. You have no wisdom at all, no meditation, no virtue or self-discipline; in falsehood, you are caught in the cycle of birth and death. Pilgrimages, fasts, purification and self-discipline are of no use, nor are rituals, religious ceremonies or empty worship. O Nanak, emancipation comes only by loving devotional worship; through duality, people are engrossed in duality. ||2|| In the third watch of the night, O my merchant friend, the swans, the white hairs, come and land upon the pool of the head. Youth wears itself out, and old age triumphs, O my merchant friend; as time passes, your days diminish.

Section 05 - Siree Raag - Part 063

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

Section 05 - Siree Raag - Part 064

This wealth, property and Maya are false. In the end, you must leave these, and depart in sorrow. Those whom the Lord, in His Mercy, unites with the Guru, reflect upon the Name of the Lord, Har, Har. Says Nanak, in the third watch of the night, O mortal, they go, and are united with the Lord. ||3|| In the fourth watch of the night, O my merchant friend, the Lord announces the time of departure. Serve the Perfect True

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

Section 05 - Siree Raag - Part 065

This emotional attachment to Maya shall not go with you: it is false to fall in love with it. The entire night of your life has passed away in darkness; but by serving the True Guru, the Divine Light shall dawn within. Says Nanak, O mortal, in the fourth watch of the night, that day is drawing near! ||4|| Receiving the summons from the Lord of the Universe, O my merchant friend, you must arise and depart with the actions you have committed. You are not allowed a moment's delay. O my merchant friend; the Messenger of Death seizes you with firm hands. Receiving the summons, people are seized and dispatched. The self-willed manmukhs are miserable forever. But those who serve the Perfect True Guru are forever happy in the Court of the Lord. The body is the field of karma in this age; whatever you plant, you shall harvest. Says Nanak, the devotees look beautiful in the Court of the Lord: the selfwilled manmukhs wander forever in reincarnation. [[5][1][4]] Siree Raag, Fourth Mehl, Second House, Chhant: One Universal Creator God. By The Grace Of The True Guru: How can the ignorant soul-bride obtain the Blessed Vision of the Lord's Darshan, while she is in this world of her father's home? When the Lord Himself grants His Grace, the Gurmukh learns the duties of her Husband's Celestial Home. The Gurmukh learns the duties of her Husband's Celestial Home; she meditates forever on the Lord, Har, Har. She walks happily among her companions, and in the Lord's Court, she swings her arms joyfully. Her account is cleared by the Righteous Judge of Dharma, when she chants the Name of the Lord, Har, Har. The ignorant soul-bride becomes Gurmukh, and gains the Blessed Vision of the Lord's Darshan, while she is still in her father's house. ||1|| My marriage has been performed, O my father. As Gurmukh, I have found the Lord. The darkness of ignorance has been dispelled. The Guru has revealed the blazing light of spiritual wisdom. This spiritual wisdom given by the Guru shines forth, and the darkness has been dispelled. I have found the Priceless Jewel of the Lord. The sickness of my ego has been dispelled, and my pain is over and done. Through the Guru's Teachings, my identity has consumed my identical identity. I have obtained my Husband Lord, the Akaal Moorat, the Undying Form. He is Imperishable; He shall never die, and He shall never ever leave. My marriage has been performed, O my father. As Gurmukh, I have found the Lord. ||2|| The Lord is the Truest of the True, O my father. Meeting with the humble servants of the Lord, the marriage procession looks beautiful. She who chants the Lord's Name is happy in this world of her father's home, and in the next world of her Husband Lord, she shall be very beautiful. In her Husband Lord's Celestial Home, she

shall be most beautiful, if she has remembered the Naam in this world. Fruitful are the lives of those who, as Gurmukh, have conquered their minds-they have won the game of life. Joining with the humble Saints of the Lord, my actions bring prosperity, and I have obtained the Lord of Bliss as my Husband. The Lord is the Truest of the True, O my father. Joining with the humble servants of the Lord, the marriage party has been embellished. ||3|| O my father, give me the Name of the Lord God as my wedding gift and dowry.

Section 05 - Siree Raag - Part 066

Give me the Lord as my wedding gown, and the Lord as my glory, to accomplish my works. Through devotional worship to the Lord, this ceremony is made blissful and beautiful; the Guru, the True Guru, has given this gift. Across the continents, and throughout the Universe, the Lord's Glory is pervading. This gift is not diminished by being diffused among all. Any other dowry, which the self-willed manmukhs offer for show, is only false egotism and a worthless display. O my father, please give me the Name of the Lord God as my wedding gift and dowry. ||4|| The Lord, Raam, Raam, is All-pervading, O my father. Meeting her Husband Lord, the soulbride blossoms forth like the flourishing vine. In age after age, through all the ages, forever and ever, those who belong to the Guru's Family shall prosper and increase. Age after age, the Family of the True Guru shall increase. As Gurmukh, they meditate on the Naam, the Name of the Lord. The Almighty Lord never dies or goes away. Whatever He gives, keeps on increasing. O Nanak, the One Lord is the Saint of Saints. Chanting the Name of the Lord, Har, Har, the soul-bride is bountiful and beautiful. The Lord, Raam, Raam, is Allpervading, O my father. Meeting her Husband Lord, the soulbride blossoms forth like the flourishing vine. ||5||1|| Siree Raag, Fifth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: O dear beloved mind, my friend, reflect upon the Name of the Lord of the Universe. O dear beloved mind, my friend, the Lord shall always be with you. The Name of the Lord shall be with you as your Helper and Support. Meditate on Him-no one who does so shall ever return empty-handed. You shall obtain the fruits of your mind's desires, by focusing your consciousness on the Lord's Lotus Feet. He is totally pervading the water and the land; He is the Lord of the World-forest. Behold Him in exaltation in each and every heart. Nanak gives this advice: O beloved mind, in the Company of the Holy, burn away your doubts. ||1|| O dear beloved mind, my friend, without the Lord, all outward show is false. O dear beloved mind, my friend, the world is an ocean of poison. Let the Lord's Lotus Feet be your Boat so that pain and skepticism shall not touch you. Meeting with the Perfect Guru, by great good fortune, meditate on God twenty-four hours a day. From the very beginning, and throughout the ages, He is the Lord and Master of His servants. His Name is the Support of His devotees. Nanak gives this advice: O beloved mind, without the Lord, all outward show is false. ||2|| O dear beloved mind, my friend, load the profitable cargo of the Lord's Name. O dear beloved mind, my friend, enter through the eternal Door of the Lord. One who serves at the Door of the Imperceptible and Unfathomable Lord, obtains this eternal position. There is no birth or death there, no coming or going; anguish and anxiety are ended. The accounts of Chitr and Gupt, the recording scribes of the conscious and the subconscious are torn up, and the Messenger of Death cannot do anything. Nanak gives this advice: O beloved mind, load the profitable cargo of the Lord's Name. ||3|| O dear beloved mind, my friend, abide in the Society of the Saints. O dear beloved mind, my friend, chanting the Lord's Name, the Divine Light shines within. Remember your Lord and Master, who is easily obtained, and all desires shall be fulfilled.

Section 05 - Siree Raag - Part 067

By my past actions, I have found the Lord, the Greatest Lover. Separated from Him for so long, I am united with Him again. Inside and out, He is pervading everywhere. Faith in Him has welled up within my mind. Nanak gives this advice: O beloved mind, let the Society of the Saints be your dwelling. ||4|| O dear beloved mind, my friend, let your mind remain absorbed in loving devotion to the Lord. O dear beloved mind, my friend, the fish of the mind lives only when it is immersed in the Water of the Lord. Drinking in the Lord's Ambrosial Bani, the mind is satisfied, and all pleasures come to abide within. Attaining the Lord of Excellence, I sing the Songs of Joy. The True Guru, becoming merciful, has fulfilled my desires. He has attached me to the hem of His robe, and I have obtained the nine treasures. My Lord and Master has bestowed His Name, which is everything to me. Nanak instructs the Saints to teach, that the mind is imbued with loving devotion to the Lord. ||5||1||2|| Chhants Of Siree Raag, Fifth Mehl: One Universal Creator God, By The Grace Of The True Guru: Dakhanaa: My Beloved Husband Lord is deep within my heart. How can I see Him? In the Sanctuary of the Saints, O Nanak, the Support of the breath of life is found. [1] Chhant: To love the Lotus Feet of the Lord-this way of life has come into the minds of His Saints. The love of duality.

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

Section 05 - Siree Raag - Part 068

They drink in the Lord's Ambrosial Nectar, and become eternally stable. They know that the water of corruption is insipid and tasteless. When my God, the Lord of the Universe became merciful, I came to look upon the Saadh Sangat as the treasure. All pleasures and supreme ecstasy, O my Beloved, come to those who sew the Jewel of the Lord into their minds. They do not forget, even for an instant, the Support of the breath of life. They live by constantly meditating on Him, O Nanak. ||3|| DAKHANAA: O Lord, You meet and merge with those whom you have made Your Own. You Yourself are entranced, O Nanak, hearing Your Own Praises. ||1|| Chhant: Administering the intoxicating drug of love, I have won over the Lord of the Universe; I have fascinated His Mind. By the Grace of the Saints, I am held in the loving embrace of the Unfathomable Lord and Lam entranced Held in the Lord's loving embrace. I look beautiful, and all my pains have been dispelled. By the loving worship of His devotees, the Lord has come under their power. All pleasures have come to dwell in the mind; the Lord of the Universe is pleased and appeased. Birth and death have been totally eliminated. O my companions, sing the Songs of Joy. My desires have been fulfilled, and I shall never again be trapped or shaken by Maya Taking hold of my hand, O Nanak, my Beloved God will not let me be swallowed up by the world-ocean. ||4|| DAKHANAA: The Master's Name is Priceless; no one knows its value. Those who have good destiny recorded upon their foreheads, O Nanak, enjoy the Love of the Lord. ||1|| Chhant: Those who chant are sanctified. All those who listen are blessed, and those who write save their ancestors. Those who join the Saadh Sangat are imbued with the Lord's Love; they reflect and meditate on God. Contemplating God, their lives are reformed and redeemed; God has showered His Perfect Mercy upon them. Taking them by the hand, the Lord has blessed them with His Praises. They no longer have to wander in reincarnation, and they never have to die. Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice to Him. ||5||1||3|| Siree Raag, Fourth Mehl, Vanajaaraa ~ The Merchant: One Universal CREATOR GOD. TRUTH IS THE NAME. BY GURU'S GRACE: One Universal Creator God. Truth Is The Name, By Guru's Grace: The Name of the Lord, Har, Har, is Excellent and Sublime. He created everyone. The Lord cherishes all beings. He permeates each and every heart. Meditate forever on that Lord. Without Him, there is no other at all. Those who focus their consciousness on emotional attachment to Maya must leave; they depart crying out in despair. Servant Nanak meditates on the Naam, the Name of the Lord, his only Companion in the end. ||1|| I have none other than You, O Lord. In the Guru's Sanctuary, the Lord is found, O my merchant friend; by great good fortune, He is obtained. ||1||Pause||

Section 05 - Siree Raag - Part 069

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

Section 05 - Siree Raag - Part 070

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

become Gurmukh. The Messenger of Death does not touch those who drink in the True Ambrosial Nectar. They themselves are saved, along with their family, and all those who follow them are saved as well. [[3]] Shalok, First Mehl: He created the Creative Power of the Universe, within which He dwells.

Section 05 - Siree Raag - Part 071

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

Section 05 - Siree Raag - Part 072

O Nanak, the Gurmukhs are saved, by contemplating the True Name. ||1|| First Mehl: We are good at talking, but our actions are bad. Mentally, we are impure and black, but outwardly, we appear white. We imitate those who stand and serve at the Lord's Door. They are attuned to the Love of their Husband Lord, and they experience the pleasure of His Love. They remain powerless, even while they have power; they remain humble and meek. O Nanak, our lives become profitable if we associate with them. ||2|| Pauree: You Yourself are the water, You Yourself are the fish, and You Yourself are the net. You Yourself cast the net, and You Yourself are the bait. You Yourself are the lotus, unaffected and still brightly-coloured in hundreds of feet of water. You Yourself liberate those who think of You for even an instant. O Lord, nothing is beyond You. I am delighted to behold You, through the Word of the Guru's Shabad. ||7|| Shalok, Third Mehl: One who does not know the Hukam of the Lord's Command cries out in terrible pain. She is filled with deception, and she cannot sleep in peace. But if the soul-bride follows the Will of her Lord and Master, she shall be honoured in her own home, and called to the Mansion of His Presence. O Nanak, by His Mercy, this understanding is obtained. By Guru's Grace, she is absorbed into the True One. ||1|| Third Mehl: O self-willed manmukh, devoid of the Naam, do not be misled upon beholding the colour of the safflower. Its colour lasts for only a few days-it is worthless! Attached to duality, the foolish, blind and stupid people waste away and die. Like worms, they live in manure, and in it, they die over and over again. O Nanak, those who are attuned to the Naam are dyed in the colour of truth; they take on the intuitive peace and poise of the Guru. The colour of devotional worship does not fade away; they remain intuitively absorbed

in the Lord. ||2|| Pauree: You created the entire universe, and You Yourself bring sustenance to it. Some eat and survive by practicing fraud and deceit; from their mouths they drop falsehood and lies. As it pleases You, You assign them their tasks. Some understand Truthfulness; they are given the inexhaustible treasure. Those who eat by remembering the Lord are prosperous, while those who do not remember Him stretch out their hands in need. [8] Shalok, Third Mehl: The Pandits, the religious scholars, constantly read and recite the Vedas, for the sake of the love of Maya. In the love of duality, the foolish people have forgotten the Lord's Name; they shall receive their punishment. They never think of the One who gave them body and soul, who provides sustenance to all. The noose of death shall not be cut away from their necks; they shall come and go in reincarnation over and over again. The blind, self-willed manmukhs do not understand anything. They do what they are pre-ordained to do. Through perfect destiny, they meet the True Guru, the Giver of peace, and the Naam comes to abide in the mind. They enjoy peace, they wear peace, and they pass their lives in the peace of peace. O Nanak, they do not forget the Naam from the mind; they are honoured in the Court of the Lord. ||1|| Third Mehl: Serving the True Guru, peace is obtained. The True Name is the Treasure of Excellence.

Section 05 - Siree Raag - Part 073

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

Section 05 - Siree Raag - Part 074

Following the Guru's Teachings, I cannot be touched by the Messenger of Death. I am absorbed in the True Name. The Creator Himself is All-pervading everywhere; He links those with whom He is pleased to His Name. Servant Nanak chants the Naam, and so he lives. Without the Name, he would die in an instant. ||2|| Pauree: One who is accepted at the Court of the Lord shall be accepted in courts everywhere. Wherever he goes, he is recognised as honourable. Seeing his face, all sinners are saved. Within him is the Treasure of the Naam, the Name of the Lord. Through the Naam, he is exalted. He

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

Section 05 - Siree Raag - Part 075

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

the filth, but the impurity of his mind does not go away. He argues with the Sat Sangat, the True Congregation. Night and day, he suffers, engrossed in the love of duality. He does not remember the Name of the Lord, but still, he performs all sorts of empty rituals. That which is pre-ordained cannot be erased. O Nanak, without serving the True Guru, liberation is not obtained. [[3]] Pauree: Those who meditate on the True Guru as hall not be burnt to ashes. Those who meditate on the True Guru are satisfied and fulfilled. Those who meditate on the True Guru are not afraid of the Messenger of Death.

Section 05 - Siree Raag - Part 076

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

Section 05 - Siree Raag - Part 077

Third Mehl: The happy soul-bride is attuned to the Word of the Shabad; she is in love with the True Guru. She continually enjoys and ravishes her Beloved, with true love and affection. She is such a loveable, beautiful and noble woman. O Nanak, through the Naam, the happy soul-bride unites with the Lord of Union. ||2|| Pauree: Lord, everyone sings Your Praises. You have freed us from bondage. Lord, everyone bows in reverence to You. You have saved us from our sinful ways. Lord, You are the Honour of the dishonoured. Lord, You are the Strongest of the strong. The Lord beats down the egocentrics and corrects the foolish, self-willed manmukhs. The Lord bestows glorious greatness on His devotees, the poor, and the lost souls. ||17|| Shalok, Third Mehl: One who walks in harmony with the Will of the True Guru, obtains the greatest glory. The Exalted Name of the Lord abides in his mind, and no one can take it away. That person, upon whom the Lord bestows His Grace, receives His Mercy. O Nanak, creativity is under the control of the Creator: how rare are those who, as Gurmukh, realise this! [11] Third Mehl: O Nanak, those who worship and adore the Lord's Name night and day, vibrate the String of the Lord's Love. Maya, the maid-servant of our Lord and Master, serves them. The Perfect One has made them perfect; by the Hukam of His Command, they are embellished. By Guru's Grace, they understand Him, and they find the gate of salvation. The self-willed manmukhs do not know the Lord's Command; they are beaten down by the Messenger of Death. But the Gurmukhs, who worship and adore the Lord, cross over the terrifying world-ocean. All their demerits are erased, and replaced with merits. The Guru Himself is their Forgiver. ||2|| Pauree: The

Lord's devotees have faith in Him. The Lord knows everything. No one is as great a Knower as the Lord; the Lord administers righteous justice. Why should we feel any burning anxiety, since the Lord does not punish without just cause? True is the Master, and True is His Justice; only the sinners are defeated. O devotees, praise the Lord with your palms pressed together; the Lord saves His humble devotees. ||18|| Shalok, Third Mehl: Oh, if only I could meet my Beloved, and keep Him enshrined deep within my heart! I praise that God forever and ever, through love and affection for the Guru. O Nanak, that one upon whom He bestows His Glance of Grace is united with Him; such a person is the true soul-bride of the Lord. ||1|| Third Mehl: Serving the Guru, the Lord is obtained, when He bestows His Glance of Grace. They are transformed from humans into angels, meditating on the Naam, the Name of the Lord. They conquer their egotism and merge with the Lord; they are saved through the Word of the Guru's Shabad. O Nanak, they merge imperceptibly into the Lord, who has bestowed His Favor upon them. ||2|| Pauree: The Lord Himself inspires us to worship Him; He reveals His Glorious Greatness. He Himself inspires us to place our faith in Him. Thus He performs His Own Service.

Section 05 - Siree Raag - Part 078

The Lord bestows bliss upon His devotees, and gives them a seat in the eternal home. He does not give the sinners any stability or place of rest; He consigns them to the depths of hell. The Lord blesses His devotees with His Love; He sides with them and saves them. ||19|| Shalok, First Mehl: Falsemindedness is the drummer-woman; cruelty is the butcheress; slander of others in one's heart is the cleaning-woman, and deceitful anger is the outcast-woman. What good are the ceremonial lines drawn around your kitchen, when these four are seated there with you? Make Truth your self-discipline, and make good deeds the lines you draw; make chanting the Name your cleansing bath. O Nanak, those who do not walk in the ways of sin, shall be exalted in the world hereafter. ||1|| First Mehl: Which is the swan, and which is the crane? It is only by His Glance of Grace. Whoever is pleasing to Him, O Nanak, is transformed from a crow into a swan. ||2|| Pauree: Whatever work you wish to accomplish-tell it to the Lord. He will resolve your affairs; the True Guru gives His Guarantee of Truth. In the Society of the Saints, you shall taste the treasure of the Ambrosial Nectar. The Lord is the Merciful Destroyer of fear; He preserves and protects His slaves. O Nanak, sing the Glorious Praises of the Lord, and see the Unseen Lord God. ||20|| Shalok, Third Mehl: Body and soul, all belong to Him. He gives His Support to all. O Nanak, become Gurmukh and serve Him, who is forever and ever the Giver. I am a sacrifice to those who meditate on the Formless Lord. Their faces are forever radiant, and the whole world bows in reverence to them. ||1|| Third Mehl: Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume. The Siddhis-the eighteen supernatural spiritual powers-follow in my footsteps: I dwell in my own home, within my own self. The Unstruck Melody constantly vibrates within; my mind is exalted and uplifted-I am lovingly absorbed in the Lord. O Nanak, devotion to the Lord abides within the minds of those who have such preordained destiny written on their foreheads. ||2|| Pauree: I am a minstrel of the Lord God, my Lord and Master; I have come to the Lord's Door. The Lord has heard my sad cries from within; He has called me, His minstrel, into His Presence. The Lord called His minstrel in, and asked, "Why have you come here?" "O Merciful God, please grant me the gift of continual meditation on the Lord's Name." And so the Lord, the Great Giver, inspired Nanak to chant the Lord's Name, and blessed him with robes of honour. ||21||1||Sudh|| One Universal Creator God. By The Grace Of The True Guru: Siree Raag, Kabeer Jee: To Be Sung To The Tune Of "Ayk Su-Aan" : The mother thinks that her son is growing up; she does not understand that, day by day, his life is diminishing. Calling him, "Mine, mine", she fondles him lovingly, while the Messenger of Death looks on and laughs. ||1||

Section 05 - Siree Raag - Part 079

You have misled the world so deeply in doubt. How can people understand You, when they are entranced by Maya? 11Pause Says Kabeer, give up the pleasures of corruption, or else you will surely die of them. Meditate on the Lord, O mortal being, through the Word of His Bani; you shall be blessed with eternal life. In this way, shall you cross over the terrifying world-ocean. $\|2\|$ As it pleases Him, people embrace love for the Lord, and doubt and delusion are dispelled from within. Intuitive peace and poise well up within, and the intellect is awakened to spiritual wisdom. By Guru's Grace, the inner being is touched by the Lord's Love. ||3|| In this association, there is no death. Recognising the Hukam of His Command, you shall meet with your Lord and Master. ||1||Second Pause|| Siree Raag, Trilochan: The mind is totally attached to Maya; the mortal has forgotten his fear of old age and death. Gazing upon his family, he blossoms forth like the lotus flower; the deceitful person watches and covets the homes of others. ||1|| When the powerful Messenger of Death

comes, no one can stand against his awesome power. Rare, very rare, is that friend who comes and says, "O my Beloved. take me into Your Embrace! O my Lord, please save me!"||1||Pause|| Indulging in all sorts of princely pleasures, O mortal, you have forgotten God; you have fallen into the world-ocean, and you think that you have become immortal. Cheated and plundered by Maya, you do not think of God, and you waste your life in laziness. ||2|| The path you must walk is treacherous and terrifying. O mortal: neither the sun nor the moon shine there. Your emotional attachment to Maya will be forgotten, when you have to leave this world. [3] Today, it became clear to my mind that the Righteous Judge of Dharma is watching us. His messengers, with their awesome power, crush people between their hands; I cannot stand against them. ||4|| If someone is going to teach me something, let it be that the Lord is pervading the forests and fields. O Dear Lord, You Yourself know everything; so prays Trilochan, Lord. ||5||2|| Siree Raag, Devotee Kabeer Jee: Listen, O religious scholar: the One Lord alone is Wondrous; no one can describe Him. He fascinates the angels, the celestial singers and the heavenly musicians; he has strung the three worlds upon His Thread. ||1|| The Unstruck Melody of the Sovereign Lord's Harp vibrates; by His Glance of Grace, we are lovingly attuned to the Sound-current of the Naad. The Tenth Gate of my crown chakra is the ||1||Pause|| distilling fire, and the channels of the Ida and Pingala are the funnels, to pour in and empty out the golden vat. Into that vat, there trickles a gentle stream of the most sublime and pure essence of all distilled essences. ||2|| Something wonderful has happened-the breath has become the cup. In all the three worlds, such a Yogi is unique. What king can compare to him? [3] This spiritual wisdom of God, the Supreme Soul, has illuminated my being. Says Kabeer, I am attuned to His Love. All the rest of the world is deluded by doubt, while my mind is intoxicated with the Sublime Essence of the Lord. ||4||3||

Section 05 - Siree Raag - Part 080

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

GURU GRANTH SAHIB 6 - RAAG MAAJH Section 06 - Raag Maajh - Part 001

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

Section 06 - Raag Maajh - Part 002

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

the merchandise of the Lord's Name. ||4||5|| Maajh, Fourth Mehl: I meditate on the Glorious Praises of the Lord of the Universe, and the Name of the Lord. Joining the Sangat, the Holy Congregation, the Name comes to dwell in the mind. The Lord God is our Lord and Master, Inaccessible and Unfathomable. Meeting the True Guru, I enjoy the Sublime Essence of the Lord. ||1||

Section 06 - Raag Maajh - Part 003

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

Section 06 - Raag Maajh - Part 004

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

my companions, sing the songs of rejoicing. Joy and celebrations decorate that house, in which the Husband Lord has adorned His soul-bride. ||1|| She is virtuous, and she is very fortunate; she is blessed with sons and tender-hearted. The happy soul-bride is loved by her Husband. She is beautiful, wise, and clever. That soul-bride is the beloved of her Husband Lord. ||2|| She is well-mannered, noble and distinguished. She is decorated and adorned with wisdom. She is from a most respected family; she is the queen, adorned with the Love of her Husband Lord. ||3|| Her glory cannot be described; she melts in the Embrace of her Husband Lord.

Section 06 - Raag Maajh - Part 005

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

Section 06 - Raag Maajh - Part 006

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

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

Section 06 - Raag Maajh - Part 007

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

Section 06 - Raag Maajh - Part 008

Whoever drinks this in, is satisfied. Whoever obtains the Sublime Essence of the Naam becomes immortal. The Treasure of the Naam is obtained by one whose mind is filled with the Word of the Guru's Shabad. [|2]| One who obtains the Sublime Essence of the Lord is satisfied and fulfilled. One who obtains this Flavor of the Lord does not waver. One who has this destiny written on his forehead obtains the Name of the Lord, Har, Har. [|3]| The Lord has come into the hands of the One, the Guru, who has blessed so many with good fortune. Attached to Him, a great many have been liberated. The Gurmukh obtains the Treasure of the Naam; says Nanak,

those who see the Lord are very rare. ||4||15||22|| Maajh, Fifth Mehl: My Lord, Har, Har, Har, is the nine treasures, the supernatural spiritual powers of the Siddhas, wealth and prosperity. He is the Deep and Profound Treasure of Life. Hundreds of thousands, even millions of pleasures and delights are enjoyed by one who falls at the Guru's Feet. ||1|| Gazing upon the Blessed Vision of His Darshan, all are sanctified, and all family and friends are saved. By Guru's Grace, I meditate on the Inaccessible and Unfathomable True Lord. ||2|| The One, the Guru, who is sought by all-only a few, by great good fortune, receive His Darshan. His Place is lofty, infinite and unfathomable; the Guru has shown me that palace [3] Your Ambrosial Name is deep and profound. That person is liberated, in whose heart You dwell. The Guru cuts away all his bonds: O Servant Nanak, he is absorbed in the poise of intuitive peace. ||4||16||23|| Maajh, Fifth Mehl: By God's Grace, I meditate on the Lord, Har, Har. By God's Kindness, sing the songs of joy. While standing and sitting, while sleeping and while awake, meditate on the Lord, all your life. [1] The Holy Saint has given me the Medicine of the Naam. My sins have been cut out, and I have become pure. I am filled with bliss, and all my pains have been taken away. All my suffering has been dispelled. ||2|| One who has my Beloved on his side, is liberated from the world-ocean. One who recognises the Guru practices Truth; why should he be afraid? [3] Since I found the Company of the Holy and met the Guru, the demon of pride has departed. With each and every breath. Nanak sings the Lord's Praises. The True Guru has covered my sins. ||4||17||24|| Maajh, Fifth Mehl: Through and through, the Lord is intermingled with His servant. God, the Giver of Peace, cherishes His servant. I carry the water, wave the fan, and grind the grain for the servant of my Lord and Master. [1] God has cut the noose from around my neck; He has placed me in His Service. The Lord and Master's Command is pleasing to the mind of His servant. He does that which pleases his Lord and Master. Inwardly and outwardly, the servant knows his Lord. ||2|| You are the All-knowing Lord and Master; You know all ways and means.

Section 06 - Raag Maajh - Part 009

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

Nanak sings Your Glorious Praises forever. Please, just for a moment, bless him with Your Glance of Grace. $\|4\|21\|28\|$

Section 06 - Raag Maajh - Part 010

Maajh, Fifth Mehl: Blessed are those words, by which the Naam is chanted. Rare are those who know this, by Guru's Grace. Blessed is that time when one sings and hears the Lord's Name. Blessed and approved is the coming of such a one. ||1|| Those eyes which behold the Blessed Vision of the Lord's Darshan are approved and accepted. Those hands which write the Praises of the Lord are good. Those feet which walk in the Lord's Way are beautiful. I am a sacrifice to that Congregation in which the Lord is recognised. ||2|| Listen, O my beloved friends and companions: in the Saadh Sangat, the Company of the Holy, you shall be saved in an instant. Your sins will be cut out; your mind will be immaculate and pure. Your comings and goings shall cease. 3|| With my palms pressed together, I offer this prayer: please bless me with Your Mercy, and save this sinking stone. God has become merciful to Nanak; God is pleasing to Nanak's mind. ||4||22||29|| Maajh, Fifth Mehl: The Word of Your Bani, Lord, is Ambrosial Nectar. Hearing it again and again, I am elevated to the supreme heights. The burning within me has been extinguished, and my mind has been cooled and soothed, by the Blessed Vision of the True Guru. ||1|| Happiness is obtained, and sorrow runs far away, when the Saints chant the Lord's Name. The sea, the dry land, and the lakes are filled with the Water of the Lord's Name; no place is left empty. ||2|| The Creator has showered His Kindness; He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him. The woods, the meadows and the three worlds are rendered green. The Doer of all did this in an instant. As Gurmukh, Nanak meditates on the One who fulfills the desires of the mind. ||4||23||30|| Maajh, Fifth Mehl: You are my Father, and You are my Mother. You are my Relative, and You are my Brother. You are my Protector everywhere; why should I feel any fear or anxiety? ||1|| By Your Grace, I recognise You. You are my Shelter, and You are my Honour. Without You, there is no other; the entire Universe is the Arena of Your Play. ||2|| You have created all beings and creatures. As it pleases You, You assign tasks to one and all. All things are Your Doing; we can do nothing ourselves. ||3|| Meditating on the Naam, I have found great peace. Singing the Glorious Praises of the Lord, my mind is cooled and soothed. Through the Perfect Guru, congratulations are pouring in-Nanak is victorious on the arduous battlefield of life! ||4||24||31|| Maajh, Fifth Mehl: God is the Breath of Life of my soul, the Support of my mind. His devotees live by singing the Glorious Praises of the Infinite Lord. The Ambrosial Name of the Lord is the Treasure of Excellence. Meditating, meditating on the Lord's Name, I have found peace. [11] One whose heart's desires lead him from his own home to the Saadh Sangat, the Company of the Holy, shall be rid of the cycle of birth and death

Section 06 - Raag Maajh - Part 011

His hopes and desires are fulfilled, when he gains the Blessed Vision of the Guru's Darshan. ||2|| The limits of the Inaccessible and Unfathomable Lord cannot be known. The seekers, the Siddhas, those beings of miraculous spiritual powers, and the spiritual teachers, all meditate on Him. Thus, their egos are erased, and their doubts are dispelled. The Guru has enlightened their minds. ||3|| I chant the Name of the Lord, the Treasure of bliss, joy, salvation, intuitive peace and poise. When my Lord and Master blessed me with His Mercy, O Nanak, then His Name entered the home of my mind. ||4||25||32|| Maajh, Fifth Mehl: Hearing of You, I live. You are my Beloved, my Lord and Master, Utterly Great, You alone know Your Ways; I grasp Your Support, Lord of the World. ||1|| Singing Your Glorious Praises, my mind is rejuvenated. Hearing Your Sermon, all filth is removed. Joining the Saadh Sangat, the Company of the Holy, I meditate forever on the Merciful Lord. ||2|| I dwell on my God with each and every breath. This understanding has been implanted within my mind, by Guru's Grace. By Your Grace, the Divine Light has dawned. The Merciful Lord cherishes everyone. ||3|| True, True, True is that God. Forever, forever and ever, He Himself is. Your Playful Ways are revealed, O my Beloved. Beholding them, Nanak is enraptured. ||4||26||33|| Maajh, Fifth Mehl: By His Command, the rain begins to fall. The Saints and friends have met to chant the Naam. Serene tranquility and peaceful ease have come; God Himself has brought a deep and profound peace. ||1|| God has produced everything in great abundance. Granting His Grace, God has satisfied all. Bless us with Your Gifts, O my Great Giver. All beings and creatures are satisfied. ||2|| True is the Master, and True is His Name. By Guru's Grace, I meditate forever on Him. The fear of birth and death has been dispelled: emotional attachment, sorrow and suffering have been erased. [3] With each and every breath, Nanak praises the Lord. Meditating in remembrance on the Name, all bonds are cut away. One's hopes are fulfilled in an instant, chanting the Glorious Praises of the Lord, Har, Har, Har. ||4||27||34||

Maajh, Fifth Mehl: Come, dear friends, Saints and companions: let us join together and sing the Glorious Praises of the Inaccessible and Infinite Lord. Those who sing and hear these praises are liberated, so let us meditate on the One who created us. [11] The sins of countless incarnations depart, and we receive the fruits of the mind's desires. So meditate on that Lord, our True Lord and Master, who gives sustenance to all. [22] Chanting the Naam, all pleasures are obtained. All fears are erased, meditating on the Name of the Lord, Har, Har. One who serves the Lord swims across to the other side, and all his affairs are resolved. [3] I have come to Your Sanctuary; if it pleases You, unite me with You.

Section 06 - Raag Maajh - Part 012

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

Section 06 - Raag Maajh - Part 013

He is the Giver of all souls. By Guru's Grace, He blesses us with His Glance of Grace. The beings in the water, on the land and in the sky are all satisfied; I wash the Feet of the Holy. ||3|| He is the Fulfiller of the desires of the mind. Forever and ever, I am a sacrifice to Him. O Nanak. the Destroyer of pain has given this Gift; I am imbued with the Love of the Delightful Lord. ||4||32||39|| Maajh, Fifth Mehl: Mind and body are Yours; all wealth is Yours. You are my God, my Lord and Master. Body and soul and all riches are Yours. Yours is the Power, O Lord of the World. ||1|| Forever and ever, You are the Giver of Peace. I bow down and fall at Your Feet, I act as it pleases You, as You cause me to act, Kind and Compassionate Dear Lord. ||2|| O God, from You I receive; You are my decoration. Whatever You give me, brings me happiness. Wherever You keep me, is heaven. You are the Cherisher of all. [[3]] Meditating, meditating in remembrance, Nanak has found peace. Twenty-four hours a day, I sing Your Glorious Praises. All my hopes and desires are fulfilled; I shall never again suffer sorrow. ||4||33||40|| Maajh, Fifth Mehl: The Supreme Lord God has unleashed the rain clouds. Over the sea and over the land-over all the earth's surface, in all directions, He has brought the rain. Peace has come, and the thirst of all has been quenched; there is joy and ecstasy everywhere. ||1|| He is the Giver of Peace, the

Destroyer of pain. He gives and forgives all beings. He Himself nurtures and cherishes His Creation. I fall at His Feet and surrender to Him. ||2|| Seeking His Sanctuary, salvation is obtained. With each and every breath, I meditate on the Lord's Name. Without Him, there is no other Lord and Master. All places belong to Him. ||3|| Yours is the Honour, God, and Yours is the Power. You are the True Lord and Master, the Ocean of Excellence. Servant Nanak utters this praver: may I meditate on You twenty-four hours a day. ||4||34||41|| Maajh, Fifth Mehl: All happiness comes, when God is pleased. The Feet of the Perfect Guru dwell in my mind. I am intuitively absorbed in the state of Samaadhi deep within God alone knows this sweet pleasure. ||1|| My Lord and Master is Inaccessible and Unfathomable. Deep within each and every heart. He dwells near and close at hand. He is always detached; He is the Giver of souls. How rare is that person who understands his own self. ||2|| This is the sign of union with God: in the mind, the Command of the True Lord is recognised. Intuitive peace and poise, contentment, enduring satisfaction and bliss come through the Pleasure of the Master's Will. ||3|| God, the Great Giver, has given me His Hand. He has erased all the sickness of birth and death. O Nanak, those whom God has made His slaves, rejoice in the pleasure of singing the Kirtan of the Lord's Praises. |4||35||42||

Section 06 - Raag Maajh - Part 014

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

Section 06 - Raag Maajh - Part 015

is rid of the illnesses of countless lifetimes and incarnations. So sing the Kirtan of the Lord's Praises, day and night. This is the most fruitful occupation. [[3]] Bestowing His Glance of Grace, He has adorned His slave. Deep within each and every heart, the Supreme Lord is humbly worshipped. Without the One, there is no other at all. O Baba Nanak, this is the most excellent wisdom. [[4][39][46]] Maajh, Fifth Mehl: My mind and body are imbued with love for the Lord. I sacrifice everything for Him. Twenty-four hours a day, sing the Glorious Praises of the Lord of the Universe. Do not forget Him, for even one breath. [[11]] He is a companion, a friend, and a beloved of mine, who reflects upon the Lord's Name, in

the Company of the Holy. In the Saadh Sangat, the Company of the Holy, cross over the world-ocean, and the noose of death shall be cut away. ||2|| The four cardinal blessings are obtained by serving the Lord. The Elysian Tree, the source of all blessings, is meditation on the Unseen and Unknowable Lord. The Guru has cut out the sinful mistakes of sexual desire and anger, and my hopes have been fulfilled. [3] That mortal who is blessed by perfect destiny meets the Lord, the Sustainer of the Universe, in the Company of the Holy, O Nanak, if the Naam, the Name of the Lord, dwells within the mind, one is approved and accepted, whether he is a householder or a renunciate. ||4||40||47|| Maajh, Fifth Mehl: Meditating on the Naam, the Name of the Lord, my heart is filled with peace. By His Grace, His devotees become famous and acclaimed. Joining the Society of the Saints. I chant the Name of the Lord, Har, Har; the disease of laziness has disappeared. ||1|| O Siblings of Destiny, the nine treasures are found in the Home of the Lord; He comes to meet those who deserve it by their past actions. The Perfect Transcendent Lord is spiritual wisdom and meditation. God is All-powerful to do all things. ||2|| In an instant, He establishes and disestablishes. He Himself is the One, and He Himself is the Many. Filth does not stick to the Giver, the Life of the World. Gazing upon the Blessed Vision of His Darshan, the pain of separation departs. ||3|| Holding on to the hem of His Robe, the entire Universe is saved. He Himself causes His Name to be chanted. The Boat of the Guru is found by His Grace; O Nanak, such blessed destiny is pre-ordained. ||4||41||48|| Maajh, Fifth Mehl: People do whatever the Lord inspires them to do. Wherever He keeps us is a good place. That person is clever and honourable, unto whom the Hukam of the Lord's Command seems sweet. ||1|| Everything is strung upon the One String of the Lord. Those whom the Lord attaches, are attached to His Feet. Those, whose inverted lotus of the crown chakra is illuminated, see the Immaculate Lord everywhere. ||2|| Only You Yourself know Your Glory. You Yourself recognise Your Own Self. I am a sacrifice to Your Saints, who have crushed their sexual desire, anger and greed. [3] You have no hatred or vengeance; Your Saints are immaculate and pure. Seeing them, all sins depart. Nanak lives by meditating, meditating on the Naam. His stubborn doubt and fear have departed. ||4||42||49||

Section 06 - Raag Maajh - Part 016

Maajh, Fifth Mehl: One who asks for a false gift, shall not take even an instant to die. But one who continually serves the Supreme Lord God and meets the Guru, is said to be immortal. ||1|| One whose mind is dedicated to loving devotional worship sings His Glorious Praises night and day, and remains forever awake and aware. Taking him by the hand, the Lord and Master merges into Himself that person, upon whose forehead such destiny is written. ||2|| His Lotus Feet dwell in the minds of His devotees. Without the Transcendent Lord, all are plundered. I long for the dust of the feet of His humble servants. The Name of the True Lord is my decoration. ||3|| Standing up and sitting down, I sing the Name of the Lord, Har, Har. Meditating in remembrance on Him, I obtain my Eternal Husband Lord. God has become merciful to Nanak. I cheerfully accept Your Will. ||4||43||50|| Raag Maajh, Ashtapadees: First Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: By His Command, all are attuned to the Word of the Shabad, and all are called to the Mansion of His Presence, the True Court of the Lord. O my True Lord and Master, Merciful to the meek, my mind is pleased and appeased by the Truth. ||1|| I am a sacrifice, my soul is a sacrifice, to those who are adorned with the Word of the Shabad. The Ambrosial Naam, the Name of the Lord, is forever the Giver of Peace. Through the Guru's Teachings, it dwells in the mind. ||1||Pause|| No one is mine, and I am no one else's. The True Lord and Master of the three worlds is mine. Acting in egotism, so very many have died. After making mistakes, they later repent and regret. ||2|| Those who recognise the Hukam of the Lord's Command chant the Glorious Praises of the Lord. Through the Word of the Guru's Shabad, they are glorified with the Naam. Everyone's account is kept in the True Court, and through the Beauty of the Naam, they are saved. ||3|| The self-willed manmukhs are deluded; they find no place of rest. Bound and gagged at Death's Door, they are brutally beaten. Without the Name, there are no companions or friends. Liberation comes only by meditating on the Naam. ||4|| The false shaaktas, the faithless cynics, do not like the Truth. Bound by duality, they come and go in reincarnation. No one can erase prerecorded destiny; the Gurmukhs are liberated. ||5|| In this world of her parents' house, the young bride did not know her Husband. Through falsehood, she has been separated from Him, and she cries out in misery. Defrauded by demerits, she does not find the Mansion of the Lord's Presence But through virtuous actions her demerits are forgiven [[6]] She who knows her Beloved in her parents' house, as Gurmukh, comes to understand the essence of reality; she contemplates her Lord. Her comings and goings cease, and she is absorbed in the True Name. ||7|| The Gurmukhs understand and describe the Indescribable. True is our Lord and Master: He

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loves the Truth. Nanak offers this true prayer: singing His Glorious Praises, I merge with the True One. $\|8\|1\|$ Maajh, Third Mehl, First House: By His Mercy, we meet the True Guru.

Section 06 - Raag Maajh - Part 017

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

Section 06 - Raag Maajh - Part 018

He created the 8.4 million species of beings. Those, upon whom He casts His Glance of Grace, come to meet the Guru. Shedding their sins. His servants are forever pure: at the True Court, they are beautified by the Naam, the Name of the Lord. [6] When they are called to settle their accounts, who will answer then? There shall be no peace then, from counting out by twos and threes. The True Lord God Himself forgives, and having forgiven, He unites them with Himself. ||7|| He Himself does, and He Himself causes all to be done. Through the Shahad, the Word of the Perfect Guru. He is met. O Nanak. through the Naam, greatness is obtained. He Himself unites in His Union. [8][2][3]] Maajh, Third Mehl: The One Lord Himself moves about imperceptibly. As Gurmukh, I see Him, and then this mind is pleased and uplifted. Renouncing desire, I have found intuitive peace and poise; I have enshrined the One within my mind. ||1|| I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the One. Through the Guru's Teachings, my mind has come to its only home; it is imbued with the True Colour of the Lord's Love. ||1||Pause|| This world is deluded; You Yourself have deluded it. Forgetting the One, it has become engrossed in duality. Night and day, it wanders around endlessly, deluded by doubt; without the Name, it suffers in pain. ||2|| Those who are attuned to the Love of the Lord, the Architect of Destiny -by serving the Guru, they are known throughout the four ages. Those, upon whom the Lord bestows greatness, are absorbed in the Name of the Lord. ||3|| Being in love with Maya, they do not think of the Lord. Bound and gagged in the City of Death, they suffer in terrible pain. Blind and deaf, they see nothing at all; the self-willed manmukhs rot away in sin. ||4||

Those, whom You attach to Your Love, are attuned to Your Love. Through loving devotional worship, they become pleasing to Your Mind. They serve the True Guru, the Giver of eternal peace, and all their desires are fulfilled. ||5|| O Dear Lord, I seek Your Sanctuary forever. You Yourself forgive us, and bless us with Glorious Greatness. The Messenger of Death does not draw near those who meditate on the Name of the Lord, Har, Har. ||6|| Night and day, they are attuned to His Love; they are pleasing to the Lord. My God merges with them, and unites them in Union. Forever and ever, O True Lord, I seek the Protection of Your Sanctuary; You Yourself inspire us to understand the Truth. ||7|| Those who know the Truth are absorbed in Truth. They sing the Lord's Glorious Praises, and speak the Truth. O Nanak, those who are attuned to the Naam remain unattached and balanced; in the home of the inner self, they are absorbed in the primal trance of deep meditation. ||8||3||4|| Maajh, Third Mehl: One who dies in the Word of the Shabad is truly dead. Death does not crush him, and pain does not afflict him. His light merges and is absorbed into the Light, when he hears and merges in the Truth. ||1|| I am a sacrifice, my soul is a sacrifice, to the Lord's Name, which brings us to glory. One who serves the True Guru, and focuses his consciousness on Truth, following the Guru's Teachings, is absorbed in intuitive peace and poise. ||1||Pause|| This human body is transitory, and transitory are the garments it wears. Attached to duality, no one attains the Mansion of the Lord's Presence

Section 06 - Raag Maajh - Part 019 Night and day, day and night, they burn. Without her Husband Lord, the soul-bride suffers in terrible pain. ||2|| Her body and her status shall not go with her to the world hereafter. Where she is called to answer for her account, there she shall be emancipated only by true actions. Those who serve the True Guru shall prosper; here and hereafter, they are absorbed in the Naam. ||3|| She who adorns herself with the Love and the Fear of God, by Guru's Grace, obtains the Mansion of the Lord's Presence as her home. Night and day, day and night, she constantly ravishes and enjoys her Beloved. She is dyed in the permanent colour of His Love. ||4|| The Husband Lord abides with everyone, always; but how rare are those few who, by Guru's Grace, obtain His Glance of Grace. My God is the Highest of the High; granting His Grace, He merges us into Himself. ||5|| This world is asleep in emotional attachment to Maya. Forgetting the Naam, the Name of the Lord, it ultimately comes to ruin. The One who put it to sleep shall also awaken it. Through the Guru's Teachings, understanding dawns. $\|6\|$ One who drinks in this Nectar, shall have his delusions dispelled. By Guru's Grace, the state of liberation is attained. One who is imbued with devotion to the Lord, remains always balanced and detached. Subduing selfishness and conceit, he is united with the Lord. ||7|| He Himself creates, and He Himself assigns us to our tasks. He Himself gives sustenance to the 8.4 million species of beings. O Nanak those who meditate on the Naam are atuned to Truth They do that which is pleasing to His Will. ||8||4||5|| Maajh, Third Mehl: Diamonds and rubies are produced deep within the self. They are assayed and valued tthrough the Word of the Guru's Shabad. Those who have gathered Truth, speak Truth; they apply the Touch-stone of Truth. ||1|| I am a sacrifice, my soul is a sacrifice, to those who enshrine the Word of the Guru's Bani within their minds. In the midst of the darkness of the world, they obtain the Immaculate One, and their light merges into the Light. ||1||Pause|| Within this body are countless vast vistas; the Immaculate Naam is totally Inaccessible and Infinite. He alone becomes Gurmukh and obtains it, whom the Lord forgives, and unites with Himself. ||2|| My Lord and Master implants the Truth. By Guru's Grace, one's consciousness is attached to the Truth. The Truest of the True is pervading everywhere; the true ones merge in Truth. ||3|| The True Carefree Lord is my Beloved He cuts out our sinful mistakes and evil actions; with love and affection, meditate forever on Him. He implants the Fear of God and loving devotional worship within us. ||4|| Devotional worship is True, if it pleases the True Lord. He Himself bestows it: He does not regret it later. He alone is the Giver of all beings. The Lord kills with the Word of His Shabad, and then revives. ||5|| Other than You, Lord, nothing is mine. I serve You, Lord, and I praise You. You unite me with Yourself, O True God. Through perfect good karma You are obtained. [6] For me, there is no other like You. By Your Glance of Grace, my body is blessed and sanctified. Night and day, the Lord takes care of us and protects us. The Gurmukhs are absorbed in intuitive peace and poise. ||7|| For me, there is no other as Great as You. You Yourself create, and You Yourself destroy.

Section 06 - Raag Maajh - Part 020

You Yourself create, destroy and adorn. O Nanak, we are adorned and embellished with the Naam. ||8||5||6|| Maajh, Third Mehl: He is the Enjoyer of all hearts. The Invisible, Inaccessible and Infinite is pervading everywhere. Meditating on my Lord God, through the Word of the Guru's Shabad, I am intuitively absorbed in the Truth. ||1|| I am a sacrifice, my

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

Section 06 - Raag Maaih - Part 021

Night and day, they remain in the Fear of God; conquering their fears, their doubts are dispelled. ||5|| Dispelling their doubts, they find a lasting peace. By Guru's Grace, the supreme status is attained. Deep within, they are pure, and their words are pure as well; intuitively, they sing the Glorious Praises of the Lord. [6] They recite the Simritees, the Shaastras and the Vedas, but deluded by doubt, they do not understand the essence of reality. Without serving the True Guru, they find no peace; they earn only pain and misery. [7] The Lord Himself acts: unto whom should we complain? How can anyone complain that the Lord has made a mistake? O Nanak, the Lord Himself does, and causes things to be done; chanting the Naam, we are absorbed in the Naam. ||8||7||8|| Maajh, Third Mehl: He Himself imbues us with His Love, with effortless ease. Through the Word of the Guru's Shabad, we are dved in the colour of the Lord's Love. This mind and body are so imbued, and this tongue is dyed in the deep crimson colour of the poppy. Through the Love and the Fear of God, we are dyed in this colour. $\|1\|$ I am a sacrifice, my soul is a sacrifice, to those who enshrine the Fearless Lord within their minds. By Guru's Grace, I meditate on the Fearless Lord; the Shabad has carried me across the poisonous world-ocean. ||1||Pause|| The idiotic self-willed manmukhs try to be clever, but in spite of their bathing and washing, they shall not be acceptable. As they came, so shall they go, regretting the mistakes they made. ||2|| The blind, self-willed manmukhs do not understand anything; death was preordained for them when they came into the world, but they do not understand. The self-willed manmukhs may practice religious rituals, but they do not obtain the Name: without the Name, they lose this life in vain. [3] The practice of Truth is the essence of the Shabad. Through the Perfect Guru, the gate of salvation is found. So, night and day, listen to the Word of the Guru's Bani, and the Shabad. Let yourself be coloured by this love. ||4|| The tongue, imbued with the Lord's Essence, delights in His Love. My mind and body are enticed by the Lord's Sublime Love. I have easily obtained my Darling Beloved: I am intuitively absorbed in celestial peace [5] Those who have the Lord's Love within, sing His Glorious Praises; through the Word of the Guru's Shabad, they are intuitively absorbed in celestial peace. I am forever a sacrifice to those who dedicate their consciousness to the Guru's Service. ||6|| The True Lord is pleased with Truth, and

only Truth. By Guru's Grace, one's inner being is deeply imbued with His Love. Sitting in that blessed place, sing the Glorious Praises of the Lord, who Himself inspires us to accept His Truth. ||7|| That one, upon whom the Lord casts His Glance of Grace, obtains it. By Guru's Grace, egotism departs. O Nanak, that one, within whose mind the Name dwells, is honoured in the True Court. ||8||8||9|| Maajh Third Mehl: Serving the True Guru is the greatest greatness. The Dear Lord automatically comes to dwell in the mind. The Dear Lord is the fruit-bearing tree; drinking in the Ambrosial Nectar, thirst is quenched. ||1|| I am a sacrifice, my soul is a sacrifice, to the one who leads me to join the True Congregation. The Lord Himself unites me with the Sat Sangat, the True Congregation. Through the Word of the Guru's Shabad, I sing the Glorious Praises of the Lord. ||1||Pause||

Section 06 - Raag Maajh - Part 022

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

Section 06 - Raag Maajh - Part 023

The wealth of the self-willed manmukhs is false, and false is their ostentatious display. They practice falsehood, and suffer terrible pain. Deluded by doubt, they wander day and night; through birth and death, they lose their lives. ||7|| My True Lord and Master is very dear to me. The Shabad of the Perfect Guru is my Support. O Nanak, one who obtains the Greatness of the Naam, looks upon pain and pleasure as one and the same. ||8||10||11|| Maajh, Third Mehl: The four sources of creation are Yours; the spoken word is Yours. Without the Name, all are deluded by doubt. Serving the Guru, the Lord's Name is obtained. Without the True Guru, no one can receive it. ||1|| I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Lord Through devotion to the Guru, the True One is found; He comes to abide in the mind, with intuitive ease. ||1||Pause|| Serving the True Guru, all things are obtained. As are the desires one harbors, so are the rewards one receives. The True Guru is the Giver of all things; through perfect destiny, He is met. ||2|| This mind is filthy and polluted; it does not meditate on the One. Deep within, it is soiled and stained by the love of duality. The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism. ||3|| Serving the True Guru, filth and pollution are removed. Those who focus their consciousness on the Lord remain dead while yet alive. The True Lord is Pure; no filth sticks to Him. Those who are attached to the True One have their filth washed away. ||4|| Without the Guru, there is only pitch darkness. The ignorant ones are blind-there is only utter darkness for them. The maggots in manure do filthy deeds, and in filth they rot and putrefy. ||5|| Serving the Lord of Liberation, liberation is achieved. The Word of the Shabad eradicates egotism and possessiveness. So serve the Dear True Lord, night and day. By perfect good destiny, the Guru is found. ||6|| He Himself forgives and unites in His Union. From the Perfect Guru, the Treasure of the Naam is obtained. By the True Name, the mind is made true forever. Serving the True Lord, sorrow is driven out. ||7|| He is always close at hand-do not think that He is far away. Through the Word of the Guru's Shabad, recognise the Lord deep within your own being. O Nanak, through the Naam, glorious greatness is received. Through the Perfect Guru, the Naam is obtained. [8][11][12]] Maajh, Third Mehl: Those who are True here, are True hereafter as well. That mind is true, which is attuned to the True Shabad. They serve the True One, and practice Truth; they earn Truth, and only Truth. ||1|| I am a sacrifice, my soul is a sacrifice, to those whose minds are filled with the True Name. They serve the True One, and are absorbed into the True One, singing the Glorious Praises of the True One. ||1||Pause|| The Pandits, the religious scholars read, but they do not taste the essence. In love with duality and Maya, their minds wander, unfocused. The love of Maya has displaced all their understanding; making mistakes, they live in regret. ||2|| But if they should meet the True Guru, then they obtain the essence of reality; the Name of the Lord comes to dwell in their minds

Section 06 - Raag Maajh - Part 024

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

but where the secret is, there, they do not find it. The manmukhs are deluded by doubt. ||7|| He Himself calls us, and bestows the Word of the Shabad. The soul-bride finds intuitive peace and poise in the Mansion of the Lord's Presence. O Nanak, she obtains the glorious greatness of the Naam; she hears it again and again, and she meditates on it. ||8||13||14|| Maajh, Third Mehl: The True Guru has imparted the True Teachings.

Section 06 - Raag Maajh - Part 025

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

Section 06 - Raag Maajh - Part 026

You Yourself created the counterfeit and the genuine. You Yourself appraise all people. You appraise the true, and place them in Your Treasury; You consign the false to wander in delusion. [6] How can I behold You? How can I praise You? By Guru's Grace, I praise You through the Word of the Shabad. In Your Sweet Will, the Amrit is found; by Your Will, You inspire us to drink in this Amrit. ||7|| The Shabad is Amrit; the Lord's Bani is Amrit. Serving the True Guru, it permeates the heart. O Nanak, the Ambrosial Naam is forever the Giver of peace; drinking in this Amrit, all hunger is satisfied. ||8||15||16|| Maajh, Third Mehl: The Ambrosial Nectar rains down, softly and gently. How rare are those Gurmukhs who find it. Those who drink it in are satisfied forever. Showering His Mercy upon them, the Lord quenches their thirst. ||1|| I am a sacrifice, my soul is a sacrifice, to those Gurmukhs who drink in this Ambrosial Nectar. The tongue tastes the essence, and remains forever imbued with the Lord's Love, intuitively singing the Glorious Praises of the Lord. [1] Pause By Guru's Grace, intuitive understanding is obtained; subduing the sense of duality, they are in love with the One. When He bestows His Glance of Grace, then they sing the Glorious Praises of the Lord; by His Grace, they merge in Truth. ||2|| Above all is Your Glance of Grace, O God. Upon some it is bestowed less, and upon others it is

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

Section 06 - Raag Maajh - Part 027

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

Section 06 - Raag Maajh - Part 028

O Nanak, those who are attuned to the Naam, reflect deeply on the Truth; they practice only Truth. ||8||18||19|| Maajh, Third Mehl: The Word of the Shabad is Immaculate and Pure; the Bani of the Word is Pure. The Light which is pervading among all is Immaculate. So praise the Immaculate Word of the Lord's Bani; chanting the Immaculate Name of the Lord, all filth is washed away. ||1|| I am a sacrifice, my soul is a sacrifice, to those who enshrine the Giver of peace within their minds. Praise the Immaculate Lord, through the Word of the Guru's Shabad. Listen to the Shabad, and quench your thirst. [1] Pause When the Immaculate Naam comes to dwell in the mind, the mind and body become Immaculate, and emotional attachment to Maya departs. Sing the Glorious Praises of the Immaculate True Lord forever, and the Immaculate Soundcurrent of the Naad shall vibrate within. ||2|| The Immaculate Ambrosial Nectar is obtained from the Guru. When selfishness and conceit are eradicated from within, then there is no attachment to Maya. Immaculate is the spiritual wisdom, and utterly immaculate is the meditation, of those whose minds are filled with the Immaculate Bani of the Word 113 One who serves the Immaculate Lord becomes immaculate Through the Word of the Guru's Shabad, the filth of egotism is washed away. The Immaculate Bani and the Unstruck Melody of the Sound-current vibrate, and in the True Court, honour is obtained. ||4|| Through the Immaculate Lord, all become immaculate. Immaculate is the mind which weaves the Word of the Lord's Shabad into itself. Blessed and very fortunate are those who are committed to the Immaculate Name; through the Immaculate Name, they are blessed and beautified. [5] Immaculate is the one who is adorned with the Shabad. The Immaculate Naam, the Name of the Lord, entices the mind and body. No filth ever attaches itself to the True Name; one's face is made radiant by the True One. [6] The mind is polluted by the love of duality. Filthy is that kitchen, and filthy is that dwelling; eating filth, the self-willed manmukhs become even more filthy. Because of their filth, they suffer in pain. ||7|| The filthy, and the immaculate as well, are all subject to the Hukam of God's Command. They alone are immaculate, who are pleasing to the True Lord. O Nanak, the Naam abides deep within the minds of the Gurmukhs, who are cleansed of all their filth. ||8||19||20|| Maaih. Third Mehl: The Lord of the Universe is radiant, and radiant are His soulswans. Their minds and their speech are immaculate; they are my hope and ideal. Their minds are radiant, and their faces are always beautiful; they meditate on the most radiant Naam, the Name of the Lord. ||1|| I am a sacrifice, my soul is a sacrifice, to those who sing the Glorious Praises of the Lord of the Universe. So chant Gobind, Gobind, the Lord of the Universe, day and night; sing the Glorious Praises of the Lord Gobind, through the Word of His Shabad. ||1||Pause|| Sing of the Lord Gobind with intuitive ease, in the Fear of the Guru; you shall become radiant, and the filth of egotism shall depart Remain in bliss forever, and perform devotional worship, day and night. Hear and sing the Glorious Praises of the Lord Gobind. ||2|| Channel your dancing mind in devotional worship, and through the Word of the Guru's Shabad, merge your mind with the Supreme Mind. Let your true and perfect tune be the subjugation of your love of Maya, and let yourself dance to the Shabad. ||3|| People shout out loud and move their bodies, but if they are emotionally attached to Maya, then the Messenger of Death shall hunt them down.

Section 06 - Raag Maajh - Part 029

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

Section 06 - Raag Maajh - Part 030

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

Section 06 - Raag Maajh - Part 031

Some are stuck in falsehood, and false are the rewards they receive. In love with duality, they waste away their lives in vain. They drown themselves, and drown their entire family; speaking lies, they eat poison. $\|6\|$ How rare are those who, as Gurmukh, look within their bodies, into their minds. Through loving devotion, their ego evaporates. The Siddhas, the seekers and the silent sages continually, lovingly focus their consciousness, but they have not seen the mind within

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

Section 06 - Raag Maajh - Part 032

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

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

Section 06 - Raag Maajh - Part 033

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

Section 06 - Raag Maajh - Part 034

Through the Word of the Guru's Shabad, search this cave. The Immaculate Naam, the Name of the Lord, abides deep within the self. Sing the Glorious Praises of the Lord, and decorate yourself with the Shabad. Meeting with your Beloved, you shall find peace. ||4|| The Messenger of Death imposes his tax on those who are attached to duality. He inflicts punishment on those who forget the Name. They are called to account for each instant and each moment. Every grain, every particle, is weighed and counted. ||5|| One who does not remember her Husband Lord in this world is being cheated by duality; she shall weep bitterly in the end. She is from an evil family; she is ugly and vile. Even in her dreams, she does not meet her Husband Lord. ||6|| She who enshrines her Husband Lord in her mind in this world -His Presence is revealed to her by the Perfect Guru. That soul-bride keeps her Husband Lord clasped tightly to her heart, and through the Word of the Shabad, she enjoys her Husband Lord upon His Beautiful Bed. ||7|| The Lord Himself sends out the call, and

He summons us to His Presence. He enshrines His Name within our minds. O Nanak, one who receives the greatness of the Naam night and day, constantly sings His Glorious Praises. ||8||28||29|| Maajh, Third Mehl: Sublime is their birth, and the place where they dwell. Those who serve the True Guru remain detached in the home of their own being. They abide in the Lord's Love, and constantly imbued with His Love, their minds are satisfied and fulfilled with the Lord's Essence, ||1|| I am a sacrifice, my soul is a sacrifice, to those who read of the Lord, who understand and enshrine Him within their minds. The Gurmukhs read and praise the Lord's Name; they are honoured in the True Court. ||1||Pause|| The Unseen and Inscrutable Lord is permeating and pervading everywhere. He cannot be obtained by any effort. If the Lord grants His Grace, then we come to meet the True Guru, By His Kindness, we are united in His Union. ||2|| One who reads, while attached to duality, does not understand. He yearns for the three-phased Maya. The bonds of the three-phased Maya are broken by the Word of the Guru's Shabad. Through the Guru's Shabad, liberation is achieved. ||3|| This unstable mind cannot be held steady. Attached to duality, it wanders in the ten directions. It is a poisonous worm, drenched with poison, and in poison it rots away. ||4|| Practicing egotism and selfishness, they try to impress others by showing off. They perform all sorts of rituals, but they gain no acceptance. Without You, Lord, nothing happens at all. You forgive those who are adorned with the Word of Your Shabad, [[5]] They are born, and they die, but they do not understand the Lord, Night and day, they wander, in love with duality. The lives of the self-willed manmukhs are useless; in the end, they die, regretting and repenting. ||6|| The Husband is away, and the wife is getting dressed up. This is what the blind, selfwilled manmukhs are doing. They are not honoured in this world, and they shall find no shelter in the world hereafter. They are wasting their lives in vain. ||7|| How rare are those who know the Name of the Lord! Through the Shabad, the Word of the Perfect Guru, the Lord is realised. Night and day, they perform the Lord's devotional service; day and night, they find intuitive peace. ||8|| That One Lord is pervading in all. Only a few, as Gurmukh, understand this. O Nanak, those who are attuned to the Naam are beautiful. Granting His Grace, God unites them with Himself, ||9||29||30||

Section 06 - Raag Maajh - Part 035

Maajh, Third Mehl: The self-willed manmukhs read and recite; they are called Pandits-spiritual scholars. But they are in love with duality, and they suffer in terrible pain. Intoxicated with vice, they understand nothing at all. They are reincarnated, over and over again, ||1|| I am a sacrifice, my soul is a sacrifice, to those who subdue their ego, and unite with the Lord. They serve the Guru, and the Lord dwells within their minds; they intuitively drink in the sublime essence of the Lord. ||1||Pause|| The Pandits read the Vedas, but they do not obtain the Lord's essence. Intoxicated with Maya, they argue and debate. The foolish intellectuals are forever in spiritual darkness. The Gurmukhs understand, and sing the Glorious Praises of the Lord. ||2|| The Indescribable is described only through the beauteous Word of the Shabad. Through the Guru's Teachings, the Truth becomes pleasing to the mind. Those who speak of the truest of the true, day and night-their minds are imbued with the Truth. ||3|| Those who are attuned to Truth, love the Truth. The Lord Himself bestows this gift; He shall not take it back. Through the Word of the Guru's Shabad, the True Lord is known forever; meeting the True One, peace is found. ||4|| The filth of fraud and falsehood does not stick to those who, by Guru's Grace, remain awake and aware, night and day. The Immaculate Naam, the Name of the Lord, abides deep within their hearts; their light merges into the Light. $\|5\|$ They read about the three qualities, but they do not know the essential reality of the Lord. They forget the Primal Lord, the Source of all, and they do not recognise the Word of the Guru's Shabad. They are engrossed in emotional attachment; they do not understand anything at all. Through the Word of the Guru's Shabad, the Lord is found. ||6|| The Vedas proclaim that Maya is of three qualities. The self-willed manmukhs, in love with duality, do not understand. They read of the three qualities, but they do not know the One Lord. Without understanding, they obtain only pain and suffering. ||7|| When it pleases the Lord, He unites us with Himself. Through the Word of the Guru's Shabad, skepticism and suffering are dispelled. O Nanak. True is the Greatness of the Name. Believing in the Name, peace is obtained. [8][30][31][Maajh, Third Mehl: The Lord Himself is Unmanifest and Unrelated; He is Manifest and Related as well. Those who recognise this essential reality are the true Pandits, the spiritual scholars. They save themselves, and save all their families and ancestors as well, when they enshrine the Lord's Name in the mind, ||1|| I am a sacrifice my soul is a sacrifice to those who taste the essence of the Lord, and savor its taste. Those who taste this essence of the Lord are the pure, immaculate beings. They meditate on the Immaculate Naam, the Name of the Lord. ||1||Pause|| Those who reflect upon the Shabad are beyond karma. They subdue their ego, and find the essence of wisdom, deep within

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their being. They obtain the nine treasures of the wealth of the Naam. Rising above the three qualities, they merge into the Lord. ||2|| Those who act in ego do not go beyond karma. It is only by Guru's Grace that one is rid of ego. Those who have discriminating minds, continually examine their own selves. Through the Word of the Guru's Shabad, they sing the Lord's Glorious Praises. ||3|| The Lord is the most pure and sublime Ocean. The Saintly Gurmukhs continually peck at the Naam, like swans pecking at pearls in the ocean. They bathe in it continually, day and night, and the filth of ego is washed away. ||4|| The pure swans, with love and affection, dwell in the Ocean of the Lord, and subdue their ego.

Section 06 - Raag Maajh - Part 036

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

Section 06 - Raag Maajh - Part 037

He has no form or shape; He is seen within each and every heart. The Gurmukh comes to know the unknowable. ||1||Pause|| You are God, Kind and Merciful. Without You, there is no other at all. When the Guru showers His Grace upon us, He blesses us with the Naam; through the Naam, we merge in the Naam. ||2|| You Yourself are the True Creator Lord. Your treasures are overflowing with devotional worship. The Gurmukhs obtain the Naam. Their minds are enraptured, and they easily and intuitively enter into Samaadhi. [[3]] Night and day, I sing Your Glorious Praises, God. I praise You, O my Beloved. Without You, there is no other for me to seek out. It is only by Guru's Grace that You are found. ||4|| The limits of the Inaccessible and Incomprehensible Lord cannot be found. Bestowing Your Mercy, You merge us into Yourself. Through the Shabad, the Word of the Perfect Guru we meditate on the Lord Serving the Shabad, peace is found. ||5|| Praiseworthy is the tongue which sings the Lord's Glorious Praises. Praising the Naam, one becomes pleasing to the True One. The Gurmukh remains forever imbued with the Lord's Love. Meeting the True Lord, glory is obtained. ||6|| The self-willed manmukhs do their

deeds in ego. They lose their whole lives in the gamble. Within is the terrible darkness of greed, and so they come and go in reincarnation, over and over again. ||7|| The Creator Himself bestows Glory on those whom He Himself has so pre-destined. O Nanak, they receive the Naam, the Name of the Lord, the Destroyer of fear; through the Word of the Guru's Shabad, they find peace. ||8||1||34|| Maajh, Fifth Mehl, First House: The Unseen Lord is within, but He cannot be seen. He has taken the Jewel of the Naam, the Name of the Lord, and He keeps it well concealed. The Inaccessible and Incomprehensible Lord is the highest of all. Through the Word of the Guru's Shabad, He is known. ||1|| I am a sacrifice, my soul is a sacrifice, to those who chant the Naam, in this Dark Age of Kali Yuga. The Beloved Saints were established by the True Lord. By great good fortune, the Blessed Vision of their Darshan is obtained. ||1||Pause|| The One who is sought by the Siddhas and the seekers, upon whom Brahma and Indra meditate within their hearts, whom the three hundred thirty million demi-gods search for-meeting the Guru, one comes to sing His Praises within the heart. ||2|| Twenty-four hours a day, the wind breathes Your Name. The earth is Your servant, a slave at Your Feet. In the four sources of creation, and in all speech, You dwell. You are dear to the minds of all. ||3|| The True Lord and Master is known to the Gurmukhs. He is realised through the Shabad, the Word of the Perfect Guru. Those who drink it in are satisfied. Through the Truest of the True, they are fulfilled. ||4|| In the home of their own beings, they are peacefully and comfortably at ease. They are blissful, enjoying pleasures, and eternally joyful. They are wealthy, and the greatest kings; they centre their minds on the Guru's Feet. ||5|| First, You created nourishment; then, You created the living beings. There is no other Giver as Great as You, O my Lord and Master. None approach or equal You. [6] Those who are pleasing to You meditate on You. They practice the Mantra of the Holy. They themselves swim across, and they save all their ancestors and families as well. In the Court of the Lord, they meet with no obstruction. ||7||

Section 06 - Raag Maajh - Part 038

You are so Great! You are the Highest of the High! You are Infinite, You are Everything! I am a sacrifice to You. Nanak is the slave of Your slaves. ||8||1||35|| Maajh, Fifth Mehl: Who is liberated, and who is united? Who is a spiritual teacher, and who is a preacher? Who is a house-holder, and who is a renunciate? Who can estimate the Lord's Value? ||1|| How is one bound, and how is one freed of his bonds? How can one escape from the cycle of coming and going in reincarnation? Who is subject to karma, and who is beyond karma? Who chants the Name, and inspires others to chant it? ||2|| Who is happy, and who is sad? Who, as sunmukh, turns toward the Guru, and who, as vaymukh, turns away from the Guru? How can one meet the Lord? How is one separated from Him? Who can reveal the way to me? $\|3\|$ What is that Word, by which the wandering mind can be restrained? What are those teachings, by which we may endure pain and pleasure alike? What is that lifestyle, by which we may come to meditate on the Supreme Lord? How may we sing the Kirtan of His Praises? ||4|| The Gurmukh is liberated, and the Gurmukh is linked. The Gurmukh is the spiritual teacher, and the Gurmukh is the preacher. Blessed is the Gurmukh, the householder and the renunciate. The Gurmukh knows the Lord's Value. [[5]] Egotism is bondage; as Gurmukh, one is emancipated. The Gurmukh escapes the cycle of coming and going in reincarnation. The Gurmukh performs actions of good karma, and the Gurmukh is beyond karma. Whatever the Gurmukh does, is done in good faith. ||6|| The Gurmukh is happy, while the self-willed manmukh is sad. The Gurmukh turns toward the Guru, and the self-willed manmukh turns away from the Guru. The Gurmukh is united with the Lord, while the manmukh is separated from Him. The Gurmukh reveals the way. ||7|| The Guru's Instruction is the Word, by which the wandering mind is restrained. Through the Guru's Teachings, we can endure pain and pleasure alike. To live as Gurmukh is the lifestyle by which we come to meditate on the Supreme Lord. The Gurmukh sings the Kirtan of His Praises. [8] The Lord Himself created the entire creation. He Himself acts, and causes others to act. He Himself establishes. From oneness, He has brought forth the countless multitudes. O Nanak, they shall merge into the One once again. ||9||2||36|| Maajh, Fifth Mehl: God is Eternal and Imperishable, so why should anyone be anxious? The Lord is Wealthy and Prosperous, so His humble servant should feel totally secure. O Giver of peace of the soul, of life, of honour-as You ordain, I obtain peace. ||1|| I am a sacrifice, my soul is a sacrifice, to that Gurmukh whose mind and body are pleased with You. You are my mountain, You are my shelter and shield. No one can rival You. [11]Pause] That person, unto whom Your actions seem sweet, comes to see the Supreme Lord God in each and every heart. In all places and interspaces, You exist. You are the One and Only Lord, pervading everywhere. ||2|| You are the Fulfiller of all the mind's desires. Your treasures are overflowing with love and devotion. Showering Your

Mercy, You protect those who, through perfect destiny, merge into You. $\|\mathbf{3}\|$

Section 06 - Raag Maajh - Part 039

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

Section 06 - Raag Maajh - Part 040

Serving at the Feet of the Holy Saints, all desires are fulfilled. $\|3\|$ In each and every heart, the One Lord is pervading. He is totally permeating the water, the land, and the sky. ||4|| I serve the Destroyer of sin, and I am sanctified by the dust of the feet of the Saints. ||5|| My Lord and Master Himself has saved me completely; I am comforted by meditating on the Lord. [6] The Creator has passed judgement, and the evil-doers have been silenced and killed. [[7]] Nanak is attuned to the True Name; he beholds the Presence of the Ever-present Lord. ||8||5||39||1||32||1||5||39|| Baarah Maahaa ~ The Twelve Months: Maajh, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord. We have grown weary of wandering to the four corners of the earth and in the ten directions. We have come to Your Sanctuary, God. Without milk, a cow serves no purpose. Without water, the crop withers, and it will not bring a good price. If we do not meet the Lord, our Friend, how can we find our place of rest? Those homes, those hearts, in which the Husband Lord is not manifest-those towns and villages are like burning furnaces. All decorations, the chewing of betel to sweeten the breath, and the body itself. are all useless and vain. Without God, our Husband, our Lord and Master, all friends and companions are like the Messenger of Death. This is Nanak's prayer: "Please show Your Mercy, and bestow Your Name. O my Lord and Master, please unite me with Yourself, O God, in the Eternal Mansion of Your Presence". ||1|| In the month of Chayt, by meditating on the Lord of the Universe, a deep and profound joy arises. Meeting with the humble Saints, the Lord is found, as we chant His Name with our tongues. Those who have found God-blessed is their coming into this world. Those who live without Him, for even an instant-their lives are rendered useless. The Lord is totally pervading the water, the land, and all space. He is contained in the forests as well. Those who do not remember God-how much pain must they suffer! Those who dwell upon their God have great good fortune. My mind yearns for the Blessed Vision of the Lord's Darshan. O Nanak, my mind is so thirsty! I touch the feet of one who unites me with God in the month of Chayt. ||2|| In the month of Vaisaakh, how can the bride be patient? She is separated from her Beloved. She has forgotten the Lord, her Life-companion, her Master; she has become attached to Maya, the deceitful one. Neither son, nor spouse, nor wealth shall go along with you-only the Eternal Lord. Entangled and enmeshed in the love of false occupations, the whole world is perishing. Without the Naam, the Name of the One Lord, they lose their lives in the hereafter. Forgetting the Merciful Lord, they are ruined. Without God, there is no other at all. Pure is the reputation of those who are attached to the Feet of the Beloved Lord.

Section 06 - Raag Maajh - Part 041

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

Section 06 - Raag Maajh - Part 042

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

Section 06 - Raag Maajh - Part 043

Sexual desire and anger shall not seduce you, and the dog of greed shall depart. Those who walk on the Path of Truth shall be praised throughout the world. Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity. That person, upon whom the Lord bestows His Mercy, is a wise person. Nanak is a sacrifice to those who have merged with God. In Maagh, they alone are known as true, unto whom the Perfect Guru is Merciful. ||12|| In the month of Phalgun, bliss comes to those, unto whom the Lord, the Friend, has been revealed. The Saints, the Lord's helpers, in their mercy, have united me with Him. My bed is beautiful, and I have all comforts. I feel no sadness at all. My desires have been fulfilled-by great good fortune, I have obtained the Sovereign Lord as my Husband. Join with me, my sisters, and sing the songs of rejoicing and the Hymns of the Lord of the Universe. There is no other like the Lord-there is no equal to Him. He embellishes this world and the world hereafter, and He gives us our permanent home there. He rescues us from the world-ocean: never again do we have to run the cycle of reincarnation. I have only one tongue. but Your Glorious Virtues are beyond counting. Nanak is saved, falling at Your Feet. In Phalgun, praise Him continually; He has not even an iota of greed. ||13|| Those who meditate on the Naam, the Name of the Lord-their affairs are all resolved. Those who meditate on the Perfect Guru, the Lord-Incarnate-they are judged true in the Court of the Lord. The Lord's Feet are the Treasure of all peace and comfort for them; they cross over the terrifying and treacherous worldocean. They obtain love and devotion, and they do not burn in corruption. Falsehood has vanished, duality has been erased, and they are totally overflowing with Truth. They serve the Supreme Lord God, and enshrine the One Lord within their minds. The months, the days, and the moments are auspicious, for those upon whom the Lord casts His Glance of Grace. Nanak begs for the blessing of Your Vision, O Lord. Please, shower Your Mercy upon me! ||14||1|| Maajh, Fifth Mehl: Day And Night: One Universal Creator God. By The Grace Of The True Guru: I serve my True Guru, and meditate on Him all day and night. Renouncing selfishness and conceit, I seek His Sanctuary, and speak sweet words to Him. Through countless lifetimes and incarnations, I was separated from Him. O Lord, you are my Friend and Companion-please unite me with Yourself. Those who are separated from the Lord do not dwell in peace, O sister. Without their Husband Lord, they find no comfort. I have searched and seen all realms. My own evil actions have kept me separate from Him; why should I accuse anyone else? Bestow Your Mercy, God, and save me! No one else can bestow Your Mercy. Without You, Lord, we roll around in the dust. Unto whom should we utter our cries of distress? This is Nanak's prayer: "May my eyes behold the Lord, the Angelic Being." ||1|| The Lord hears the anguish of the soul; He is the All-powerful and Infinite Primal Being. In death and in life, worship and adore the Lord, the Support of all.

Section 06 - Raag Maajh - Part 044

In this world and in the next, the soul-bride belongs to her Husband Lord, who has such a vast family. He is Lofty and Inaccessible. His Wisdom is Unfathomable. He has no end or limitation. That service is pleasing to Him, which makes one humble, like the dust of the feet of the Saints. He is the Patron of the poor, the Merciful, Luminous Lord, the Redeemer of sinners. From the very beginning, and throughout the ages, the True Name of the Creator has been our Saving Grace. No one can know His Value; no one can weigh it. He dwells deep within the mind and body. O Nanak, He cannot be measured. I am forever a sacrifice to those who serve God, day and night. ||2|| The Saints worship and adore Him forever and ever; He is the Forgiver of all. He fashioned the soul and the body, and by His Kindness, He bestowed the soul. Through the Word of the Guru's Shabad, worship and adore Him, and chant His Pure Mantra. His Value cannot be evaluated. The Transcendent Lord is endless. That one within whose mind the Lord abides, is said to be most fortunate. The soul's desires are fulfilled, upon meeting the Master, our Husband Lord. Nanak lives by chanting the Lord's Name; all sorrows have been erased. One who does not forget Him, day and night, is continually rejuvenated. ||3|| God is overflowing with all powers. I have no honour-He is my resting place. I have grasped the Support of the Lord within my mind; I live by chanting and meditating on His Name. Grant Your Grace, God, and bless me, that I may merge into the dust of the feet of the humble. As You keep me, so do I live. I wear and eat whatever You give me. May I make the effort, O God, to sing Your Glorious Praises in the Company of the Holy. I can conceive of no other place; where could I go to lodge a complaint? You are the Dispeller of ignorance, the Destroyer of darkness, O Lofty, Unfathomable and Unapproachable Lord. Please unite this separated one with Yourself; this is Nanak's yearning. That day shall bring every joy, O Lord, when I take to the Feet of the Guru. ||4||1|| Vaar In Maajh, And Shaloks Of The First Mehl: To Be Sung To The Tune Of "Malik Mureed And Chandrahraa Sohee-Aa" One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace: Shalok, First Mehl: The Guru is the Giver; the Guru is the House of ice. The Guru is the Light of the three worlds. O Nanak, He is everlasting wealth. Place your mind's faith in Him, and you shall find peace. ||1|| First Mehl: First, the baby loves mother's milk; second, he learns of his mother and father: third his brothers sisters-in-law and sisters: fourth, the love of play awakens. Fifth, he runs after food and drink; sixth, in his sexual desire, he does not respect social customs. Seventh, he gathers wealth and dwells in his house; eighth, he becomes angry, and his body is consumed. Ninth, he turns grey, and his breathing becomes labored; tenth, he is cremated, and turns to ashes. His companions send him off, crying out and lamenting. The swan of the soul takes flight, and asks which way to go.

Section 06 - Raag Maajh - Part 045

He came and he went, and now, even his name has died. After he left, food was offered on leaves, and the birds were called to come and eat. O Nanak, the self-willed manmukhs love the darkness. Without the Guru, the world is drowning. ||2|| First Mehl: At the age of ten, he is a child; at twenty, a youth, and at thirty, he is called handsome. At forty, he is full of life; at fifty, his foot slips, and at sixty, old age is upon him. At seventy, he loses his intellect, and at eighty, he cannot perform his duties. At ninety, he lies in his bed, and he cannot understand his weakness. After seeking and searching for such a long time, O Nanak, I have seen that the world is just a mansion of smoke. ||3|| Pauree: You, O Creator Lord, are Unfathomable. You Yourself created the Universe, its colours, qualities and varieties, in so many ways and forms. You created it, and You alone understand it. It is all Your Play. Some come, and some arise and depart; but without the Name, all are bound to die. The Gurmukhs are imbued with the deep crimson colour of the poppy; they are dyed in the colour of the Lord's Love. So serve the True and Pure Lord, the Supremely Powerful Architect of Destiny. You Yourself are All-knowing. O Lord, You are the Greatest of the Great! O my True Lord, I am a sacrifice, a humble sacrifice, to those who meditate on You within their conscious mind. ||1|| Shalok, First Mehl: He placed the soul in the body which He had fashioned. He protects the Creation which He has created. With their eyes, they see, and with their tongues, they speak; with their ears, they bring the mind to awareness. With their feet, they walk, and with their hands, they work; they wear and eat whatever is given. They do not know the One who created the Creation. The blind fools do their dark deeds. When the pitcher of the body breaks and shatters into pieces. it cannot be re-created again. O Nanak, without the Guru, there is no honour; without honour, no one is carried across. ||1|| Second Mehl: They prefer the gift, instead of the Giver; such is the way of the self-willed manmukhs. What can anyone say about their intelligence, their understanding or their

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

Section 06 - Raag Maajh - Part 046

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

Section 06 - Raag Maajh - Part 047

And yet, they go out to teach others. They are deceived, and they deceive their companions. O Nanak, such are the leaders of men. [[11]] Fourth Mehl: Those, within whom the Truth dwells, obtain the True Name; they speak only the Truth. They walk on the Lord'S Path, and inspire others to walk on the Lord's Path as well. Bathing in a pool of holy water, they are washed clean of filth. But, by bathing in a stagnant pond, they are contaminated with even more filth. The True Guru is the Perfect Pool of Holy Water. Night and day, He meditates on the Name of the Lord, Har, Har, He is saved, along with his family; bestowing the Name of the Lord, Har, Har, He saves the whole world. Servant Nanak is a sacrifice to one who himself chants the Naam, and inspires others to chant it as well. [[21] Pauree: Some yander around wearing saffron robes, as Yogis and Sanyaasees. But there is still so much desire

within them-they still yearn for clothes and food. They waste their lives uselessly; they are neither householders nor renunciates. The Messenger of Death hangs over their heads, and they cannot escape the three-phased desire. Death does not even approach those who follow the Guru's Teachings, and become the slaves of the Lord's slaves. The True Word of the Shabad abides in their true minds; within the home of their own inner beings, they remain detached. O Nanak, those who serve their True Guru, rise from desire to desirelessness. [5] Shalok, First Mehl: If one's clothes are stained with blood the garment becomes polluted. Those who suck the blood of human beings-how can their consciousness be pure? O Nanak chant the Name of God, with heart-felt devotion. Everything else is just a pompous worldly show, and the practice of false deeds. ||1|| First Mehl: Since I am no one, what can I say? Since I am nothing, what can I be? As He created me, so I act. As He causes me to speak, so I speak. I am full and overflowing with sins-if only I could wash them away! I do not understand myself, and yet I try to teach others. Such is the guide I am! O Nanak, the one who is blind shows others the way, and misleads all his companions. But, going to the world hereafter, he shall be beaten and kicked in the face; then, it will be obvious, what sort of guide he was! ||2|| Pauree: Through all the months and the seasons, the minutes and the hours, I dwell upon You, O Lord. No one has attained You by clever calculations, O True, Unseen and Infinite Lord. That scholar who is full of greed, arrogant pride and egotism, is known to be a fool. So read the Name, and realise the Name, and contemplate the Guru's Teachings. Through the Guru's Teachings, I have earned the wealth of the Naam; I possess the storehouses, overflowing with devotion to the Lord. Believing in the Immaculate Naam, one is hailed as true, in the True Court of the Lord. The Divine Light of the Infinite Lord, who owns the soul and the breath of life, is deep within the inner being. You alone are the True Banker, O Lord; the rest of the world is just Your petty trader. ||6|| Shalok, First Mehl: Let mercy be your mosque, faith your prayer-mat, and honest living your Koran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Kaabaa, Truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be that which is pleasing to His Will. O Nanak, God shall preserve your honour. ||1||

Section 06 - Raag Maajh - Part 048

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

The treasure-houses, filled with wealth, shall be emptied out in an instant. The horses, chariots, camels and elephants, with all their decorations; the gardens, lands, houses, tents, soft beds and satin pavilions-Oh, where are those things, which they believe to be their own? O Nanak, the True One is the Giver of all; He is revealed through His All-powerful Creative Nature. [|8]| Shalok, First Mehl: If the rivers became cows, giving milk, and the spring water became milk and ghee; If all the earth became sugar, to continually excite the mind;

Section 06 - Raag Maajh - Part 049

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

Section 06 - Raag Maajh - Part 050

and then, it is placed between the wooden rollers and crushed. What punishment is inflicted upon it! Its juice is extracted and placed in the cauldron; as it is heated, it groans and cries out. And then, the crushed cane is collected and burnt in the fire below. Nanak: come, people, and see how the sweet sugar-cane is treated! ||2|| Pauree: Some do not think of death; they entertain great hopes. They die, and are re-born, and die, over and over again. They are of no use at all! In their conscious minds, they call themselves good. The King of the Angels of Death hunts down those self-willed manmukhs, over and over again. The manmukhs are false to their own selves; they feel no gratitude for what they have been given. Those who merely perform rituals of worship are not pleasing to their Lord and Master. Those who attain the True Lord and chant His Name are pleasing to the Lord. They worship the Lord and bow at His Throne. They fulfill their pre-ordained destiny. ||11|| First Mehl, Shalok: What can deep water do to a fish? What can the vast sky do to a bird? What can cold do to a stone? What is married life to a eunuch? You may apply sandalwood oil to a dog, but he will still be a dog. You may

try to teach a deaf person by reading the Simritees to him, but how will he learn? You may place a light before a blind man and burn fifty lamps, but how will he see? You may place gold before a herd of cattle, but they will pick out the grass to eat. You may add flux to iron and melt it, but it will not become soft like cotton. O Nanak, this is the nature of a fooleverything he speaks is useless and wasted. ||1|| First Mehl: When pieces of bronze or gold or iron break, the metal-smith welds them together again in the fire, and the bond is established. If a husband leaves his wife, their children may bring them back together in the world, and the bond is established. When the king makes a demand, and it is met, the bond is established. When the hungry man eats, he is satisfied, and the bond is established. In the famine, the rain fills the streams to overflowing, and the bond is established. There is a bond between love and words of sweetness. When one speaks the Truth, a bond is established with the Holy Scriptures. Through goodness and truth, the dead establish a bond with the living. Such are the bonds which prevail in the world. The fool establishes his bonds only when he is slapped in the face. Nanak says this after deep reflection: through the Lord's Praise, we establish a bond with His Court. ||2|| Pauree: He Himself created and adorned the Universe, and He Himself contemplates it. Some are counterfeit, and some are genuine. He Himself is the Appraiser. The genuine are placed in His Treasury, while the counterfeit are thrown away. The counterfeit are thrown out of the True Court-unto whom should they complain? They should worship and follow the True Guru-this is the lifestyle of excellence. The True Guru converts the counterfeit into genuine; through the Word of the Shabad, He embellishes and exalts us. Those who have enshrined love and affection for the Guru, are honoured in the True Court. Who can estimate the value of those who have been forgiven by the Creator Lord Himself? ||12|| Shalok, First Mehl: All the spiritual teachers, their disciples and the rulers of the world shall be buried under the ground. The emperors shall also pass away; God alone is Eternal. You alone, Lord, You alone. ||1|| First Mehl: Neither the angels, nor the demons, nor human beings, nor the Siddhas, nor the seekers shall remain on the earth. Who else is there?

Section 06 - Raag Maaih - Part 051

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

the Pure, True Lord, they depart with honour. ||14|| Shalok, First Mehl: When it pleases You, we play music and sing; when it pleases You, we bathe in water.

Section 06 - Raag Maajh - Part 052

When it pleases You, we smear our bodies with ashes, and blow the horn and the conch shell. When it pleases You, we read the Islamic Scriptures, and are acclaimed as Mullahs and Shaykhs. When it pleases You, we become kings, and enjoy all sorts of tastes and pleasures. When it pleases You, we wield the sword, and cut off the heads of our enemies. When it pleases You, we go out to foreign lands, hearing news of home, we come back again. When it pleases You, we are attuned to the Name, and when it pleases You, we become pleasing to You. Nanak utters this one prayer; everything else is just the practice of falsehood. [[11] First Mehl: You are so Great-all Greatness flows from You. You are Tue-all that flows from You is True. Nothing at all is false. Talking, seeing, speaking, walking, living and dying-all these are 265

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

Section 06 - Raag Maajh - Part 053

In the third watch, both hunger and thirst bark for attention, and food is put into the mouth. That which is eaten becomes dust, but they are still attached to eating. In the fourth watch, they become drowsy. They close their eyes and begin to dream. Rising up again, they engage in conflicts; they set the stage as if they will live for 100 years. If at all times, at each and every moment, they live in the fear of God -O Nanak, the Lord dwells within their minds, and their cleansing bath is true. ||1|| Second Mehl: They are the perfect kings, who have found the Perfect Lord. Twenty-four hours a day, they remain unconcerned, imbued with the Love of the One Lord. Only a few obtain the Darshan, the Blessed Vision of the Unimaginably Beauteous Lord. Through the perfect karma of good deeds, one meets the Perfect Guru, whose speech is perfect. O Nanak, when the Guru makes one perfect, one's weight does not decrease. ||2|| Pauree: When You are with me, what more could I want? I speak only the Truth. Plundered by the thieves of worldly affairs, she does not obtain the Mansion of His Presence. Being so stone-hearted, she has lost her chance to serve the Lord. That heart, in which the True Lord is not found, should be torn down and re-built. How can she be weighed accurately, upon the scale of perfection? No one will say that her weight has been shorted, if she rids herself of egotism. The genuine are assayed, and accepted in the Court of the All-knowing Lord. The genuine merchandise is found only in one shop-it is obtained from the Perfect Guru. ||17|| Shalok, Second Mehl: Twenty-four hours a day, destroy the eight things, and in the ninth place, conquer the body. Within the body are the nine treasures of the Name of the Lord-seek the depths of these virtues. Those

blessed with the karma of good actions praise the Lord. O Nanak, they make the Guru their spiritual teacher. In the fourth watch of the early morning hours, a longing arises in their higher consciousness. They are attuned to the river of life; the True Name is in their minds and on their lips. The Ambrosial Nectar is distributed, and those with good karma receive this gift. Their bodies become golden, and take on the colour of spirituality. If the Jeweller casts His Glance of Grace. they are not placed in the fire again. Throughout the other seven watches of the day, it is good to speak the Truth, and sit with the spiritually wise. There, vice and virtue are distinguished, and the capital of falsehood is decreased. There, the counterfeit are cast aside, and the genuine are cheered. Speech is vain and useless. O Nanak, pain and pleasure are in the power of our Lord and Master. [11] Second Mehl: Air is the Guru, Water is the Father, and Earth is the Great Mother of all. Day and night are the two nurses, in whose lap all the world is at play. Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma. According to their own actions, some are drawn closer, and some are driven farther away. Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brow -O Nanak, their faces are radiant in the Court of the Lord, and many others are saved along with them! ||2|| Pauree: The True Food is the Love of the Lord; the True Guru has spoken. With this True Food, I am satisfied, and with the Truth. I am delighted. True are the cities and the villages, where one abides in the True Home of the self. When the True Guru is pleased, one receives the Lord's Name, and blossoms forth in His Love. No one enters the Court of the True Lord through falsehood. By uttering falsehood and only falsehood, the Mansion of the Lord's Presence is lost.

Section 06 - Raag Maajh - Part 054

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

of good deeds, they are only destroying themselves. ||1|| First Mehl: The intellect is a bird; on account of its actions, it is sometimes high, and sometimes low.

Section 06 - Raag Maajh - Part 055

Sometimes it is perched on the sandalwood tree, and sometimes it is on the branch of the poisonous swallow-wort. Sometimes, it soars through the heavens. O Nanak, our Lord and Master leads us on, according to the Hukam of His Command; such is His Way. ||2|| Pauree: Some speak and expound, and while speaking and lecturing, they pass away. The Vedas speak and expound on the Lord, but they do not know His limits. Not by studying, but through understanding, is the Lord's Mystery revealed. There are six pathways in the Shaastras, but how rare are those who merge in the True Lord through them. The True Lord is Unknowable; through the Word of His Shabad, we are embellished. One who believes in the Name of the Infinite Lord, attains the Court of the Lord. I humbly bow to the Creator Lord; I am a minstrel singing His Praises. Nanak enshrines the Lord within his mind. He is the One, throughout the ages. ||21|| Shalok, Second Mehl: Those who charm scorpions and handle snakes only brand themselves with their own hands. By the pre-ordained Order of our Lord and Master, they are beaten badly, and struck down. If the self-willed manmukhs fight with the Gurmukh, they are condemned by the Lord, the True Judge. He Himself is the Lord and Master of both worlds. He beholds all and makes the exact determination. O Nanak, know this well: everything is in accordance with His Will. ||1|| Second Mehl: O Nanak, if someone judges himself, only then is he known as a real judge. If someone understands both the disease and the medicine, only then is he a wise physician. Do not involve yourself in idle business on the way; remember that you are only a guest here. Speak with those who know the Primal Lord, and renounce your evil ways. That virtuous person who does not walk in the way of greed, and who abides in Truth, is accepted and famous. If an arrow is shot at the sky, how can it reach there? The sky above is unreachable-know this well, O archer! ||2|| Pauree: The soul-bride loves her Husband Lord; she is embellished with His Love. She worships Him day and night: she cannot be restrained from doing so. In the Mansion of the Lord's Presence, she has made her home; she is adorned with the Word of His Shabad. She is humble, and she offers her true and sincere prayer. She is beautiful in the Company of her Lord and Master; she walks in the Way of His Will. With her dear friends, she offers her heart-felt prayers to her Beloved. Cursed is that home, and shameful is that life, which is without the Name of the Lord. But she who is adorned with the Word of His Shabad, drinks in the Amrit of His Nectar. [22] Shalok, First Mehl: The desert is not satisfied by rain, and the fire is not quenched by desire. The king is not satisfied with his kingdom, and the oceans are full, but still they thirst for more. O Nanak, how many times must I seek and ask for the True Name? [11] Second Mehl: Life is useless, as long as one does not know the Lord God. Only a few cross over the world-ocean, by Guru's Grace. The Lord is the All-powerful Cause of causes, says Nanak after deep deliberation. The creation is subject to the Creator, who sustains it by His Almighty Power. ||2|| Pauree: In the Court of the Lord and Master, His minstrels dwell. Singing the Praises of their True Lord and Master, the lotuses of their hearts have blossomed forth. Obtaining their Perfect Lord and Master, their minds are transfixed with ecstasy. Their enemies have been driven out and subdued, and their friends are very pleased. Those who serve the Truthful True Guru are shown the True Path.

Section 06 - Raag Maajh - Part 056

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

THE GRAND BIBLE

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

Section 06 - Raag Maajh - Part 057

Mullahs.

they walk along in single file. They are not Yogis, and they

are not Jangams, followers of Shiva. They are not Qazis or

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

GURU GRANTH SAHIB 7 - RAAG GAUREE Section 07 - Raag Gauree - Part 001

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

Section 07 - Raag Gauree - Part 002

Modesty, humility and intuitive understanding are my mother-in-law and father-in-law. I have made good deeds my spouse, ||2|| Union with the Holy is my wedding date, and separation from the world is my marriage. Says Nanak, Truth is the child born of this Union. ||3||3|| Gauree, First Mehl: The union of air, water and fire - the body is the play-thing of the fickle and unsteady intellect. It has nine doors, and then there is the Tenth Gate. Reflect upon this and understand it, O wise one. [11] The Lord is the One who speaks, teaches and listens. One who contemplates his own self is truly wise. ||1||Pause|| The body is dust; the wind speaks through it. Understand, O wise one, who has died. Awareness, conflict and ego have died, but the One who sees does not die. ||2|| For the sake of it, you journey to sacred shrines and holy rivers; but this priceless jewel is within your own heart. The Pandits, the religious scholars, read and read endlessly; they stir up arguments and controversies, but they do not know the secret deep within. ||3|| I have not died - that evil nature within me has died. The One who is pervading everywhere does not die. Says Nanak, the Guru has revealed God to me, and now I see that there is no such thing as birth or death. ||4||4|| Gauree, First Mehl, Dakhanee: I am forever a sacrifice to the one who listens and hears, who understands and believes in the Name. When the Lord Himself leads us astray, there is no other place of rest for us to find. You impart understanding, and You unite us in Your Union. ||1|| I obtain the Naam, which shall go along with me in the end. Without the Name, all are held in the grip of Death. ||1||Pause|| My farming and my trading are by the Support of the Name. The seeds of sin and virtue are bound together. Sexual desire and anger are the wounds of the soul The evil-minded ones forget the Naam, and then depart. ||2|| True are the Teachings of the True Guru. The body and mind are cooled and soothed, by the touchstone of Truth. This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Attuned to the Word of the Shabad. one becomes sweet, like the juice of the sugar cane. ||3|| By the Hukam of the Lord's Command, the castle of the body has ten gates. The five passions dwell there, together with the Divine Light of the Infinite. The Lord Himself is the merchandise, and He Himself is the trader. O Nanak, through the Naam, the Name of the Lord, we are adorned and rejuvenated. ||4||5|| Gauree, First Mehl: How can we know where we came from? Where did we originate, and where will we go and merge? How are we bound, and how do we obtain liberation? How do we merge with intuitive ease into the Eternal, Imperishable Lord? ||1|| With the Naam in the heart and the Ambrosial Naam on our lips, through the Name of the Lord, we rise above desire, like the Lord. [1] Pause With

intuitive ease we come, and with intuitive ease we depart. From the mind we originate, and into the mind we are absorbed. As Gurmukh, we are liberated, and are not bound. Contemplating the Word of the Shabad, we are emancipated through the Name of the Lord. ||2|| At night, lots of birds settle on the tree. Some are happy, and some are sad. Caught in the desires of the mind, they perish. And when the life-night comes to its end, then they look to the sky. They fly away in all ten directions, according to their pre-ordained destiny. ||3||

Section 07 - Raag Gauree - Part 003

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

Section 07 - Raag Gauree - Part 004

Gauree, First Mehl: Past actions cannot be erased. What do we know of what will happen hereafter? Whatever pleases Him shall come to pass. There is no other Doer except Him. [1] I do not know about karma, or how great Your gifts are. The karma of actions, the Dharma of righteousness, social class and status, are contained within Your Name. ||1||Pause|| You are So Great, O Giver, O Great Giver! The treasure of Your devotional worship is never exhausted. One who takes pride in himself shall never be right. The soul and body are all at Your disposal. ||2|| You kill and rejuvenate. You forgive and merge us into Yourself. As it pleases You, You inspire us to chant Your Name. You are All-knowing, All-seeing and True, O my Supreme Lord. Please, bless me with the Guru's Teachings; my faith is in You alone. ||3|| One whose mind is attuned to the Lord, has no pollution in his body. Through the Guru's Word, the True Shabad is realised. All Power is Yours, through the greatness of Your Name. Nanak abides in

the Sanctuary of Your devotees. ||4||10|| Gauree, First Mehl: Those who speak the Unspoken, drink in the Nectar. Other fears are forgotten, and they are absorbed into the Naam, the Name of the Lord. ||1|| Why should we fear, when fear is dispelled by the Fear of God? Through the Shabad, the Word of the Perfect Guru, I recognise God. ||1||Pause|| Those whose hearts are filled with the Lord's essence are blessed and acclaimed, and intuitively absorbed into the Lord. ||2|| Those whom the Lord puts to sleep, evening and morning - those self-willed manmukhs are bound and gagged by Death, here and hereafter. ||3|| Those whose hearts are filled with the Lord. day and night, are perfect. O Nanak, they merge into the Lord, and their doubts are cast away. ||4||11|| Gauree, First Mehl: One who loves the three qualities is subject to birth and death. The four Vedas speak only of the visible forms. They describe and explain the three states of mind, but the fourth state, union with the Lord, is known only through the True Guru. ||1|| Through devotional worship of the Lord, and service to the Guru, one swims across. Then, one is not born again, and is not subject to death. ||1||Pause|| Everyone speaks of the four great blessings; the Simritees, the Shaastras and the Pandits speak of them as well. But without the Guru, they do not understand their true significance. The treasure of liberation is obtained through devotional worship of the Lord. ||2|| Those, within whose hearts the Lord dwells, become Gurmukh; they receive the blessings of devotional worship. Through devotional worship of the Lord, liberation and bliss are obtained. Through the Guru's Teachings, supreme ecstasy is obtained. ||3|| One who meets the Guru, beholds Him, and inspires others to behold Him as well. In the midst of hope, the Guru teaches us to live above hope and desire. He is the Master of the meek, the Giver of peace to all. Nanak's mind is imbued with the Lotus Feet of the Lord. ||4||12|| Gauree Chaytee, First Mehl: With your nectar-like body, you live in comfort, but this world is just a passing drama. You practice greed, avarice and great falsehood, and you carry such a heavy burden. O body, I have seen you blowing away like dust on the earth. ||1|| Listen - listen to my advice! Only the good deeds which you have done shall remain with you, O my soul. This opportunity shall not come again! ||1||Pause||

Section 07 - Raag Gauree - Part 005

I say to you, O my body: listen to my advice! You slander, and then praise others; you indulge in lies and gossip. You gaze upon the wives of others, O my soul; you steal and commit evil deeds. But when the swan departs, you shall remain behind, like an abandoned woman, ||2|| O body, you are living in a dream! What good deeds have you done? When I stole something by deception, then my mind was pleased. I have no honour in this world, and I shall find no shelter in the world hereafter. My life has been lost, wasted in vain! ||3|| I am totally miserable! O Baba Nanak, no one cares for me at all! ||1||Pause|| Turkish horses, gold, silver and loads of gorgeous clothes - none of these shall go with you, O Nanak. They are lost and left behind, you fool! I have tasted all the sugar candy and sweets, but Your Name alone is Ambrosial Nectar. ||4|| Digging deep foundations, the walls are constructed, but in the end, the buildings return to heaps of dust. People gather and hoard their possessions, and give nothing to anyone else - the poor fools think that everything is theirs. Riches do not remain with anyone - not even the golden palaces of Sri Lanka. [[5]] Listen, you foolish and ignorant mind - only His Will prevails. ||1||Pause|| My Banker is the Great Lord and Master. I am only His petty merchant. This soul and body all are His. He Himself kills, and brings back to life. ||6||1||13|| Gauree Chaytee, First Mehl: There are five of them, but I am all alone. How can I protect my hearth and home, O my mind? They are beating and plundering me over and over again; unto whom can I complain? ||1|| Chant the Name of the Supreme Lord, O my mind. Otherwise, in the world hereafter, you will have to face the awesome and cruel army of Death. ||1||Pause|| God has erected the temple of the body; He has placed the nine doors, and the soul-bride sits within. She enjoys the sweet play again and again, while the five demons are plundering her. $\|2\|$ In this way, the temple is being demolished; the body is being plundered, and the soulbride, left all alone, is captured. Death strikes her down with his rod, the shackles are placed around her neck, and now the five have left. ||3|| The wife yearns for gold and silver, and her friends, the senses, yearn for good food. O Nanak, she commits sins for their sake; she shall go, bound and gagged, to the City of Death. ||4||2||14|| Gauree Chaytee, First Mehl: Let your ear-rings be those ear-rings which pierce deep within your heart. Let your body be your patched coat. Let the five passions be disciples under your control, O begging Yogi, and make this mind your walking stick. ||1|| Thus you shall find the Way of Yoga. There is only the One Word of the Shabad; everything else shall pass away. Let this be the fruits and roots of your mind's diet. ||1||Pause|| Some try to find the Guru by shaving their heads at the Ganges, but I have made the Guru my Ganges. The Saving Grace of the three worlds is the One Lord and Master, but those in darkness do not remember Him

||2|| Practicing hypocrisy and attaching your mind to worldly objects, your doubt shall never depart.

Section 07 - Raag Gauree - Part 006

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

Section 07 - Raag Gauree - Part 007

According to the karma of past actions, one's destiny unfolds, even though everyone wants to be so lucky. ||3|| O Nanak, the One who created the creation - He alone takes care of it. The Hukam of our Lord and Master's Command cannot be known; He Himself blesses us with greatness. ||4||1||18|| Gauree Bairaagan, First Mehl: What if I were to become a deer, and live in the forest, picking and eating fruits and roots - by Guru's Grace, I am a sacrifice to my Master. Again and again, I am a sacrifice, a sacrifice. ||1|| I am the shop-keeper of the Lord. Your Name is my merchandise and trade. ||1||Pause|| If I were to become a cuckoo, living in a mango tree, I would still contemplate the Word of the Shabad. I would still meet my Lord and Master, with intuitive ease; the Darshan, the Blessed Vision of His Form, is incomparably beautiful. ||2|| If I were to become a fish, living in the water, I would still remember the Lord, who watches over all beings and creatures. My Husband Lord dwells on this shore, and on the shore beyond; I would still meet Him, and hug Him close in my embrace. ||3|| If I were to become a snake, living in the ground, the Shabad would still dwell in my mind, and my fears would be dispelled. O Nanak, they are forever the happy soul-brides, whose light merges into His Light, ||4||2||19|| Gauree Poorbee Deepkee, First Mehl: One Universal Creator God. By The Grace Of The True Guru: In that house where the Praises of the Creator are chanted - in that house, sing the Songs of Praise, and meditate in remembrance on the Creator Lord. ||1|| Sing the Songs of Praise of my Fearless Lord. I am a sacrifice to that Song of Praise which brings eternal peace. ||1||Pause|| Day after day, He cares for His beings; the Great Giver watches over all. Your gifts cannot be appraised; how can anyone compare to the Giver? ||2|| The day of my wedding is pre-ordained. Come - let's gather together and pour the oil over the threshold. My friends, give me your blessings, that I may merge with my Lord and Master. ||3|| Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day. Remember in meditation the One who summons us; O Nanak, that day is drawing near! ||4||1||20|| Raag Gauree Gwaarayree: Third Mehl, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Meeting the Guru, we meet the Lord. He Himself unites us in His Union. My God knows all His Own Ways. By the Hukam of His Command, He unites those who recognise the Word of the Shabad. ||1|| By the Fear of the True Guru, doubt and fear are dispelled. Imbued with His Fear, we are absorbed in the Love of the True One. ||1||Pause|| Meeting the Guru, the Lord naturally dwells within the mind. My God is Great and Almighty; His value cannot be estimated. Through the Shabad, I praise Him; He has no end or limitations. My God is the Forgiver. I pray that He may forgive me. ||2|| Meeting the Guru, all wisdom and understanding are obtained.

Section 07 - Raag Gauree - Part 008

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

Section 07 - Raag Gauree - Part 009

The fools perform devotional worship by showing off; they dance and dance and jump all around, but they only suffer in terrible pain. By dancing and jumping, devotional worship is not performed. But one who dies in the Word of the Shabad, obtains devotional worship. []3]] The Lord is the Lover of His devotees; He inspires them to perform devotional worship. True devotional worship consists of eliminating selfishness and conceit from within. My True God knows all ways and means. O Nanak, He forgives those who recognise the Naam. []4][4][24][Gauree Gwaarayree, Third Mehl: When someone kills and subdues his own mind, his wandering nature is also subdued. Without such a death, how can one find the Lord? Only a few know the medicine to kill the mind. One whose mind dies in the Word of the Shabad, understands Him. []1]] He grants greatness to those whom He forgives. By Guru's

Grace, the Lord comes to dwell within the mind. ||1||Pause|| The Gurmukh practices doing good deeds; thus he comes to understand this mind. The mind is like an elephant, drunk with wine. The Guru is the rod which controls it, and shows it the way. ||2|| The mind is uncontrollable; how rare are those who subdue it. Those who move the immovable become pure. The Gurmukhs embellish and beautify this mind. They eradicate egotism and corruption from within. ||3|| Those who by pre-ordained destiny, are united in the Lord's Union, are never separated from Him again; they are absorbed in the Shabad. He Himself knows His Own Almighty Power. O Nanak, the Gurmukh realises the Naam, the Name of the Lord. ||4||5||25|| Gauree Gwaarayree, Third Mehl: The entire world has gone insane in egotism. In the love of duality, it wanders deluded by doubt. The mind is distracted by great anxiety; no one recognises one's own self. Occupied with their own affairs, their nights and days are passing away. ||1|| Meditate on the Lord in your hearts, O my Siblings of Destiny The Gurmukh's tongue savors the sublime essence of the Lord. ||1||Pause|| The Gurmukhs recognise the Lord in their own hearts; they serve the Lord, the Life of the World. They are famous throughout the four ages. They subdue egotism, and realise the Word of the Guru's Shabad. God, the Architect of Destiny, showers His Mercy upon them. ||2|| True are those who merge into the Word of the Guru's Shabad; they restrain their wandering mind and keep it steady. The Naam, the Name of the Lord, is the nine treasures. It is obtained from the Guru. By the Lord's Grace, the Lord comes to dwell in the mind. ||3|| Chanting the Name of the Lord, Raam, Raam, the body becomes peaceful and tranquil. He dwells deep within the pain of death does not touch Him. He Himself is our Lord and Master; He is His Own Advisor. O Nanak, serve the Lord forever; He is the treasure of glorious virtue. ||4||6||26||Gauree Gwaarayree, Third Mehl: Why forget Him, unto whom the soul and the breath of life belong? Why forget Him, who is all-pervading? Serving Him, one is honoured and accepted in the Court of the Lord. ||1|| I am a sacrifice to the Name of the Lord. If I were to forget You, at that very instant, I would die. ||1||Pause|| Those whom You Yourself have led astray, forget You.

Section 07 - Raag Gauree - Part 010

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

those who contemplate the Word of the Guru's Shabad. They save themselves, and save all their family and ancestors as well. ||3||

Section 07 - Raag Gauree - Part 011

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

Section 07 - Raag Gauree - Part 012

O Nanak, attuned to the Naam, the Name of the Lord, they are detached, in the perfect balance of Nirvaanaa. ||4||13||33| Gauree Gwaarayree, Third Mehl: Through great good fortune and high destiny, one meets the True Guru. The Naam, the Name of the Lord, is constantly within the heart, and one enjoys the sublime essence of the Lord. ||1|| O mortal, become Gurmukh, and meditate on the Name of the Lord. Be victorious in the game of life, and earn the profit of the Naam. [1] Pause Spiritual wisdom and meditation come to those unto whom the Word of the Guru's Shabad is sweet. By Guru's Grace, a few have tasted, and seen it. ||2|| They may perform all sorts of religious rituals and good actions, but without the Name, the egotistical ones are cursed and doomed. [3] They are bound and gagged, and hung by Maya's noose; O servant Nanak, they shall be released only by Guru's Grace. ||4||14||34|| Third Mehl, Gauree Bairaagan: The clouds pour their rain down upon the earth, but isn't there water within the earth as well? Water is contained within the earth; without feet, the clouds run around and let down their rain. ||1|| O Baba, get rid of your doubts like this. As you act, so shall you become, and so you shall go and mingle. [[1] Pause] As woman or man, what can anyone do? The many and various forms are always Yours, O Lord; they shall merge again into You. ||2|| In countless incarnations, I went astray. Now that I have found You, I shall no longer wander. It is His work; those who are absorbed in the Word of the Guru's Shabad come to know it well. ||3|| The Shabad is Yours; You are Yourself. Where is there any doubt? O Nanak, one whose essence is merged with the Lord's essence does not have to

enter the cycle of reincarnation again. ||4||1||15||35|| Gauree Bairaagan, Third Mehl: The whole world is under the power of Death, bound by the love of duality. The self-willed manmukhs do their deeds in ego; they receive their just rewards. ||1|| O my mind, focus your consciousness on the Guru's Feet. As Gurmukh, you shall be awarded the treasure of the Naam. In the Court of the Lord, you shall be saved. ||1||Pause|| Through 8.4 million incarnations, people wander lost; in stubborn-mindedness, they come and go. They do not realise the Word of the Guru's Shabad; they are reincarnated over and over again. ||2|| The Gurmukh understands his own self. The Lord's Name comes to dwell within the mind. Imbued with devotion to the Lord's Name, night and day, he merges in peace. ||3|| When one's mind dies in the Shabad, one radiates faith and confidence, shedding egotism and corruption. O servant Nanak, through the karma of good actions, the treasure of devotional worship and the Name of the Lord are attained. ||4||2||16||36|| Gauree Bairaagan, Third Mehl: The Lord, Har, Har, has ordained that the soul is to stay in her parents' home for only a few short days. Glorious is that soul-bride, who as Gurmukh, sings the Glorious Praises of the Lord. She who cultivates virtue in her parents' home. shall obtain a home at her in-laws. The Gurmukhs are intuitively absorbed into the Lord. The Lord is pleasing to their minds. ||1|| Our Husband Lord dwells in this world, and in the world beyond. Tell me, how can He be found? The Immaculate Lord Himself is unseen. He unites us with Himself. ||1||Pause||

Section 07 - Raag Gauree - Part 013

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

Section 07 - Raag Gauree - Part 014

The Sannyaasee smears his body with ashes; renouncing other men's women, he practices celibacy. I am just a fool, Lord; I place my hopes in You! ||2|| The Kh'shaatriya acts bravely, and is recognised as a warrior. The Shoodra and the Vaisha work and slave for others; I am just a fool - I am saved by the Lord's Name. ||3|| The entire Universe is Yours; You Yourself permeate and pervade it. O Nanak, the Gurmukhs

THE GRAND BIBLE

are blessed with glorious greatness. I am blind - I have taken the Lord as my Support. ||4||1||39|| Gauree Gwaarayree, Fourth Mehl: The Speech of the Lord is the most sublime speech, free of any attributes. Vibrate on it, meditate on it, and join the Saadh Sangat, the Company of the Holy. Cross over the terrifying world-ocean, listening to the Unspoken Speech of the Lord. ||1|| O Lord of the Universe, unite me with the Sat Sangat, the True Congregation. My tongue savors the sublime essence of the Lord, singing the Lord's Glorious Praises. ||1||Pause|| Those humble beings who meditate on the Name of the Lord, Har, Har - please make me the slave of their slaves, Lord. Serving Your slaves is the ultimate good deed. ||2|| One who chants the Speech of the Lord - that humble servant is pleasing to my conscious mind. Those who are blessed with great good fortune obtain the dust of the feet of the humble. ||3|| Those who are blessed with such preordained destiny are in love with the humble Saints. Those humble beings, O Nanak, are absorbed in the Naam, the Name of the Lord. ||4||2||40|| Gauree Gwaarayree, Fourth Mehl: The mother loves to see her son eat. The fish loves to bathe in the water. The True Guru loves to place food in the mouth of His GurSikh. ||1|| If only I could meet those humble servants of the Lord, O my Beloved. Meeting with them, my sorrows depart. ||1||Pause|| As the cow shows her love to her strayed calf when she finds it, and as the bride shows her love for her husband when he returns home, so does the Lord's humble servant love to sing the Praises of the Lord. ||2|| The rainbird loves the rainwater, falling in torrents; the king loves to see his wealth on display. The humble servant of the Lord loves to meditate on the Formless Lord. ||3|| The mortal man loves to accumulate wealth and property. The GurSikh loves to meet and embrace the Guru. Servant Nanak loves to kiss the feet of the Holy. ||4||3||41|| Gauree Gwaarayree, Fourth Mehl: The beggar loves to receive charity from the wealthy landlord. The hungry person loves to eat food. The GurSikh loves to find satisfaction by meeting the Guru, ||1|| O Lord, grant me the Blessed Vision of Your Darshan; I place my hopes in You, Lord. Shower me with Your Mercy, and fulfill my longing. ||1||Pause|| The song-bird loves the sun shining in her face. Meeting her Beloved, all her pains are left behind. The GurSikh loves to gaze upon the Face of the Guru. ||2|| The calf loves to suck its mother's milk: its heart blossoms forth upon seeing its mother. The GurSikh loves to gaze upon the Face of the Guru. ||3|| All other loves and emotional attachment to Maya are false. They shall pass away, like false and transitory decorations. Servant Nanak is fulfilled, through the Love of the True Guru. ||4||4||42||

Section 07 - Raag Gauree - Part 015

Gauree Gwaarayree, Fourth Mehl: Service to the True Guru is fruitful and rewarding; meeting Him, I meditate on the Name of the Lord, the Lord Master. So many are emancipated along with those who meditate on the Lord. ||1|| O GurSikhs, chant the Name of the Lord, O my Siblings of Destiny. Chanting the Lord's Name, all sins are washed away. [1] Pause When one meets the Guru, then the mind becomes centred. The five passions, running wild, are brought to rest by meditating on the Lord. Night and day, within the bodyvillage, the Glorious Praises of the Lord are sung. ||2|| Those who apply the dust of the Feet of the True Guru to their faces. renounce falsehood and enshrine love for the Lord. Their faces are radiant in the Court of the Lord. O Siblings of Destiny. [3] Service to the Guru is pleasing to the Lord Himself. Even Krishna and Balbhadar meditated on the Lord, falling at the Guru's Feet. O Nanak, the Lord Himself saves the Gurmukhs. ||4||5||43|| Gauree Gwaarayree, Fourth Mehl: The Lord Himself is the Yogi, who wields the staff of authority. The Lord Himself practices tapa - intense self-disciplined meditation; He is deeply absorbed in His primal trance. ||1|| Such is my Lord, who is all-pervading everywhere. He dwells near at hand - the Lord is not far away. ||1||Pause|| The Lord Himself is the Word of the Shabad. He Himself is the awareness, attuned to its music. The Lord Himself beholds, and He Himself blossoms forth. The Lord Himself chants, and the Lord Himself inspires others to chant. ||2|| He Himself is the rainbird, and the Ambrosial Nectar raining down. The Lord is the Ambrosial Nectar; He Himself leads us to drink it in. The Lord Himself is the Doer; He Himself is our Saving Grace. ||3|| The Lord Himself is the Boat, the Raft and the Boatman. The Lord Himself, through the Guru's Teachings, saves us. O Nanak, the Lord Himself carries us across to the other side. ||4||6||44|| Gauree Bairaagan, Fourth Mehl: O Master, You are my Banker. I receive only that capital which You give me. I would purchase the Lord's Name with love, if You Yourself, in Your Mercy, would sell it to me. ||1|| I am the merchant, the peddler of the Lord. I trade in the merchandise and capital of the Lord's Name. ||1||Pause|| I have earned the profit, the wealth of devotional worship of the Lord. I have become pleasing to the Mind of the Lord, the True Banker. I chant and meditate on the Lord, loading the merchandise of the Lord's Name. The Messenger of Death, the tax collector, does not even approach me. ||2|| Those traders who trade in other merchandise, are caught up in the endless waves of the pain of Maya. According to the business in which

the Lord has placed them, so are the rewards they obtain. ||3||People trade in the Name of the Lord, Har, Har, when the God shows His Mercy and bestows it. Servant Nanak serves the Lord, the Banker; he shall never again be called to render his account. ||4||1||7||45|| Gauree Bairaagan, Fourth Mehl: The mother nourishes the fetus in the womb, hoping for a son, who will grow and earn and give her money to enjoy herself. In just the same way, the humble servant of the Lord loves the Lord, who extends His Helping Hand to us. ||1||

Section 07 - Raag Gauree - Part 016

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

Section 07 - Raag Gauree - Part 017

The more one feels hunger for other tastes and pleasures, the more this hunger persists. Those unto whom the Lord Himself shows mercy, sell their head to the Guru. Servant Nanak is satisfied by the Name of the Lord, Har, Har. He shall never feel hungry again. ||4||4||10||48|| Gauree Bairaagan, Fourth Mehl: Within my conscious mind is the constant longing for the Lord. How can I behold the Blessed Vision of Your Darshan, Lord? One who loves the Lord knows this: the Lord is very dear to my conscious mind. I am a sacrifice to my Guru, who has re-united me with my Creator Lord; I was separated from Him for such a long time! ||1|| O my Lord, I am a sinner; I have come to Your Sanctuary, and fallen at Your Door, Lord. My intellect is worthless; I am filthy and polluted. Please shower me with Your Mercy sometime. 11 Pausel My demerits are so many and numerous. I have sinned so many times, over and over again. O Lord, they cannot be counted. You, Lord, are the Merciful Treasure of Virtue. When it pleases You, Lord, You forgive me. I am a sinner, saved only by the Company of the Guru. He has bestowed the Teachings of the Lord's Name, which saves me. ||2|| What Glorious Virtues of Yours can I describe, O my True Guru? When the Guru speaks, I am transfixed with wonder. Can anyone else save a sinner like me? The True Guru has protected and saved me. O Guru, You are my father. O Guru, You are my mother. O Guru, You are my relative, companion and friend. ||3|| My condition, O my True Guru that condition, O Lord, is known only to You. I was rolling

around in the dirt, and no one cared for me at all. In the Company of the Guru, the True Guru, I, the worm, have been raised up and exalted. Blessed, blessed is the Guru of servant Nanak; meeting Him, all my sorrows and troubles have come to an end. ||4||5||11||49|| Gauree Bairaagan, Fourth Mehl: The soul of the man is lured by gold and women; emotional attachment to Maya is so sweet to him. The mind has become attached to the pleasures of houses, palaces, horses and other enjoyments. The Lord God does not even enter his thoughts: how can he be saved, O my Lord King? ||1|| O my Lord, these are my lowly actions, O my Lord. O Lord, Har, Har, Treasure of Virtue, Merciful Lord: please bless me with Your Grace and forgive me for all my mistakes. ||1||Pause|| I have no beauty, no social status, no manners. With what face am I to speak? I have no virtue at all: I have not chanted Your Name. I am a sinner, saved only by the Company of the Guru. This is the generous blessing of the True Guru. ||2|| He gave all beings souls, bodies, mouths, noses and water to drink. He gave them corn to eat, clothes to wear, and other pleasures to enjoy. But they do not remember the One who gave them all this. The animals think that they made themselves! ||3|| You made them all; You are all-pervading. You are the Innerknower, the Searcher of hearts. What can these wretched creatures do? This whole drama is Yours, O Lord and Master. Servant Nanak was purchased in the slave-market. He is the slave of the Lord's slaves. ||4||6||12||50||

Section 07 - Raag Gauree - Part 018

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

Section 07 - Raag Gauree - Part 019

The Lord, Har, Har, dwells close by, all over the world. He is Infinite, All-powerful and Immeasurable. The Perfect Guru has revealed the Lord, Har, Har, to me. I have sold my head to the Guru. [[3]] O Dear Lord, inside and outside, I am in the protection of Your Sanctuary; You are the Greatest of the Great, All-powerful Lord. Servant Nanak sings the Glorious Praises of the Lord, night and day, meeting the Guru, the True Guru, the Divine Intermediary. [[4]1][15][53]] Gauree Poorbee, Fourth Mehl: Life of the World, Infinite Lord and Master, Master of the Universe, All-powerful Architect of Destiny. Whichever way You turn me, O my Lord and Master, that is the way I shall go. [[11]] O Lord, my mind is attuned to the Lord's Love. Joining the Sat Sangat, the True Congregation, I have obtained the sublime essence of the Lord.

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

Section 07 - Raag Gauree - Part 020

I have tasted the Ambrosial Nectar of the Naam, the Name of the Lord, by meeting the True Guru. It is sweet, like the juice of the sugarcane. $\|2\|$ Those who have not met the Guru, the True Guru, are foolish and insane - they are faithless cynics. Those who were pre-ordained to have no good karma at all - gazing into the lamp of emotional attachment, they are burnt, like moths in a flame. [3] Those whom You, in Your Mercy, have met, Lord, are committed to Your Service. Servant Nanak chants the Name of the Lord, Har, Har, Har. He is famous, and through the Guru's Teachings, He merges in the Name. ||4||4||18||56|| Gauree Poorbee, Fourth Mehl: O my mind, God is always with you; He is your Lord and Master Tell me, where could you run to get away from the Lord? The True Lord God Himself grants forgiveness; we are emancipated only when the Lord Himself emancipates us. ||1|| O my mind, chant the Name of the Lord, Har, Har, Har chant it in your mind. Quickly now, run to the Sanctuary of the True Guru, O my mind; following the Guru, the True Guru, you shall be saved. ||1||Pause|| O my mind, serve God, the Giver of all peace; serving Him, you shall come to dwell in your own home deep within. As Gurmukh, go and enter your own home; anoint yourself with the sandalwood oil of the Lord's Praises. ||2|| O my mind, the Praises of the Lord, Har, Har, Har, Har, are exalted and sublime. Earn the profit of the Lord's Name, and let your mind be happy. If the Lord, Har, Har, in His Mercy, bestows it, then we partake of the ambrosial essence of the Lord's Name. ||3|| O my mind, without the Naam, the Name of the Lord, and attached to duality, those faithless cynics are strangled by the Messenger of Death. Such faithless cynics, who have forgotten the Naam. are thieves. O my mind, do not even go near them. ||4|| O my mind, serve the Unknowable and Immaculate Lord, the Manlion; serving Him, your account will be cleared. The Lord God has made servant Nanak perfect; he is not diminished by even the tiniest particle. $\|5\|5\|19\|57\|$ Gauree Poorbee, Fourth Mehl: My breath of life is in Your Power, God; my soul and body are totally Yours. Be merciful to me, and show me the Blessed Vision of Your Darshan. There is such a great longing within my mind and body! ||1|| O my Lord, there is such a great longing within my mind and body to meet the Lord. When the Guru, the Merciful Guru, showed just a little mercy to me, my Lord God came and met me. ||1||Pause|| Whatever is in my conscious mind, O Lord and Master - that condition of mine is known only to You, Lord. Night and day, I chant Your Name, and I find peace. I live by placing my hopes in You, Lord. ||2|| The Guru, the True Guru, the Giver, has shown me the Way; my Lord God came and met me. Night and day, I am filled with bliss; by great good fortune, all of the hopes of His humble servant have been fulfilled. ||3|| O Lord of the World, Master of the Universe, everything is under Your control. Servant Nanak has come to Your Sanctuary, Lord; please, preserve the honour of Your humble servant. [[4][6][20][38]] Gauree Poorbee, Fourth Mehl: This mind does not hold still, even for an instant. Distracted by all sorts of distractions, it wanders around aimlessly in the ten directions.

Section 07 - Raag Gauree - Part 021

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

Section 07 - Raag Gauree - Part 022

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

Lord; the Guru has inspired me to see Him within my heart. Within my mind, intuitive peace and bliss have arisen; I have sold myself to the Guru. ||3|| I am a sinner - I have committed so many sins; I am a villainous, thieving thief. Now, Nanak has come to the Lord's Sanctuary; preserve my honour, Lord, as it pleases Your Will. ||4||11||25||63|| Gauree Poorbee, Fourth Mehl: Through the Guru's Teachings, the unstruck music resounds; through the Guru's Teachings, the mind sings. By great good fortune. I received the Blessed Vision of the Guru's Darshan. Blessed, blessed is the Guru, who has led me to love the Lord. ||1|| The Gurmukh is lovingly centred on the Lord. ||1||Pause|| My Lord and Master is the Perfect True Guru. My mind works to serve the Guru. I massage and wash the Feet of the Guru, who recites the Sermon of the Lord, [2] The Teachings of the Guru are in my heart: the Lord is the Source of nectar. My tongue sings the Glorious Praises of the Lord. My mind is immersed in, and drenched with the Lord's essence. Fulfilled with the Lord's Love, I shall never feel hunger again. ||3|| People try all sorts of things, but without the Lord's Mercy, His Name is not obtained. The Lord has showered His Mercy upon servant Nanak; through the wisdom of the Guru's Teachings, he has enshrined the Naam, the Name of the Lord. ||4||12||26||64|| Raag Gauree Maajh, Fourth Mehl: O my soul, as Gurmukh, do this deed: chant the Naam, the Name of the Lord. Make that teaching your mother, that it may teach you to keep the Lord's Name in your mouth. Let contentment be your father; the Guru is the Primal Being, beyond 317 birth or incarnation.

Section 07 - Raag Gauree - Part 023

By great good fortune, you shall meet with the Lord. ||1|| I have met the Guru, the Yogi, the Primal Being; I am delighted with His Love. The Guru is imbued with the Love of the Lord; He dwells forever in Nirvaanaa. By great good fortune, I met the most accomplished and all-knowing Lord. My mind and body are drenched in the Love of the Lord. ||2|| Come, O Saints - let's meet together and chant the Naam, the Name of the Lord. In the Sangat, the Holy Congregation, let's earn the lasting profit of the Naam. Let's serve the Saints, and drink in the Ambrosial Nectar. By one's karma and preordained destiny, they are met. ||3|| In the month of Saawan, the clouds of Ambrosial Nectar hang over the world. The peacock of the mind chirps, and receives the Word of the Shabad, in its mouth; the Ambrosial Nectar of the Lord rains down, and the Sovereign Lord King is met. Servant Nanak is imbued with the Love of the Lord. ||4||1||27||65|| Gauree Maaih. Fourth Mehl: Come. O sisters - let's make virtue our charms. Let's join the Saints, and enjoy the pleasure of the Lord's Love. The lamp of the Guru's spiritual wisdom burns steadily in my mind. The Lord, being pleased and moved by pity, has led me to meet Him. ||1|| My mind and body are filled with love for my Darling Lord. The True Guru, the Divine Intermediary, has united me with my Friend. I offer my mind to the Guru who has led me to meet my God. I am forever a sacrifice to the Lord. ||2|| Dwell, O my Beloved, dwell, O my Lord of the Universe; O Lord, show mercy to me and come to dwell within my mind. I have obtained the fruits of my mind's desires, O my Lord of the Universe; I am transfixed with ecstasy, gazing upon the Perfect Guru. The happy soul-brides receive the Lord's Name, O my Lord of the Universe; night and day, their minds are blissful and happy. By great good fortune, the Lord is found, O my Lord of the Universe; earning profit continually, the mind laughs with joy. ||3|| The Lord Himself creates, and the Lord Himself beholds; the Lord Himself assigns all to their tasks. Some partake of the bounty of the Lord's favor, which never runs out, while others receive only a handful. Some sit upon thrones as kings, and enjoy constant pleasures, while others must beg for charity. The Word of the Shabad is pervading in everyone, O my Lord of the Universe; servant Nanak meditates on the Naam. ||4||2||28||66|| Gauree Maajh, Fourth Mehl: From within my mind, from within my mind, O my Lord of the Universe, I am imbued with the Love of the Lord, from within my mind. The Lord's Love is with me, but it cannot be seen, O my Lord of the Universe; the Perfect Guru has led me to see the unseen. He has revealed the Name of the Lord, Har, Har, O my Lord of the Universe; all poverty and pain have departed. I have obtained the supreme status of the Lord, O my Lord of the Universe; by great good fortune, I am absorbed in the Naam. ||1|| With his eyes, O my Beloved, with his eyes, O my Lord of the Universe - has anyone ever seen the Lord God with his eves? My mind and body are sad and depressed, O my Lord of the Universe; without her Husband Lord, the soul-bride is withering away.

Section 07 - Raag Gauree - Part 024

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

Section 07 - Raag Gauree - Part 025

By great good fortune, one joins the Sangat, the Holy Congregation, O my Lord of the Universe; O servant Nanak, through the Naam, one's affairs are resolved. ||4||4||30||68|| Gauree Maajh, Fourth Mehl: The Lord has implanted a longing for the Lord's Name within me. I have met the Lord God, my Best Friend, and I have found peace. Beholding my Lord God, I live, O my mother. The Lord's Name is my Friend and Brother. ||1|| O Dear Saints, sing the Glorious Praises of my Lord God. As Gurmukh, chant the Naam, the Name of the Lord, O very fortunate ones. The Name of the Lord, Har, Har, is my soul and my breath of life. I shall never again have to cross over the terrifying world-ocean. ||2|| How shall I behold my Lord God? My mind and body yearn for Him. Unite me with the Lord, Dear Saints; my mind is in love with Him. Through the Word of the Guru's Shabad. I have found the Sovereign Lord, my Beloved. O very fortunate ones, chant the Name of the Lord. ||3|| Within my mind and body, there is such a great longing for God, the Lord of the Universe. Unite me with the Lord, Dear Saints. God, the Lord of the Universe, is so close to me. Through the Teachings of the True Guru, the Naam is always revealed; the desires of servant Nanak's mind have been fulfilled. ||4||5||31||69|| Gauree Maajh, Fourth Mehl: If I receive my Love, the Naam, then I live. In the temple of the mind, is the Ambrosial Nectar of the Lord; through the Guru's Teachings, we drink it in. My mind is drenched with the Love of the Lord. I continually drink in the sublime essence of the Lord. I have found the Lord within my mind, and so I live. ||1|| The arrow of the Lord's Love has pierced by mind and body. The Lord. the Primal Being, is All-knowing; He is my Beloved and my Best Friend. The Saintly Guru has united me with the Allknowing and All-seeing Lord. I am a sacrifice to the Naam, the Name of the Lord. ||2|| I seek my Lord, Har, Har, my Intimate, my Best Friend. Show me the way to the Lord, Dear Saints; I am searching all over for Him. The Kind and Compassionate True Guru has shown me the Way, and I have found the Lord. Through the Name of the Lord, I am absorbed in the Naam. ||3|| I am consumed with the pain of separation from the Love of the Lord. The Guru has fulfilled my desire, and I have received the Ambrosial Nectar in my mouth. The Lord has become merciful, and now I meditate on the Name of the Lord Servant Nanak has obtained the sublime essence of the Lord. ||4||6||20||18||32||70|| Fifth Mehl, Raag Gauree Gwaarayree, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: How can happiness be found, O my Siblings of Destiny? How can the Lord, our Help and Support, be found? [[1] Pause || There is no

happiness in owning one's own home, in all of Maya, or in lofty mansions casting beautiful shadows. In fraud and greed, this human life is being wasted. ||1||

Section 07 - Raag Gauree - Part 026

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

Section 07 - Raag Gauree - Part 027

Give up all your clever tricks and devices, and hold tight to the Feet of the Saints. ||2|| The One, who holds all creatures in His Hands, is never separated from them: He is with them all. Abandon your clever devices, and grasp hold of His Support. In an instant, you shall be saved. [3] Know that He is always near at hand. Accept the Order of God as True. Through the Guru's Teachings, eradicate selfishness and conceit. O Nanak, chant and meditate on the Naam, the Name of the Lord, Har, Har. ||4||4||73|| Gauree Gwaaravree, Fifth Mehl: The Guru's Word is eternal and everlasting. The Guru's Word cuts away the noose of Death. The Guru's Word is always with the soul. Through the Guru's Word, one is immersed in the Love of the Lord. [1] Whatever the Guru gives, is useful to the mind. Whatever the Saint does - accept that as True. ||1||Pause|| The Guru's Word is infallible and unchanging. Through the Guru's Word, doubt and prejudice are dispelled. The Guru's Word never goes away; through the Guru's Word, we sing the Glorious Praises of the Lord. ||2|| The Guru's Word accompanies the soul. The Guru's Word is the Master of the masterless. The Guru's Word saves one from falling into hell. Through the Guru's Word, the tongue savors the Ambrosial Nectar. ||3|| The Guru's Word is revealed in the world. Through the Guru's Word, no one suffers defeat. O Nanak, the True Guru is always kind and compassionate, unto those whom the Lord Himself has blessed with His Mercy. ||4||5||74|| Gauree Gwaarayree, Fifth Mehl: He makes jewels out of the dust, and He managed to preserve you in the womb. He has given you fame and greatness; meditate on that God, twenty-four hours a day. ||1|| O Lord, I seek the dust of the feet of the Holy. Meeting the Guru, I meditate on my Lord and Master. ||1||Pause|| He transformed me, the fool, into a fine speaker, and He made the unconscious become conscious; by His Grace, I have obtained the nine treasures. May I never forget that God from my mind. ||2|| He has given a home to the homeless; He has given honour to the dishonoured. He has fulfilled all

desires; remember Him in meditation, day and night, with every breath and every morsel of food. [[3]] By His Grace, the bonds of Maya are cut away. By Guru's Grace, the bitter poison has become Ambrosial Nectar. Says Nanak, I cannot do anything; I praise the Lord, the Protector. [[4]][6][73]] Gauree Gwaarayree, Fifth Mehl: In His Sanctuary, there is no fear or sorrow. Without Him, nothing at all can be done. I have renounced clever tricks, power and intellectual corruption. God is the Protector of His servant. [[11]] Meditate, O my mind, on the Lord, Raam, Raam, with love. Within your home, and beyond it, He is always with you. [[11]Pause]] Keep His Support in your mind.

Section 07 - Raag Gauree - Part 028

Taste the ambrosial essence, the Word of the Guru's Shabad. Of what use are other efforts? Showing His Mercy, the Lord Himself protects our honour. ||2|| What is the human? What power does he have? All the tumult of Maya is false. Our Lord and Master is the One who acts, and causes others to act. He is the Inner-knower, the Searcher of all hearts. ||3|| Of all comforts, this is the true comfort. Keep the Guru's Teachings in your mind. Those who bear love for the Name of the Lord says Nanak, they are blessed, and very fortunate. ||4||7||76|| Gauree Gwaarayree, Fifth Mehl: Listening to the Lord's sermon, my pollution has been washed away. I have become totally pure, and I now walk in peace. By great good fortune, I found the Saadh Sangat, the Company of the Holy; I have fallen in love with the Supreme Lord God. ||1|| Chanting the Name of the Lord, Har, Har, His servant has been carried across. The Guru has lifted me up and carried me across the ocean of fire. ||1||Pause|| Singing the Kirtan of His Praises, my mind has become peaceful; the sins of countless incarnations have been washed away. I have seen all the treasures within my own mind; why should I now go out searching for them? ||2|| When God Himself becomes merciful, the work of His servant becomes perfect. He has cut away my bonds, and made me His slave. Remember, remember, remember Him in meditation; He is the treasure of excellence. ||3|| He alone is in the mind; He alone is everywhere. The Perfect Lord is totally permeating and pervading everywhere. The Perfect Guru has dispelled all doubts. Remembering the Lord in meditation, Nanak has found peace. ||4||8||77|| Gauree Gwaarayree, Fifth Mehl: Those who have died have been forgotten. Those who survive have fastened their belts. They are busily occupied in their affairs; they cling twice as hard to Maya. ||1|| No one thinks of the time of death; people grasp to hold that which shall pass away. ||1||Pause|| The fools - their bodies are bound down by desires. They are mired in sexual desire, anger and attachment; the Righteous Judge of Dharma stands over their heads. Believing it to be sweet, the fools eat poison. ||2|| They say, "I shall tie up my enemy, and I shall cut him down. Who dares to set foot upon my land? I am learned, I am clever and wise." The ignorant ones do not recognise their Creator. ||3|| The Lord Himself knows His Own state and condition. What can anyone say? How can anyone describe Him? Whatever He attaches us to - to that we are attached. Everyone begs for their own good. ||4|| Everything is Yours; You are the Creator Lord. You have no end or limitation. Please give this gift to Your servant, that Nanak might never forget the Naam. ||5||9||78|| Gauree Gwaarayree, Fifth Mehl: By all sorts of efforts, people do not find salvation. Through clever tricks, the weight is only piled on more and more. Serving the Lord with a pure heart, you shall be received with honour at God's Court. 11

Section 07 - Raag Gauree - Part 029

O my mind, hold tight to the Support of the Lord's Name. The hot winds shall never even touch you. ||1||Pause|| Like a boat in the ocean of fear; like a lamp which illumines the darkness; like fire which takes away the pain of cold - just so, chanting the Name, the mind becomes peaceful. ||2|| The thirst of your mind shall be quenched, and all hopes shall be fulfilled. Your consciousness shall not waver. Meditate on the Ambrosial Naam as Gurmukh, O my friend. ||3|| He alone receives the panacea, the medicine of the Naam, unto whom the Lord, in His Grace, bestows it. One whose heart is filled with the Name of the Lord, Har, Har - O Nanak, his pains and sorrows are eliminated. ||4||10||79|| Gauree Gwaarayree, Fifth Mehl: Even with vast sums of wealth, the mind is not satisfied. Gazing upon countless beauties, the man is not satisfied. He is so involved with his wife and sons - he believes that they belong to him. That wealth shall pass away, and those relatives shall be reduced to ashes. ||1|| Without meditating and vibrating on the Lord, they are crying out in pain. Their bodies are cursed, and their wealth is cursed - they are imbued with Maya. ||1||Pause|| The servant carries the bags of money on his head, but it goes to his master's house, and he receives only pain. The man sits as a king in his dreams. but when he opens his eyes he sees that it was all in vain [[2]] The watchman oversees the field of another, but the field belongs to his master, while he must get up and depart. He works so hard, and suffers for that field, but still, nothing comes into his hands. ||3|| The dream is His, and the kingdom is His; He who has given the wealth of Maya, has infused the

desire for it. He Himself annihilates, and He Himself restores. Nanak offers this prayer to God. ||4||11||80|| Gauree Gwaarayree, Fifth Mehl: I have gazed upon the many forms of Maya, in so many ways. With pen and paper, I have written clever things. I have seen what it is to be a chief, a king, and an emperor, but they do not satisfy the mind. ||1|| Show me that peace, O Saints, which will quench my thirst and satisfy my mind. ||1||Pause|| You may have horses as fast as the wind. elephants to ride on, sandalwood oil, and beautiful women in bed, actors in dramas, singing in theaters - but even with them, the mind does not find contentment. ||2|| You may have a throne at the royal court, with beautiful decorations and soft carpets, all sorts of luscious fruits and beautiful gardens, the excitement of the chase and princely pleasures - but still, the mind is not made happy by such illusory diversions. ||3|| In their kindness, the Saints have told me of the True One, and so I have obtained all comforts and joy. In the Saadh Sangat, the Company of the Holy, I sing the Kirtan of the Lord's Praises. Says Nanak, through great good fortune, I have found this. [4] One who obtains the wealth of the Lord becomes happy. By God's Grace, I have joined the Saadh Sangat. [[1][Second Pausel[12][81]] Gauree Gwaarayree, Fifth Mehl:

Section 07 - Raag Gauree - Part 030

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

Section 07 - Raag Gauree - Part 031

The infinite substance is within it. Within it, the great merchant is said to dwell. Who is the trader who deals there? [11] How rare is that trader who deals in the jewel of the Naam, the Name of the Lord. He takes the Ambrosial Nectar as his food. [11][Pause]] He dedicates his mind and body to serving the Lord. How can we please the Lord? I fall at His Feet, and I renounce all sense of 'mine and yours'. Who can settle this bargain? [12]] How can I attain the Mansion of the Lord's Presence? How can I get Him to call me inside? You are the Great Merchant; You have millions of traders. Who is the benefactor? Who can take me to Him? [13]] Seeking and searching, I have found my own home, deep within my own being. The True Lord has shown me the priceless jewel. When the Great Merchant shows His Mercy, He blends us into Himself. Says Nanak, place your faith in the Guru. [14][16][85]] Gauree, Fifth Mehl, Gwaarayree: Night and day, they remain in the Love of the One. They know that God is always with them. They make the Name of their Lord and Master their way of life; they are satisfied and fulfilled with the Blessed Vision of the Lord's Darshan. ||1|| Imbued with the Love of the Lord, their minds and bodies are rejuvenated, entering the Sanctuary of the Perfect Guru. ||1||Pause|| The Lord's Lotus Feet are the Support of the soul. They see only the One, and obey His Order. There is only one trade, and one occupation. They know no other than the Formless Lord. ||2|| They are free of both pleasure and pain. They remain unattached, joined to the Lord's Way. They are seen among all, and yet they are distinct from all. They focus their meditation on the Supreme Lord God. [3] How can I describe the Glories of the Saints? Their knowledge is unfathomable: their limits cannot be known. O Supreme Lord God, please shower Your Mercy upon me. Bless Nanak with the dust of the feet of the Saints. 4||17||86|| Gauree Gwaarayree, Fifth Mehl: You are my Companion; You are my Best Friend. You are my Beloved; I am in love with You. You are my honour; You are my decoration. Without You, I cannot survive, even for an instant, [[1]] You are my Intimate Beloved. You are my breath of life. You are my Lord and Master; You are my Leader. ||1||Pause|| As You keep me, so do I survive. Whatever You say, that is what I do. Wherever I look, there I see You dwelling. O my Fearless Lord, with my tongue, I chant Your Name. ||2|| You are my nine treasures, You are my storehouse. I am imbued with Your Love; You are the Support of my mind. You are my Glory; I am blended with You. You are my Shelter; You are my Anchoring Support. [3] Deep within my mind and body, I meditate on You. I have obtained Your secret from the Guru. Through the True Guru, the One and only Lord was implanted within me; servant Nanak has taken to the Support of the Lord, Har, Har, Har. ||4||18||87|| Gauree Gwaarayree, Fifth Mehl:

Section 07 - Raag Gauree - Part 032

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

Section 07 - Raag Gauree - Part 033

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

Section 07 - Raag Gauree - Part 034

The One Lord of the Universe is the Support of His humble servants. They love the One Lord; their minds are filled with love for the Lord. The Name of the Lord is all treasures for them. ||3|| They are in love with the Supreme Lord God; their actions are pure, and their lifestyle is true. The Perfect Guru has dispelled the darkness. Nanak's God is Incomparable and Infinite. ||4||24||93|| Gauree Gwaarayree, Fifth Mehl: Those whose minds are filled with the Lord, swim across. Those who have the blessing of good karma, meet with the Lord. Pain, disease and fear do not affect them at all. They meditate on the Ambrosial Name of the Lord within their hearts. ||1|| Meditate on the Supreme Lord God, the Transcendent Lord From the Perfect Guru, this understanding is obtained. [1] Pause The Merciful Lord is the Doer, the Cause of causes. He cherishes and nurtures all beings and creatures. He is Inaccessible, Incomprehensible, Eternal and Infinite. Meditate on Him, O my mind, through the Teachings of the Perfect Guru. ||2|| Serving Him, all treasures are obtained. Worshipping God, honour is obtained. Working for Him is never in vain; forever and ever, sing the Glorious Praises of the Lord. ||3|| Show Mercy to me, O God, O Searcher of hearts. The Unseen Lord and Master is the Treasure of Peace. All beings and creatures seek Your Sanctuary: Nanak is blessed to receive the greatness of the Naam, the Name of the Lord. ||4||25||94|| Gauree Gwaarayree, Fifth Mehl: Our way of life is in His Hands; remember Him, the Master of the masterless. When God comes to mind, all pains depart. All fears are dispelled through the Name of the Lord. ||1|| Why do you fear any other than the Lord? Forgetting the Lord, why do you pretend to be at peace? ||1||Pause|| He established the many worlds and skies. The soul is illumined with His Light; no one can revoke His Blessing. Meditate, meditate in remembrance on God, and become fearless. ||2|| Twenty-four hours a day, meditate in remembrance on God's Name. In it are the many sacred shrines of pilgrimage and cleansing baths. Seek the

Sanctuary of the Supreme Lord God. Millions of mistakes shall be erased in an instant. ||3|| The Perfect King is selfsufficient. God's servant has true faith in Him. Giving him His Hand, the Perfect Guru protects him. O Nanak, the Supreme Lord God is All-powerful. ||4||26||95|| Gauree Gwaarayree, Fifth Mehl: By Guru's Grace, my mind is attached to the Naam, the Name of the Lord. Asleep for so many incarnations, it is now awakened. I chant the Ambrosial Bani, the Glorious Praises of God. The Pure Teachings of the Perfect Guru have been revealed to me. ||1|| Meditating in remembrance on God, I have found total peace. Within my home, and outside as well, there is peace and poise all around. [[1][Pause]] I have recognised the One who created me. Showing His Mercy, God has blended me with Himself. Taking me by the arm, He has made me His Own. I continually chant and meditate on the Sermon of the Lord, Har, Har. ||2|| Mantras, tantras, allcuring medicines and acts of atonement,

Section 07 - Raag Gauree - Part 035

are all in the Name of the Lord, Har, Har, the Support of the soul and the breath of life. I have obtained the true wealth of the Lord's Love. I have crossed over the treacherous worldocean in the Saadh Sangat, the Company of the Holy. ||3|| Sit in peace, O Saints, with the family of friends. Earn the wealth of the Lord, which is beyond estimation. He alone obtains it, unto whom the Guru has bestowed it. O Nanak, no one shall go away empty-handed. ||4||27||96|| Gauree Gwaarayree, Fifth Mehl: The hands are sanctified instantly, and the entanglements of Maya are dispelled. Repeat constantly with your tongue the Glorious Praises of the Lord, and you shall find peace, O my friends, O Siblings of Destiny. ||1|| With pen and ink, write upon your paper the Name of the Lord, the Ambrosial Word of the Lord's Bani. ||1||Pause|| By this act, your sins shall be washed away. Remembering the Lord in meditation, you shall not be punished by the Messenger of Death. The couriers of the Righteous Judge of Dharma shall not touch you. The intoxication of Maya shall not entice you at all. ||2|| You shall be redeemed, and through you, the whole world shall be saved, if you chant the Name of the One and Only Lord. Practice this yourself, and teach others; instill the Lord's Name in your heart. ||3|| That person, who has this treasure upon his forehead - that person meditates on God. Twenty-four hours a day, chant the Glorious Praises of the Lord, Har, Har. Says Nanak, I am a sacrifice to Him. ||4||28||97|| Raag Gauree Gwaarayree, Fifth Mehl, Chau-Padas, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: That which belongs to another - he claims as his own. That which he must abandon - to that his mind is attracted. ||1|| Tell me, how can he meet the Lord of the World? That which is forbidden - with that, he is in love. ||1||Pause|| That which is false - he deems as true. That which is true - his mind is not attached to that at all. ||2|| He takes the crooked path of the unrighteous way; leaving the straight and narrow path, he weaves his way backwards. ||3|| God is the Lord and Master of both worlds. He whom the Lord unites with Himself, O Nanak, is liberated. ||4||29||98|| Gauree Gwaarayree, Fifth Mehl: In the Dark Age of Kali Yuga, they come together through destiny. As long as the Lord commands, they enjoy their pleasures. ||1|| By burning oneself, the Beloved Lord is not obtained. Only by the actions of destiny does she rise up and burn herself, as a 'satee'. [1] Pause || Imitating what she sees, with her stubborn mindset, she goes into the fire. She does not obtain the Company of her Beloved Lord, and she wanders through countless incarnations. ||2|| With pure conduct and self-restraint, she surrenders to her Husband Lord's Will; that woman shall not suffer pain at the hands of the Messenger of Death. ||3|| Says Nanak, she who looks upon the Transcendent Lord as her Husband, is the blessed 'satee': she is received with honour in the Court of the Lord. ||4||30||99|| Gauree Gwaarayree, Fifth Mehl: I am prosperous and fortunate, for I have received the True Name. I sing the Glorious Praises of the Lord, with natural, intuitive ease. ||1||Pause||

Section 07 - Raag Gauree - Part 036

When I opened it up and gazed upon the treasures of my father and grandfather, then my mind became very happy. ||1|| The storehouse is inexhaustible and immeasurable, overflowing with priceless jewels and rubies. ||2|| The Siblings of Destiny meet together, and eat and spend, but these resources do not diminish; they continue to increase. ||3|| Says Nanak one who has such destiny written on his forehead, becomes a partner in these treasures. ||4||31||100|| Gauree, Fifth Mehl: I was scared, scared to death, when I thought that He was far away. But my fear was removed, when I saw that He is pervading everywhere. ||1|| I am a sacrifice to my True Guru. He shall not abandon me; He shall surely carry me across. ||1||Pause|| Pain, disease and sorrow come when one forgets the Naam, the Name of the Lord, Eternal bliss comes when one sings the Glorious Praises of the Lord. ||2|| Do not say that anyone is good or bad. Renounce your arrogant pride, and grasp the Feet of the Lord. ||3|| Says Nanak, remember the GurMantra; you shall find peace at the True Court. ||4||32||101|| Gauree, Fifth Mehl: Those who have the

Lord as their Friend and Companion - tell me, what else do they need? ||1|| Those who are in love with the Lord of the Universe - pain, suffering and doubt run away from them. [1] Pause || Those who have enjoyed the flavor of the Lord's sublime essence are not attracted to any other pleasures. ||2|| Those whose speech is accepted in the Court of the Lord what do they care about anything else? [3] Those who belong to the One, unto whom all things belong - O Nanak, they find a lasting peace. ||4||33||102|| Gauree, Fifth Mehl: Those who look alike upon pleasure and pain - how can anxiety touch them? ||1|| The Lord's Holy Saints abide in celestial bliss. They remain obedient to the Lord, the Sovereign Lord King. [1] Pause Those who have the Carefree Lord abiding in their minds - no cares will ever bother them. ||2|| Those who have banished doubt from their minds are not afraid of death at all. [3] Those whose hearts are filled with the Lord's Name by the Guru - says Nanak, all treasures come to them. ||4||34||103|| Gauree, Fifth Mehl: The Lord of Unfathomable Form has His Place in the mind. By Guru's Grace, a rare few come to understand this. ||1|| The Ambrosial Pools of the celestial sermon - those who find them, drink them in. ||1||Pause|| The unstruck melody of the Guru's Bani vibrates in that most special place. The Lord of the World is fascinated with this melody. ||2|| The numerous, countless places of celestial peace there, the Saints dwell, in the Company of the Supreme Lord God. ||3|| There is infinite joy, and no sorrow or duality. The Guru has blessed Nanak with this home. ||4||35||104|| Gauree, Fifth Mehl: What form of Yours should I worship and adore? What Yoga should I practice to control my body? [[1]]

Section 07 - Raag Gauree - Part 037

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

Section 07 - Raag Gauree - Part 038

Nanak: my honour and glory are Yours, God. ||4||40||109|| Gauree, Fifth Mehl: Those who have You on their side, O Allpowerful Lord - no black stain can stick to them. ||1|| O Lord of wealth, those who place their hopes in You - nothing of the world can touch them at all. ||1||Pause|| Those whose hearts are filled with their Lord and Master - no anxiety can affect them. ||2|| Those, unto whom You give Your consolation, God - pain does not even approach them. ||3|| Says Nanak, I have found that Guru, who has shown me the Perfect, Supreme Lord God. ||4||41||110|| Gauree, Fifth Mehl: This human body is so difficult to obtain; it is only obtained by great good fortune. Those who do not meditate on the Naam, the Name of the Lord, are murderers of the soul. ||1|| Those who forget the Lord might just as well die. Without the Naam, of what use are their lives? ||1||Pause|| Eating, drinking,

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playing, laughing and showing off - what use are the ostentatious displays of the dead? ||2|| Those who do not listen to the Praises of the Lord of supreme bliss, are worse off than beasts, birds or creeping creatures. ||3|| Says Nanak, the GurMantra has been implanted within me; the Name alone is contained within my heart. ||4||42||111|| Gauree, Fifth Mehl: Whose mother is this? Whose father is this? They are relatives in name only- they are all false. ||1|| Why are you screaming and shouting, you fool? By good destiny and the Lord's Order, you have come into the world. ||1||Pause|| There is the one dust, the one light, the one praanic wind. Why are you crying? For whom do you cry? ||2|| People weep and cry out, "Mine, mine!" This soul is not perishable. [3] Says Nanak, the Guru has opened my shutters; I am liberated, and my doubts have been dispelled. ||4||43||112|| Gauree, Fifth Mehl: Those who seem to be great and powerful, are afflicted by the disease of anxiety. ||1|| Who is great by the greatness of Maya? They alone are great, who are lovingly attached to the Lord. ||1||Pause|| The landlord fights over his land each day. He shall have to leave it in the end, and yet his desire is still not satisfied, ||2|| Says Nanak, this is the essence of Truth: without the Lord's meditation, there is no salvation, [3][44][113] Gauree, Fifth Mehl: Perfect is the path; perfect is the cleansing bath. Everything is perfect, if the Naam is in the heart. ||1|| One's honour remains perfect, when the Perfect Lord preserves it. His servant takes to the Sanctuary of the Supreme Lord God. ||1||Pause|| Perfect is the peace; perfect is the contentment. Perfect is the penance; perfect is the Raja Yoga, the Yoga of meditation and success. ||2|| On the Lord's Path, sinners are purified. Perfect is their glory; perfect is their humanity. ||3|| They dwell forever in the Presence of the Creator Lord. Says Nanak, my True Guru is Perfect. ||4||45||114|| Gauree, Fifth Mehl: Millions of sins are wiped away by the dust of the feet of the Saints.

Section 07 - Raag Gauree - Part 039

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

Section 07 - Raag Gauree - Part 040

With my feet, I walk on the Path of my Lord and Master. [11] It is a good time, when I remember Him in meditation. Meditating on the Naam, the Name of the Lord, I cross over

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

Section 07 - Raag Gauree - Part 041

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

Section 07 - Raag Gauree - Part 042

Gauree, Fifth Mehl: Keep the Word of the Guru's Shabad in your mind. Meditating in remembrance on the Naam, the Name of the Lord, all anxiety is removed. ||1|| Without the Lord God, there is no one else at all. He alone preserves and destroys. ||1||Pause|| Enshrine the Guru's Feet in your heart. Meditate on Him and cross over the ocean of fire. ||2|| Focus your meditation on the Guru's Sublime Form. Here and hereafter, you shall be honoured. ||3|| Renouncing everything, I have come to the Guru's Sanctuary. My anxieties are over - O Nanak, I have found peace. ||4||61||130|| Gauree, Fifth Mehl: Remembering Him in meditation, all pains are gone. The jewel of the Naam, the Name of the Lord, comes to dwell in the mind. ||1|| O my mind, chant the Bani, the Hymns of the Lord of the Universe. The Holy People chant the Lord's Name with their tongues. ||1||Pause|| Without the One Lord, there is no other at all. By His Glance of Grace, eternal peace is obtained. ||2|| Make the One Lord your friend, intimate and companion. Write in your mind the Word of the Lord, Har, Har. ||3|| The Lord Master is totally pervading everywhere. Nanak sings the Praises of the Inner-knower, the Searcher of hearts. ||4||62||131|| Gauree, Fifth Mehl: The whole world is engrossed in fear. Those who have the Naam, the Name of the Lord, as their Support, feel no fear. ||1|| Fear does not affect those who take to Your Sanctuary. You do whatever You please. ||1||Pause|| In pleasure and in pain, the world is coming and going in reincarnation. Those who are pleasing to God, find peace. ||2|| Maya pervades the awesome ocean of fire. Those who have found the True Guru are calm and cool. [3] Please preserve me, O God, O Great Preserver! Says Nanak what a helpless creature I am! ||4||63||132|| Gauree, Fifth Mehl: By Your Grace, I chant Your Name. By Your Grace, I obtain a seat in Your Court. ||1|| Without You, O Supreme Lord God, there is no one. By Your Grace, everlasting peace is obtained. ||1||Pause|| If You abide in the mind, we do not suffer in sorrow. By Your Grace, doubt and fear run away. [2] O Supreme Lord God Infinite Lord and Master You are the Inner-knower, the Searcher of all hearts. ||3|| I offer this prayer to the True Guru: O Nanak, may I be blessed with the treasure of the True Name. ||4||64||133|| Gauree, Fifth Mehl: As the husk is empty without the grain, so is the mouth empty without the Naam, the Name of the Lord. ||1|| O mortal, chant continually the Name of the Lord, Har, Har, Without the Naam, cursed is the body, which shall be taken back by Death. ||1||Pause|| Without the Naam, no one's face shows good fortune. Without the Husband, where is the marriage? ||2|| Forgetting the Naam, and attached to other tastes, no desires are fulfilled. [3] O God, grant Your Grace, and give me this gift. Please, let Nanak chant Your Name, day and night, ||4||65||134||

Section 07 - Raag Gauree - Part 043

Gauree, Fifth Mehl: You are All-powerful, You are my Lord and Master. Everything comes from You; You are the Inner-knower, the Searcher of hearts. ||1|| The Perfect Supreme Lord God is the Support of His humble servant. Millions are saved in Your Sanctuary. ||1||Pause|| As many creatures as there are - they are all Yours. By Your Grace, all sorts of comforts are obtained. ||2|| Whatever happens, is all according to Your Will. One who understands the Hukam of the Lord's Command, is absorbed in the True Lord. ||3|| Please grant Your Grace, God, and bestow this gift upon Nanak, that he may meditate on the treasure of the Naam. ||4||66||135|| Gauree, Fifth Mehl: By great good fortune, the Blessed Vision of His Darshan is obtained, by those who are lovingly absorbed in the Lord's Name. ||1|| Those whose minds are filled with the Lord, do not suffer pain, even in dreams. ||1||Pause|| All treasures have been placed within the minds of His humble servants. In their company, sinful mistakes and sorrows are taken away. ||2|| The Glories of the Lord's humble servants cannot be described. The servants of the Supreme Lord God remain absorbed in Him. ||3|| Grant Your Grace, God, and hear my prayer: please bless Nanak with the dust of the feet of Your slave. ||4||67||136|| Gauree, Fifth Mehl: Remembering the Lord in meditation, your misfortune shall be taken away, and all joy shall come to abide in your mind. [11] Meditate, O my mind, on the One Name. It alone shall be of use to your soul. ||1||Pause|| Night and day, sing the Glorious Praises of the Infinite Lord, through the Pure Mantra of the Perfect Guru. ||2|| Give up other efforts, and place your faith in the Support of the One Lord. Taste the Ambrosial Essence of this, the greatest treasure. ||3|| They alone cross over the treacherous world-

ocean, O Nanak, upon whom the Lord casts His Glance of Grace. ||4||68||137|| Gauree, Fifth Mehl: I have enshrined the Lotus Feet of God within my heart. Meeting the Perfect True Guru, I am emancipated. ||1|| Sing the Glorious Praises of the Lord of the Universe, O my Siblings of Destiny. Joining the Holy Saints, meditate on the Lord's Name. ||1||Pause|| This human body, so difficult to obtain, is redeemed when one receives the banner of the Naam from the True Guru. ||2|| Meditating in remembrance on the Lord, the state of perfection is attained. In the Saadh Sangat, the Company of the Holy, fear and doubt depart. ||3|| Wherever I look, there I see the Lord pervading. Slave Nanak has entered the Lord's Sanctuary. ||4||69||138|| Gauree, Fifth Mehl: I am a sacrifice to the Blessed Vision of the Guru's Darshan. Chanting and meditating on the Name of the True Guru, I live. [[1]] O Supreme Lord God, O Perfect Divine Guru, show mercy to me, and commit me to Your service. ||1||Pause|| I enshrine His Lotus Feet within my heart. I offer my mind, body and wealth to the Guru, the Support of the breath of life. ||2|| My life is prosperous, fruitful and approved; I know that the Guru, the Supreme Lord God, is near me. [[3]] By great good fortune, I have obtained the dust of the feet of the Saints. O Nanak, meeting the Guru, I have fallen in love with the Lord. ||4||70||139||

Section 07 - Raag Gauree - Part 044

Gauree, Fifth Mehl: They do their evil deeds, and pretend otherwise; but in the Court of the Lord, they shall be bound and gagged like thieves. ||1|| Those who remember the Lord belong to the Lord. The One Lord is contained in the water, the land and the sky. ||1||Pause|| Their inner beings are filled with poison, and yet with their mouths, they preach words of Ambrosial Nectar. Bound and gagged in the City of Death, they are punished and beaten. ||2|| Hiding behind many screens, they commit acts of corruption, but in an instant. they are revealed to all the world. ||3|| Those whose inner beings are true, who are attuned to the ambrosial essence of the Naam, the Name of the Lord - O Nanak, the Lord, the Architect of Destiny, is merciful to them. ||4||71||140|| Gauree, Fifth Mehl: The Lord's Love shall never leave or depart. They alone understand, unto whom the Perfect Guru gives it. ||1|| One whose mind is attuned to the Lord's Love is true. The Love of the Beloved, the Architect of Destiny, is perfect. ||1||Pause|| Sitting in the Society of the Saints, sing the Glorious Praises of the Lord. The colour of His Love shall never fade away. ||2|| Without meditating in remembrance on the Lord, peace is not found. All the other loves and tastes of Maya are bland and insipid. [3] Those who are imbued with love by the Guru become happy. Says Nanak, the Guru has become merciful to them. ||4||72||141|| Gauree, Fifth Mehl: Meditating in remembrance on the Lord Master, sinful mistakes are erased, and one comes to abide in peace, celestial joy and bliss. ||1|| The Lord's humble servants place their faith in the Lord. Chanting the Naam, the Name of the Lord, all anxieties are dispelled. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, there is no fear or doubt. The Glorious Praises of the Lord are sung there, day and night. ||2|| Granting His Grace, God has released me from bondage. He has given me the Support of His Lotus Feet. ||3|| Says Nanak, faith comes into the mind of His servant, who continually drinks in the Immaculate Praises of the Lord, ||4||73||142|| Gauree, Fifth Mehl: Those who keep their minds attached to the Lord's Feet - pain, suffering and doubt run away from them. ||1|| Those who deal in the Lord's wealth are perfect. Those who are honoured by the Lord are the true spiritual heroes. ||1||Pause|| Those humble beings, unto whom the Lord of the Universe shows mercy, fall at the Guru's Feet. ||2|| They are blessed with peace, celestial bliss, tranquility and ecstasy; chanting and meditating, they live in supreme bliss. ||3|| In the Saadh Sangat, I have earned the wealth of the Naam. Says Nanak, God has relieved my pain. ||4||74||143|| Gauree, Fifth Mehl: Meditating in remembrance on the Lord, all suffering is eradicated. The Lord's Lotus Feet are enshrined within my mind, [[1]] Chant the Lord's Name, hundreds of thousands of times, O my dear, and drink deeply of the Ambrosial Essence of God. ||1||Pause|| Peace, celestial bliss, pleasures and the greatest ecstasy are obtained; chanting and meditating, you shall live in supreme bliss. ||2|| Sexual desire, anger, greed and ego are eradicated; in the Saadh Sangat, the Company of the Holy, all sinful mistakes are washed away. ||3|| Grant Your Grace, O God, O Merciful to the meek. Please bless Nanak with the dust of the feet of the Holy. ||4||75||144||

Section 07 - Raag Gauree - Part 045

Gauree, Fifth Mehl: They wear and eat the gifts from the Lord; how can laziness help them, O mother? [[11]] Forgetting her Husband Lord, and attaching herself to other affairs, the soul-bride throws away the precious jewel in exchange for a mere shell. [[11]]Pause] Forsaking God, she is attached to other desires. But who has gained honour by saluting the slave? [[21]] They consume food and drink, delicious and sublime as ambrosial nectar. But the dog does not know the One who has bestowed these. [[31]] Says Nanak, I have been unfaithful to my own nature. Please forgive me, O God, O Searcher of hearts.

||4||76||145|| Gauree, Fifth Mehl: I meditate on the Feet of God within my mind. This is my cleansing bath at all the sacred shrines of pilgrimage. ||1|| Meditate in remembrance on the Lord every day, O my Siblings of Destiny. Thus, the filth of millions of incarnations shall be taken away. ||1||Pause| Enshrine the Lord's Sermon within your heart, and you shall obtain all the desires of your mind. ||2|| Redeemed is the life, death and birth of those, within whose hearts the Lord God abides. ||3|| Says Nanak, those humble beings are perfect, who are blessed with the dust of the feet of the Holy. ||4||77||146|| Gauree, Fifth Mehl: They eat and wear what they are given, but still, they deny the Lord. The messengers of the Righteous Judge of Dharma shall hunt them down. ||1|| They are unfaithful to the One, who has given them body and soul. Through millions of incarnations, for so many lifetimes, they wander lost. ||1||Pause|| Such is the lifestyle of the faithless cynics; everything they do is evil. ||2|| Within their minds, they have forgotten that Lord and Master, who created the soul, breath of life, mind and body. ||3|| Their wickedness and corruption have increased - they are recorded in volumes of books. O Nanak, they are saved only by the Mercy of God, the Ocean of peace. [[4]] O Supreme Lord God, I have come to Your Sanctuary. Break my bonds, and carry me across, with the Lord's Name. ||1||Second Pause||78||147|| Gauree, Fifth Mehl: For their own advantage, they make God their friend. He fulfills all their desires, and blesses them with the state of liberation. ||1|| Everyone should make Him such a friend. No one goes away empty-handed from Him. ||1||Pause|| For their own purposes, they enshrine the Lord in the heart; all pain, suffering and disease are taken away. ||2|| Their tongues learn the habit of chanting the Lord's Name, and all their works are brought to perfection. ||3|| So many times, Nanak is a sacrifice to Him; fruitful is the Blessed Vision, the Darshan, of my Lord of the Universe. ||4||79||148|| Gauree, Fifth Mehl: Millions of obstacles are removed in an instant, for those who listen to the Sermon of the Lord. Har, Har, in the Saadh Sangat, the Company of the Holy. ||1|| They drink in the sublime essence of the Lord's Name, the Ambrosial Elixir. Meditating on the Lord's Feet, hunger is taken away. [1] Pause The treasure of all happiness, celestial peace and poise, are obtained by those, whose hearts are filled with the Lord God. ||2||

Section 07 - Raag Gauree - Part 046

All medicines and remedies, mantras and tantras are nothing more than ashes. Enshrine the Creator Lord within your heart. ||3|| Renounce all your doubts, and vibrate upon the Supreme Lord God Says Nanak, this path of Dharma is eternal and unchanging. ||4||80||149|| Gauree, Fifth Mehl: The Lord bestowed His Mercy, and led me to meet the Guru. By His power, no disease afflicts me. ||1|| Remembering the Lord, I cross over the terrifying world-ocean. In the Sanctuary of the spiritual warrior, the account books of the Messenger of Death are torn up. ||1||Pause|| The True Guru has given me the Mantra of the Lord's Name. By this Support, my affairs have been resolved. ||2|| Meditation, self-discipline, self-control and perfect greatness were obtained when the Merciful Lord, the Guru, became my Help and Support. ||3|| The Guru has dispelled pride, emotional attachment and superstition. Nanak sees the Supreme Lord God pervading everywhere. ||4||81||150|| Gauree, Fifth Mehl: The blind beggar is better off than the vicious king. Overcome by pain, the blind man invokes the Lord's Name. ||1|| You are the glorious greatness of Your slave. The intoxication of Maya leads the others to hell. ||1||Pause|| Gripped by disease, they invoke the Name. But those who are intoxicated with vice shall find no home, no place of rest. ||2|| One who is in love with the Lord's Lotus Feet, does not think of any other comforts. [3] Forever and ever, meditate on God, your Lord and Master. O Nanak, meet with the Lord, the Inner-knower, the Searcher of hearts. ||4||82||151|| Gauree, Fifth Mehl: Twenty-four hours a day, the highway robbers are my companions. Granting His Grace, God has driven them away. [11] Everyone should dwell on the Sweet Name of such a Lord. God is overflowing with all power. ||1||Pause|| The world-ocean is burning hot! In an instant, God saves us, and carries us across. ||2|| There are so many bonds, they cannot be broken. Remembering the Naam, the Name of the Lord, the fruit of liberation is obtained. ||3|| By clever devices, nothing is accomplished. Grant Your Grace to Nanak, that he may sing the Glories of God. ||4||83||152|| Gauree, Fifth Mehl: Those who obtain the wealth of the Lord's Name move freely in the world; all their affairs are resolved. ||1|| By great good fortune, the Kirtan of the Lord's Praises are sung. O Supreme Lord God, as You give, so do I receive. ||1||Pause|| Enshrine the Lord's Feet within your heart. Get aboard this boat, and cross over the terrifying world-ocean. ||2|| Everyone who joins the Saadh Sangat, the Company of the Holy, obtains eternal peace; pain does not afflict them any longer. ||3|| With loving devotional worship, meditate on the treasure of excellence. O Nanak, you shall be honoured in the Court of the Lord. ||4||84||153|| Gauree, Fifth Mehl: The Lord, our Friend, is totally pervading the water, the land and the skies. Doubts are dispelled by continually singing the Lord's Glorious Praises. ||1|| While rising up, and while lying down in sleep, the Lord is always with you, watching over you. Remembering Him in meditation, the fear of Death departs. ||1||Pause|| With God's Lotus Feet abiding in the heart,

Section 07 - Raag Gauree - Part 047

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

Section 07 - Raag Gauree - Part 048

They alone are handsome, clever and wise, who surrender to the Will of God. ||2|| Blessed is their coming into this world, if they recognise their Lord and Master in each and every heart. [3] Says Nanak, their good fortune is perfect, if they enshrine the Lord's Feet within their minds. ||4||90||159|| Gauree, Fifth Mehl: The Lord's servant does not associate with the faithless cynic. One is in the clutches of vice, while the other is in love with the Lord. ||1||Pause|| It would be like an imaginary rider on a decorated horse, or a eunuch caressing a woman. ||1|| It would be like tying up an ox and trying to milk it, or riding a cow to chase a tiger. ||2|| It would be like taking a sheep and worshipping it as the Elysian cow, the giver of all blessings; it would be like going out shopping without any money. ||3|| O Nanak, consciously meditate on the Lord's Name. Meditate in remembrance on the Lord Master, your Best Friend. ||4||91||160|| Gauree, Fifth Mehl: Pure and steady is that intellect, which drinks in the Lord's sublime essence. ||1|| Keep the Support of the Lord's Feet in your heart, and you shall be saved from the cycle of birth and death. ||1||Pause|| Pure is that body, in which sin does not arise. In the Love of the Lord is pure glory. ||2|| In the Saadh Sangat, the Company of the Holy, corruption is eradicated. This is the greatest blessing of all. [3] Imbued with loving devotional worship of the Sustainer of the Universe, Nanak asks for the dust of the feet of the Holy. ||4||92||161|| Gauree, Fifth Mehl: Such is my love for the Lord of the Universe: through perfect good destiny. I have been united with Him. ||1||Pause|| As the wife is delighted upon beholding her husband, so does the Lord's humble servant live by chanting the Naam, the Name of the Lord. ||1|| As the mother is rejuvenated upon seeing her son, so is the Lord's humble servant imbued with Him, through

and through. ||2|| As the greedy man rejoices upon beholding his wealth, so is the mind of the Lord's humble servant attached to His Lotus Feet. ||3|| May I never forget You, for even an instant, O Great Giver! Nanak's God is the Support of his breath of life. ||4||93||162|| Gauree, Fifth Mehl: Those humble beings who are accustomed to the Lord's sublime essence, are pierced through with loving devotional worship of the Lord's Lotus Feet. ||1||Pause|| All other pleasures look like ashes: without the Naam, the Name of the Lord, the world is fruitless. ||1|| He Himself rescues us from the deep dark well. Wondrous and Glorious are the Praises of the Lord of the Universe. ||2|| In the woods and meadows, and throughout the three worlds, the Sustainer of the Universe is pervading. The Expansive Lord God is Merciful to all beings. ||3|| Says Nanak, that speech alone is excellent, which is approved by the Creator Lord. ||4||94||163|| Gauree, Fifth Mehl: Every day, take your bath in the Sacred Pool of the Lord. Mix and drink in the most delicious, sublime Ambrosial Nectar of the Lord. ||1||Pause|| The water of the Name of the Lord of the Universe is immaculate and pure. Take your cleansing bath in it, and all your affairs shall be resolved. [11]

Section 07 - Raag Gauree - Part 049

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

Section 07 - Raag Gauree - Part 050

The mind is overflowing with the greasy dirt of egotistical pride. With the dust of the feet of the Holy, it is scrubbed clean. ||1|| The body may be washed with loads of water, and yet its filth is not removed, and it does not become clean. ||2|| I have met the True Guru, who is merciful forever. Meditating, meditating in remembrance on the Lord. I am rid of the fear of death. ||3|| Liberation, pleasures and worldly success are all in the Lord's Name. With loving devotional worship, O Nanak, sing His Glorious Praises. ||4||100||169|| Gauree, Fifth Mehl: The Lord's slaves attain the highest status of life. Meeting them, the soul is enlightened. $\|1\|$ Those who listen with their mind and ears to the Lord's meditative remembrance are blessed with peace at the Lord's Gate O mortal. ||1||Pause|| Twenty-four hours a day, meditate on the Sustainer of the World. O Nanak, gazing on the Blessed Vision of His Darshan, I am enraptured. ||2||101||170|| Gauree, Fifth Mehl: Peace and tranquility have come; the Guru, the Lord of the Universe, has brought it. The burning sins have departed, O my Siblings of Destiny. ||1||Pause|| With your tongue, continually chant the Lord's Name. Disease shall depart, and you shall be saved. ||1|| Contemplate the Glorious Virtues of the Unfathomable Supreme Lord God. In the Saadh Sangat, the Company of the Holy, you shall be emancipated. ||2|| Sing the Glories of God each and every day; your afflictions shall be dispelled, and you shall be saved, my humble friend. ||3|| In thought, word and deed, I meditate on my God. Slave Nanak has come to Your Sanctuary. ||4||102||171|| Gauree, Fifth Mehl: The Divine Guru has opened his eyes. Doubt has been dispelled; my service has been successful. ||1||Pause|| The Giver of joy has saved him from smallpox. The Supreme Lord God has granted His Grace. ||1|| O Nanak, he alone lives, who chants the Naam, the Name of the Lord. In the Saadh Sangat, the Company of the Holy, drink deeply of the Lord's Ambrosial Nectar. ||2||103||172|| Gauree, Fifth Mehl: Blessed is that forehead, and blessed are those eyes; blessed are those devotees who are in love with You. ||1|| Without the Naam, the Name of the Lord, how anyone find peace? With your tongue, chant the Praises of the Name of the Lord. ||1||Pause|| Nanak is a sacrifice to those who meditate on the Lord of Nirvaanaa. ||2||104||173|| Gauree, Fifth Mehl: You are my Advisor; You are always with me. You preserve, protect and care for me. ||1|| Such is the Lord, our Help and Support in this world and the next. He protects the honour of His slave, O my Sibling of Destiny. 11 Pause He alone exists hereafter: this place is in His Power Twenty-four hours a day, O my mind, chant and meditate on the Lord, ||2|| His honour is acknowledged, and he bears the True Insignia; the Lord Himself issues His Royal Command. [3] He Himself is the Giver; He Himself is the Cherisher. Continually, continuously, O Nanak, dwell upon the Name of the Lord. ||4||105||174|| Gauree, Fifth Mehl: When the Perfect True Guru becomes merciful, the Lord of the World abides in the heart forever. ||1|| Meditating on the Lord, I have found eternal peace.

Section 07 - Raag Gauree - Part 051

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

Section 07 - Raag Gauree - Part 052

By the Grace of the Saints. I have obtained the supreme status. ||2|| The Lord is the Help and Support of His humble servant. I have found peace, falling at the feet of His slaves. When selfishness is gone, then one becomes the Lord Himself; seek the Sanctuary of the treasure of mercy. ||3|| When someone finds the One he has desired, then where should he go to look for Him? I have become steady and stable, and I dwell in the seat of peace. By Guru's Grace, Nanak has entered the home of peace. ||4||110|| Gauree, Fifth Mehl: The merits of taking millions of ceremonial cleansing baths, the giving of hundreds of thousands, billions and trillions in charity - these are obtained by those whose minds are filled with the Name of the Lord. ||1|| Those who sing the Glories of the Lord of the World are totally pure. Their sins are erased, in the Sanctuary of the Kind and Holy Saints. ||Pause|| The merits of performing all sorts of austere acts of penance and selfdiscipline, earning huge profits and seeing one's desires fulfilled - these are obtained by chanting the Name of the Lord, Har, Har, with the tongue. ||2|| The merits of reciting the Simritees, the Shaastras and the Vedas, knowledge of the science of Yoga, spiritual wisdom and the pleasure of miraculous spiritual powers - these come by surrendering the mind and meditating on the Name of God. ||3|| The wisdom of the Inaccessible and Infinite Lord is incomprehensible. Meditating on the Naam, the Name of the Lord, and contemplating the Naam within our hearts. O Nanak, God has showered His Mercy upon us. ||4||111|| Gauree, Fifth Mehl: Meditating, meditating, meditating in remembrance, I have found peace. I have enshrined the Lotus Feet of the Guru within my heart. ||1|| The Guru, the Lord of the Universe, the Supreme Lord God, is perfect. Worshipping Him, my mind has found a lasting peace. ||Pause|| Night and day, I meditate on the Guru, and the Name of the Guru. Thus all my works are brought to perfection. ||2|| Beholding the Blessed Vision of His Darshan, my mind has become cool and tranquil, and the sinful mistakes of countless incarnations have been washed away. ||3|| Says Nanak, where is fear now, O Siblings of Destiny? The Guru Himself has preserved the honour of His servant. ||4||112|| Gauree, Fifth Mehl: The Lord Himself is the Help and Support of His servants. He always cherishes them, like their father and mother. ||1|| In God's Sanctuary, everyone is saved. That Perfect True Lord is the Doer, the Cause of causes. ||Pause|| My mind now dwells in the Creator Lord. My fears have been dispelled, and my soul has found the most sublime peace. ||2|| The Lord has granted His Grace, and saved His humble servant. The sinful mistakes of so many incarnations have been washed away. ||3|| The Greatness of God cannot be described. Servant Nanak is forever in His Sanctuary. ||4||113|| Raag Gauree Chaytee, Fifth Mehl, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: The power of the Lord is universal and perfect, O Siblings of Destiny. So no pain can ever afflict me. ||1||Pause|| Whatever the Lord's slave wishes, O mother, the Creator Himself causes that to be done. [[1]] God causes the slanderers to lose their honour. Nanak sings the Glorious Praises of the Fearless Lord. ||2||114||

Section 07 - Raag Gauree - Part 053

Gauree, Fifth Mehl: O Brave and Powerful God, Ocean of Peace, I fell into the pit - please, take my hand. ||1||Pause|| My ears do not hear, and my eyes are not beautiful. I am in such pain; I am a poor cripple, crying at Your Door. ||1|| O Master of the poor and helpless, O Embodiment of Compassion, You are my Friend and Intimate, my Father and Mother. Nanak holds tight to the Lord's Lotus Feet in his heart; thus the Saints cross over the terrifying world-ocean. ||2||2||115|| Raag Gauree Bairaagan, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O Dear Lord God, my Best Friend, please, abide with me. ||1||Pause|| Without You, I cannot live, even for an instant, and my life in this world is cursed. O Breath of Life of the soul, O Giver of peace, each and every instant I am a sacrifice to You. ||1|| Please, God, give me the Support of Your Hand; lift me up and pull me out of this pit, O Lord of the World. I am worthless, with such a shallow intellect; You are always Merciful to the meek. ||2|| What comforts of Yours can I dwell upon? How can I contemplate You? You lovingly absorb Your slaves into Your Sanctuary, O Lofty, Inaccessible and Infinite Lord. ||3|| All wealth, and the eight miraculous spiritual powers are in the supremely sublime essence of the Naam, the Name of the Lord. Those humble beings, with whom the beautifully-haired Lord is thoroughly pleased, sing the Glorious Praises of the Lord. [4] You are my mother, father, son and relative; You are the Support of the breath of life. In the Saadh Sangat, the Company of the Holy, Nanak meditates on the Lord, and swims across the poisonous world-ocean. ||5||1||116|| Gauree Bairaagan, Chhants Of Rehoay, Fifth Mehl: Öne Üniversal Creator God. By The Grace Of The True Guru: Is there anyone who will sing of the Beloved Lord? Surely, this will bring all pleasures and comforts. ||Pause|| The renunciate goes out into the woods, searching for Him. But those who embrace love for the One Lord are very rare. Those who find the Lord are very fortunate and blessed. ||1|| The Gods like

Brahma and Sanak yearn for Him; the Yogis, celibates and Siddhas yearn for the Lord. One who is so blessed, sings the Glorious Praises of the Lord. ||2|| I seek the Sanctuary of those who have not forgotten Him. By great good fortune, one meets the Lord's Saint. They are not subject to the cycle of birth and death. ||3|| Show Your Mercy, and lead me to meet You, O my Darling Beloved. Hear my prayer, O Lofty and Infinite God; Nanak begs for the Support of Your Name. ||4||1||17||

Section 07 - Raag Gauree - Part 054

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

Section 07 - Raag Gauree - Part 055

The Unseen Lord is deep within the self; He cannot be seen; the curtain of egotism intervenes. In emotional attachment to Maya, all the world is asleep. Tell me, how can this doubt be dispelled? ||1|| The one lives together with the other in the same house, but they do not talk to one another, O Siblings of Destiny. Without the one substance, the five are miserable; that substance is in the unapproachable place. ||2|| And the one whose home it is, has locked it up, and given the key to the Guru. You may make all sorts of efforts, but it cannot be obtained, without the Sanctuary of the True Guru. ||3|| Those whose bonds have been broken by the True Guru, enshrine love for the Saadh Sangat, the Company of the Holy. The selfelect, the self-realised beings, meet together and sing the joyous songs of the Lord. Nanak, there is no difference between them, O Siblings of Destiny. ||4|| This is how my Sovereign Lord King, the Lord of the Universe, is met; celestial bliss is attained in an instant, and doubt is dispelled. Meeting Him, my light merges in the Light. ||1||Second Pause||1||122|| Gauree, Fifth Mehl: I am intimate with Him; granting His Grace, my Kind Beloved has told me of the True Guru. ||1||Pause|| Wherever I look, there You are; I am totally convinced of this. Unto whom should I pray? The Lord Himself hears all. ||1|| My anxiety is over. The Guru has cut away my bonds, and I have found eternal peace. Whatever shall be, shall be in the end; so where can pain and pleasure be seen? ||2|| The continents and the solar systems rest in the support of the One Lord. The Guru has removed the veil of illusion, and shown this to me. The nine treasures of the wealth of the Name of the Lord are in that one place. Where else should we go? ||3|| The same gold is fashioned into various articles; just so, the Lord has made the many patterns of the creation. Says Nanak, the Guru has dispelled my doubt; in this way, my essence merges into God's essence. ||4||2||123|| Gauree, Fifth Mehl: This life is diminishing, day and night.

Meeting with the Guru, your affairs shall be resolved. [1] Pause Listen, my friends, I beg of you: now is the time to serve the Saints! In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. ||1|| This world is engrossed in corruption and cynicism. Only those who know God are saved. Those who are awakened by the Lord to drink in this sublime essence, come to know the Unspoken Speech of the Lord. ||2|| Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind. Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. ||3|| O Inner-knower, Searcher of hearts, Primal Being, Architect of Destiny: please fulfill this yearning of my mind. Nanak. Your slave, begs for this happiness: let me be the dust of the feet of the Saints. ||4||3||124|| Gauree, Fifth Mehl: Save me, O My Father God. I worthless and without virtue; all virtues are Yours. ||1||Pause|| The five vicious thieves are assaulting my poor being; save me, O Savior Lord! They are tormenting and torturing me. I have come, seeking Your Sanctuary. ||1||

Section 07 - Raag Gauree - Part 056

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

Section 07 - Raag Gauree - Part 057

I cannot describe Your Manifestations, O Treasure of Excellence, O Giver of peace. God is Inaccessible, Incomprehensible and Imperishable; He is known through the Perfect Guru. ||2|| My doubt and fear have been taken away, and I have been made pure, since my ego was conquered. My fear of birth and death has been abolished, beholding Your Blessed Vision in the Saadh Sangat, the Company of the Holy, [3] I wash the Guru's Feet and serve Him; I am a sacrifice to Him, 100,000 times. By His Grace, servant Nanak has crossed over this terrifying world-ocean; I am united with my Beloved. ||4||7||128|| Gauree, Fifth Mehl: Who can please You, except You Yourself? Gazing upon Your Beauteous Form, all are entranced. ||1||Pause|| In the heavenly paradise, in the nether regions of the underworld, on the planet earth and throughout the galaxies, the One Lord is pervading everywhere. Everyone calls upon You with their palms pressed together, saying, "Shiva, Shiva". O Merciful Lord and Master, everyone cries out for Your Help. ||1|| Your Name, O Lord and Master, is the Purifier of sinners, the Giver of peace,

immaculate, cooling and soothing. O Nanak, spiritual wisdom, meditation and glorious greatness come from dialogue and discourse with Your Saints. ||2||8||129|| Gauree, Fifth Mehl: Meet with me, O my Dear Beloved. O God, whatever You do - that alone happens. ||1||Pause|| Wandering around through countless incarnations, I endured pain and suffering in so many lives, over and over again. By Your Grace, I obtained this human body; grant me the Blessed Vision of Your Darshan, O Sovereign Lord King, ||1|| That which pleases His Will has come to pass; no one else can do anything. By Your Will, enticed by the illusion of emotional attachment, the people are asleep; they do not wake up. ||2|| Please hear my prayer, O Lord of Life, O Beloved, Ocean of mercy and compassion. Save me, O my Father God. I am an orphan - please, cherish me! []3]] You reveal the Blessed Vision of Your Darshan, for the sake of the Saadh Sangat, the Company of the Holy. Grant Your Grace, and bless us with the dust of the feet of the Saints; Nanak yearns for this peace. ||4||9||130|| Gauree, Fifth Mehl: I am a sacrifice to those who take the Support of the Naam. ||1||Pause|| How can I recount the praises of those humble beings who are attuned to the Love of the Supreme Lord God? Peace, intuitive poise and bliss are with them. There are no other givers equal to them. [1] They have come to save the world - those humble beings who thirst for His Blessed Vision. Those who seek their Sanctuary are carried across; in the Society of the Saints, their hopes are fulfilled. ||2|| If I fall at their Feet, then I live; associating with those humble beings, I remain happy. O God, please be merciful to me, that my mind might become the dust of the feet of Your devotees. [3] Power and authority, youth and age - whatever is seen in this world, all of it shall fade away. The treasure of the Naam, the Name of the Lord, is forever new and immaculate. Nanak has earned this wealth of the Lord. ||4||10||131||

Section 07 - Raag Gauree - Part 058

Gauree, Fifth Mehl: I came to the Guru, to learn the Way of Yoga. The True Guru has revealed it to me through the Word of the Shabad. [11]Pause] He is contained in the nine continents of the world, and within this body; each and every moment. I humbly bow to Him. I have made the Guru's Teachings my ear-rings, and I have enshrined the One Formless Lord within my being. ||1|| I have brought the five disciples together, and they are now under the control of the one mind. When the ten hermits become obedient to the Lord, then I became an immaculate Yogi. ||2|| I have burnt my doubt, and smeared my body with the ashes. My path is to see the One and Only Lord. I have made that intuitive peace my food; the Lord Master has written this pre-ordained destiny upon my forehead. [3] In that place where there is no fear, I have assumed my Yogic posture. The unstruck melody of His Bani is my horn. I have made contemplation upon the essential reality my Yogic staff. The Love of the Name in my mind is my Yogic lifestyle. ||4|| By great good fortune, such a Yogi is met, who cuts away the bonds of Maya. Nanak serves and adores this wondrous person, and kisses his feet. ||5||11||132|| Gauree, Fifth Mehl: The Naam, the Name of the Lord, is an incomparably beautiful treasure. Listen, everyone, and meditate on it, O friends. Those, unto whom the Guru has given the Lord's medicine - their minds become pure and immaculate. ||1||Pause|| Darkness is dispelled from within that body, in which the Divine Light of the Guru's Shabad shines. The noose of doubt is cut away from those who place their faith in the Saadh Sangat, the Company of the Holy. ||1|| The treacherous and terrifying world-ocean is crossed over, in the boat of the Saadh Sangat. My mind's desires are fulfilled, meeting the Guru, in love with the Lord. ||2|| The devotees have found the treasure of the Naam; their minds and bodies are satisfied and satiated. O Nanak, the Dear Lord gives it only to those who surrender to the Lord's Command. ||3||12||133|| Gauree, Fifth Mehl: Please be kind and compassionate, O Lord of my life; I am helpless, and I seek Your Sanctuary, God. Please, give me Your Hand, and lift me up, out of the deep dark pit. I have no clever tricks at all. [1] Pause You are the Doer, the Cause of causes - You are everything. You are All-powerful; there is no other than You. You alone know Your condition and extent. They alone become Your servants, upon whose foreheads such good destiny is recorded. ||1|| You are imbued with Your servant, God; Your devotees are woven into Your Fabric, through and through. O Darling Beloved, they yearn for Your Name and the Blessed Vision of Your Darshan, like the chakvee bird which longs to see the moon. ||2|| Between the Lord and His Saint, there is no difference at all. Among hundreds of thousands and millions, there is scarcely one humble being. Those whose hearts are illuminated by God, sing the Kirtan of His Praises night and day with their tongues. ||3|| You are All-powerful and Infinite, the most lofty and exalted, the Giver of peace; O God, You are the Support of the breath of life. Please show mercy to Nanak, O God, that he may remain in the Society of the Saints. ||4||13||134||

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Section 07 - Raag Gauree - Part 059

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

Section 07 - Raag Gauree - Part 060

Raag Gauree Poorbee, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Never forget the Lord, Har, Har, from your mind. Here and hereafter, He is the Giver of all peace. He is the Cherisher of all hearts. ||1||Pause|| He removes the most terrible pains in an instant, if the tongue repeats His Name. In the Lord's Sanctuary there is soothing coolness, peace and tranquility. He has extinguished the burning fire. ||1|| He saves us from the hellish pit of the womb, and carries us across the terrifying world-ocean. Adoring His Lotus Feet in the mind, the fear of death is banished. ||2|| He is the Perfect, Supreme Lord God, the Transcendent Lord, lofty, unfathomable and infinite. Singing His Glorious Praises, and meditating on the Ocean of peace, one's life is not lost in the gamble. [3] My mind is engrossed in sexual desire, anger, greed and attachment, O Giver to the unworthy. Please grant Your Grace, and bless me with Your Name: Nanak is forever a sacrifice to You. ||4||1||138|| Raag Gauree Chaytee, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: There is no peace without devotional worship of the Lord. Be victorious, and win the priceless jewel of this human life, by meditating on Him in the Saadh Sangat, the Company of the Holy, even for an instant. ||1||Pause|| Many have renounced and left their children, wealth, spouses, joyful games and pleasures. ||1|| Horses, elephants and the pleasures of power - leaving these behind, the fool must depart naked. ||2|| The body, scented with musk and sandalwood - that body shall come to roll in the dust. [3] Infatuated with emotional attachment, they think that God is far away. Says Nanak, he is Ever-present! ||4||1||139|| Gauree, Fifth Mehl: O mind, cross over with the Support of the Lord's Name. The Guru is the boat to carry you across the world-ocean, through the waves of cynicism and doubt. ||1||Pause|| In this Dark Age of Kali Yuga, there is only pitch darkness. The lamp of the Guru's spiritual wisdom illuminates and enlightens. ||1|| The poison of corruption is spread out far and wide. Only the virtuous are saved, chanting and meditating on the Lord. ||2|| Intoxicated with Maya, the people are asleep. Meeting the Guru, doubt and fear are dispelled. ||3|| Says Nanak, meditate on the One Lord; behold Him in each and every heart. ||4||2||140|| Gauree, Fifth Mehl: You alone are my Chief Advisor. I serve You with the Support of the Guru. ||1||Pause|| By various devices, I

could not find You. Taking hold of me, the Guru has made me Your slave. ||1|| I have conquered the five tyrants. By Guru's Grace, I have vanquished the army of evil. ||2|| I have received the One Name as His bounty and blessing. Now, I dwell in peace, poise and bliss. ||3||

Section 07 - Raag Gauree - Part 061

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

Section 07 - Raag Gauree - Part 062

Gauree, Fifth Mehl: One who forgets the Lord's Name, suffers in pain. Those who join the Saadh Sangat, the Company of the Holy, and dwell upon the Lord, find the Ocean of virtue. ||1||Pause|| Those Gurmukhs whose hearts are filled with wisdom, hold the nine treasures, and the miraculous spiritual powers of the Siddhas in the palms of their hands. ||1|| Those who know the Lord God as their Master, do not lack anything. ||2|| Those who realise the Creator Lord, enjoy all peace and pleasure. ||3|| Those whose inner homes are filled with the Lord's wealth - says Nanak, in their company, pain departs. ||4||9||147|| Gauree, Fifth Mehl: Your pride is so great, but what about your origins? You cannot remain, no matter how much you try to hold on. ||1||Pause|| That which is forbidden by the Vedas and the Saints - with that, you are in love. Like the gambler losing the game of chance, you are held in the power of sensory desires. [1] The One who is All-powerful to empty out and fill up . you have no love for His Lotus Feet. O Nanak, I have been saved, in the Saadh Sangat, the Company of the Holy. I have been blessed by the Treasure of Mercy. $\|2\|10\|148\|$ Gauree, Fifth Mehl: I am the slave of my Lord and Master. I eat whatever God gives me. ||1||Pause|| Such is my Lord and Master. In an instant, He creates and embellishes. ||1|| I do that work which pleases my Lord and Master. I sing the songs of God's glory, and His wondrous play. ||2|| I seek the Sanctuary of the Lord's Prime Minister; beholding Him, my mind is comforted and consoled. [[3]] The One Lord is my support, the One is my steady anchor. Servant Nanak is engaged in the Lord's work. ||4||11||149|| Gauree, Fifth Mehl: Is there anyone, who can shatter his ego, and turn his mind away from this sweet Maya? ||1||Pause|| Humanity is in spiritual ignorance; people see things that do not exist. The

night is dark and gloomy; how will the morning dawn? ||1|| Wandering, wandering all around, I have grown weary; trying all sorts of things, I have been searching. Says Nanak, He has shown mercy to me; I have found the treasure of the Saadh Sangat, the Company of the Holy. ||2||12||150|| Gauree, Fifth Mehl: He is the Wish-fulfilling Jewel, the Embodiment of Mercy. ||1||Pause|| The Supreme Lord God is Merciful to the meek; meditating in remembrance on Him, peace is obtained. ||1|| The Wisdom of the Undying Primal Being is beyond comprehension. Hearing His Praises, millions of sins are erased. ||2|| O God, Treasure of Mercy, please bless Nanak with Your kindness, that he may repeat the Name of the Lord, Har, Har. ||3||13||151|| Gauree Poorbee, Fifth Mehl: O my mind, in the Sanctuary of God, peace is found. That day, when the Giver of life and peace is forgotten - that day passes uselessly. ||1||Pause|| You have come as a guest for one short night, and yet you hope to live for many ages. Households, mansions and wealth - whatever is seen, is like the shade of a tree. ||1|| My body, wealth, and all my gardens and property shall all pass away. You have forgotten your Lord and Master, the Great Giver. In an instant, these shall belong to somebody else, ||2||

Section 07 - Raag Gauree - Part 063

You wear white clothes and take cleansing baths, and anoint yourself with sandalwood oil. But you do not remember the Fearless, Formless Lord - you are like an elephant bathing in the mud. ||3|| When God becomes merciful, He leads you to meet the True Guru; all peace is in the Name of the Lord. The Guru has liberated me from bondage; servant Nanak sings the Glorious Praises of the Lord. ||4||14||152|| Gauree, Fifth Mehl: O my mind, dwell always upon the Guru, Guru, Guru. The Guru has made the jewel of this human life prosperous and fruitful. I am a sacrifice to the Blessed Vision of His Darshan. ||1||Pause|| As many breaths and morsels as you take, O my mind - so many times, sing His Glorious Praises. When the True Guru becomes merciful, then this wisdom and understanding is obtained. ||1|| O my mind, taking the Naam, you shall be released from the bondage of death, and the peace of all peace will be found. Serving your Lord and Master, the True Guru, the Great Giver, you shall obtain the fruits of your mind's desires. ||2|| The Name of the Creator is your beloved friend and child; it alone shall go along with you, O my mind. So serve your True Guru, and you shall receive the Name from the Guru. ||3|| When God, the Merciful Guru, showered His Mercy upon me, all my anxieties were dispelled. Nanak has found the peace of the Kirtan of the Lord's Praises All his sorrows have been dispelled ||4||15||153|| Raag Gauree, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: The thirst of only a few is quenched. ||1||Pause|| People may accumulate hundreds of thousands, millions, tens of millions, and yet the mind is not restrained. They only yearn for more and more. ||1|| They may have all sorts of beautiful women, but still, they commit adultery in the homes of others. They do not distinguish between good and bad. ||2|| They wander around lost, trapped in the myriad bonds of Maya; they do not sing the Praises of the Treasure of Virtue. Their minds are engrossed in poison and corruption. ||3|| Those, unto whom the Lord shows His Mercy, remain dead while yet alive. In the Saadh Sangat, the Company of the Holy, they cross over the ocean of Maya. O Nanak, those humble beings are honoured in the Court of the Lord. ||4||1||154|| Gauree, Fifth Mehl: The Lord is the essence of all. ||1||Pause|| Some practice Yoga, some indulge in pleasures; some live in spiritual wisdom, some live in meditation. Some are bearers of the staff. ||1|| Some chant in meditation, some practice deep, austere meditation; some worship Him in adoration, some practice daily rituals. Some live the life of a wanderer. ||2|| Some live by the shore, some live on the water; some study the Vedas. Nanak loves to worship the Lord. ||3||2||155|| Gauree, Fifth Mehl: To sing the Kirtan of the Lord's Praises is my treasure. ||1||Pause|| You are my delight, You are my praise. You are my beauty, You are my love. O God, You are my hope and support. [[1]] You are my pride, You are my wealth. You are my honour, You are my breath of life. The Guru has repaired that which was broken. ||2|| You are in the household, and You are in the forest. You are in the village, and You are in the wilderness.

Section 07 - Raag Gauree - Part 064

Nanak: You are near, so very near! [|3][3][156][Gauree, Fifth Mehl: I am intoxicated, intoxicated with the Love of the Lord. [|1][Pause][I drink it in - I am drunk with it. The Guru has given it to me in charity. My mind is drenched with it. [|1][It is my furnace, it is the cooling plaster. It is my love, it is my longing. My mind knows it as peace. [|2][I enjoy intuitive peace, and I play in bliss; the cycle of reincarnation is ended for me, and I am merged with the Lord. Nanak is pierced through with the Word of the Guru's Shabad. []3][4][157]] Raag Gauree Maalwaa, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Chant the Lord's Name; O my friend, chant it. Hereafter, the path is terrifying and treacherous. []1][Pause][Serve, serve, forever serve the Lord. Death hangs over your head. Do seva, selfless service,

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for the Holy Saints, and the noose of Death shall be cut away. [1] You may make burnt offerings, sacrificial feasts and pilgrimages to sacred shrines in egotism, but your corruption only increases. You are subject to both heaven and hell, and you are reincarnated over and over again. ||2|| The realm of Shiva, the realms of Brahma and Indra as well - no place anywhere is permanent. Without serving the Lord, there is no peace at all. The faithless cynic comes and goes in reincarnation. [3] As the Guru has taught me, so have I spoken. Says Nanak, listen, people: sing the Kirtan of the Lord's Praises, and you shall be saved. ||4||1||158|| Raag Gauree Maalaa, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Adopting the innocent mind of a child, I have found peace. Joy and sorrow, profit and loss, birth and death, pain and pleasure - they are all the same to my consciousness, since I met the Guru. ||1||Pause|| As long as I plotted and planned things, I was full of frustration. When I met the Kind, Perfect Guru, then I obtained bliss so easily. ||1|| The more clever tricks I tried, the more bonds I was saddled with. When the Holy Saint placed His Hand upon my forehead, then I was liberated. ||2|| As long as I claimed, "Mine, mine!". I was surrounded by wickedness and corruption. But when I dedicated my mind, body and intellect to my Lord and Master, then I began to sleep in peace. ||3|| As long as I walked along, carrying the load, I continued to pay the fine. But I threw away that bundle, when I met the Perfect Guru; O Nanak, then I became fearless. ||4||1||159|| Gauree Maalaa, Fifth Mehl: I have renounced my desires; I have renounced them. I have renounced them: meeting the Guru, I have renounced them. All peace, joy, happiness and pleasures have come since I surrendered to the Will of the Lord of the Universe. ||1||Pause||

Section 07 - Raag Gauree - Part 065

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

Section 07 - Raag Gauree - Part 066

In doubt and emotional attachment, this person understands nothing; with this leash, these feet are tied up. ||2|| What did this person do, when he did not exist? When the Immaculate and Formless Lord God was all alone, He did everything by Himself. ||3|| He alone knows His actions; He created this creation. Says Nanak, the Lord Himself is the Doer. The True Guru has dispelled my doubts. ||4||5||163|| Gauree Maalaa. Fifth Mehl: Without the Lord, other actions are useless. Meditative chants, intense deep meditation, austere self-discipline and rituals - these are plundered in this world. ||1||Pause|| Fasting, daily rituals, and austere selfdiscipline - those who keep the practice of these, are rewarded with less than a shell. Hereafter, the way is different, O Siblings of Destiny. There, these things are of no use at all. [1] Those who bathe at sacred shrines of pilgrimage, and wander over the earth, find no place of rest hereafter. There, these are of no use at all. By these things, they only please other people. ||2|| Reciting the four Vedas from memory, they do not obtain the Mansion of the Lord's Presence hereafter Those who do not understand the One Pure Word, utter total nonsense. ||3|| Nanak voices this opinion: those who practice it, swim across. Serve the Guru, and meditate on the Naam; renounce the egotistical pride from your mind. ||4||6||164|| Gauree Maalaa, Fifth Mehl: O Lord, I chant Your Name, Har. Har, Har. I cannot do anything by myself, O Lord and Master. As You keep me, so I remain. ||1||Pause|| What can the mere mortal do? What is in the hands of this poor creature? As You attach us, so we are attached, O my Perfect Lord and Master. [1] Take pity on me, O Great Giver of all, that I may enshrine love for Your Form alone. Nanak offers this prayer to the Lord, that he may chant the Naam, the Name of the Lord. ||2||7||165|| Raag Gauree Maajh, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O Merciful to the meek, O Dear Lord King, You have engaged millions of people in Your Service. You are the Lover of Your devotees; this is Your Nature. You are totally pervading all places. ||1| How can I behold my Beloved? What is that way of life Become the slave of the Saints, and serve at their feet. I dedicate this soul; I am a sacrifice, a sacrifice to them. Bowing low, I fall at the Feet of the Lord. ||2|| The Pandits, the religious scholars, study the books of the Vedas. Some become renunciates, and bathe at sacred shrines of pilgrimage. Some sing tunes and melodies and songs. But I meditate on the Naam, the Name of the Fearless Lord. ||3|| My Lord and Master has become merciful to me. I was a sinner, and I have been sanctified, taking to the Guru's Feet. 392

Section 07 - Raag Gauree - Part 067

Dispelling my doubts and fears, the Guru has rid me of hatred. The Guru has fulfilled the desires of my mind. ||4|| One who has obtained the Name is wealthy. One who meditates on God is glorified. Sublime are all the actions of those who join the Saadh Sangat, the Company of the Holy, Servant Nanak is intuitively absorbed into the Lord. [5]1]166 Gauree, Fifth Mehl, Maajh: Come to me, O my Beloved Lord. Night and day, with each and every breath, I think of You. O Saints, give Him this message; I fall at Your Feet. Without You, how can I be saved? ||1|| In Your Company, I am in ecstasy. In the forest, the fields and the three worlds, there is peace and supreme bliss. My bed is beautiful, and my mind blossoms forth in ecstasy. Beholding the Blessed Vision of Your Darshan, I have found this peace. ||2|| I wash Your Feet, and constantly serve You. O Divine Lord, I worship and adore You; I bow down before You. I am the slave of Your slaves; I chant Your Name. I offer this prayer to my Lord and Master. ||3|| My desires are fulfilled, and my mind and body are rejuvenated. Beholding the Blessed Vision of the Lord's Darshan, all my pains have been taken away. Chanting and meditating on the Name of the Lord, Har, Har, I have been saved. Nanak endures this unendurable celestial bliss. ||4||2||167|| Gauree Maajh, Fifth Mehl: Listen, listen, O my friend and companion, O Beloved of my mind: my mind and body are Yours. This life is a sacrifice to You as well. May I never forget God, the Support of the breath of life. I have come to Your Eternal Sanctuary. [1] Meeting Him, my mind is revived, O Siblings of Destiny. By Guru's Grace, I have found the Lord, Har, Har. All things belong to God; all places belong to God. I am forever a sacrifice to God. ||2|| Very fortunate are those who meditate on this treasure. They enshrine love for the Naam, the Name of the One Immaculate Lord. Finding the Perfect Guru, all suffering is dispelled. Twenty-four hours a day, I sing the Glories of God. [3] Your Name is the treasure of jewels, Lord. You are the True Banker; Your devotee is the trader. True is the trade of those who have the wealth of the Lord's assets. Servant Nanak is forever a sacrifice. ||4||3||168|| Raag Gauree Maaih, Fifth Mehl: One Universal Creator God, By The Grace Of The True Guru: I am so proud of You. O Creator: I am so proud of You. Through Your Almighty Power, I dwell in peace. The True Word of the Shabad is my banner and insignia. ||1||Pause|| He hears and knows everything, but he keeps silent. Bewitched by Maya, he never regains awareness. ||1|| The riddles and hints are given, and he sees them with his eves.

Section 07 - Raag Gauree - Part 068

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

Section 07 - Raag Gauree - Part 069

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

was removed; so why do you forget Him? $\|1\|$ Renounce your egotistical pride and your emotional attachment to Maya; focus your consciousness on the Lord's meditation. Says Nanak, this is the path to liberation. Become Gurmukh, and attain it. $\|2\|5\|$ Gauree, Ninth Mehl: O mother, if only someone would instruct my wayward mind.

Section 07 - Raag Gauree - Part 070

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

Section 07 - Raag Gauree - Part 071

The Guru's Teachings are useful to my soul. ||1|| Chanting the Lord's Name in this way, my mind is satisfied. I have obtained the ointment of spiritual wisdom, recognising the Word of the Guru's Shabad. ||1||Pause|| Blended with the One Lord, I enjoy intuitive peace. Through the Immaculate Bani of the Word, my doubts have been dispelled. Instead of the pale colour of Maya. I am imbued with the deep crimson colour of the Lord's Love. By the Lord's Glance of Grace, the poison has been eliminated. ||2|| When I turned away, and became dead while yet alive, I was awakened. Chanting the Word of the Shabad, my mind is attached to the Lord. I have gathered in the Lord's sublime essence, and cast out the poison. Abiding in His Love, the fear of death has run away. [3] My taste for pleasure ended, along with conflict and egotism. My consciousness is attuned to the Lord, by the Order of the Infinite. My pursuit for worldy pride and honour is over. When He blessed me with His Glance of Grace, peace was established in my soul. ||4|| Without You, I see no friend at all. Whom should I serve? Unto whom should I dedicate my consciousness? Whom should I ask? At whose feet should I fall? By whose teachings will I remain absorbed in His Love? [5] I serve the Guru, and I fall at the Guru's Feet. I worship Him. and I am absorbed in the Lord's Name. The Lord's Love is my instruction, sermon and food. Enjoined to the Lord's Command, I have entered the home of my inner self. ||6|| With the extinction of pride, my soul has found peace and meditation. The Divine Light has dawned, and I am absorbed in the Light. Pre-ordained destiny cannot be erased; the Shabad is my banner and insignia. I know the Creator, the Creator of His Creation. ||7|| I am not a learned Pandit, I am not clever or wise. I do not wander; I am not deluded by doubt. I do not speak empty speech; I have recognised the Hukam of His Command. Nanak is absorbed in intuitive peace through the Guru's Teachings. ||8||1|| Gauree

Gwaarayree, First Mehl: The mind is an elephant in the forest of the body. The Guru is the controlling stick; when the Insignia of the True Shabad is applied, one obtains honour in the Court of God the King. ||1|| He cannot be known through clever tricks. Without subduing the mind, how can His value be estimated? [1] Pause II in the house of the self is the Ambrosial Nectar, which is being stolen by the thieves. No one can say no to them. He Himself protects us, and blesses us with greatness. ||2|| There are billions, countless billions of fires of desire at the seat of the mind. They are extinguished only with the water of understanding, imparted by the Guru. Offering my mind, I have attained it, and I joyfully sing His Glorious Praises. ||3|| Just as He is within the home of the self, so is He beyond. But how can I describe Him, sitting in a cave? The Fearless Lord is in the oceans, just as He is in the mountains. ||4|| Tell me, who can kill someone who is already dead? What does he fear? Who can frighten the fearless one? He recognises the Word of the Shabad, throughout the three worlds. [[5]] One who speaks, merely describes speech. But one who understands, intuitively realises. Seeing and reflecting upon it, my mind surrenders. ||6|| Praise, beauty and liberation are in the One Name. In it, the Immaculate Lord is permeating and pervading. He dwells in the home of the self, and in His own sublime place. ||7|| The many silent sages lovingly praise Him.

Section 07 - Raag Gauree - Part 072

Their bodies and minds are purified, as they enshrine the True Lord in their consciousness. O Nanak, meditate on the Lord, each and every day. [8][2]] Gauree Gwaarayree, First Mehl: The mind does not die, so the job is not accomplished. The mind is under the power of the demons of evil intellect and duality. But when the mind surrenders, through the Guru, it becomes one. ||1|| The Lord is without attributes; the attributes of virtue are under His control. One who eliminates selfishness contemplates Him. ||1||Pause|| The deluded mind thinks of all sorts of corruption. When the mind is deluded, the load of wickedness falls on the head. But when the mind surrenders to the Lord, it realises the One and Only Lord. ||2|| The deluded mind enters the house of Maya. Engrossed in sexual desire, it does not remain steady. O mortal, lovingly vibrate the Lord's Name with your tongue. [3] Elephants. horses, gold, children and spouses - in the anxious affairs of all these, people lose the game and depart. In the game of chess, their pieces do not reach their destination. ||4|| They gather wealth, but only evil comes from it. Pleasure and pain stand in the doorway. Intuitive peace comes by meditating on the Lord, within the heart. [[5]] When the Lord bestows His Glance of Grace, then He unites us in His Union. Through the Word of the Shabad, merits are gathered in, and demerits are burned away. The Gurmukh obtains the treasure of the Naam, the Name of the Lord. ||6|| Without the Name, all live in pain. The consciousness of the foolish, self-willed manmukh is the dwelling place of Maya. The Gurmukh obtains spiritual wisdom, according to pre-ordained destiny. $\|7\|$ The fickle mind continuously runs after fleeting things. The Pure True Lord is not pleased by filth. O Nanak, the Gurmukh sings the Glorious Praises of the Lord. ||8||3|| Gauree Gwaarayree, First Mehl: Acting in egotism, peace is not obtained. The intellect of the mind is false; only the Lord is True. All who love duality are ruined. People act as they are pre-ordained. [11] I have seen the world to be such a gambler; all beg for peace, but they forget the Naam, the Name of the Lord. 11 Pause If the Unseen Lord could be seen, then He could be described. Without seeing Him, all descriptions are useless. The Gurmukh sees Him with intuitive ease. So serve the One Lord, with loving awareness. ||2|| People beg for peace, but they receive severe pain. They are all weaving a wreath of corruption. You are false - without the One. there is no liberation. The Creator created the creation, and He watches over it. ||3|| The fire of desire is quenched by the Word of the Shabad. Duality and doubt are automatically eliminated. Following the Guru's Teachings, the Naam abides in the heart. Through the True Word of His Bani, sing the Glorious Praises of the Lord. ||4|| The True Lord abides within the body of that Gurmukh who enshrines love for Him. Without the Naam, none obtain their own place. The Beloved Lord King is dedicated to love. If He bestows His Glance of Grace, then we realise His Name. ||5|| Emotional attachment to Maya is total entanglement. The self-willed manmukh is filthy, cursed and dreadful. Serving the True Guru, these entanglements are ended. In the Ambrosial Nectar of the Naam, you shall abide in lasting peace. [6] The Gurmukhs understand the One Lord, and enshrine love for Him. They dwell in the home of their own inner beings, and merge in the True Lord. The cycle of birth and death is ended. This understanding is obtained from the Perfect Guru. ||7|| Speaking the speech, there is no end to it.

Section 07 - Raag Gauree - Part 073

I have consulted the Guru, and I have seen that there is no other door than His. Pain and pleasure reside in the Pleasure of His Will and His Command. Nanak, the lowly, says embrace love for the Lord. ||8||4|| Gauree, First Mehl: The

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

Section 07 - Raag Gauree - Part 074

The Name makes a man pure and fearless. It makes the masterless become the master of all. I am a sacrifice to him. Such a person is not reincarnated again; he sings the Glories of God. [[5]] Inwardly and outwardly, he knows the One Lord; through the Word of the Guru's Shabad, he realises himself. He bears the Banner and Insignia of the True Shabad in the Lord's Court, [[6]] One who dies in the Shabad abides in his own home within. He does not come or go in reincarnation, and his hopes are subdued. Through the Word of the Guru's Shabad, his heart-lotus blossoms forth. ||7|| Whoever is seen, is driven by hope and despair, by sexual desire, anger, corruption, hunger and thirst. O Nanak, those detached recluses who meet the Lord are so very rare. ||8||7|| Gauree, First Mehl: Meeting such a slave, peace is obtained. Pain is forgotten, when the True Lord is found. ||1|| Beholding the blessed vision of his darshan, my understanding has become perfect. The cleansing baths at the sixty-eight sacred shrines of pilgrimage are in the dust of his feet. ||1||Pause|| My eyes are contented with the constant love of the One Lord. My tongue is purified by the most sublime essence of the Lord. ||2|| True are my actions, and deep within my being. I serve Him, My mind is satisfied by the Inscrutable, Mysterious Lord. ||3|| Wherever I look, there I find the True Lord. Without understanding, the world argues in falsehood. ||4|| When the Guru instructs, understanding is obtained. How rare is that Gurmukh who understands. [5] Show Your Mercy, and save me. O Savior Lord! Without understanding, people become beasts and demons. ||6|| The Guru has said that there is no other at all. So tell me, who should I see, and who should I worship? ||7|| For the sake of the Saints, God has established the three worlds. One who understands his own soul, contemplates the essence of reality. ||8|| One whose heart is filled with Truth and true love - prays Nanak, I am his servant. ||9||8|| Gauree, First Mehl: Brahma acted in pride, and did not understand. Only when he was faced with the downfall of the Vedas did he repent. Remembering God in meditation, the mind is conciliated. ||1|| Such is the horrible pride of the world. The Guru eliminates the pride of those who meet Him. ||1||Pause|| Bal the King, in Maya and egotism, held his

ceremonial feasts, but he was puffed up with pride. Without the Guru's advice, he had to go to the underworld. ||2|| Hari Chand gave in charity, and earned public praise. But without the Guru, he did not find the limits of the Mysterious Lord. The Lord Himself misleads people, and He Himself imparts understanding. ||3|| The evil-minded Harnaakhash committed evil deeds. God, the Lord of all, is the Destroyer of pride. He bestowed His Mercy, and saved Prahlaad. ||4|| Raawan was deluded, foolish and unwise. Sri Lanka was plundered, and he lost his head. He indulged in ego, and lacked the love of the True Guru. ||5|| The Lord killed the thousand-armed Arjun, and the demons Madhu-keetab and Meh-khaasaa. He seized Harnaakhash and tore him apart with his nails. The demons were slain; they did not practice devotional worship. ||6|| The demons Jaraa-sandh and Kaal-jamun were destroyed. Rakatbeej and Kaal-naym were annihilated. Slaying the demons, the Lord saved His Saints. ||7|| He Himself, as the True Guru, contemplates the Shabad

Section 07 - Raag Gauree - Part 075

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

Section 07 - Raag Gauree - Part 076

The self-willed manmukh is lured by another man's wife. The noose is around his neck, and he is entangled in petty conflicts. The Gurmukh is emancipated, singing the Glorious Praises of the Lord. $\|5\|$ The lonely widow gives her body to a stranger; she allows her mind to be controlled by others for lust or money, but without her husband, she is never satisfied. $\|6\|$ You may read, recite and study the scriptures, the Simritees, Vedas and Puraanas; but without being imbued with the Lord's essence, the mind wanders endlessly. $\|7\|$ As the rainbird thirsts longingly for the drop of rain, and as the fish delights in the water, Nanak is satisfied by the sublime essence of the Lord. $\|8\|11\|$ Gauree, First Mehl: One who dies in stubbornness shall not be approved, even though he may wear religious robes and smear his body all over with ashes. Forgetting the Naam, the Name of the Lord, he comes to

regret and repent in the end. ||1|| Believe in the Dear Lord, and you shall find peace of mind. Forgetting the Naam, you shall have to endure the pain of death. [[1][Pause]] The smell of musk, sandalwood and camphor, and the intoxication of Maya, takes one far away from the state of supreme dignity. Forgetting the Naam, one becomes the most false of all the false. ||2|| Lances and swords, marching bands, thrones and the salutes of others only increase his desire; he is engrossed in sexual desire. Without seeking the Lord, neither devotional worship nor the Naam are obtained. ||3|| Union with God is not obtained by arguments and egotism. But by offering your mind, the comfort of the Naam is obtained. In the love of duality and ignorance, you shall suffer. ||4|| Without money, you cannot buy anything in the store. Without a boat, you cannot cross over the ocean. Without serving the Guru, everything is lost. [[5]] Waaho! Waaho! - Hail, hail, to the one who shows us the Way. Waaho! Waaho! - Hail, hail, to the one who teaches the Word of the Shabad. Waaho! Waaho! -Hail, hail, to the one who unites me in the Lord's Union. ||6|| Waaho! Waaho! - Hail, hail, to the one who is the Keeper of this soul. Through the Word of the Guru's Shabad. contemplate this Ambrosial Nectar. The Glorious Greatness of the Naam is bestowed according to the Pleasure of Your Will. ||7|| Without the Naam, how can I live, O mother? Night and day, I chant it; I remain in the Protection of Your Sanctuary. O Nanak, attuned to the Naam, honour is attained. [8][12] Gauree, First Mehl: Acting in egotism, the Lord is not known, even by wearing religious robes. How rare is that Gurmukh, who surrenders his mind in devotional worship. [1] By actions done in egotism, selfishness and conceit, the True Lord is not obtained. But when egotism departs, then the state of supreme dignity is obtained. ||1||Pause|| The kings act in egotism, and undertake all sorts of expeditions. But through their egotism, they are ruined; they die, only to be reborn over and over again. $\|2\|$ Egotism is overcome only by contemplating the Word of the Guru's Shabad. One who restrains his fickle mind subdues the five passions. ||3|| With the True Lord deep within the self, the Celestial Mansion is intuitively found. Understanding the Sovereign Lord, the state of supreme dignity is obtained. ||4|| The Guru dispels the doubts of those whose actions are true. They focus their attention on the Home of the Fearless Lord, ||5|| Those who act in egotism, selfishness and conceit die; what do they gain? Those who meet the Perfect Guru are rid of all conflicts. ||6|| Whatever exists, is in reality nothing. Obtaining spiritual wisdom from the Guru, I sing the Glories of God. ||7|

Section 07 - Raag Gauree - Part 077

Egotism binds people in bondage, and causes them to wander around lost. O Nanak, peace is obtained through devotional worship of the Lord. [8]13] Gauree, First Mehl: First, Brahma entered the house of Death. Brahma entered the lotus, and searched the nether regions, but he did not find the end of it. He did not accept the Lord's Order - he was deluded by doubt. ||1|| Whoever is created, shall be destroved by Death. But I am protected by the Lord; I contemplate the Word of the Guru's Shabad. ||1||Pause|| All the gods and goddesses are enticed by Maya. Death cannot be avoided, without serving the Guru. That Lord is Imperishable, Invisible and Inscrutable. ||2|| The sultans, emperors and kings shall not remain. Forgetting the Name, they shall endure the pain of death. My only Support is the Naam, the Name of the Lord; as He keeps me, I survive. ||3|| The leaders and kings shall not remain. The bankers shall die, after accumulating their wealth and money. Grant me, O Lord, the wealth of Your Ambrosial Naam. ||4|| The people, rulers, leaders and chiefs - none of them shall be able to remain in the world. Death is inevitable; it strikes the heads of the false. [[5]] Only the One Lord. the Truest of the True, is permanent. He who created and fashioned everything, shall destroy it. One who becomes Gurmukh and meditates on the Lord is honoured [6] The Qazis, Shaykhs and Fakeers in religious robes call themselves great; but through their egotism, their bodies are suffering in pain. Death does not spare them, without the Support of the True Guru. ||7|| The trap of Death is hanging over their tongues and eyes. Death is over their ears, when they hear talk of evil. Without the Shabad, they are plundered, day and night. ||8|| Death cannot touch those whose hearts are filled with the True Name of the Lord, and who sing the Glories of God. O Nanak, the Gurmukh is absorbed in the Word of the Shabad. ||9||14|| Gauree, First Mehl: They speak the Truth - not an iota of falsehood. The Gurmukhs walk in the Way of the Lord's Command. They remain unattached, in the Sanctuary of the True Lord. ||1|| They dwell in their true home, and Death does not touch them. The self-willed manmukhs come and go, in the pain of emotional attachment. ||1||Pause|| So, drink deeply of this Nectar, and speak the Unspoken Speech. Dwelling in the home of your own being within, you shall find the home of intuitive peace. One who is imbued with the Lord's sublime essence, is said to experience this peace. ||2|| Following the Guru's Teachings, one becomes perfectly stable, and never wavers. Following the Guru's Teachings, one intuitively chants the Name of the True Lord. Drinking in this Ambrosial Nectar, and churning it, the

essential reality is discerned. [[3]] Beholding the True Guru, I have received His Teachings. I have offered my mind and body, after searching deep within my own being. I have come to realise the value of understanding my own soul. [[4]] The Naam, the Name of the Immaculate Lord, is the most excellent and sublime food. The pure swan-souls see the True Light of the Infinite Lord. Wherever I look, I see the One and Only Lord. [[5]] One who remains pure and unblemished and practices only true deeds, obtains the supreme status, serving at the Guru's Feet. The mind is reconciliated with the mind, and the ego's wandering ways come to an end. [[6]] In this way, who - who has not been saved? The Lord's Praises have saved His Saints and devotees.

Section 07 - Raag Gauree - Part 078

I have found God - I am not searching for any other. ||7|| The Guru has shown me the unseen Mansion of the True Lord. His Mansion is eternal and unchanging; it is not a mere reflection of Maya. Through truth and contentment, doubt is dispelled. ||8|| That person, within whose mind the True Lord dwells - in his company, one becomes Gurmukh. O Nanak, the True Name washes off the pollution. ||9||15|| Gauree, First Mehl: One whose consciousness is permeated with the Lord's Name - receive the blessing of his darshan in the early light of dawn. ||1|| If you do not meditate on the Lord, it is your own misfortune. In each and every age, the Great Giver is my Lord God. ||1||Pause|| Following the Guru's Teachings, the perfect humble beings meditate on the Lord. Within their hearts, the unstruck melody vibrates. ||2|| Those who worship the Lord and love the Lord - showering His Mercy, God protects them. [3] Those whose hearts are filled with the Lord, Har, Har gazing upon the blessed vision of their darshan, peace is obtained. ||4|| Among all beings, the One Lord is pervading. The eogtistical, self-willed manmukhs wander in reincarnation. ||5|| They alone understand, who have found the True Guru. Subduing their ego, they receive the Word of the Guru's Shabad. ||6|| How can anyone know of the Union between the being below and the Supreme Being above? The Gurmukhs obtain this Union; their minds are reconciliated. [7] I am a worthless sinner, without merit. What merit do I have? When God showers His Mercy, servant Nanak is emancipated. ||8||16|| Sixteen Ashtapadees Of Gwaarayree Gauree Gauree Bairaagan, First Mehl: One Universal Creator God. By The Grace Of The True Guru: As the dairy farmer watches over and protects his cows, so does the Lord cherish and protect us, night and day. He blesses the soul with peace. ||1|| Please protect me here and hereafter, O Lord, Merciful to the meek. I seek Your Sanctuary; please bless me with Your Glance of Grace. [11] Pause Wherever I look, there You are. Save me, O Savior Lord! You are the Giver, and You are the Enjoyer; You are the Support of the breath of life. ||2|| According to the karma of past actions, people descend to the depths or rise to the heights, unless they contemplate spiritual wisdom. Without the Praises of the Lord of the Universe, the darkness is not dispelled. ||3|| I have seen the world being destroyed by greed and egotism. Only by serving the Guru is God obtained, and the true gate of liberation found. ||4|| The Mansion of the Infinite Lord's Presence is within the home of one's own being. He is beyond any boundaries. Without the Word of the Shabad, nothing shall endure. Through understanding, peace is obtained. [[5]] What have you brought, and what will you take away, when you are caught by the noose of Death? Like the bucket tied to the rope in the well, you are pulled up to the Akaashic Ethers, and then lowered down to the nether regions of the underworld. ||6|| Follow the Guru's Teachings, and do not forget the Naam, the Name of the Lord; you shall automatically obtain honour. Deep within the self is the treasure of the Shabad; it is obtained only by eradicating selfishness and conceit. ||7|| When God bestows His Glance of Grace, people settle in the Lap of the Virtuous Lord. O Nanak, this Union cannot be broken; the true profit is obtained. ||8||1||17||

Section 07 - Raag Gauree - Part 079

Gauree, First Mehl: By Guru's Grace, one comes to understand, and then, the account is settled. In each and every heart is the Name of the Immaculate Lord; He is my Lord and Master. ||1|| Without the Word of the Guru's Shabad, no one is emancipated. See this, and reflect upon it. Even though you may perform hundreds of thousands of rituals, without the Guru, there is only darkness. [[1] [Pause]] What can you say, to one who is blind and without wisdom? Without the Guru, the Path cannot be seen. How can anyone proceed? ||2|| He calls the counterfeit genuine, and does not know the value of the genuine. The blind man is known as an appraiser; this Dark Age of Kali Yuga is so strange! ||3|| The sleeper is said to be awake, and those who are awake are like sleepers. The living are said to be dead, and no one mourns for those who have died. $\|4\|$ One who is coming is said to be going, and one who is gone is said to have come. That which belongs to others, he calls his own, but he has no liking for that which is his. ||5|| That which is sweet is said to be bitter, and the bitter is said to be sweet. One who is imbued with the Lord's Love is slandered - his is what I have seen in this Dark Age of Kali

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Yuga. ||6|| He serves the maid, and does not see his Lord and Master. Churning the water in the pond, no butter is produced. ||7|| One who understands the meaning of this verse is my Guru. Ö Nanak, one who knows his own self, is infinite and incomparable. ||8|| He Himself is All-pervading; He Himself misleads the people. By Guru's Grace, one comes to understand, that God is contained in all. ||9||2||18|| Raag Gauree Gwaarayree, Third Mehl, Ashtapadees: Öne Universal Creator God. By The Grace Of The True Guru: The pollution of the mind is the love of duality. Deluded by doubt, people come and go in reincarnation. ||1|| The pollution of the selfwilled manmukhs will never go away, as long as they do not dwell on the Shabad, and the Name of the Lord. ||1||Pause|| All the created beings are contaminated by emotional attachment: they die and are reborn, only to die over and over again. ||2|| Fire, air and water are polluted. The food which is eaten is polluted. ||3|| The actions of those who do not worship the Lord are polluted. Attuned to the Naam, the Name of the Lord, the mind becomes immaculate. ||4|| Serving the True Guru, pollution is eradicated, and then, one does not suffer death and rebirth, or get devoured by death. [5] You may study and examine the Shaastras and the Simritees, but without the Name, no one is liberated. ||6|| Throughout the four ages, the Naam is the ultimate; reflect upon the Word of the Shabad. In this Dark Age of Kali Yuga, only the Gurmukhs cross over. ||7|| The True Lord does not die; He does not come or go. O Nanak, the Gurmukh remains absorbed in the Lord. [[8][11] Gauree, Third Mehl: Selfless service is the support of the breath of life of the Gurmukh. Keep the Dear Lord enshrined in your heart. The Gurmukh is honoured in the Court of the True Lord. ||1|| O Pandit, O religious scholar, read about the Lord, and renounce your corrupt ways. The Gurmukh crosses over the terrifying world-ocean. ||1||Pause||

Section 07 - Raag Gauree - Part 080

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

Section 07 - Raag Gauree - Part 081

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

Section 07 - Raag Gauree - Part 082

They do not remember the Name of the Creator Lord. They die, and are reborn, over and over, again and again. $\|2\|$ Those whose guru is spiritually blind - their doubts are not dispelled. Abandoning the Source of all, they have become attached to the love of duality. Infected with poison, they are immersed in poison. [3] Believing Maya to be the source of all, they wander in doubt. They have forgotten the Dear Lord, and they are in love with duality. The supreme status is obtained only by those who are blessed with His Glance of Grace. ||4|| One who has Truth pervading within, radiates Truth outwardly as well. The Truth does not remain hidden, even though one may try to hide it. The spiritually wise know this intuitively. ||5|| The Gurmukhs keep their consciousness lovingly centred on the Lord. Ego and Maya are burned away by the Word of the Shabad. My True God unites them in His Union. ||6|| The True Guru, The Giver, preaches the Shabad. He controls, and restrains, and holds still the wandering mind Understanding is obtained through the Perfect Guru. ||7|| The Creator Himself has created the universe; He Himself shall destroy it. Without Him, there is no other at all. O Nanak. how rare are those who, as Gurmukh, understand this! ||8||6|| Gauree, Third Mehl: The Gurmukhs obtain the Naam, the Priceless Name of the Lord. They serve the Name, and through the Name, they are absorbed in intuitive peace and poise. With their tongues, they continually sing the Ambrosial Naam. They obtain the Lord's Name; the Lord showers His Mercy upon them. ||1|| Night and day, within your heart, meditate on the Lord of the Universe. The Gurmukhs obtain the supreme state of peace. ||1||Pause|| Peace

comes to fill the hearts of those who, as Gurmukh, sing of the True Lord, the treasure of excellence. They become the constant slaves of the slaves of the Lord's slaves. Within their households and families, they remain always detached. ||2|| How rare are those who, as Gurmukh, become Jivan Mukta liberated while yet alive. They alone obtain the supreme treasure. Eradicating the three qualities, they become pure. They are intuitively absorbed in the True Lord God. ||3|| Emotional attachment to family does not exist, when the True Lord abides within the heart. The mind of the Gurmukh is pierced through and held steady. One who recognises the Hukam of the Lord's Command understands the True Lord. [4] You are the Creator Lord - there is no other for me. I serve You, and through You, I obtain honour. God showers His Mercy, and I sing His Praises. The light of the jewel of the Naam permeates the entire world. ||5|| To the Gurmukhs, the Word of God's Bani seems so sweet. Deep within, their hearts blossom forth; night and day, they lovingly centre themselves on the Lord. The True Lord is intuitively obtained, by His Grace. The True Guru is obtained by the destiny of perfect good fortune. ||6|| Egotism, possessiveness, evil-mindedness and suffering depart, when the Lord's Name, the Ocean of Virtue, comes to dwell within the heart. The intellect of the Gurmukhs is awakened, and they praise God, when the Lord's Lotus Feet come to dwell within the heart. ||7|| They alone receive the Naam, unto whom it is given. The Gurmukhs shed their ego, and merge with the Lord. The True Name abides within their hearts. O Nanak, they are intuitively absorbed in the True Lord. [[8][7]] Gauree, Third Mehl: The mind has intuitively healed itself, through the Fear of God.

Section 07 - Raag Gauree - Part 083

The mind is attuned to the Word of the Shabad; it is lovingly attuned to the Lord. It abides within its own home, in harmony with the Lord's Will. ||1|| Serving the True Guru, egotistical pride departs, and the Lord of the Universe, the Freasure of Excellence, is obtained. ||1||Pause|| The mind becomes detached and free of desire, when it experiences the Fear of God, through the Shabad. My Immaculate God is pervading and contained among all. By Guru's Grace, one is united in His Union. ||2|| The slave of the Lord's slave attains peace. My Lord God is found in this way. By the Grace of the Lord, one comes to sing the Glorious Praises of the Lord. ||3|| Cursed is that long life, during which love for the Lord's Name is not enshrined. Cursed is that comfortable bed which lures one into the darkness of attachment to sexual desire. Fruitful is the birth of that person who takes the Support of the Naam, the Name of the Lord. ||4|| Cursed, cursed is that home and family, in which the love of the Lord is not embraced. He alone is my friend, who sings the Glorious Praises of the Lord. Without the Lord's Name, there is no other for me. ||5|| From the True Guru, I have obtained salvation and honour. I have meditated on the Name of the Lord, and all my sufferings have been erased. I am in constant bliss, lovingly attuned to the Lord's Name. ||6|| Meeting the Guru, I came to understand my body. The fires of ego and desire have been totally quenched. Anger has been dispelled, and I have grasped hold of tolerance. ||7|| The Lord Himself showers His Mercy, and bestows the Naam. How rare is that Gurmukh, who receives the jewel of the Naam. O Nanak, sing the Glorious Praises of the Lord, the Unknowable, the Incomprehensible. ||8||8|| One Universal Creator God. By The Grace Of The True Guru: Raag Gauree Bairaagan, Third Mehl: Those who turn their faces away from the True Guru, are seen to be unfaithful and evil. They shall be bound and beaten night and day; they shall not have this opportunity again. ||1|| O Lord, please shower Your Mercy upon me, and save me! O Lord God, please lead me to meet the Sat Sangat, the True Congregation, that I may dwell upon the Glorious Praises of the Lord within my heart. ||1||Pause|| Those devotees are pleasing to the Lord, who as Gurmukh, walk in harmony with the Way of the Lord's Will. Subduing their selfishness and conceit, and performing selfless service, they remain dead while yet alive. ||2|| The body and the breath of life belong to the One - perform the greatest service to Him. Why forget Him from your mind? Keep the Lord enshrined in your heart. ||3|| Receiving the Naam, the Name of the Lord, one obtains honour; believing in the Naam, one is at peace. The Naam is obtained from the True Guru; by His Grace, God is found. ||4|| They turn their faces away from the True Guru; they continue to wander aimlessly. They are not accepted by the earth or the sky; they fall into manure, and rot. [[5]] This world is deluded by doubt - it has taken the drug of emotional attachment. Maya does not draw near those who have met with the True Guru. ||6|| Those who serve the True Guru are very beautiful; they cast off the filth of selfishness and conceit.

Section 07 - Raag Gauree - Part 084

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

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

Raag Gauree Poorbee, Fourth Mehl, Karhalay: One

Section 07 - Raag Gauree - Part 085

If the Lord Himself saves you, then you shall be saved. Dwell upon the Feet of the True Guru. ||4|| O my dear beloved camel-like mind, dwell upon the Divine Light within the body. The Guru has shown me the nine treasures of the Naam. The Merciful Lord has bestowed this gift. ||5|| O camel-like mind, you are so fickle; give up your cleverness and corruption. Dwell upon the Name of the Lord, Har, Har; at the very last moment, the Lord shall liberate you. ||6|| O camel-like mind, you are so very fortunate; dwell upon the jewel of spiritual wisdom. You hold in your hands the sword of the Guru's spiritual wisdom; with this destroyer of death, kill the Messenger of Death. ||7|| The treasure is deep within, O camellike mind, but you wander around outside in doubt, searching for it. Meeting the Perfect Guru, the Primal Being, you shall discover that the Lord, your Best Friend, is with you, [8] You are engrossed in pleasures, O camel-like mind; dwell upon the Lord's lasting love instead! The colour of the Lord's Love never fades away; serve the Guru, and dwell upon the Word of the Shabad. ||9|| We are birds, O camel-like mind; the Lord, the Immortal Primal Being, is the tree. The Gurmukhs are very fortunate - they find it. O servant Nanak, dwell upon the Naam, the Name of the Lord. ||10||2|| Raag Gauree Gwaarayree, Fifth Mehl, Ashtapadees: One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace: When this mind is filled with pride, then it wanders around like a madman and a lunatic. But when it becomes the dust of all, then it recognises the Lord in each and every heart. ||1|| The fruit of humility is intuitive peace and pleasure. My True Guru has given me this gift. ||1||Pause|| When he believes others to be bad, then everyone lays traps for him. But when he stops thinking in terms of 'mine' and 'yours', then no one is angry with him. ||2|| When he clings to 'my own, my own', then he is in deep trouble. But when he recognises the Creator Lord, then he is free of torment. ||3|| When he entangles himself in emotional attachment, he com and goes in reincarnation, under the constant gaze of Death. But when all his doubts are removed then there is no difference between him and the Supreme Lord God. ||4|| When he perceives differences, then he suffers pain, punishment and sorrow. But when he recognises the One and Only Lord, he understands everything. $\|5\|$ When he runs around for the sake of Maya and riches, he is not satisfied, and his desires are not quenched. But when he runs away from Maya, then the Goddess of Wealth gets up and follows him. $\|6\|$ When, by His Grace, the True Guru is met, the lamp is lit within the temple of the mind. When he realises what victory and defeat really are, then he comes to appreciate the true value of his own home. $\|7\|$

Section 07 - Raag Gauree - Part 086

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

Section 07 - Raag Gauree - Part 087

In peace, their bodies' duality is eliminated. Bliss comes naturally to their minds. They meet the Lord, the Embodiment of Supreme Bliss. [[5]] In peaceful poise, they drink in the Ambrosial Nectar of the Naam, the Name of the Lord. In peace and poise, they give to the poor. Their souls naturally delight in the Lord's Sermon. The Imperishable Lord abides with them. ||6|| In peace and poise, they assume the unchanging position. In peace and poise, the unstruck vibration of the Shabad resounds. In peace and poise, the celestial bells resound. Within their homes, the Supreme Lord God is pervading. ||7|| With intuitive ease, they meet the Lord according to their karma. With intuitive ease, they meet with the Guru, in the true Dharma. Those who know, attain the poise of intuitive peace. Slave Nanak is a sacrifice to them. [8]3] Gauree, Fifth Mehl: First, they come forth from the womb. They become attached to their children, spouses and families. The foods of various sorts and appearances will surely pass away, O wretched mortal! ||1|| What is that place which never perishes? What is that Word by which the dirt of the mind is removed? ||1||Pause|| In the Realm of Indra, death is sure and certain. The Realm of Brahma shall not remain permanent. The Realm of Shiva shall also perish. The three dispositions, Maya and the demons shall vanish. ||2|| The mountains, the trees, the earth, the sky and the stars; the sun, the moon, the wind, water and fire; day and night, fasting days and their determination; the Shaastras, the Simritees and the Vedas shall pass away. ||3|| The sacred shrines of pilgrimage, gods, temples and holy books; rosaries, ceremonial tilak marks on the forehead, meditative people, the pure, and the performers of burnt offerings; wearing loin

cloths, bowing in reverence and the enjoyment of sacred foods - all these, and all people, shall pass away. ||4|| Social classes, races, Muslims and Hindus; beasts, birds and the many varieties of beings and creatures; the entire world and the visible universe - all forms of existence shall pass away. ||5|| Through the Praises of the Lord, devotional worship, spiritual wisdom and the essence of reality, eternal bliss and the imperishable true place are obtained. There, in the Saadh Sangat, the Company of the Holy, the Lord's Glorious Praises are sung with love. There, in the city of fearlessness, He dwells forever. ||6|| There is no fear, doubt, suffering or anxiety there; there is no coming or going, and no death there. There is eternal bliss, and the unstruck celestial music there. The devotees dwell there, with the Kirtan of the Lord's Praises as their support. ||7|| There is no end or limitation to the Supreme Lord God. Who can embrace His contemplation? Says Nanak, when the Lord showers His Mercy, the imperishable home is obtained; in the Saadh Sangat, you shall be saved. ||8||4|| Gauree, Fifth Mehl: One who kills this is a spiritual hero. One who kills this is perfect. One who kills this obtains glorious greatness. One who kills this is freed of suffering, [11] How rare is such a person, who kills and casts off duality. Killing it, he attains Raja Yoga, the Yoga of meditation and success. ||1||Pause||

Section 07 - Raag Gauree - Part 088

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

Section 07 - Raag Gauree - Part 089

As the Lord attaches someone, so is he attached. He alone is the Lord's servant, O Nanak, who is so blessed. [|8||6|| Gauree, Fifth Mehl: Without meditating in remembrance on the Lord, one's life is like that of a snake. This is how the faithless cynic lives, forgetting the Naam, the Name of the Lord. [|1|| One who lives in meditative remembrance, even for an instant, lives for hundreds of thousands and millions of days, and becomes stable forever. [|1||Pause|| Without meditating in remembrance on the Lord, one's actions and works are cursed. Like the crow's beak, he dwells in manure. [|2|| Without meditating in remembrance on the Lord, one acts like a dog. The faithless cynic is nameless, like the prostitute's son. []3|| Without meditating in remembrance on the Lord, one is like a horned ram. The faithless cynic barks out his lies, and his face is blackened. [|4|| Without meditating in remembrance on the

Lord, one is like a donkey. The faithless cynic wanders around in polluted places. ||5|| Without meditating in remembrance on the Lord, one is like a mad dog. The greedy, faithless cynic falls into entanglements. [[6]] Without meditating in remembrance on the Lord, he murders his own soul. The faithless cynic is wretched, without family or social standing. [7] When the Lord becomes merciful, one joins the Sat Sangat, the True Congregation. Says Nanak, the Guru has saved the world. ||8||7|| Gauree, Fifth Mehl: Through the Guru's Word, I have attained the supreme status. The Perfect Guru has preserved my honour. ||1|| Through the Guru's Word, I meditate on the Name. By Guru's Grace, I have obtained a place of rest. ||1||Pause|| I listen to the Guru's Word, and chant it with my tongue. By Guru's Grace, my speech is like nectar. ||2|| Through the Guru's Word, my selfishness and conceit have been removed. Through the Guru's kindness, I have obtained glorious greatness. ||3|| Through the Guru's Word, my doubts have been removed Through the Guru's Word, I see God everywhere. ||4|| Through the Guru's Word, I practice Raja Yoga, the Yoga of meditation and success. In the Company of the Guru, all the people of the world are saved. ||5|| Through the Guru's Word, my affairs are resolved. Through the Guru's Word, I have obtained the nine treasures. ||6|| Whoever places his hopes in my Guru, has the noose of death cut away. ||7|| Through the Guru's Word, my good karma has been awakened. O Nanak, meeting with the Guru. I have found the Supreme Lord God. [8]8] Gauree, Fifth Mehl: I remember the Guru with each and every breath. The Guru is my breath of life, the True Guru is my wealth. ||1||Pause|| Beholding the Blessed Vision of the Guru's Darshan, I live. I wash the Guru's Feet, and drink in this water. ||1|| I take my daily bath in the dust of the Guru's Feet. The egotistical filth of countless incarnations is washed off. ||2|| I wave the fan over the Guru. Giving me His Hand, He has saved me from the great fire. ||3|| I carry water for the Guru's household; from the Guru, I have learned the Way of the One Lord. ||4|| I grind the corn for the Guru's household. By His Grace, all my enemies have become friends. ||5||

Section 07 - Raag Gauree - Part 090

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

Section 07 - Raag Gauree - Part 091

The Fascinating and Beauteous Beloved is the Giver of support to all. I bow low and fall at the Feet of the Guru; if only I could see the Lord! ||3|| I have made many friends, but I am a sacrifice to the One alone. No one has all virtues: the Lord alone is filled to overflowing with them. ||4|| His Name is chanted in the four directions; those who chant it are embellished with peace. I seek Your Protection; Nanak is a sacrifice to You. [5] The Guru reached out to me, and gave me His Arm; He lifted me up, out of the pit of emotional attachment. I have won the incomparable life, and I shall not lose it again. ||6|| I have obtained the treasure of all; His Speech is unspoken and subtle. In the Court of the Lord, I am honoured and glorified; I swing my arms in joy. ||7|| Servant Nanak has received the invaluable and incomparable jewel. Serving the Guru, I cross over the terrifying world-ocean; I proclaim this loudly to all. ||8||12|| Gauree, Fifth Mehl: One Universal Creator God, By The Grace Of The True Guru: Dye vourself in the colour of the Lord's Love. Chant the Name of the One Lord with your tongue, and ask for Him alone. ||1||Pause|| Renounce your ego, and dwell upon the spiritual wisdom of the Guru. Those who have such pre-ordained destiny, join the Sangat, the Holy Congregation. ||1|| Whatever you see, shall not go with you. The foolish, faithless cynics are attached - they waste away and die. ||2|| The Name of the Fascinating Lord is all-pervading forever. Among millions, how rare is that Gurmukh who attains the Name. [3] Greet the Lord's Saints humbly, with deep respect. You shall obtain the nine treasures, and receive infinite peace. ||4|| With your eyes, behold the holy people; in your heart, sing the treasure of the Naam. ||5|| Abandon sexual desire, anger greed and emotional attachment. Thus you shall be rid of both birth and death. ||6|| Pain and darkness shall depart from your home, when the Guru implants spiritual wisdom within you, and lights that lamp. ||7|| One who serves the Lord crosses over to the other side. O servant Nanak, the Gurmukh saves the world. ||8||1||13|| Fifth Mehl, Gauree: Dwelling upon the Lord, Har, Har, and the Guru, the Guru, my doubts have been dispelled. My mind has obtained all comforts. ||1||Pause|| I was burning, on fire, and the Guru poured water on me; He is cooling and soothing, like the sandalwood tree. ||1|| The darkness of ignorance has been dispelled; the Guru has lit the lamp of spiritual wisdom. ||2|| The ocean of fire is so deep; the Saints have crossed over, in the boat of the Lord's Name. ||3|| I have no good karma; I have no Dharmic faith or purity. But God has taken me by the arm, and made me His own. ||4|| The Destroyer of fear, the Dispeller of pain, the Lover of His Saints - these are the Names of the Lord. ||5|| He is the Master of the masterless, Merciful to the meek, All-powerful, the Support of His Saints. ||6|| I am worthless - I offer this prayer, O my Lord King: "Please, grant me the Blessed Vision of Your Darshan."||7|| Nanak has come to Your Sanctuary. O my Lord and Master: Your servant has come to Your Door. ||8||2||14||

Section 07 - Raag Gauree - Part 092

Gauree, Fifth Mehl: He is immersed in the enjoyment of corrupt pleasures; engrossed in them, the blind fool does not understand. ||1|| "I am earning profits, I am getting rich", he says, as his life passes away. ||Pause|| "I am a hero, I am famous and distinguished; no one is equal to me." [2] "I am young, cultured, and born of a good family." In his mind, he is proud and arrogant like this. ||3|| He is trapped by his false intellect, and he does not forget this until he dies. ||4|| Brothers, friends, relatives and companions who live after him - he entrusts his wealth to them. ||5|| That desire, to which the mind is attached, at the last moment, becomes manifest. ||6|| He may perform religious deeds, but his mind is egotistical, and he is bound by these bonds. ||7|| O Merciful Lord, please bless me Your Mercy, that Nanak may become the slave of Your slaves. [8]3]15]44[Total] One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace: Raag Gauree Poorbee, Chhant, First Mehl: For the bride, the night is painful; sleep does not come. The soul-bride has grown weak, in the pain of separation from her Husband Lord. The soul-bride is wasting away, in the pain of separation from her Husband; how can she see Him with her eyes? Her decorations, sweet foods, sensuous pleasures and delicacies are all false; they are of no account at all. Intoxicated with the wine of youthful pride, she has been ruined, and her breasts no longer yield milk. O Nanak, the soul-bride meets her Husband Lord, when He causes her to meet Him; without Him, sleep does not come to her. ||1|| The bride is dishonoured without her Beloved Husband Lord. How can she find peace, without enshrining Him in her heart? Without her Husband, her home is not worth living in; go and ask your sisters and companions. Without the Naam, the Name of the Lord, there is no love and affection; but with her True Lord, she abides in peace. Through mental truthfulness and contentment, union with the True Friend is attained; through the Guru's Teachings, the Husb O Nanak, that soulbride who does not abandon the Naam, is intuitively absorbed in the Naam. [[2]] Come, O my sisters and companions - let's enjoy our Husband Lord. I will ask the Guru, and write His Word as my love-note. The Guru has shown me the True Word of the Shabad. The self-willed manmukhs will regret and repent. My wandering mind became steady, when I recognised the True One. The Teachings of Truth are forever

new; the love of the Shabad is forever fresh. O Nanak, through the Glance of Grace of the True Lord, celestial peace is obtained; let's meet Him, O my sisters and companions. ||3||My desire has been fulfilled - my Friend has come to my home. At the Union of husband and wife, the songs of rejoicing were sung. Singing the songs of joyful praise and love to Him, the soul-bride's mind is thrilled and delighted. My friends are happy, and my enemies are unhappy; meditating on the True Lord, the true profit is obtained. With her palms pressed together, the soul-bride prays, that she may remain immersed in the Love of her Lord, night and day. O Nanak, the Husband Lord and the soul-bride revel together; my desires are fulfilled. ||4||1||

Section 07 - Raag Gauree - Part 093

Gauree, Chhant, First Mehl: Hear me, O my Dear Husband God - I am all alone in the wilderness. How can I find comfort without You, O my Carefree Husband God? The soul-bride cannot live without her Husband; the night is so painful for her. Sleep does not come. I am in love with my Beloved. Please, listen to my prayer! Other than my Beloved, no one cares for me; I cry all alone in the wilderness. O Nanak, the bride meets Him when He causes her to meet Him; without her Beloved, she suffers in pain. ||1|| She is separated from her Husband Lord - who can unite her with Him? Tasting His Love, she meets Him, through the Beautiful Word of His Shabad. Adorned with the Shabad, she obtains her Husband, and her body is illuminated with the lamp of spiritual wisdom. Listen, O my friends and companions - she who is at peace dwells upon the True Lord and His True Praises. Meeting the True Guru, she is ravished and enjoyed by her Husband Lord; she blossoms forth with the Ambrosial Word of His Bani. O Nanak, the Husband Lord enjoys His bride when she is pleasing to His Mind. ||2|| Fascination with Maya made her homeless; the false are cheated by falsehood. How can the noose around her neck be untied, without the Most Beloved Guru? One who loves the Beloved Lord, and reflects upon the Shabad, belongs to Him. How can giving donations to charities and countless cleansing baths wash off the filth within the heart? Without the Naam, no one attains salvation. Stubborn self-discipline and living in the wilderness are of no use at all. O Nanak, the home of Truth is attained through the Shabad. How can the Mansion of His Presence be known through duality? ||3|| True is Your Name, O Dear Lord; True is contemplation of Your Shabad. True is the Mansion of Your Presence, O Dear Lord, and True is trade in Your Name. Trade in Your Name is very sweet; the devotees earn this profit night and day. Other than this I can think of no other merchandise. So chant the Naam each and every moment. The account is read; by the Grace of the True Lord and good karma, the Perfect Lord is obtained. O Nanak, the Nectar of the Name is so sweet. Through the Perfect True Guru, it is obtained. ||4||2|| Raag Gauree Poorbee, Chhant, Third Mehl: One Universal Creator God Truth Is The Name Creative Being Personified. By Guru's Grace: The soul-bride offers her prayers to her Dear Lord; she dwells upon His Glorious Virtues. She cannot live without her Beloved Lord, for a moment, even for an instant. She cannot live without her Beloved Lord; without the Guru, the Mansion of His Presence is not found. Whatever the Guru says, she should surely do, to extinguish the fire of desire. The Lord is True: there is no one except Him. Without serving Him, peace is not found. O Nanak, that soul-bride, whom the Lord Himself unites, is united with Him; He Himself merges with her. ||1|| The lifenight of the soul-bride is blessed and joyful, when she focuses her consciousness on her Dear Lord. She serves the True Guru with love: she eradicates selfishness from within. Eradicating selfishness and conceit from within, and singing the Glorious Praises of the Lord, she is in love with the Lord, night and day. Listen, dear friends and companions of the soul - immerse yourselves in the Word of the Guru's Shabad

Section 07 - Raag Gauree - Part 094

Dwell upon the Lord's Glories, and you shall be loved by your Husband, embracing love for the Naam, the Name of the Lord, O Nanak, the soul-bride who wears the necklace of the Lord's Name around her neck is loved by her Husband Lord. ||2|| The soul-bride who is without her beloved Husband is all alone. She is cheated by the love of duality, without the Word of the Guru's Shabad. Without the Shabad of her Beloved, how can she cross over the treacherous ocean? Attachment to Maya has led her astray. Ruined by falsehood, she is deserted by her Husband Lord. The soul-bride does not attain the Mansion of His Presence. But she who is attuned to the Guru's Shabad is intoxicated with celestial love; night and day, she remains absorbed in Him. O Nanak, that soul-bride who remains constantly steeped in His Love, is blended by the Lord into Himself. ||3|| If the Lord merges us with Himself, we are merged with Him Without the Dear Lord who can merge us with Him? Without our Beloved Guru, who can dispel our doubt? Through the Guru, doubt is dispelled. O my mother, this is the way to meet Him; this is how the soul-bride finds eace. Without serving the Guru, there is only pitch darkness. Without the Guru, the Way is not found. That wife who is

intuitively imbued with the colour of His Love, contemplates the Word of the Guru's Shabad. O Nanak, the soul-bride obtains the Lord as her Husband, by enshrining love for the Beloved Guru. ||4||1|| Gauree, Third Mehl: Without my Husband, I am utterly dishonoured. Without my Husband Lord, how can I live, O my mother? Without my Husband, sleep does not come, and my body is not adorned with my bridal dress. The bridal dress looks beautiful upon my body, when I am pleasing to my Husband Lord. Following the Guru's Teachings, my consciousness is focused on Him. I become His happy soul-bride forever, when I serve the True Guru; I sit in the Lap of the Guru. Through the Word of the Guru's Shabad, the soul-bride meets her Husband Lord, who ravishes and enjoys her. The Naam, the Name of the Lord, is the only profit in this world. O Nanak, the soul-bride is loved by her Husband, when she dwells upon the Glorious Praises of the Lord. ||1|| The soul-bride enjoys the Love of her Beloved. Imbued with His Love night and day, she contemplates the Word of the Guru's Shabad. Contemplating the Guru's Shabad, she conquers her ego, and in this way, she meets her Beloved. She is the happy soul-bride of her Lord, who is forever imbued with the Love of the True Name of her Beloved. Abiding in the Company of our Guru, we grasp the Ambrosial Nectar; we conquer and cast out our sense of duality. O Nanak, the soul-bride attains her Husband Lord, and forgets all her pains. ||2|| The soul-bride has forgotten her Husband Lord, because of love and emotional attachment to Maya. The false bride is attached to falsehood: the insincere one is cheated by insincerity. She who drives out her falsehood. and acts according to the Guru's Teachings, does not lose her life in the gamble. One who serves the Word of the Guru's Shabad is absorbed in the True Lord; she eradicates egotism from within. So let the Name of the Lord abide within your heart; decorate yourself in this way. O Nanak, the soul-bride who takes the Support of the True Name is intuitively absorbed in the Lord. ||3|| Meet me, O my Dear Beloved. Without You, I am totally dishonoured. Sleep does not come to my eyes, and I have no desire for food or water. I have no desire for food or water, and I am dying from the pain of separation. Without my Husband Lord, how can I find peace?

Section 07 - Raag Gauree - Part 095

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

Gurmukh obtains devotional worship of the Lord, and thus remains dead while yet alive. In an instant, the Lord's Name erases his sinful mistakes, and his body becomes pure. O Nanak, through the Lord's Name, emancipation is obtained, and the slag iron is transformed into gold. ||1||

Section 07 - Raag Gauree - Part 096

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

Section 07 - Raag Gauree - Part 097

Bound by Maya, the mind is not stable. Each and every moment, it suffers in pain. O Nanak, the pain of Maya is taken away by focusing one's consciousness on the Word of the Guru's Shabad. [3] The self-willed manmukhs are foolish and crazy, O my dear; they do not enshrine the Shabad within their minds. The delusion of Maya has made them blind, O my dear; how can they find the Way of the Lord? How can they find the Way, without the Will of the True Guru? The manmukhs foolishly display themselves. The Lord's servants are forever comfortable. They focus their consciousness on the Guru's Feet. Those unto whom the Lord shows His Mercy, sing the Glorious Praises of the Lord forever. O Nanak. the jewel of the Naam, the Name of the Lord, is the only profit in this world. The Lord Himself imparts this understanding to the Gurmukh. ||4||5||7|| Raag Gauree, Chhant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: My mind has become sad and depressed; how can I see God. the Great Giver? My Friend and Companion is the Dear Lord, the Guru, the Architect of Destiny. The One Lord, the Architect of Destiny, is the Master of the Goddess of Wealth; how can I, in my sadness, meet You? My hands serve You, and my head is at Your Feet. My mind, dishonoured, yearns for the Blessed Vision of Your Darshan. With each and every breath, I think of You, day and night; I do not forget You, for an instant, even for a moment. O Nanak, I am thirsty, like

the rainbird; how can I meet God, the Great Giver? ||1|| I offer this one prayer - please listen, O my Beloved Husband Lord. My mind and body are enticed, beholding Your wondrous play. Beholding Your wondrous play, I am enticed; but how can the sad, forlorn bride find contentment? My Lord is Meritorious, Merciful and Eternally Young; He is overflowing with all excellences. The fault is not with my Husband Lord, the Giver of peace; I am separated from Him by my own mistakes. Prays Nanak, please be merciful to me, and return home, O my Beloved Husband Lord. ||2|| I surrender my mind, I surrender my whole body; I surrender all my lands. I surrender my head to that beloved friend, who brings me news of God. I have offered my head to the Guru, the most exalted: He has shown me that God is with me. In an instant, all suffering is removed. I have obtained all my mind's desires. Day and night, the soul-bride makes merry; all her anxieties are erased. Prays Nanak, I have met the Husband Lord of my longing. ||3|| My mind is filled with bliss, and congratulations are pouring in. My Darling Beloved has come home to me, and all my desires have been satisfied. I have met my Sweet Lord and Master of the Universe, and my companions sing the songs of joy. All my friends and relatives are happy, and all traces of my enemies have been removed. The unstruck melody vibrates in my home, and the bed has been made up for my Beloved. Prays Nanak, I am in celestial bliss. I have obtained the Lord, the Giver of peace, as my Husband. ||4||1||

Section 07 - Raag Gauree - Part 098

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

Section 07 - Raag Gauree - Part 099

The Perfect Lord is the Lover of His devotees; He fulfills the desires of the mind. He lifts us up out of the deep, dark pit; enshrine His Name within your mind. The gods, the Siddhas, the angels, the heavenly singers, the silent sages and the devotees sing Your countless Glorious Praises. Prays Nanak, please be merciful to me, O Supreme Lord God, my King. []2]] O my mind, be conscious of the Supreme Lord God, the

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

Transcendent Lord, who wields all power. He is All-powerful,

Section 07 - Raag Gauree - Part 100

One Universal Creator God. By The Grace Of The True Guru: Gauree, Baavan Akhree ~ The 52 Letters, Fifth Mehl: Shalok: The Divine Guru is my mother, the Divine Guru is my father: the Divine Guru is my Transcendent Lord and Master. The Divine Guru is my companion, the Destroyer of ignorance; the Divine Guru is my relative and brother. The Divine Guru is the Giver, the Teacher of the Lord's Name. The Divine Guru is the Mantra which never fails. The Divine Guru is the Image of peace, truth and wisdom. The Divine Guru is the Philosopher's Stone - touching it, one is transformed. The Divine Guru is the sacred shrine of pilgrimage, and the pool of divine ambrosia; bathing in the Guru's wisdom, one experiences the Infinite. The Divine Guru is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners. The Divine Guru existed at the primal beginning, throughout the ages, in each and every age. The Divine Guru is the Mantra of the Lord's Name; chanting it, one is saved. O God, please be merciful to me, that I may be with the Divine Guru; I am a foolish sinner, but holding onto Him, I am carried across. The Divine Guru is the True Guru, the Supreme Lord God, the Transcendent Lord; Nanak bows in humble reverence to the Lord, the Divine Guru. ||1|| Shalok: He Himself acts, and causes others to act; He Himself can do everything. O Nanak, the One Lord is pervading everywhere; there has never been any other, and there never shall be. [11] Pauree: ONG: I humbly bow in reverence to the One Universal Creator, to the Holy True Guru. In the beginning, in the middle, and in the end, He is the Formless Lord. He Himself is in the absolute state of primal meditation; He Himself is in the seat of peace. He Himself listens to His Own Praises. He Himself created Himself. He is His Own Father. He is His Own Mother. He Himself is subtle and etheric; He Himself is manifest and obvious. O Nanak, His wondrous play cannot be understood. ||1|| O God, Merciful to the meek please be kind to me, that my mind might become the dust of the feet of Your Saints. ||Pause|| Shalok: He Himself is formless, and also formed: the One Lord is without attributes. and also with attributes. Describe the One Lord as One and Only One; O Nanak, He is the One, and the many. ||1|| Pauree: ONG: The One Universal Creator created the Creation through the Word of the Primal Guru. He strung it upon His one thread. He created the diverse expanse of the three qualities. From formless, He appeared as form. The Creator

has created the creation of all sorts. The attachment of the mind has led to birth and death. He Himself is above both. untouched and unaffected. O Nanak, He has no end or limitation. ||2|| Shalok: Those who gather Truth, and the riches of the Lord's Name, are rich and very fortunate. O Nanak, truthfulness and purity are obtained from Saints such as these. ||1|| Pauree: SASSA: True, True, True is that Lord. No one is separate from the True Primal Lord. They alone enter the Lord's Sanctuary, whom the Lord inspires to enter. Meditating, meditating in remembrance, they sing and preach the Glorious Praises of the Lord. Doubt and skepticism do not affect them at all. They behold the manifest glory of the Lord. They are the Holy Saints - they reach this destination. Nanak is forever a sacrifice to them. [3] Shalok: Why are you crving out for riches and wealth? All this emotional attachment to Maya is false.

Section 07 - Raag Gauree - Part 101

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

Section 07 - Raag Gauree - Part 102

Pauree: O mind: without the Lord, whatever you are involved in shall bind you in chains. The faithless cynic does those deeds which will never allow him to be emancipated. Acting in egotism, selfishness and conceit, the lovers of rituals carry the unbearable load. When there is no love for the Naam, then these rituals are corrupt. The rope of death binds those who are in love with the sweet taste of Maya. Deluded by doubt, they do not understand that God is always with them. When their accounts are called for, they shall not be released; their wall of mud cannot be washed clean. One who is made to understand - O Nanak, that Gurmukh obtains immaculate understanding. ||9|| Shalok: One whose bonds are cut away joins the Saadh Sangat, the Company of the Holy. Those who are imbued with the Love of the One Lord, O Nanak, take on the deep and lasting colour of His Love. ||1|| Pauree: RARRA:

Dve this heart of yours in the colour of the Lord's Love. Meditate on the Name of the Lord, Har, Har - chant it with your tongue. In the Court of the Lord, no one shall speak harshly to you. Everyone shall welcome you, saying, "Come, and sit down." In that Mansion of the Lord's Presence, you shall find a home. There is no birth or death, or destruction there. One who has such karma written on his forehead. O Nanak, has the wealth of the Lord in his home. ||10|| Shalok: Greed, falsehood, corruption and emotional attachment entangle the blind and the foolish. Bound down by Maya, O Nanak, a foul odor clings to them. ||1|| Pauree: LALLA: People are entangled in the love of corrupt pleasures; they are drunk with the wine of egotistical intellect and Maya. In this Maya, they are born and die. People act according to the Hukam of the Lord's Command. No one is perfect, and no one is imperfect. No one is wise, and no one is foolish. Wherever the Lord engages someone, there he is engaged. O Nanak, our Lord and Master is forever detached. [[11]] Shalok: My Beloved God, the Sustainer of the World, the Lord of the Universe, is deep, profound and unfathomable. There is no other like Him: O Nanak. He is not worried. ||1|| Pauree: LALLA: There is no one equal to Him. He Himself is the One; there shall never be any other. He is now, He has been, and He shall always be. No one has ever found His limit. In the ant and in the elephant, He is totally pervading. The Lord, the Primal Being, is known by everyone everywhere. That one, unto whom the Lord has given His Love - O Nanak, that Gurmukh chants the Name of the Lord, Har, Har, [12] Shalok: One who knows the taste of the Lord's sublime essence, intuitively enjoys the Lord's Love. O Nanak, blessed, blessed, blessed are the Lord's humble servants; how fortunate is their coming into the world! ||1|| Pauree: How fruitful is the coming into the world, of those whose tongues celebrate the Praises of the Name of the Lord, Har, Har. They come and dwell with the Saadh Sangat, the Company of the Holy; night and day, they lovingly meditate on the Naam. Blessed is the birth of those humble beings who are attuned to the Naam; the Lord, the Architect of Destiny, bestows His Kind Mercy upon them. They are born only once - they shall not be reincarnated again. O Nanak, they are absorbed into the Blessed Vision of the Lord's Darshan. ||13|| Shalok: Chanting it, the mind is filled with bliss; love of duality is eliminated. and pain, distress and desires are quenched. O Nanak, immerse yourself in the Naam, the Name of the Lord. ||1||

Section 07 - Raag Gauree - Part 103

Pauree: YAYYA: Burn away duality and evil-mindedness. Give them up, and sleep in intuitive peace and poise. Yaya: Go, and seek the Sanctuary of the Saints: with their help, you shall cross over the terrifying world-ocean. Yaya: One who weaves the One Name into his heart, does not have to take birth again. Yaya: This human life shall not be wasted, if you take the Support of the Perfect Guru. O Nanak, one whose heart is filled with the One Lord finds peace. ||14|| Shalok: The One who dwells deep within the mind and body is your friend here and hereafter. The Perfect Guru has taught me, O Nanak, to chant His Name continually. ||1|| Pauree: Night and day, meditate in remembrance on the One who will be your Help and Support in the end. This poison shall last for only a few days; everyone must depart, and leave it behind. Who is our mother, father, son and daughter? Household, wife, and other things shall not go along with you. So gather that wealth which shall never perish, so that you may go to your true home with honour. In this Dark Age of Kali Yuga, those who sing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy - O Nanak, they do not have to endure reincarnation again. ||15|| Shalok: He may be very handsome, born into a highly respected family, very wise, a famous spiritual teacher, prosperous and wealthy; but even so, he is looked upon as a corpse, O Nanak, if he does not love the Lord God. ||1|| Pauree: NGANGA: He may be a scholar of the six Shaastras. He may practice inhaling, exhaling and holding the breath. He may practice spiritual wisdom, meditation, pilgrimages to sacred shrines and ritual cleansing baths. He may cook his own food, and never touch anyone else's; he may live in the wilderness like a hermit. But if he does not enshrine love for the Lord's Name within his heart, then everything he does is transitory. Even an untouchable pariah is superior to him, O Nanak, if the Lord of the World abides in his mind. [16] Shalok: He wanders around in the four quarters and in the ten directions, according to the dictates of his karma. Pleasure and pain, liberation and reincarnation, O Nanak, come according to one's pre-ordained destiny. ||1|| Pauree: KAKKA: He is the Creator, the Cause of causes. No one can erase His pre-ordained plan. Nothing can be done a second time. The Creator Lord does not make mistakes. To some, He Himself shows the Way. While He causes others to wander miserably in the wilderness. He Himself has set His own play in motion. Whatever He gives, O Nanak, that is what we receive. ||17|| Shalok: People continue to eat and consume and enjoy, but the Lord's warehouses are never exhausted. So many chant the Name of the Lord, Har, Har; O Nanak, they cannot be counted. ||1|| Pauree: KHAKHA: The All-powerful Lord lacks nothing; whatever He is to give, He continues to

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give - let anyone go anywhere he pleases. The wealth of the Naam, the Name of the Lord, is a treasure to spend; it is the capital of His devotes. With tolerance, humility, bliss and intuitive poise, they continue to meditate on the Lord, the Treasure of excellence. Those, unto whom the Lord shows His Mercy, play happily and blossom forth. Those who have the wealth of the Lord's Name in their homes are forever wealthy and beautiful. Those who are blessed with the Lord's Glance of Grace suffer neither torture, nor pain, nor punishment. O Nanak, those who are pleasing to God become perfectly successful. ||18||

Section 07 - Raag Gauree - Part 104

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

Section 07 - Raag Gauree - Part 105

Please shower me with Your Mercy, O Lord God! I have given up my excessive cleverness and scheming, and I have taken the support of the Saints as my mind's support. Even a puppet of ashes attains the supreme status, O Nanak, if it has the help and support of the Saints. ||23|| Shalok: Practicing oppression and tyranny, he puffs himself up; he acts in corruption with his frail, perishable body. He is bound by his egotistical intellect; O Nanak, salvation comes only through the Naam, the Name of the Lord. ||1|| Pauree: JAJJA: When someone, in his ego, believes that he has become something, he is caught in his error, like a parrot in a trap. When he believes, in his ego, that he is a devotee and a spiritual teacher, then, in the world hereafter, the Lord of the Universe shall have no regard for him at all. When he believes himself to be a preacher, he is merely a peddler wandering over the earth. But one who conquers his ego in the Company of the Holy, O Nanak, meets the Lord. ||24|| Shalok: Rise early in the morning, and chant the Naam; worship and adore the Lord,

night and day. Anxiety shall not afflict you, O Nanak, and your misfortune shall vanish. ||1|| Pauree: JHAJHA: Your sorrows shall depart, when you deal with the Lord's Name. The faithless cynic dies in sorrow and pain; his heart is filled with the love of duality. Your evil deeds and sins shall fall away, O my mind, listening to the ambrosial speech in the Society of the Saints. Sexual desire, anger and wickedness fall away. O Nanak, from those who are blessed by the Mercy of the Lord of the World. ||25|| Shalok: You can try all sorts of things, but you still cannot remain here, my friend. But you shall live forevermore, O Nanak, if you vibrate and love the Naam, the Name of the Lord, Har, Har. ||1|| Pauree: NYANYA: Know this as absolutely correct, that that this ordinary love shall come to an end. You may count and calculate as much as you want, but you cannot count how many have arisen and departed. Whoever I see shall perish. With whom should I associate? Know this as true in your consciousness, that the love of Maya is false. He alone knows, and he alone is a Saint, who is free of doubt. He is lifted up and out of the deep dark pit; the Lord is totally pleased with him. God's Hand is All-powerful; He is the Creator, the Cause of causes. O Nanak, praise the One, who joins us to Himself. [26] Shalok: The bondage of birth and death is broken and peace is obtained, by serving the Holy. O Nanak, may I never forget from my mind, the Treasure of Virtue, the Sovereign Lord of the Universe. ||1|| Pauree: Work for the One Lord; no one returns empty-handed from Him. When the Lord abides within your mind, body, mouth and heart, then whatever vou desire shall come to pass. He alone obtains the Lord's service. and the Mansion of His Presence, unto whom the Holy Saint is compassionate. He joins the Saadh Sangat, the Company of the Holy, only when the Lord Himself shows His Mercy. I have searched and searched, across so many worlds, but without the Name, there is no peace. The Messenger of Death retreats from those who dwell in the Saadh Sangat. Again and again, I am forever devoted to the Saints. O Nanak, my sins from so long ago have been erased. ||27|| Shalok: Those beings, with whom the Lord is thoroughly pleased, meet with no obstacles at His Door. Those humble beings whom God has made His own, O Nanak, are blessed, so very blessed. ||1||

Section 07 - Raag Gauree - Part 106

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

Hukam of the Lord's Command, he attains everlasting peace. O Nanak, such is his pre-ordained destiny. [[31]] Shalok: I offer my body, mind and wealth to anyone who can unite me with God. O Nanak, my doubts and fears have been dispelled, and the Messenger of Death does not see me any longer. [[11]] Pauree: TATTA: Embrace love for the Treasure of Excellence, the Sovereign Lord of the Universe. You shall obtain the fruits of your mind's desires, and your burning thirst shall be quenched.

Section 07 - Raag Gauree - Part 107

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

Section 07 - Raag Gauree - Part 108

They are filled and fulfilled with the Ambrosial Nectar of the Lord, the Treasure of sublime wealth; O Nanak, the unstruck celestial melody vibrates for them. [36] Shalok: The Guru, the Supreme Lord God, preserved my honour, when I renounced hypocrisy, emotional attachment and corruption. O Nanak, worship and adore the One, who has no end or limitation. ||1|| Pauree: PAPPA: He is beyond estimation; His limits cannot be found. The Sovereign Lord King is inaccessible; He is the Purifier of sinners. Millions of sinners are purified; they meet the Holy, and chant the Ambrosial Naam, the Name of the Lord. Deception, fraud and emotional attachment are eliminated, by those who are protected by the Lord of the World. He is the Supreme King, with the royal canopy above His Head. O Nanak, there is no other at all. ||37|| Shalok: The noose of Death is cut, and one's wanderings cease; victory is obtained, when one conquers his own mind. O Nanak, eternal stability is obtained from the Guru, and one's day-to-day wanderings cease. ||1|| Pauree: FAFFA: After wandering and wandering for so long, you have come; in this Dark Age of Kali Yuga, you have obtained this human body. so very difficult to obtain. This opportunity shall not come into your hands again. So chant the Naam, the Name of the Lord, and the noose of Death shall be cut away. You shall not have to come and go in reincarnation over and over again, if you chant and meditate on the One and Only Lord. Shower

Your Mercy, O God, Creator Lord, and unite poor Nanak with Yourself. ||38|| Shalok: Hear my prayer, O Supreme Lord God, Merciful to the meek, Lord of the World. The dust of the feet of the Holy is peace, wealth, great enjoyment and pleasure for Nanak. ||1|| Pauree: BABBA: One who knows God is a Brahmin. A Vaishnaav is one who, as Gurmukh, lives the righteous life of Dharma. One who eradicates his own evil is a brave warrior; no evil even approaches him. Man is bound by the chains of his own egotism, selfishness and conceit. The spiritually blind place the blame on others. But all debates and clever tricks are of no use at all. O Nanak, he alone comes to know, whom the Lord inspires to know. ||39|| Shalok: The Destroyer of fear, the Eradicator of sin and sorrow - enshrine that Lord in your mind. One whose heart abides in the Society of the Saints. O Nanak, does not wander around in doubt. [11] Pauree: BHABHA: Cast out your doubt and delusion - this world is just a dream. The angelic beings, goddesses and gods are deluded by doubt. The Siddhas and seekers, and even Brahma are deluded by doubt. Wandering around, deluded by doubt, people are ruined. It is so very difficult and treacherous to cross over this ocean of Maya. That Gurmukh who has eradicated doubt, fear and attachment, O Nanak, obtains supreme peace. ||40|| Shalok: Maya clings to the mind, and causes it to waver in so many ways. When You, O Lord, restrain someone from asking for wealth, then, O Nanak, he comes to love the Name. ||1|| Pauree: MAMMA: The beggar is so ignorant - the Great Giver continues to give. He is Allknowing. Whatever He gives, He gives once and for all. O foolish mind, why do you complain, and cry out so loud? Whenever you ask for something, you ask for worldly things; no one has obtained happiness from these. If you must ask for a gift, then ask for the One Lord. O Nanak, by Him, you shall be saved. ||41||

Section 07 - Raag Gauree - Part 109

Shalok: Perfect is the intellect, and most distinguished is the reputation, of those whose minds are filled with the Mantra of the Perfect Guru. Those who come to know their God, O Nanak, are very fortunate. ||1|| Pauree: MAMMA: Those who understand God's mystery are satisfied, joining the Saadh Sangat, the Company of the Holy. They look upon pleasure and pain as the same. They are exempt from incarnation into heaven or hell. They live in the world, and yet they are detached from it. The Sublime Lord, the Primal Being, is totally pervading each and every heart. In His Love, they find peace. O Nanak, Maya does not cling to them at all. [42] Shalok: Listen, my dear friends and companions: without the Lord, there is no salvation. O Nanak, one who falls at the Feet of the Guru, has his bonds cut away, ||1|| Pauree: YAYYA: People try all sorts of things, but without the One Name, how far can they succeed? Those efforts, by which emancipation may be attained - those efforts are made in the Saadh Sangat, the Company of the Holy. Everyone has this idea of salvation, but without meditation, there can be no salvation. The All-powerful Lord is the boat to carry us across. O Lord, please save these worthless beings! Those whom the Lord Himself instructs in thought, word and deed -O Nanak, their intellect is enlightened. ||43|| Shalok: Do not be angry with anyone else; look within your own self instead. Be humble in this world, O Nanak, and by His Grace you shall be carried across. ||1|| Pauree: RARRA: Be the dust under the feet of all. Give up your egotistical pride, and the balance of your account shall be written off. Then, you shall win the battle in the Court of the Lord, O Siblings of Destiny. As Gurmukh, lovingly attune yourself to the Lord's Name. Your evil ways shall be slowly and steadily blotted out, by the Shabad, the Incomparable Word of the Perfect Guru, You shall be imbued with the Lord's Love, and intoxicated with the Nectar of the Naam. O Nanak, the Lord, the Guru, has given this gift. ||44|| Shalok: The afflictions of greed, falsehood and corruption abide in this body. Drinking in the Ambrosial Nectar of the Lord's Name, Har, Har, O Nanak, the Gurmukh abides in peace. ||1|| Pauree: LALLA: One who takes the medicine of the Naam, the Name of the Lord, is cured of his pain and sorrow in an instant. One whose heart is filled with the medicine of the Naam, is not infested with disease, even in his dreams. The medicine of the Lord's Name is in all hearts, O Siblings of Destiny. Without the Perfect Guru, no one knows how to prepare it. When the Perfect Guru gives the instructions to prepare it, then, O Nanak, one does not suffer illness again. ||45|| Shalok: The All-pervading Lord is in all places. There is no place where He does not exist. Inside and outside, He is with you. O Nanak, what can be hidden from Him? ||1|| Pauree: WAWWA: Do not harbor hatred against anyone. In each and every heart, God is contained. The All-pervading Lord is permeating and pervading the oceans and the land. How rare are those who, by Guru's Grace, sing of Him. Hatred and alienation depart from those who, as Gurmukh, listen to the Kirtan of the Lord's Praises. O Nanak, one who becomes Gurmukh chants the Name of the Lord, Har, Har, and rises above all social classes and status symbols. ||46||

Section 07 - Raag Gauree - Part 110

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

Section 07 - Raag Gauree - Part 111

In this world, no one accomplishes anything by himself. O Nanak, everything is done by God. ||51|| Shalok: Because of the balance due on his account, he can never be released; he makes mistakes each and every moment. O Forgiving Lord, please forgive me, and carry Nanak across. ||1|| Pauree: The sinner is unfaithful to himself; he is ignorant, with shallow understanding. He does not know the essence of all, the One who gave him body, soul and peace. For the sake of personal profit and Maya, he goes out, searching in the ten directions. He does not enshrine the Generous Lord God, the Great Giver, in his mind, even for an instant. Greed, falsehood, corruption and emotional attachment - these are what he collects within his mind. The worst perverts, thieves and slanderers - he passes his time with them. But if it pleases You, Lord, then You forgive the counterfeit along with the genuine. O Nanak, if it pleases the Supreme Lord God, then even a stone will float on water. ||52|| Shalok: Eating, drinking, playing and laughing, I have wandered through countless incarnations. Please, God, lift me up and out of the terrifying world-ocean. Nanak seeks Your Support. ||1|| Pauree: Playing, playing, I have been reincarnated countless times, but this has only brought pain. Troubles are removed, when one meets with the Holy; immerse yourself in the Word of the True Guru. Adopting an attitude of tolerance, and gathering truth, partake of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss. My merchandise has arrived safely, and I have made a great profit; I have returned home with honour. The Guru has given me great consolation, and the Lord God has come to meet me. He Himself has acted, and He Himself acts. He was in the past, and He shall be in the future. O Nanak, praise the One, who is contained in each and every heart. ||53|| Shalok: O God, I have come to Your Sanctuary, O Merciful Lord, Ocean of compassion. One whose mind is filled with the One Word of the Lord, O Nanak, becomes totally blissful. ||1|| Pauree: In the Word, God established the three worlds. Created from the Word, the Vedas are contemplated.

From the Word, came the Shaastras, Simritees and Puraanas, From the Word, came the sound current of the Naad, speeches and explanations. From the Word, comes the way of liberation from fear and doubt. From the Word, come religious rituals, karma, sacredness and Dharma. In the visible universe, the Word is seen. O Nanak, the Supreme Lord God remains unattached and untouched. ||54|| Shalok: With pen in hand, the Inaccessible Lord writes man's destiny on his forehead. The Lord of Incomparable Beauty is involved with all. I cannot describe Your Praises with my mouth, O Lord. Nanak is fascinated, gazing upon the Blessed Vision of Your Darshan; he is a sacrifice to You. ||1|| Pauree: O Immovable Lord, O Supreme Lord God, Imperishable, Destroyer of sins: O Perfect, All-pervading Lord, Destroyer of pain, Treasure of virtue: O Companion, Formless, Absolute Lord, Support of all: O Lord of the Universe, Treasure of excellence, with clear eternal understanding: Most Remote of the Remote, Lord God: You are, You were, and You shall always be. O Constant Companion of the Saints, You are the Support of the unsupported. O my Lord and Master, I am Your slave. I am worthless. I have no worth at all.

Section 07 - Raag Gauree - Part 112

Nanak: grant me the Gift of Your Name, Lord, that I may string it and keep it within my heart. ||55|| Shalok: The Divine Guru is our mother, the Divine Guru is our father; the Divine Guru is our Lord and Master, the Transcendent Lord, The Divine Guru is my companion, the Destroyer of ignorance; the Divine Guru is my relative and brother. The Divine Guru is the Giver, the Teacher of the Lord's Name. The Divine Guru is the Mantra which never fails. The Divine Guru is the image of peace, truth and wisdom. The Divine Guru is the Philosopher's Stone - touching it, one is transformed. The Divine Guru is the sacred shrine of pilgrimage, and the pool of divine nectar; bathing in the Guru's wisdom, one experiences the Infinite. The Divine Guru is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners. The Divine Guru existed in the very beginning, throughout the ages, in each and every age. The Divine Guru is the Mantra of the Lord's Name; chanting it, one is saved. O God, please be merciful to me, that I may be with the Divine Guru: I am a foolish sinner, but holding onto Him, I will be carried across. The Divine Guru is the True Guru, the Supreme Lord God, the Transcendent Lord; Nanak bows in humble reverence to the Lord, the Divine Guru. ||1|| Read this Shalok at the beginning, and at the end. || Gauree Sukhmani, Fifth Mehl, Shalok: One Universal Creator God By The Grace Of The True Guru: I how to the Primal Guru I bow to the Guru of the ages. I bow to the True Guru, I bow to the Great, Divine Guru. ||1|| ASHTAPADEE: Meditate, meditate, meditate in remembrance of Him, and find peace. Worry and anguish shall be dispelled from your body. Remember in praise the One who pervades the whole Universe. His Name is chanted by countless people, in so many ways. The Vedas, the Puraanas and the Simritees, the purest of utterances, were created from the One Word of the Name of the Lord. That one, in whose soul the One Lord dwells - the praises of his glory cannot be recounted. Those who yearn only for the blessing of Your Darshan - Nanak: save me along with them! ||1|| Sukhmani: Peace of Mind, the Nectar of the Name of God. The minds of the devotees abide in a joyful peace. ||Pause|| Remembering God, one does not have to enter into the womb again. Remembering God, the pain of death is dispelled. Remembering God, death is eliminated. Remembering God, one's enemies are repelled. Remembering God, no obstacles are met. Remembering God, one remains awake and aware, night and day, Remembering God, one is not touched by fear. Remembering God, one does not suffer sorrow. The meditative remembrance of God is in the Company of the Holy. All treasures, O Nanak, are in the Love of the Lord. ||2|| In the remembrance of God are wealth, miraculous spiritual powers and the nine treasures. In the remembrance of God are knowledge, meditation and the essence of wisdom. In the remembrance of God are chanting, intense meditation and devotional worship. In the remembrance of God, duality is removed. In the remembrance of God are purifying baths at sacred shrines of pilgrimage. In the remembrance of God, one attains honour in the Court of the Lord. In the remembrance of God, one becomes good. In the remembrance of God, one flowers in fruition. They alone remember Him in meditation, whom He inspires to meditate.

Section 07 - Raag Gauree - Part 113

Nanak grasps the feet of those humble beings. [[3]] The remembrance of God is the highest and most exalted of all. In the remembrance of God, many are saved. In the remembrance of God, thirst is quenched. In the remembrance of God, all things are known. In the remembrance of God, there is no fear of death. In the remembrance of God, hopes are fulfilled. In the remembrance of God, the filth of the mind is removed. The Ambrosial Naam, the Name of the Lord, is absorbed into the heart. God abides upon the tongues of His Saints. Nanak is the servant of the slave of His slaves. [[4]] Those who remember God are wealthy. Those who remember God are

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

Section 07 - Raag Gauree - Part 114

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

are satisfied. The Name of the Lord is the beauty and delight of His servants. Chanting the Lord's Name, one is never blocked by obstacles. The Name of the Lord is the glorious greatness of His servants. Through the Name of the Lord, His servants obtain honour.

Section 07 - Raag Gauree - Part 115

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

Section 07 - Raag Gauree - Part 116

You try all sorts of things, but your thirst is still not satisfied. Wearing various religious robes, the fire is not extinguished. Even making millions of efforts, you shall not be accepted in the Court of the Lord. You cannot escape to the heavens, or to the nether regions, if you are entangled in emotional attachment and the net of Maya. All other efforts are punished by the Messenger of Death, which accepts nothing at all, except meditation on the Lord of the Universe. Chanting the Name of the Lord, sorrow is dispelled. O Nanak chant it with intuitive ease. ||4|| One who prays for the four cardinal blessings should commit himself to the service of the Saints. If you wish to erase your sorrows, sing the Name of the Lord, Har, Har, within your heart. If you long for honour for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death, then seek the Sanctuary of the Holy. Those who thirst for the Blessed Vision of God's Darshan - Nanak is a sacrifice, a sacrifice to them. ||5|| Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One who sees himself as lowly, shall be accounted as the highest of all. One whose mind is the dust of all, recognises the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon all the world as his friend. One who looks upon pleasure and pain as one and the same. O Nanak, is not affected by sin or

virtue. ||6|| To the poor, Your Name is wealth. To the homeless. Your Name is home. To the dishonoured, You, O God, are honour. To all, You are the Giver of gifts. O Creator Lord, Cause of causes, O Lord and Master, Inner-knower, Searcher of all hearts: You alone know Your own condition and state. You Yourself, God, are imbued with Yourself. You alone can celebrate Your Praises. O Nanak, no one else knows. [7] Of all religions, the best religion is to chant the Name of the Lord and maintain pure conduct. Of all religious rituals. the most sublime ritual is to erase the filth of the dirty mind in the Company of the Holy. Of all efforts, the best effort is to chant the Name of the Lord in the heart, forever. Of all speech, the most ambrosial speech is to hear the Lord's Praise and chant it with the tongue. Of all places, the most sublime place, O Nanak, is that heart in which the Name of the Lord abides. [8][3]] Shalok: You worthless, ignorant fool - dwell upon God forever. Cherish in your consciousness the One who created you; O Nanak, He alone shall go along with you. ||1|| ASHTAPADEE: Think of the Glory of the All-pervading Lord, O mortal; what is your origin, and what is your appearance? He who fashioned, adorned and decorated you in the fire of the womb. He preserved you. In your infancy, He gave you milk to drink. In the flower of your youth, He gave you food, pleasure and understanding. As you grow old, family and friends are there to feed you as you rest.

Section 07 - Raag Gauree - Part 117

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

Section 07 - Raag Gauree - Part 118

So many lifetimes are wasted in these ways. Nanak: uplift them, and redeem them, O Lord - show Your Mercy! ||7|| You are our Lord and Master; to You, I offer this prayer. This body and soul are all Your property. You are our mother and father; we are Your children. In Your Grace, there are so many joys! No one knows Your limits. O Highest of the High, Most Generous God, the whole creation is strung on Your thread. That which has come from You is under Your Command. You alone know Your state and extent. Nanak, Your slave, is forever a sacrifice. ||8||4|| Shalok: One who renounces God the Giver, and attaches himself to other affairs - O Nanak, he shall never succeed. Without the Name, he shall

lose his honour. ||1|| ASHTAPADEE: He obtains ten things, and puts them behind him; for the sake of one thing withheld, he forfeits his faith. But what if that one thing were not given, and the ten were taken away? Then, what could the fool say or do? Our Lord and Master cannot be moved by force. Unto Him, bow forever in adoration. That one, unto whose mind God seems sweet - all pleasures come to abide in his mind. One who abides by the Lord's Will, O Nanak, obtains all things, [1] God the Banker gives endless capital to the mortal, who eats, drinks and expends it with pleasure and joy. If some of this capital is later taken back by the Banker, the ignorant person shows his anger. He himself destroys his own credibility, and he shall not again be trusted. When one offers to the Lord, that which belongs to the Lord, and willingly abides by the Will of God's Order, the Lord will make him happy four times over. O Nanak, our Lord and Master is merciful forever. ||2|| The many forms of attachment to Maya shall surely pass away - know that they are transitory. People fall in love with the shade of the tree, and when it passes away, they feel regret in their minds. Whatever is seen, shall pass away; and yet, the blindest of the blind cling to it. One who gives her love to a passing traveler - nothing shall come into her hands in this way. O mind, the love of the Name of the Lord bestows peace. O Nanak, the Lord, in His Mercy, unites us with Himself. [3] False are body, wealth, and all relations. False are ego, possessiveness and Maya. False are power, youth, wealth and property. False are sexual desire and wild anger. False are chariots, elephants, horses and expensive clothes. False is the love of gathering wealth, and reveling in the sight of it. False are deception, emotional attachment and egotistical pride. False are pride and self-conceit. Only devotional worship is permanent, and the Sanctuary of the Holy. Nanak lives by meditating, meditating on the Lotus Feet of the Lord. ||4|| False are the ears which listen to the slander of others. False are the hands which steal the wealth of others

Section 07 - Raag Gauree - Part 119

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

Section 07 - Raag Gauree - Part 120

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

Section 07 - Raag Gauree - Part 121

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

Holy. ||4|| In the Company of the Holy, all one's family is saved. In the Company of the Holy, one's friends, acquaintances and relatives are redeemed. In the Company of the Holy, that wealth is obtained. Everyone benefits from that wealth. In the Company of the Holy, the Lord of Dharma serves. In the Company of the Holy, the divine, angelic beings sing God's Praises. In the Company of the Holy, one's sins fly away. In the Company of the Holy, one sings the Ambrosial Glories. In the Company of the Holy, all places are within reach.

Section 07 - Raag Gauree - Part 122

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

Section 07 - Raag Gauree - Part 123

Nectar rains down from the glance of the God-conscious being. The God-conscious being is free from entanglements. The lifestyle of the God-conscious being is spotlessly pure. Spiritual wisdom is the food of the God-conscious being. O Nanak, the God-conscious being is absorbed in God's meditation. ||3|| The God-conscious being centres his hopes on the One alone. The God-conscious being shall never perish. The God-conscious being is steeped in humility. The Godconscious being delights in doing good to others. The Godconscious being has no worldly entanglements. The Godconscious being holds his wandering mind under control. The God-conscious being acts in the common good. The Godconscious being blossoms in fruitfulness. In the Company of the God-conscious being, all are saved. O Nanak, through the God-conscious being, the whole world meditates on God. ||4|| The God-conscious being loves the One Lord alone. The Godconscious being dwells with God. The God-conscious being takes the Naam as his Support. The God-conscious being has the Naam as his Family. The God-conscious being is awake and aware, forever and ever. The God-conscious being renounces his proud ego. In the mind of the God-conscious being, there is supreme bliss. In the home of the Godconscious being, there is everlasting bliss. The God-conscious being dwells in peaceful ease. O Nanak, the God-conscious being shall never perish. ||5|| The God-conscious being knows God. The God-conscious being is in love with the One alone.

The God-conscious being is carefree. Pure are the Teachings of the God-conscious being. The God-conscious being is made so by God Himself. The God-conscious being is gloriously great. The Darshan, the Blessed Vision of the God-conscious being, is obtained by great good fortune. To the Godconscious being, I make my life a sacrifice. The God-conscious being is sought by the great god Shiva. O Nanak, the Godconscious being is Himself the Supreme Lord God. ||6|| The God-conscious being cannot be appraised. The God-conscious being has all within his mind. Who can know the mystery of the God-conscious being? Forever bow to the God-conscious being. The God-conscious being cannot be described in words. The God-conscious being is the Lord and Master of all. Who can describe the limits of the God-conscious being? Only the God-conscious being can know the state of the God-conscious being. The God-conscious being has no end or limitation. O Nanak, to the God-conscious being, bow forever in reverence. [7] The God-conscious being is the Creator of all the world. The God-conscious being lives forever, and does not die. The God-conscious being is the Giver of the way of liberation of the soul. The God-conscious being is the Perfect Supreme Being, who orchestrates all. The God-conscious being is the helper of the helpless. The God-conscious being extends his hand to all. The God-conscious being owns the entire creation.

Section 07 - Raag Gauree - Part 124

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

Section 07 - Raag Gauree - Part 125

- his name is truly Ram Das, the Lord's servant. He comes to have the Vision of the Lord, the Supreme Soul. Deeming himself to be the slave of the Lord's slaves, he obtains it. He knows the Lord to be Ever-present, close at hand. Such a servant is honoured in the Court of the Lord. To His servant, He Himself shows His Mercy. Such a servant understands everything. Amidst all, his soul is unattached. Such is the way, O Nanak, of the Lord's servant. ||6|| One who, in his soul, loves the Will of God, is said to be Jivan Mukta - liberated

while yet alive. As is joy, so is sorrow to him. He is in eternal bliss, and is not separated from God. As is gold, so is dust to him. As is ambrosial nectar, so is bitter poison to him. As is honour, so is dishonour. As is the beggar, so is the king. Whatever God ordains, that is his way. O Nanak, that being is known as Jivan Mukta. ||7|| All places belong to the Supreme Lord God. According to the homes in which they are placed, so are His creatures named. He Himself is the Doer, the Cause of causes. Whatever pleases God, ultimately comes to pass. He Himself is All-pervading, in endless waves. The playful sport of the Supreme Lord God cannot be known. As the understanding is given, so is one enlightened. The Supreme Lord God, the Creator, is eternal and everlasting. Forever, forever and ever, He is merciful. Remembering Him, remembering Him in meditation, O Nanak, one is blessed with ecstasy. ||8||9|| Shalok: Many people praise the Lord. He has no end or limitation. O Nanak, God created the creation, with its many ways and various species. ||1|| ASHTAPADEE: Many millions are His devotees. Many millions perform religious rituals and worldly duties. Many millions become dwellers at sacred shrines of pilgrimage. Many millions wander as renunciates in the wilderness. Many millions listen to the Vedas. Many millions become austere penitents. Many millions enshrine meditation within their souls. Many millions of poets contemplate Him through poetry. Many millions meditate on His eternally new Naam. O Nanak, none can find the limits of the Creator. ||1|| Many millions become self-centred. Many millions are blinded by ignorance. Many millions are stone-hearted misers. Many millions are heartless, with dry, withered souls. Many millions steal the wealth of others. Many millions slander others. Many millions struggle in Maya. Many millions wander in foreign lands. Whatever God attaches them to - with that they are engaged. O Nanak, the Creator alone knows the workings of His creation. ||2|| Many millions are Siddhas, celibates and Yogis. Many millions are kings, enjoying worldly pleasures. Many millions of birds and snakes have been created. Many millions of stones and trees have been produced. Many millions are the winds, waters and fires. Many millions are the countries and realms of the world. Many millions are the moons, suns and stars.

Section 07 - Raag Gauree - Part 126

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

Section 07 - Raag Gauree - Part 127 He has no end or limitation. By His Order, He established

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

Section 07 - Raag Gauree - Part 128

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

how can he go to the Court of the Lord? One who calls himself good - goodness shall not draw near him. One whose mind is the dust of all - says Nanak, his reputation is spotlessly pure. ||3|| As long as someone thinks that he is the one who acts, he shall have no peace. As long as this mortal thinks that he is the one who does things, he shall wander in reincarnation through the womb. As long as he considers one an enemy, and another a friend, his mind shall not come to rest. As long as he is intoxicated with attachment to Maya, the Righteous Judge shall punish him. By God's Grace, his bonds are shattered; by Guru's Grace, O Nanak, his ego is eliminated. ||4|| Earning a thousand, he runs after a hundred thousand.

Section 07 - Raag Gauree - Part 129

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

Section 07 - Raag Gauree - Part 130

O Nanak, if it pleases the Saint, even then, he may be saved. [2] The slanderer of the Saint is the worst evil-doer. The slanderer of the Saint has not even a moment's rest. The slanderer of the Saint is a brutal butcher. The slanderer of the Saint is cursed by the Transcendent Lord. The slanderer of the Saint has no kingdom. The slanderer of the Saint becomes miserable and poor. The slanderer of the Saint contracts all diseases. The slanderer of the Saint is forever separated. To slander a Saint is the worst sin of sins. O Nanak, if it pleases the Saint, then even this one may be liberated. ||3|| The slanderer of the Saint is forever impure. The slanderer of the Saint is nobody's friend. The slanderer of the Saint shall be punished. The slanderer of the Saint is abandoned by all. The slanderer of the Saint is totally egocentric. The slanderer of the Saint is forever corrupt. The slanderer of the Saint must endure birth and death. The slanderer of the Saint is devoid of peace. The slanderer of the Saint has no place of rest. O Nanak, if it pleases the Saint, then even such a one may merge in union. ||4|| The slanderer of the Saint breaks down mid-way. The slanderer of the Saint cannot accomplish his tasks. The slanderer of the Saint wanders in the wilderness. The slanderer of the Saint is misled into desolation. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint has no heritage at all. He himself must eat what he has planted. The slanderer of the Saint cannot be saved by anyone else. O Nanak, if it pleases the Saint, then even he may be saved. ||5||

The slanderer of the Saint bewails like this - like a fish, out of water, writhing in agony. The slanderer of the Saint is hungry and is never satisfied, as fire is not satisfied by fuel. The slanderer of the Saint is left all alone, like the miserable barren sesame stalk abandoned in the field. The slanderer of the Saint is devoid of faith. The slanderer of the Saint constantly lies. The fate of the slanderer is pre-ordained from the very beginning of time. O Nanak, whatever pleases God's Will comes to pass. ||6|| The slanderer of the Saint becomes deformed. The slanderer of the Saint receives his punishment in the Court of the Lord. The slanderer of the Saint is eternally in limbo. He does not die, but he does not live either. The hopes of the slanderer of the Saint are not fulfilled. The slanderer of the Saint departs disappointed. Slandering the Saint, no one attains satisfaction. As it pleases the Lord, so do people become; no one can erase their past actions. O Nanak, the True Lord alone knows all. ||7|| All hearts are His; He is the Creator. Forever and ever, I bow to Him in reverence. Praise God, day and night. Meditate on Him with every breath and morsel of food. Everything happens as He wills. As He wills, so people become. He Himself is the play, and He Himself is the actor. Who else can speak or deliberate upon this?

Section 07 - Raag Gauree - Part 131

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

Section 07 - Raag Gauree - Part 132

He Himself is All-in-Himself. In His many ways, He establishes and disestablishes. He is Imperishable; nothing can be broken. He lends His Support to maintain the Universe. Unfathomable and Inscrutable is the Glory of the Lord. As He inspires us to meditate, O Nanak, so do we meditate. ||6|| Those who know God are glorious. The whole world is redeemed by their teachings. God's servants redeem all. God's servants cause sorrows to be forgotten. The Merciful Lord unites them with Himself. Chanting the Word of the Guru's Shabad, they become ecstatic. He alone is committed to serve them, upon whom God bestows His Mercy, by great good fortune. Those who chant the Naam find their place of rest. O Nanak, respect those persons as the most noble. ||7|| Whatever you do, do it for the Love of God. Forever and ever, abide with the Lord. By its own natural course, whatever will be will be. Acknowledge that Creator Lord; God's doings are

sweet to His humble servant. As He is, so does He appear. From Him we came, and into Him we shall merge again. He is the treasure of peace, and so does His servant become. Unto His own, He has given His honour. O Nanak, know that God and His humble servant are one and the same. ||8||14|| Shalok: God is totally imbued with all powers; He is the Knower of our troubles. Meditating in remembrance on Him, we are saved; Nanak is a sacrifice to Him. ||1|| ASHTAPADEE: The Lord of the World is the Mender of the broken. He Himself cherishes all beings. The cares of all are on His Mind; no one is turned away from Him. O my mind, meditate forever on the Lord. The Imperishable Lord God is Himself All-in-all. By one's own actions, nothing is accomplished, even though the mortal may wish it so, hundreds of times. Without Him, nothing is of any use to you. Salvation, O Nanak, is attained by chanting the Name of the One Lord. ||1|| One who is goodlooking should not be vain; the Light of God is in all hearts. Why should anyone be proud of being rich? All riches are His gifts. One may call himself a great hero, but without God's Power, what can anyone do? One who brags about giving to charities - the Great Giver shall judge him to be a fool. One who, by Guru's Grace, is cured of the disease of ego - O Nanak. that person is forever healthy. ||2|| As a palace is supported by its pillars, so does the Guru's Word support the mind. As a stone placed in a boat can cross over the river, so is the mortal saved, grasping hold of the Guru's Feet. As the darkness is illuminated by the lamp, so does the mind blossom forth, beholding the Blessed Vision of the Guru's Darshan. The path is found through the great wilderness by joining the Saadh Sangat, the Company of the Holy, and one's light shines forth. seek the dust of the feet of those Saints; O Lord, fulfill Nanak's longing! ||3|| O foolish mind, why do you cry and hewail?

Section 07 - Raag Gauree - Part 133

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

Section 07 - Raag Gauree - Part 134

- this is the longing of Nanak's mind. ||1|| He is the Fulfiller of wishes, who can give us Sanctuary; that which He has written, comes to pass. He destroys and creates in the twinkling of an eye. No one else knows the mystery of His ways. He is the embodiment of ecstasy and everlasting joy. I

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

Section 07 - Raag Gauree - Part 135

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

God. The servant of God is the highest of the high. One whom God applies to His own service, O Nanak - that servant is famous in the ten directions. ||4|| He infuses His Power into the tiny ant; it can then reduce the armies of millions to ashes Those whose breath of life He Himself does not take away

Section 07 - Raag Gauree - Part 136

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

Section 07 - Raag Gauree - Part 137

He Himself grants His Grace; O Nanak, that selfless servant lives the Guru's Teachings. ||2|| One who obeys the Guru's Teachings one hundred per cent - that selfless servant comes to know the state of the Transcendent Lord. The True Guru's Heart is filled with the Name of the Lord. So many times, I am a sacrifice to the Guru. He is the treasure of everything, the Giver of life. Twenty-four hours a day, He is imbued with the Love of the Supreme Lord God. The servant is in God, and God is in the servant. He Himself is One - there is no doubt about this. By thousands of clever tricks. He is not found. O Nanak, such a Guru is obtained by the greatest good fortune. ||3|| Blessed is His Darshan; receiving it, one is purified. Touching His Feet, one's conduct and lifestyle become pure. Abiding in His Company, one chants the Lord's Praise, and reaches the Court of the Supreme Lord God. Listening to His Teachings, one's ears are satisfied. The mind is contented, and the soul is fulfilled. The Guru is perfect; His Teachings are everlasting. Beholding His Ambrosial Glance, one becomes saintly. Endless are His virtuous qualities; His worth cannot be appraised. O Nanak, one who pleases Him is united with Him. ||4|| The tongue is one, but His Praises are many. The True Lord, of perfect perfection - no speech can take the mortal to Him. God is Inaccessible, Incomprehensible, balanced in the state of Nirvaanaa. He is not sustained by food He has no hatred or vengeance: He is the Giver of peace. No one can estimate His worth. Countless devotees continually bow in reverence to Him. In their hearts, they meditate on His Lotus Feet. Nanak is forever a sacrifice to the True Guru; by His Grace, he meditates on God. ||5|| Only a few obtain this ambrosial essence of the Lord's Name. Drinking in this Nectar, one becomes immortal. That person whose mind is illuminated by the treasure of excellence never dies. Twentyfour hours a day, he takes the Name of the Lord. The Lord gives true instruction to His servant. He is not polluted by emotional attachment to Maya. In his mind, he cherishes the One Lord, Har, Har. In the pitch darkness, a lamp shines forth. O Nanak, doubt, emotional attachment and pain are

erased. [[6]] In the burning heat, a soothing coolness prevails. Happiness ensues and pain departs, O Siblings of Destiny. The fear of birth and death is dispelled, by the perfect Teachings of the Holy Saint. Fear is lifted, and one abides in fearlessness. All evils are dispelled from the mind. He takes us into His favor as His own. In the Company of the Holy, chant the Naam, the Name of the Lord. Stability is attained; doubt and wandering cease, O Nanak, listening with one's ears to the Praises of the Lord, Har, Har. [[7]] He Himself is absolute and unrelated; He Himself is also involved and related. Manifesting His power, He fascinates the entire world. God Himself sets His play in motion. Only He Himself can estimate His worth. There is none, other than the Lord. Permeating all, He is the One. Through and through, He pervades in form and colour. He is revealed in the Company of the Holy.

Section 07 - Raag Gauree - Part 138

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

Section 07 - Raag Gauree - Part 139

the sins of countless lifetimes shall depart. Chant the Naam yourself, and inspire others to chant it as well. Hearing, speaking and living it, emancipation is obtained. The essential reality is the True Name of the Lord. With intuitive ease, O Nanak, sing His Glorious Praises. ||6|| Chanting His Glories, your filth shall be washed off. The all-consuming poison of ego will be gone. You shall become carefree, and you shall dwell in peace. With every breath and every morsel of food, cherish the Lord's Name. Renounce all clever tricks. O mind. In the Company of the Holy, you shall obtain the true wealth. So gather the Lord's Name as your capital, and trade in it. In this world you shall be at peace, and in the Court of the Lord, you shall be acclaimed. See the One permeating all; says Nanak, your destiny is pre-ordained. ||7|| Meditate on the One, and worship the One. Remember the One, and yearn for the One in your mind. Sing the endless Glorious Praises of the One. With mind and body, meditate on the One Lord God. The One Lord Himself is the One and Only. The Pervading Lord God is totally permeating all. The many expanses of the creation have all come from the One. Adoring the One, past sins are removed. Mind and body within are imbued with the

[8][19]] Shalok: After wandering and wandering, O God, I have come, and entered Your Sanctuary. This is Nanak's prayer, O God: please, attach me to Your devotional service. ASHTAPADEE: I am a beggar; I beg for this gift from You: please, by Your Mercy, Lord, give me Your Name. I ask for the dust of the feet of the Holy. O Supreme Lord God, please fulfill my yearning; may I sing the Glorious Praises of God forever and ever. With each and every breath, may I meditate on You, O God. May I enshrine affection for Your Lotus Feet. May I perform devotional worship to God each and every day. You are my only Shelter, my only Support. Nanak asks for the most sublime, the Naam, the Name of God. [1] By God's Gracious Glance, there is great peace. Rare are those who obtain the juice of the Lord's essence. Those who taste it are satisfied. They are fulfilled and realised beings they do not waver. They are totally filled to over-flowing with the sweet delight of His Love. Spiritual delight wells up within, in the Saadh Sangat, the Company of the Holy. Taking to His Sanctuary, they forsake all others. Deep within, they are enlightened, and they centre themselves on Him, day and night. Most fortunate are those who meditate on God. O Nanak, attuned to the Naam, they are at peace. ||2|| The wishes of the Lord's servant are fulfilled. From the True Guru, the pure teachings are obtained. Unto His humble servant, God has shown His kindness. He has made His servant eternally happy. The bonds of His humble servant are cut away, and he is liberated. The pains of birth and death, and doubt are gone. Desires are satisfied, and faith is fully rewarded, imbued forever with His all-pervading peace. He is His - he merges in Union with Him. Nanak is absorbed in devotional worship of the Naam. [3] Why forget Him, who does not overlook our efforts? Why forget Him, who acknowledges what we do?

One God. By Guru's Grace, O Nanak, the One is known,

Section 07 - Raag Gauree - Part 140

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

THE GRAND BIBLE

Section 07 - Raag Gauree - Part 141

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

Section 07 - Raag Gauree - Part 142

Some have gone to hell, and some yearn for paradise. Worldly snares and entanglements of Maya, egotism, attachment, doubt and loads of fear; pain and pleasure, honour and dishonour - these came to be described in various ways. He Himself creates and beholds His own drama. He winds up the drama, and then, O Nanak, He alone remains. [7] Wherever the Eternal Lord's devotee is, He Himself is there. He unfolds the expanse of His creation for the glory of His Saint. He Himself is the Master of both worlds. His Praise is to Himself alone. He Himself performs and plays His amusements and games. He Himself enjoys pleasures, and yet He is unaffected and untouched. He attaches whomever He pleases to His Name. He causes whomever He pleases to play in His play. He is beyond calculation, beyond measure, uncountable and unfathomable. As You inspire him to speak O Lord, so does servant Nanak speak. ||8||21|| Shalok: O Lord and Master of all beings and creatures. You Yourself are prevailing everywhere. O Nanak, The One is All-pervading; where is any other to be seen? ||1|| ASHTAPADEE: He Himself is the speaker, and He Himself is the listener. He Himself is the One, and He Himself is the many. When it pleases Him, He creates the world. As He pleases, He absorbs it back into Himself. Without You, nothing can be done. Upon Your thread, You have strung the whole world. One whom God Himself inspires to understand - that person obtains the True Name. He looks impartially upon all, and he knows the essential reality. O Nanak, he conquers the whole world. ||1|| All beings and creatures are in His Hands. He is Merciful to the meek, the Patron of the patronless. No one can kill those who are protected by Him. One who is forgotten by God, is already dead. Leaving Him, where else could anyone go? Over the heads of all is the One, the Immaculate King. The ways and means of all beings are in His Hands. Inwardly and outwardly, know that He is with you. He is the Ocean of excellence, infinite and endless. Slave Nanak is forever a sacrifice to Him. ||2|| The Perfect, Merciful Lord is pervading everywhere. His kindness extends to all. He Himself knows His own ways. The Inner-knower, the Searcher of hearts, is present everywhere. He cherishes His living beings in so many ways. That which He has created meditates on Him Whoever pleases Him, He blends into Himself. They perform His devotional service and sing the Glorious Praises of the

Lord. With heart-felt faith, they believe in Him. O Nanak, they realise the One, the Creator Lord. [[3]] The Lord's humble servant is committed to His Name. His hopes do not go in vain. The servant's purpose is to serve; obeying the Lord's Command, the supreme status is obtained. Beyond this, he has no other thought. Within his mind, the Formless Lord abides. His bonds are cut away, and he becomes free of hatred. Night and day, he worships the Feet of the Guru. He is at peace in this world, and happy in the next.

Section 07 - Raag Gauree - Part 143

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

Section 07 - Raag Gauree - Part 144

In the forests, fields and mountains, He is the Supreme Lord God. As He orders, so do His creatures act. He permeates the winds and the waters. He is pervading in the four corners and in the ten directions. Without Him, there is no place at all. By Guru's Grace, O Nanak, peace is obtained. ||2|| See Him in the Vedas, the Puraanas and the Simritees. In the moon, the sun and the stars, He is the One. The Bani of God's Word is spoken by everyone. He Himself is unwavering - He never wavers. With absolute power, He plays His play. His value cannot be estimated: His virtues are invaluable. In all light, is His Light. The Lord and Master supports the weave of the fabric of the universe. By Guru's Grace, doubt is dispelled. O Nanak, this faith is firmly implanted within. ||3|| In the eye of the Saint, everything is God. In the heart of the Saint, everything is Dharma. The Saint hears words of goodness. He is absorbed in the All-pervading Lord. This is the way of life of one who knows God. True are all the words spoken by the Holy. Whatever happens, he peacefully accepts. He knows God as the Doer, the Cause of causes. He dwells inside, and outside as well. O Nanak, beholding the Blessed Vision of His Darshan, all are fascinated. ||4|| He Himself is True, and all that He has made is True. The entire creation came from God. As it pleases Him, He creates the expanse. As it pleases Him, He becomes the One and Only again. His powers are so numerous, they cannot be known. As it pleases Him, He merges us into Himself again. Who is near, and who is far away? He Himself is Himself pervading everywhere. One whom God causes to know that He is within the heart - O

Nanak, He causes that person to understand Him. ||5|| In all forms, He Himself is pervading. Through all eyes, He Himself is watching. All the creation is His Body. He Himself listens to His Own Praise. The One has created the drama of coming and going. He made Maya subservient to His Will. In the midst of all, He remains unattached. Whatever is said, He Himself says. By His Will we come, and by His Will we go. O Nanak, when it pleases Him, then He absorbs us into Himself. [6] If it comes from Him, it cannot be bad. Other than Him, who can do anything? He Himself is good; His actions are the very best. He Himself knows His Own Being. He Himself is True, and all that He has established is True. Through and through, He is blended with His creation. His state and extent cannot be described. If there were another like Him, then only he could understand Him. His actions are all approved and accepted. By Guru's Grace, O Nanak, this is known. ||7|| One who knows Him, obtains everlasting peace. God blends that one into Himself. He is wealth and prosperous, and of noble birth. He is Jivan Mukta - liberated while yet alive; the Lord God abides in his heart. Blessed, blessed, blessed is the coming of that humble being:

Section 07 - Raag Gauree - Part 145

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

Section 07 - Raag Gauree - Part 146

The most sublime wisdom and purifying baths; the four cardinal blessings, the opening of the heart-lotus; in the midst of all, and yet detached from all; beauty, intelligence, and the realisation of reality; to look impartially upon all, and to see only the One - these blessings come to one who, through Guru Nanak, chants the Naam with his mouth, and hears the Word with his ears. [|6]| One who chants this treasure in his mind in every age, he attains salvation. In it is the Glory of God, the Naam, the chanting of Gurbani. The Simritees, the Shaastras and the Vedas speak of it. The essence of all religion is the Lord's Name alone. It abides in the minds of the devotees of God. Millions of sins are erased, in the Company of the Holy. By the Grace of the Saint, one escapes the Messenger of Death. Those, who have such pre-ordained destiny on their foreheads, O Nanak, enter the Sanctuary of the Saints. ||7|| One, within whose mind it abides, and who listens to it with love - that humble person consciously remembers the Lord God. The pains of birth and death are removed. The human body, so difficult to obtain, is instantly redeemed. Spotlessly pure is his reputation, and ambrosial is his speech. The One Name permeates his mind. Sorrow, sickness, fear and doubt depart. He is called a Holy person; his actions are immaculate and pure. His glory becomes the highest of all. O Nanak, by these Glorious Virtues, this is named Sukhmani, Peace of mind. ||8||24|| T'hitee ~ The Lunar Days: Gauree, Fifth Mehl, Shalok: One Universal Creator God. By The Grace Of The True Guru: The Creator Lord and Master is pervading the water, the land, and the sky. In so many ways, the One, the Universal Creator has diffused Himself, O Nanak. ||1|| Pauree: The first day of the lunar cycle: Bow in humility and meditate on the One, the Universal Creator Lord God. Praise God, the Lord of the Universe, the Sustainer of the World; seek the Sanctuary of the Lord, our King. Place your hopes in Him, for salvation and peace; all things come from Him. I wandered around the four corners of the world and in the ten directions, but I saw nothing except Him. I listened to the Vedas, the Puraanas and the Simritees, and I pondered over them in so many ways. The Saving Grace of sinners, the Destroyer of fear, the Ocean of peace, the Formless Lord. The Great Giver, the Enjoyer, the Bestower there is no place at all without Him. You shall obtain all that you desire, O Nanak, singing the Glorious Praises of the Lord. [1] Sing the Praises of the Lord, the Lord of the Universe, each and every day. Join the Saadh Sangat, the Company of the Holy, and vibrate, meditate on Him, O my friend. ||1||Pause|| Shalok: Bow in humility to the Lord, over and over again, and enter the Sanctuary of the Lord, our King. Doubt is eradicated, O Nanak, in the Company of the Holy, and the love of duality is eliminated. ||2|| Pauree: The second day of the lunar cycle: Get rid of your evil-mindedness, and serve the Guru continually. The jewel of the Lord's Name shall come to dwell in your mind and body, when you renounce sexual desire, anger and greed, O my friend. Conquer death and obtain eternal life; all your troubles will depart. Renounce your self-conceit and vibrate upon the Lord of the Universe; loving devotion to Him shall permeate your being.

Section 07 - Raag Gauree - Part 147

You shall earn profit and suffer no loss, and in the Court of the Lord you shall be honoured. Those who gather in the riches of the Lord's Name are truly wealthy, and very blessed. So, when standing up and sitting down, vibrate upon the Lord, and cherish the Saadh Sangat, the Company of the Holy. O Nanak, evil-mindedness is eradicated, when the Supreme Lord God comes to dwell in the mind. ||2|| Shalok: The world is in the grip of the three qualities; only a few attain the fourth state of absorption. O Nanak, the Saints are pure and immaculate: the Lord abides within their minds. ||3|| Pauree: The third day of the lunar cycle: Those who are bound by the three qualities gather poison as their fruit; now they are good, and now they are bad. They wander endlessly in heaven and hell, until death annihilates them. In pleasure and pain and worldly cynicism, they pass their lives acting in ego. They do not know the One who created them; they think up all sorts of schemes and plans. Their minds and bodies are distracted by pleasure and pain, and their fever never departs. They do not realise the glorious radiance of the Supreme Lord God, the Perfect Lord and Master. So many are being drowned in emotional attachment and doubt; they dwell in the most horrible hell. Please bless me with Your Mercy, God, and save me! Nanak places his hopes in You. ||3|| Shalok: One who renounces egotistical pride is intelligent, wise and refined. The four cardinal blessings, and the eight spiritual powers of the Siddhas are obtained, O Nanak, by meditating, vibrating on the Lord's Name. ||4|| Pauree: The fourth day of the lunar cycle: Listening to the four Vedas, and contemplating the essence of reality, I have come to realise that the treasure of all iov and comfort is found in sublime meditation on the Lord's Name. One is saved from hell, suffering is destroyed, countless pains depart, death is overcome, and one escapes the Messenger of Death, by absorption in the Kirtan of the Lord's Praises. Fear departs, and one savors the Ambrosial Nectar, imbued with the Love of the Formless Lord. Pain, poverty and impurity are removed, with the Support of the Naam, the Name of the Lord. The angels, the seers and the silent sages search for the Ocean of peace, the Sustainer of the world. The mind becomes pure, and one's face is radiant, O Nanak, when one becomes the dust of the feet of the Holy. ||4|| Shalok: The five evil passions dwell in the mind of one who is engrossed in Maya. In the Saadh Sangat, one becomes pure, O Nanak, imbued with the Love of God. [5] Pauree: The fifth day of the lunar cycle: They are the self-elect, the most distinguished. who know the true nature of the world. The many colours and scents of flowers - all worldly deceptions are transitory and false. People do not see, and they do not understand; they do not reflect upon anything. The world is pierced through with attachment to tastes and pleasures, engrossed in ignorance.

Those who perform empty religious rituals will be born, only to die again. They wander through endless incarnations. They do not meditate in remembrance on the Creator Lord; their minds do not understand. By loving devotion to the Lord God, you shall not be polluted by Maya at all. O Nanak, how rare are those, who are not engrossed in worldly entanglements. [|5] Shalok: The six Shaastras proclaim Him to be the greatest; He has no end or limitation. The devotees look beauteous, O Nanak, when they sing the Glories of God at His Door. [|6] Pauree: The sixth day of the lunar cycle: The six Shaastras say, and countless Simritees assert,

Section 07 - Raag Gauree - Part 148

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

Section 07 - Raag Gauree - Part 149

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

Section 07 - Raag Gauree - Part 150

My mind and body are cooled and soothed, in intuitive peace and poise; I have dedicated myself to serving God. One who meditates in remembrance on the Name of the Lord - his bonds are broken, all his sins are erased, and his works are brought to perfect fruition; his evil-mindedness disappears, and his ego is subdued. Taking to the Sanctuary of the Supreme Lord God, his comings and goings in reincarnation are ended. He saves himself, along with his family, chanting the Praises of God, the Lord of the Universe. I serve the Lord, and I chant the Name of God. From the Perfect Guru, Nanak has obtained peace and comfortable ease. ||15|| Shalok: The perfect person never wavers; God Himself made him perfect. Day by day, he prospers; O Nanak, he shall not fail. ||16|| Pauree: The day of the full moon: God alone is Perfect: He is the All-powerful Cause of causes. The Lord is kind and compassionate to all beings and creatures; His Protecting Hand is over all. He is the Treasure of Excellence, the Lord of the Universe; through the Guru, He acts. God, the Innerknower, the Searcher of hearts, is All-knowing, Unseen and Immaculately Pure. The Supreme Lord God, the Transcendent Lord, is the Knower of all ways and means. He is the Support of His Saints, with the Power to give Sanctuary. Twenty-four hours a day, I bow in reverence to Him. His Unspoken Speech cannot be understood; I meditate on the Feet of the Lord. He is the Saving Grace of sinners, the Master of the masterless: Nanak has entered God's Sanctuary. ||16|| Shalok: My pain is gone, and my sorrows have departed, since I took to the Sanctuary of the Lord, my King. I have obtained the fruits of my mind's desires, O Nanak, singing the Glorious Praises of the Lord. ||17|| Pauree: Some sing, some listen, and some contemplate; some preach, and some implant the Name within; this is how they are saved. Their sinful mistakes are erased, and they become pure; the filth of countless incarnations is washed away. In this world and the next, their faces shall be radiant; they shall not be touched by Maya. They are intuitively wise, and they are Vaishnaavs, worshippers of Vishnu; they are spiritually wise, wealthy and prosperous. They are spiritual heros, of noble birth, who vibrate upon the Lord God. The Kh'shatriyas, the Brahmins, the low-caste Soodras, the Vaisha workers and the outcast pariahs are all saved, meditating on the Lord. Nanak is the dust of the feet of those who know his God. ||17|| Vaar In Gauree, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok Fourth Mehl: The True Guru, the Primal Being, is kind and compassionate; all are alike to Him. He looks upon all impartially; with pure faith in the mind. He is obtained. The Ambrosial Nectar is within the True Guru; He is exalted and sublime, of Godly status. O Nanak, by His Grace, one meditates on the Lord; the Gurmukhs obtain Him. ||1|| Fourth Mehl: Egotism and Maya are total poison; in these, people continually suffer loss in this world. The Gurmukh earns the profit of the wealth of the Lord's Name, contemplating the Word of the Shabad. The

poisonous filth of egotism is removed, when one enshrines the Ambrosial Name of the Lord within the heart.

Section 07 - Raag Gauree - Part 151

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

Section 07 - Raag Gauree - Part 152

All beings are Yours; You belong to all. You deliver all. ||4|| Shalok, Fourth Mehl: Listen, O my Friend, to my message of love; my eyes are fixed upon You. The Guru was pleased - He united servant Nanak with his friend, and now he sleeps in peace. [1] Fourth Mehl: The True Guru is the Merciful Giver; He is always compassionate. The True Guru has no hatred within Him; He beholds the One God everywhere. Anyone who directs hate against the One who has no hate, shall never be satisfied within. The True Guru wishes everyone well; how can anything bad happen to Him? As one feels towards the True Guru, so are the rewards he receives. O Nanak, the Creator knows everything; nothing can be hidden from Him. ||2|| Pauree: One who has been made great by his Lord and Master - know him to be great! By His Pleasure, the Lord and Master forgives those who are pleasing to His Mind. One who tries to compete with Him is a senseless fool. One who is united with the Lord by the True Guru, sings His Praises and speaks His Glories. O Nanak, the True Lord is True; one who understands Him is absorbed in Truth. [[5] Shalok, Fourth Mehl: The Lord is true, immaculate and eternal; He has no fear, hatred or form. Those who chant and meditate on Him, who single-mindedly focus their consciousness on Him, are rid of the burden of their ego. Those Gurmukhs who worship and adore the Lord - hail to those Saintly beings! If someone slanders the Perfect True Guru, he will be rebuked and reproached by the whole world. The Lord Himself abides within the True Guru; He Himself is His Protector, Blessed, Blessed is the Guru, who sings the Glories of God Unto Him I how forever and ever in deepest reverence. Servant Nanak is a sacrifice to those who have meditated on the Creator Lord. ||1|| Fourth Mehl: He Himself made the earth; He Himself made the sky. He Himself created the beings there, and He Himself places food in their mouths. He Himself is All-pervading; He Himself is the Treasure of

Excellence. O servant Nanak, meditate on the Naam, the Name of the Lord: He shall take away all your sinful mistakes. [2] Pauree: You, O True Lord and Master, are True; the Fruth is pleasing to the True One. The Messenger of Death does not even approach those who praise You, O True Lord. Their faces are radiant in the Court of the Lord; the Lord is pleasing to their hearts. The false ones are left behind: because of the falsehood and deceit in their hearts, they suffer in terrible pain. Black are the faces of the false: the false remain just false. [6] Shalok, Fourth Mehl: The True Guru is the field of Dharma; as one plants the seeds there, so are the fruits obtained. The GurSikhs plant ambrosial nectar, and obtain the Lord as their ambrosial fruit. Their faces are radiant in this world and the next; in the Court of the Lord, they are robed with honour. Some have cruelty in their hearts - they constantly act in cruelty; as they plant, so are the fruits which they eat.

Section 07 - Raag Gauree - Part 153

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

Section 07 - Raag Gauree - Part 154

O chosen people, O self-elect, one who does not publicly affirm his Guru is not a good person; he loses all his profits and capital. People used to chant and recite the Shaastras and the Vedas, O Nanak, but now the Words of the Perfect Guru have come to be the most exalted of all. The glorious greatness of the Perfect Guru is pleasing to the GurSikh; the self-willed manmukhs have lost this opportunity. ||2|| Pauree: The True Lord is truly the greatest of all; he alone obtains Him, who is anointed by the Guru. He is the True Guru, who meditates on the True Lord. The True Lord and the True Guru are truly One. He is the True Guru, the Primal Being, who has totally conquered his five passions. One who does not serve the True Guru, and who praises himself, is filled with falsehood within. Cursed, cursed is his ugly face. His words are not pleasing to anyone; his face is blackened, and he is separated from the True Guru, [8] Shalok, Fourth Mehl: Everyone is the field of the Lord God; the Lord Himself cultivates this field. The Gurmukh grows the crop of forgiveness, while the self-willed manmukh loses even his roots. They all plant for their own good, but the Lord causes to grow only that field with which He is pleased. The GurSikh plants the seed of the Lord's

his Ambrosial Fruit. The mouse of Death is continually gnawing away at the crop, but the Creator Lord has beaten it off and driven it away. The farm was successful, by the Love of the Lord, and the crop was produced by God's Grace. He has removed all the burning and anxiety of those, who have meditated on the True Guru, the Primal Being. O servant Nanak, one who worships and adores the Naam. the Name of the Lord, swims across, and saves the whole world as well, ||1|| Fourth Mehl: The self-willed manmukh is occupied with greed all day long, although he may claim otherwise. At night, he is overcome by fatigue, and all his nine holes are weakened. Over the head of the manmukh is the order of the woman; to her, he ever holds out his promises of goodness. Those men who act according to the orders of women are impure, filthy and foolish. Those impure men are engrossed in sexual desire; they consult their women and walk accordingly. One who walks as the True Guru tells him to, is the true man, the best of the best. He Himself created all women and men; the Lord Himself plays every play. You created the entire creation; O Nanak, it is the best of the best. ||2|| Pauree: You are carefree, unfathomable and immeasurable; how can You be measured? Those who have met the True Guru and who meditate on You are very fortunate. The Word of the True Guru's Bani is the embodiment of Truth; through Gurbani, one becomes perfect. Jealously emulating the True Guru, some others may speak of good and bad, but the false are destroyed by their falsehood. Deep within them is one thing, and in their mouths is another; they suck in the poison of Maya, and then they painfully waste away. [9] Shalok, Fourth Mehl: Service to the True Guru is immaculate and pure; those humble beings who are pure perform this service. Those who have deceit, corruption and falsehood within - the True Lord Himself casts them out like lepers.

Ambrosial Nectar, and obtains the Lord's Ambrosial Naam as

Section 07 - Raag Gauree - Part 155

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

Section 07 - Raag Gauree - Part 156

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

Section 07 - Raag Gauree - Part 157

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

Section 07 - Raag Gauree - Part 158

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

Section 07 - Raag Gauree - Part 159

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

Section 07 - Raag Gauree - Part 160

O servant Nanak, praise the Naam, the Name of the Lord; this is your service to the Lord, the Truest of the True. ||16|| Shalok, Fourth Mehl: All joy is in the hearts of those, within whose minds the Lord abides. In the Court of the Lord, their faces are radiant, and everyone goes to see them. Those who meditate on the Name of the Fearless Lord have no fear. Those who have such pre-destined destiny remember the Sublime Lord. Those, within whose minds the Lord abides, are robed with honour in the Court of the Lord. They are carried across, along with all their family, and the whole world is saved along with them. O Lord, please unite servant Nanak with Your humble servants; beholding them, beholding them, I live. ||1|| Fourth Mehl: That land, where my True Guru comes and sits, becomes green and fertile. Those beings who go and behold my True Guru are rejuvenated. Blessed, blessed is the father; blessed, blessed is the family: blessed blessed is the mother, who gave birth to the Guru. Blessed, blessed is the Guru, who worships and adores the Naam; He saves Himself, and emancipates those who see Him. O Lord, be kind, and unite me with the True Guru, that servant Nanak may wash His feet. ||2|| Pauree: Truest of the True is the Immortal True Guru; He has enshrined the Lord deep within His heart. Truest of the True is the True Guru, the Primal Being, who has conquered sexual desire, anger and corruption. When I see the Perfect True Guru, then deep within, my mind is comforted and consoled. I am a sacrifice to my True Guru; I am devoted and dedicated to Him, forever and ever. A Gurmukh wins the battle of life whereas a self-willed manmukh loses it. ||17|| Shalok, Fourth Mehl: By His Grace. He leads us to meet the True Guru: then. as Gurmukh, we chant the Lord's Name, and meditate on it. We do that which pleases the True Guru; the Perfect Guru comes to dwell in the home of the heart. Those who have the treasure of the Naam deep within - all their fears are removed. They are protected by the Lord Himself; others struggle and fight against them, but they only come to death. O servant Nanak, meditate on the Naam; the Lord shall deliver you, here and hereafter. $\|1\|$ Fourth Mehl: The glorious greatness of the Guru, the True Guru, is pleasing to the GurSikh's mind. The Lord preserves the honour of the True Guru, which increases day by day. The Supreme Lord God is in the Mind of the Guru, the True Guru; the Supreme Lord God saves Him. The Lord is the Power and Support of the Guru, the True Guru; all come to bow before Him. Those who have gazed lovingly upon my True Guru - all their sins are taken away. Their faces are radiant in the Court of the Lord, and they obtain great glory. Servant Nanak begs for the dust of the feet of those GurSikhs, O my Siblings of Destiny. ||2|| Pauree: I chant the Praises and Glories of the True One. True is the glorious greatness of the True Lord. I praise the True Lord, and the Praises of the True Lord. His worth cannot be estimated.

Section 07 - Raag Gauree - Part 161

Those who have tasted the true essence of the True Lord, remain satisfied and fulfilled. They know this essence of the Lord, but they say nothing, like the mute who tastes the sweet candy, and says nothing. The Perfect Guru serves the Lord God; His vibration vibrates and resounds in the mind. [[18]] Shalok, Fourth Mehl: Those who have a festering boil within - they alone know its pain. Those who know the pain of separation from the Lord - I am forever a sacrifice, a sacrific to them. O Lord, please lead me to meet the Guru, the Primal

Being, my Friend; my head shall roll in the dust under His feet. I am the slave of the slaves of those GurSikhs who serve Him. Those who are imbued with the deep crimson colour of the Lord's Love - their robes are drenched in the Love of the Lord Grant Your Grace, and lead Nanak to meet the Guru; I have sold my head to Him. ||1|| Fourth Mehl: The body is full of mistakes and misdeeds; how can it become pure, O Saints? The Gurmukh purchases virtues, which wash off the sin of egotism True is the trade which purchases the True Lord with love. No loss will come from this, and the profit comes by the Lord's Will. O Nanak, they alone purchase the Truth, who are blessed with such pre-ordained destiny. ||2|| Pauree: I praise the True One, who alone is worthy of praise. The True Primal Being is True - this is His unique quality. Serving the True Lord, the Truth comes to dwell in the mind. The Lord, the Truest of the True, is my Protector. Those who worship and adore the Truest of the True, shall go and merge with the True Lord. Those who do not serve the Truest of the True those self-willed manmukhs are foolish demons. With their mouths, they babble on about this and that, like the drunkard who has drunk his wine. ||19|| Shalok, Third Mehl: Gauree Raga is auspicious, if, through it, one comes to think of his Lord and Master. He should walk in harmony with the Will of the True Guru; this should be his decoration. The True Word of the Shabad is our spouse; ravish and enjoy it, forever and ever. Like the deep crimson colour of the madder plant such is the dye which shall colour you, when you dedicate your soul to the True One. One who loves the True Lord is totally imbued with the Lord's Love, like the deep crimson colour of the poppy. Falsehood and deception may be covered with false coatings, but they cannot remain hidden. False is the uttering of praises, by those who love falsehood. O Nanak, He alone is True: He Himself casts His Glance of Grace. [11] Fourth Mehl: In the Sat Sangat, the True Congregation, the Lord's Praises are sung. In the Saadh Sangat, the Company of the Holy, the Beloved Lord is met. Blessed is that mortal being, who shares the Teachings for the good of others. He implants the Name of the Lord, and he preaches the Name of the Lord; through the Name of the Lord, the world is saved. Everyone longs to see the Guru; the world, and the nine continents, bow down to Him. You Yourself have established the True Guru; You Yourself have adorned the Guru. You Yourself worship and adore the True Guru; You inspire others to worship Him as well, O Creator Lord. If someone separates himself from the True Guru, his face is blackened, and he is destroyed by the Messenger of Death.

Section 07 - Raag Gauree - Part 162

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

those who chant the True Name, night and day. The True Lord is pleasing to their minds and bodies; they go to the Court of the True Lord. Servant Nanak chants the True Name; truly, the True Lord is forever brand new. ||21|| Shalok, Fourth Mehl: Who is asleep, and who is awake? Those who are Gurmukh are approved.

Section 07 - Raag Gauree - Part 163

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

Section 07 - Raag Gauree - Part 164

Pauree: You, O Creator, know everything which occurs within our beings. You Yourself, O Creator, are incalculable, while the entire world is within the realm of calculation. Everything happens according to Your Will; You created all. You are the One, pervading in each and every heart; O True Lord and Master, this is Your play. One who meets the True Guru meets the Lord; no one can turn him away. ||24|| Shalok, Fourth Mehl: Hold this mind steady and stable; become Gurmukh and focus your consciousness. How could you ever forget Him, with each breath and morsel of food, sitting down or standing up? My anxiety about birth and death has ended; this soul is under the control of the Lord God. If it pleases You, then save servant Nanak, and bless him with Your Name. $\|1\|$ Third Mehl: The egotistical, self-willed manmukh does not know the Mansion of the Lord's Presence; one moment he is here, and the next moment he is there. He is always invited, but he does not go to the Mansion of the Lord's Presence. How shall he be accepted in the Court of the Lord? How rare are those who know the Mansion of the True Guru; they stand with their palms pressed together. If my Lord grants His Grace, O Nanak. He restores them to Himself. ||2|| Pauree: Fruitful and rewarding is that service, which is pleasing to the Guru's Mind. When the Mind of the True Guru is pleased, then sins and misdeeds run away. The Sikhs listen to the Teachings imparted by the True Guru. Those who surrender to the True Guru's Will are imbued with the four-fold Love of the Lord. This is the unique and distinct

life-style of the Gurmukhs: listening to the Guru's Teachings, their minds blossom forth. ||25|| Shalok, Third Mehl: Those who do not affirm their Guru shall have no home or place of rest. They lose both this world and the next; they have no place in the Court of the Lord. This opportunity to bow at the Feet of the True Guru shall never come again. If they miss out on being counted by the True Guru, they shall pass their lives in pain and misery. The True Guru, the Primal Being, has no hatred or vengeance: He unites with Himself those with whom He is pleased. O Nanak, those who behold the Blessed Vision of His Darshan, are emancipated in the Court of the Lord. ||1|| Third Mehl: The self-willed manmukh is ignorant, evil-minded and egotistical. He is filled with anger within, and he loses his mind in the gamble. He commits the sins of fraud and unrighteousness. What can he hear, and what can he tell others? He is blind and deaf; he loses his way, and wanders lost in the wilderness. The blind, self-willed manmukh comes and goes in reincarnation; without meeting the True Guru, he finds no place of rest. O Nanak, he acts according to his pre-ordained destiny. ||2|| Pauree: Those who have hearts as hard as stone, do not sit near the True Guru. Truth prevails there; the false ones do not attune their consciousness to it. By hook or by crook, they pass their time, and then they go back to sit with the false ones again. Falsehood does not mix with the Truth; O people, check it out and see. The false go and mingle with the false, while the truthful Sikhs sit by the side of the True Guru. ||26||

Section 07 - Raag Gauree - Part 165

Shalok, Fifth Mehl: By their own efforts, the slanderers have destroyed all remnants of themselves. The Support of the Saints, O Nanak, is manifest, pervading everywhere. ||1|| Fifth Mehl: Those who went astray from the Primal Being in the very beginning - where can they find refuge? O Nanak, they are struck down by the All-powerful, the Cause of causes. ||2|| Pauree, Fifth Mehl: They take the noose in their hands, and go out at night to strangle others, but God knows everything, O mortal. They spy on other men's women, concealed in their hiding places. They break into well-protected places, and revel in sweet wine. But they shall come to regret their actions - they create their own karma. Azraa-eel, the Angel of Death, shall crush them like sesame seeds in the oil-press. ||27|| Shalok, Fifth Mehl: The servants of the True King are acceptable and approved. Those ignorant ones who serve duality, O Nanak, rot, waste away and die. ||1|| Fifth Mehl: That destiny which was pre-ordained by God from the very beginning cannot be erased. The wealth of the Lord's Name is Nanak's capital: he meditates on it forever. ||2|| Pauree, Fifth Mehl: One who has received a kick from the Lord God - where can he place his foot? He commits countless sins, and continually eats poison. Slandering others, he wastes away and dies; within his body, he burns. One who has been struck down by the True Lord and Master - who can save him now? Nanak has entered the Sanctuary of the Unseen Lord, the Primal Being. ||28|| Shalok, Fifth Mehl: In the most horrible hell, there is terrible pain and suffering. It is the place of the ungrateful. They are struck down by God, O Nanak, and they die a most miserable death. [11] Fifth Mehl: All kinds of medicines may be prepared, but there is no cure for the slanderer. Those whom the Lord Himself misleads, O Nanak, putrefy and rot in reincarnation. ||2|| Pauree, Fifth Mehl: By His Pleasure, the True Guru has blessed me with the inexhaustible wealth of the Name of the True Lord. All my anxiety is ended; I am rid of the fear of death. Sexual desire, anger and other evils have been subdued in the Saadh Sangat, the Company of the Holy. Those who serve another, instead of the True Lord, die unfulfilled in the end. The Guru has blessed Nanak with forgiveness; he is united with the Naam, the Name of the Lord, ||29|| Shalok, Fourth Mehl: He is not a penitent, who is greedy within his heart, and who constantly chases after Maya like a leper. When this penitent was first invited, he refused our charity; but later he repented and sent his son, who was seated in the congregation. The village elders all laughed, saying that the waves of greed have destroyed this penitent. If he sees only a little wealth, he does not bother to go there: but when he sees a lot of wealth, the penitent forsakes his vows. O Siblings of Destiny, he is not a penitent - he is only a stork. Sitting together, the Holy Congregation has so decided. The penitent slanders the True Primal Being, and sings the praises of the material world. For this sin, he is cursed by the Lord. Behold the fruit the penitent gathers, for slandering the Great Primal Being; all his labors have gone in vain. When he sits outside among the elders, he is called a penitent; but when he sits within the congregation, the penitent commits sin

Section 07 - Raag Gauree - Part 166

The Lord has exposed the penitent's secret sin to the elders. The Righteous Judge of Dharma said to the Messenger of Death, "Take this penitent and put him with the worst of the worst murderers." No one is to look at the face of this penitent again. He has been cursed by the True Guru. Nanak speaks and reveals what has taken place in the Court of the Lord. He alone understands, who is blessed and adorned by

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

Section 07 - Raag Gauree - Part 167

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

You are so very great. As great as You are, You are the greatest of the great. He alone is united with You, whom You unite with Yourself. You Yourself bless and forgive us, and tear up our accounts. One whom You unite with Yourself, whole-heartedly serves the True Guru. You are the True One, the True Lord and Master; my soul, body, flesh and bones are all Yours. If it pleases You, then save me, True Lord. Nanak places the hopes of his mind in You alone, O greatest of the great! [[33][1]]

Section 07 - Raag Gauree - Part 168

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

Section 07 - Raag Gauree - Part 169

Fifth Mehl: Like the flash of lightning, worldly affairs last only for a moment. The only thing which is pleasing, O Nanak, is that which inspires one to meditate on the Name of the Master. ||2|| Pauree: People have searched all the Simritees and Shaastras, but no one knows the Lord's value. That being, who joins the Saadh Sangat enjoys the Love of the Lord. True is the Naam, the Name of the Creator, the Primal Being. It is the mine of precious jewels. That mortal, who has such preordained destiny inscribed upon his forehead, meditates in remembrance on the Lord. O Lord, please bless Nanak, Your humble guest, with the supplies of the True Name. ||4|| Shalok, Fifth Mehl: He harbors anxiety within himself, but to the eyes, he appears to be happy; his hunger never departs. O Nanak, without the True Name, no one's sorrows have ever departed [1] Fifth Mehl: Those caravans which did not load the Truth have been plundered. O Nanak, those who meet the True Guru, and acknowledge the One Lord, are congratulated. ||2|| Pauree: Beautiful is that place, where the Holy people dwell They serve their All-powerful Lord, and they give up all their evil ways. The Saints and the Vedas proclaim, that the Supreme Lord God is the Saving Grace of sinners. You are the Lover of Your devotees - this is Your natural way, in each and every age. Nanak asks for the One Name, which is pleasing to his mind and body. ||5|| Shalok, Fifth Mehl: The sparrows are chirping, and dawn has come; the wind stirs up the waves. Such a wondrous thing the Saints have fashioned, O Nanak in the Love of the Naam. ||1|| Fifth Mehl: Homes, palaces and

pleasures are there, where You, O Lord, come to mind. All worldly grandeur. O Nanak, is like false and evil friends. [2] Pauree: The wealth of the Lord is the true capital; how rare are those who understand this. He alone receives it, O Siblings of Destiny, unto whom the Architect of Destiny gives it. His servant is imbued with the Love of the Lord; his body and mind blossom forth. In the Saadh Sangat, the Company of the Holy, he sings the Glorious Praises of the Lord, and all of his sufferings are removed. O Nanak, he alone lives, who acknowledges the One Lord. [[6]] Shalok, Fifth Mehl: The fruit of the swallow-wort plant looks beautiful, attached to the branch of the tree; but when it is separated from the stem of its Master, O Nanak, it breaks apart into thousands of fragments. ||1|| Fifth Mehl: Those who forget the Lord die, but they cannot die a complete death. Those who turn their backs on the Lord suffer, like the thief impaled on the gallows. ||2|| Pauree: The One God is the treasure of peace; I have heard that He is eternal and imperishable. He is totally pervading the water, the land and the sky; the Lord is said to be permeating each and every heart. He looks alike upon the high and the low, the ant and the elephant. Friends, companions, children and relatives are all created by Him. O Nanak, one who is blessed with the Naam, enjoys the Lord's love and affection. ||7|| Shalok, Fifth Mehl: Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name - they alone are blessed; O Nanak, they are the perfect Saints. ||1|| Fifth Mehl: Twenty-four hours a day, he wanders around, driven by his hunger for food. How can he escape from falling into hell, when he does not remember the Prophet? ||2||

Section 07 - Raag Gauree - Part 170

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

Section 07 - Raag Gauree - Part 171

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

Section 07 - Raag Gauree - Part 172

To obtain the state of life of Nirvaanaa, meditate in remembrance on the One Lord. There is no other place; how else can we be comforted? I have seen the whole world without the Lord's Name, there is no peace at all. Body and wealth shall return to dust - hardly anyone realises this. Pleasure, beauty and delicious tastes are useless; what are you doing, O mortal? One whom the Lord Himself misleads, does not understand His awesome power. Those who are imbued with the Love of the Lord attain Nirvaanaa, singing the Praises of the True One. Nanak: those who are pleasing to Your Will, O Lord, seek Sanctuary at Your Door. ||2|| Pauree: Those who are attached to the hem of the Lord's robe, do not suffer birth and death. Those who remain awake to the Kirtan of the Lord's Praises - their lives are approved. Those who attain the Saadh Sangat, the Company of the Holy, are very fortunate. But those who forget the Name - their lives are cursed, and broken like thin strands of thread. O Nanak, the dust of the feet of the Holy is more sacred than hundreds of thousands, even millions of cleansing baths at sacred shrines. [16] Shalok, Fifth Mehl: Like the beautiful earth, adorned with jewels of grass - such is the mind, within which the Love of the Lord abides. All one's affairs are easily resolved, O Nanak, when the Guru, the True Guru, is pleased. ||1|| Fifth Mehl: Roaming and wandering in the ten directions, over water, mountains and forests - wherever the vulture sees a dead body, he flies down and lands. ||2|| Pauree: One who longs for all comforts and rewards should practice Truth. Behold the Supreme Lord God near you, and meditate on the Naam, the Name of the One Lord. Become the dust of all men's feet, and so merge with the Lord. Do not cause any being to suffer, and you shall go to your true home with honour. Nanak speaks of the Purifier of sinners, the Creator, the Primal Being. ||17|| Shalok, Dohaa, Fifth Mehl: I have made the One Lord my Friend; He is All-powerful to do everything. My soul is a sacrifice to Him; the Lord is the treasure of my mind and body. ||1|| Fifth Mehl: Take my hand, O my Beloved; I shall never forsake You. Those who forsake the Lord, are the most evil people; they shall fall into the horrible pit of hell. ||2|| Pauree: All treasures are in His Home; whatever the Lord does, comes to pass. The Saints live by chanting and meditating on the Lord, washing off the filth of their sins. With the Lotus Feet of the Lord dwelling within the heart, all misfortune is taken away. One who meets the Perfect Guru, shall not have to suffer through birth and death.

Nanak is thirsty for the Blessed Vision of God's Darshan; by His Grace, He has bestowed it. ||18|| Shalok, Dakhanaa, Fifth Mehl: If you can dispel your doubts, even for an instant, and love your only Beloved, then wherever you go, there you shall find Him. ||1|| Fifth Mehl: Can they mount horses and handle guns, if all they know is the game of polo? Can they be swans, and fulfill their conscious desires, if they can only fly like chickens? ||2|| Pauree: Those who chant the Lord's Name with their tongues and hear it with their ears are saved, O my friend. Those hands which lovingly write the Praises of the Lord are pure. It is like performing all sorts of virtuous deeds, and bathing at the sixty-eight sacred shrines of pilgrimage. They cross over the world-ocean, and conquer the fortress of corruption.

Section 07 - Raag Gauree - Part 173

O Nanak, serve the Infinite Lord; grasp the hem of His robe, and He will save you. ||19|| Shalok, Fifth Mehl: Worldly affairs are unprofitable, if the One Lord does not come to mind. O Nanak, the bodies of those who forget their Master shall burst apart. ||1|| Fifth Mehl: The ghost has been transformed into an angel by the Creator Lord. God has emancipated all the Sikhs and resolved their affairs. He has seized the slanderers and thrown them to the ground, and declared them false in His Court. Nanak's God is glorious and great; He Himself creates and adorns. ||2|| Pauree: God is unlimited: He has no limit; He is the One who does everything. The Inaccessible and Unapproachable Lord and Master is the Support of His beings, Giving His Hand, He nurtures and cherishes; He is the Filler and Fulfiller. He Himself is Merciful and Forgiving. Chanting the True Name, one is saved. Whatever pleases You - that alone is good; slave Nanak seeks Your Sanctuary. ||20|| Shalok, Fifth Mehl: One who belongs to God has no hunger. O Nanak, everyone who falls at his feet is saved. ||1|| Fifth Mehl: If the beggar begs for the Lord's Name every day, his Lord and Master will grant his request. O Nanak, the Transcendent Lord is the most generous host; He does not lack anything at all. ||2|| Pauree: To imbue the mind with the Lord of the Universe is the true food and dress. To embrace love for the Name of the Lord is to possess horses and elephants. To meditate on the Lord steadfastly is to rule over kingdoms of property and enjoy all sorts of pleasures. The minstrel begs at God's Door - he shall never leave that Door. Nanak has this yearning in his mind and body - he longs continually for God. ||21||1|| Sudh Keechay|| Raag Gauree, The Word Of The Devotees: One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace: Gauree Gwaarayree, Fourteen Chau-Padas Of Kabeer Jee: I was on fire, but now I have found the Water of the Lord's Name. This Water of the Lord's Name has cooled my burning body. ||1||Pause|| To subdue their minds, some go off into the forests; but that Water is not found without the Lord God. ||1|| That fire has consumed angels and mortal beings, but the Water of the Lord's Name saves His humble servants from burning. ||2|| In the terrifying world-ocean, there is an ocean of peace. I continue to drink it in, but this Water is never exhausted. ||3|| Says Kabeer, meditate and vibrate upon the Lord, like the rainbird remembering the water. The Water of the Lord's Name has quenched my thirst. ||4||1|| Gauree, Kabeer Jee: O Lord, my thirst for the Water of Your Name will not go away. The fire of my thirst burns even more brightly in that Water. $\|I\|$ Pause $\|$ You are the Ocean of Water, and I am just a fish in that Water. In that Water, I remain; without that Water, I would perish. ||1|| You are the cage, and I am Your parrot. So what can the cat of death do to me? ||2|| You are the tree, and I am the bird. I am so unfortunate - I cannot see the Blessed Vision of Your Darshan! ||3||

Section 07 - Raag Gauree - Part 174

You are the True Guru, and I am Your new disciple. Says Kabeer, O Lord, please meet me - this is my very last chance! [4][2] Gauree, Kabeer Jee: When I realise that there is One, and only One Lord, why then should the people be upset? ||1|| I am dishonoured; I have lost my honour. No one should follow in my footsteps. ||1||Pause|| I am bad, and bad in my mind as well. I have no partnership with anyone. ||2|| I have no shame about honour or dishonour. But you shall know, when your own false covering is laid bare. ||3|| Says Kabeer, honour is that which is accepted by the Lord. Give up everything - meditate, vibrate upon the Lord alone. ||4||3|| Gauree, Kabeer Jee: If Yoga could be obtained by wandering around naked, then all the deer of the forest would be liberated. ||1|| What does it matter whether someone goes naked, or wears a deer skin, if he does not remember the Lord within his soul? ||1||Pause|| If the spiritual perfection of the Siddhas could be obtained by shaving the head, then why haven't sheep found liberation? ||2|| If someone could save himself by celibacy, O Siblings of Destiny, why then haven't eunuchs obtained the state of supreme dignity? ||3|| Says Kabeer, listen, O men, O Siblings of Destiny: without the Lord's Name, who has ever found salvation? ||4||4|| Gauree, Kabeer Jee: Those who take their ritual baths in the evening and the morning are like the frogs in the water. ||1|| When

people do not love the Lord's Name, they must all go to the Righteous Judge of Dharma. ||1||Pause|| Those who love their bodies and try different looks, do not feel compassion, even in dreams. ||2|| The wise men call them four-footed creatures; the Holy find peace in this ocean of pain. ||3|| Says Kabeer, why do you perform so many rituals? Renounce everything, and drink in the supreme essence of the Lord. ||4||5|| Gauree, Kabeer Jee: What use is chanting, and what use is penance, fasting or devotional worship, to one whose heart is filled with the love of duality? ||1|| O humble people, link your mind to the Lord. Through cleverness, the four-armed Lord is not obtained. ||Pause|| Set aside your greed and worldly ways. Set aside sexual desire, anger and egotism. ||2|| Ritual practices bind people in egotism; meeting together, they worship stones. [3] Says Kabeer. He is obtained only by devotional worship. Through innocent love, the Lord is met. ||4||6|| Gauree, Kabeer Jee: In the dwelling of the womb, there is no ancestry or social status. All have originated from the Seed of God. ||1|| Tell me, O Pandit, O religious scholar: since when have you been a Brahmin? Don't waste your life by continually claiming to be a Brahmin. ||1||Pause|| If you are indeed a Brahmin, born of a Brahmin mother, then why didn't you come by some other way? ||2|| How is it that you are a Brahmin, and I am of a low social status? How is it that I am formed of blood, and you are made of milk? ||3|| Says Kabeer, one who contemplates God, is said to be a Brahmin among us. ||4||7||

Section 07 - Raag Gauree - Part 175

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

Section 07 - Raag Gauree - Part 176

I lived in many such homes, O Lord, before I came into the womb this time. ||1||Pause|| I was a Yogi, a celibate, a penitent, and a Brahmchaaree, with strict self-discipline. Sometimes I was a king, sitting on the throne, and sometimes I was a beggar. ||2|| The faithless cynics shall die, while the Saints shall all survive. They drink in the Lord's Ambrosial Essence with their tongues. ||3|| Says Kabeer, O God, have mercy on me. I am so tired; now, please bless me with Your perfection. ||4||13|| Gauree, Kabeer Jee, With Writings Of The Fifth Mehl: Kabeer has seen such wonders! Mistaking it for cream, the people are churning water. ||1||Pause|| The donkey grazes upon the green grass; arising each day, he laughs and brays, and then dies. ||11|| The bull is intoxicated, and runs around

wildly. He romps and eats and then falls into hell. ||2|| Says Kabeer, a strange sport has become manifest: the sheep is sucking the milk of her lamb. ||3|| Chanting the Lord's Name, my intellect is enlightened. Says Kabeer, the Guru has blessed me with this understanding. ||4||1||14|| Gauree, Kabeer Jee, Panch-Padas: I am like a fish out of water, because in my previous life, I did not practice penance and intense meditation. ||1|| Now tell me, Lord, what will my condition be? I left Benares - I had little common sense. ||1||Pause|| I wasted my whole life in the city of Shiva; at the time of my death, I moved to Magahar. ||2|| For many years, I practiced penance and intense meditation at Kaashi; now that my time to die has come, I have come to dwell at Magahar! [3] Kaashi and Magahar - I consider them the same. With inadequate devotion, how can anyone swim across? ||4|| Says Kabeer, the Guru and Ganaysha and Shiva all know that Kabeer died chanting the Lord's Name. ||5||15|| Gauree, Kabeer Jee: You may anoint your limbs with sandalwood oil, but in the end, that body will be burned with the firewood. ||1|| Why should anyone take pride in this body or wealth? They shall end up lying on the ground; they shall not go along with you to the world beyond. ||1||Pause|| They sleep by night and work during the day, but they do not chant the Lord's Name, even for an instant. ||2|| They hold the string of the kite in their hands, and chew betel leaves in their mouths, but at the time of death, they shall be tied up tight, like thieves. ||3|| Through the Guru's Teachings, and immersed in His Love, sing the Glorious Praises of the Lord. Chant the Name of the Lord, Raam, Raam, and find peace. ||4|| In His Mercy, He implants the Naam within us; inhale deeply the sweet aroma and fragrance of the Lord, Har, Har. 15 Says Kabeer, remember Him, you blind fool! The Lord is True; all worldly affairs are false. [6][16] Gauree, Kabeer Jee, Ti-Padas And Chau-Tukas: I have turned away from death and turned to the Lord. Pain has been eliminated, and I dwell in peac and comfort. My enemies have been transformed into friends. The faithless cynics have been transformed into good-hearted people. ||1|| Now, I feel that everything brings me peace. Peace and tranquility have come, since I realised the Lord of the Universe. ||1||Pause||

Section 07 - Raag Gauree - Part 177

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

Section 07 - Raag Gauree - Part 178

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

Section 07 - Raag Gauree - Part 179

Who has established himself as a Siddha, a being of miraculous spiritual powers, by killing his mind? ||1|| Who is that silent sage, who has killed his mind? By killing the mind, tell me, who is saved? ||1||Pause|| Everyone speaks through the mind. Without killing the mind, devotional worship is not performed. ||2|| Says Kabeer, one who knows the secret of this mystery, beholds within his own mind the Lord of the three worlds. ||3||28|| Gauree, Kabeer Jee: The stars which are seen in the sky - who is the painter who painted them? [[1]] Tell me, O Pandit, what is the sky attached to? Very fortunate is the knower who knows this. ||1||Pause|| The sun and the moon give their light; God's creative extension extends everywhere. [2] Says Kabeer, he alone knows this, whose heart is filled with the Lord, and whose mouth is also filled with the Lord. [3][29]] Gauree, Kabeer Jee: The Simritee is the daughter of the Vedas, O Siblings of Destiny. She has brought a chain and a rope. ||1|| She has imprisoned the people in her own city. She has tightened the noose of emotional attachment and shot the arrow of death. ||1||Pause|| By cutting, she cannot be cut, and she cannot be broken. She has become a serpent, and she is eating the world. ||2|| Before my very eyes, she has plundered the entire world. Says Kabeer, chanting the Lord's Name, I have escaped her. ||3||30|| Gauree, Kabeer Jee: I have grasped the reins and attached the bridle; abandoning everything, I now ride through the skies. ||1|| I made self-reflection my mount, and in the stirrups of intuitive poise, I placed my feet. [1] Pause Come, and let me ride you to heaven. If you hold back then I shall strike you with the whip of spiritual love ||2|| Says Kabeer, those who remain detached from the Vedas, the Koran and the Bible are the best riders. [3]31] Gauree, Kabeer Jee: That mouth, which used to eat the five delicacies I have seen the flames being applied to that mouth. ||1|| O Lord, my King, please rid me of this one affliction: may I not

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4080 be burned in fire, or cast into the womb again. ||1||Pause|| The body is destroyed by so many ways and means. Some burn it. and some bury it in the earth. ||2|| Says Kabeer, O Lord, please reveal to me Your Lotus Feet; after that, go ahead and send me to my death. ||3||32|| Gauree, Kabeer Jee: He Himself is the fire, and He Himself is the wind. When our Lord and Master wishes to burn someone, then who can save him? ||1|| When I chant the Lord's Name, what does it matter if my body burns? My consciousness remains absorbed in the Lord's Name. ||1||Pause|| Who is burned, and who suffers loss? The Lord plays, like the juggler with his ball. ||2|| Says Kabeer, chant the two letters of the Lord's Name - Raa Maa. If He is your Lord and Master, He will protect you. ||3||33|| Gauree, Kabeer Jee, Du-Padas: I have not practiced Yoga, or focused my consciousness on meditation. Without renunciation. I cannot escape Maya. ||1|| How have I passed my life?

Section 07 - Raag Gauree - Part 180

I have not taken the Lord's Name as my Support. ||1||Pause|| Says Kabeer, I have searched the skies, and have not seen another, equal to the Lord. ||2||34|| Gauree, Kabeer Jee: That head which was once embellished with the finest turban upon that head, the crow now cleans his beak. ||1|| What pride should we take in this body and wealth? Why not hold tight to the Lord's Name instead? ||1||Pause|| Says Kabeer, listen, O my mind: this may be your fate as well! ||2||35|| Thirty-Five Steps Of Gauree Gwaarayree. || Raag Gauree Gwaarayree, Ashtapadees Of Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: People beg for pleasure, but pain comes instead. I would rather not beg for that pleasure. ||1|| People are involved in corruption, but still, they hope for pleasure. How will they find their home in the Sovereign Lord King? [1] Pause Even Shiva and Brahma are afraid of this pleasure, but I have judged that pleasure to be true. ||2|| Even sages like Sanak and Naarad, and the thousand-headed serpent.

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

Section 07 - Raag Gauree - Part 181

Whose son is he? Whose father is he? Who dies? Who inflicts pain? ||1|| The Lord is the thug, who has drugged and robbed the whole world. I am separated from the Lord; how can I survive, O my mother? [11]Pause|| Whose husband is he? Whose wife is she? Contemplate this reality within your body. $\|2\|$ Says Kabeer, my mind is pleased and satisfied with the thug. The effects of the drug have vanished, since I recognised the thug. ||3||39|| Now, the Lord, my King, has become my help and support. I have cut away birth and death, and attained the supreme status. ||1||Pause|| He has united me with the Saadh Sangat, the Company of the Holy. He has rescued me from the five demons. I chant with my tongue and meditate on the Ambrosial Naam, the Name of the Lord. He has made me his own slave. ||1|| The True Guru has blessed me with His generosity. He has lifted me up, out of the worldocean. I have fallen in love with His Lotus Feet. The Lord of the Universe dwells continually within my consciousness. ||2|| The burning fire of Maya has been extinguished. My mind is contented with the Support of the Naam. God, the Lord and Master, is totally permeating the water and the land. Wherever I look, there is the Inner-knower, the Searcher of hearts. ||3|| He Himself has implanted His devotional worship within me. By pre-ordained destiny, one meets Him, O my Siblings of Destiny. When He grants His Grace, one is perfectly fulfilled. Kabeer's Lord and Master is the Cherisher

of the poor. $\|4\|40\|$ There is pollution in the water, and pollution on the land; whatever is born is polluted. There is pollution in birth, and more pollution in death; all beings are ruined by pollution. ||1|| Tell me, O Pandit, O religious scholar: who is clean and pure? Meditate on such spiritual wisdom, O my friend. ||1||Pause|| There is pollution in the eyes, and pollution in speech; there is pollution in the ears as well. Standing up and sitting down, one is polluted; one's kitchen is polluted as well. ||2|| Everyone knows how to be caught, but hardly anyone knows how to escape. Says Kabeer, those who meditate on the Lord within their hearts, are not polluted. ||3||41|| Gauree: Resolve this one conflict for me, O Lord, if you require any work from Your humble servant. ||1||Pause|| Is this mind greater, or the One to whom the mind is attuned? Is the Lord greater, or one who knows the Lord? ||1|| Is Brahma greater, or the One who created Him? Are the Vedas greater, or the One from which they came? ||2|| Says Kabeer, I have become depressed; is the sacred shrine of pilgrimage greater, or the slave of the Lord? ||3||42|| Raag Gauree Chaytee: Behold, O Siblings of Destiny, the storm of spiritual wisdom has come. It has totally blown away the thatched huts of doubt, and torn apart the bonds of Maya. ||1||Pause|| The two pillars of double-mindedness have fallen, and the beams of emotional attachment have come crashing down. The thatched roof of greed has caved in, and the pitcher of evilmindedness has been broken. ||1||

Section 07 - Raag Gauree - Part 182

Your servant is drenched with the rain that has fallen in this storm. Says Kabeer, my mind became enlightened, when I saw the sun rise. ||2||43|| Gauree Chaytee: One Universal Creator God. By The Grace Of The True Guru: They do not listen to the Lord's Praises, and they do not sing the Lord's Glories, but they try to bring down the sky with their talk. ||1|| What can anyone say to such people? You should always be careful around those whom God has excluded from His devotional worship. ||1||Pause|| They do not offer even a handful of water, while they slander the one who brought forth the Ganges. ||2|| Sitting down or standing up, their ways are crooked and evil They ruin themselves, and then they ruin others. ||3|| They know nothing except evil talk. They would not even obey Brahma's orders. ||4|| They themselves are lost, and they mislead others as well. They set their own temple on fire, and then they fall asleep within it. ||5|| They laugh at others, while they themselves are one-eyed. Seeing them, Kabeer is embarrassed. ||6||1||44|| Raag Gauree Bairaagan, Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: He does not honour his ancestors while they are alive but he holds feasts in their honour after they have died. Tell me, how can his poor ancestors receive what the crows and the dogs have eaten up? [[1]] If only someone would tell me what real happiness is! Speaking of happiness and joy, the world is perishing. How can happiness be found? ||1||Pause|| Making gods and goddesses out of clay, people sacrifice living beings to them Such are your dead ancestors who cannot ask for what they want. ||2|| You murder living beings and worship lifeless things; at your very last moment, you shall suffer in terrible pain. You do not know the value of the Lord's Name; you shall drown in the terrifying world-ocean. [3] You worship gods and goddesses, but you do not know the Supreme Lord God. Says Kabeer, you have not remembered the Lord who has no ancestors; you are clinging to your corrupt ways. ||4||1||45|| Gauree: One who remains dead while yet alive, will live even after death; thus he merges into the Primal Void of the Absolute Lord. Remaining pure in the midst of impurity, he will never again fall into the terrifying world-ocean. ||1|| O my Lord, this is the milk to be churned. Through the Guru's Teachings, hold your mind steady and stable, and in this way, drink in the Ambrosial Nectar. [1] Pause || The Guru's arrow has pierced the hard core of this Dark Age of Kali Yuga, and the state of enlightenment has dawned. In the darkness of Maya, I mistook the rope for the snake, but that is over, and now I dwell in the eternal home of the Lord. ||2|| Maya has drawn her bow without an arrow, and has pierced this world, O Siblings of Destiny.

Section 07 - Raag Gauree - Part 183

The drowning person is blown around in the ten directions by the wind, but I hold tight to the string of the Lord's Love. [3] The disturbed mind has been absorbed in the Lord; duality and evil-mindedness have run away. Says Kabeer, I have seen the One Lord, the Fearless One: I am attuned to the Name of the Lord. ||4||2||46|| Gauree Bairaagan, Ti-Padas: I turned my breath inwards, and pierced through the six chakras of the body, and my awareness was centred on the Primal Void of the Absolute Lord. Search for the One who does not come or go, who does not die and is not born, O renunciate. ||1|| My mind has turned away from the world, and is absorbed in the Mind of God. By Guru's Grace, my understanding has been changed; otherwise, I was totally ignorant. ||1||Pause|| That which was near has become distant, and again, that which was distant is near, for those who realise the Lord as He is. It is like the sugar water made from the candy; only one who drinks it knows its taste. ||2|| Unto

whom should I speak Your speech, O Lord; it is beyond the three qualities. Is there anyone with such discerning wisdom? Says Kabeer, as is the fuse which you apply, so is the flash you will see. ||3||3||47|| Gauree: There is no rainy season, ocean, sunshine or shade, no creation or destruction there. No life or death, no pain or pleasure is felt there. There is only the Primal Trance of Samaadhi, and no duality. ||1|| The description of the state of intuitive poise is indescribable and sublime. It is not measured, and it is not exhausted. It is neither light nor heavy. ||1||Pause|| Neither lower nor upper worlds are there; neither day nor night are there. There is no water, wind or fire; there, the True Guru is contained. ||2|| The Inaccessible and Unfathomable Lord dwells there within Himself: by Guru's Grace. He is found. Says Kabeer. I am a sacrifice to my Guru; I remain in the Saadh Sangat, the Company of the Holy. ||3||4||48|| Gauree: With both sin and virtue, the ox of the body is purchased; the air of the breath is the capital which has appeared. The bag on its back is filled with desire; this is how we purchase the herd. ||1|| My Lord is such a wealthy merchant! He has made the whole world his peddler. ||1||Pause|| Sexual desire and anger are the taxcollectors, and the waves of the mind are the highway robbers. The five elements join together and divide up their loot. This is how our herd is disposed of! ||2|| Says Kabeer, listen, O Saints: This is the state of affairs now! Going uphill, the ox has grown weary; throwing off his load, he continues on his journey. ||3||5||49|| Gauree, Panch-Padas: For a few short days, the soul-bride stays in her parent's house; then, she must go to her in-laws. The blind, foolish and ignorant people do not know this. ||1|| Tell me, why is the bride wearing her ordinary clothes? The guests have arrived at her home, and her Husband has come to take her away. ||1||Pause|| Who has lowered the rope of the breath down, into the well of the world which we see? The rope of the breath breaks away from the pitcher of the body, and the water-carrier gets up and departs. ||2|| When the Lord and Master is kind and grants His Grace, then her affairs are all resolved.

Section 07 - Raag Gauree - Part 184

Then she is known as the happy soul-bride, if she contemplates the Word of the Guru's Shabad. [3] Bound by the actions she has committed, she wanders around - see this and understand. What can we say to her? What can the poor soul-bride do? ||4|| Disappointed and hopeless, she gets up and departs. There is no support or encouragement in her consciousness. So remain attached to the Lord's Lotus Feet, and hurry to His Sanctuary, Kabeer! ||5||6||50|| Gauree : The Yogi says that Yoga is good and sweet, and nothing else is. O Siblings of Destiny. Those who shave their heads, and those who amputate their limbs, and those who utter only a single word, all say that they have attained the spiritual perfection of the Siddhas. ||1|| Without the Lord, the blind ones are deluded by doubt. And those, to whom I go to find release they themselves are bound by all sorts of chains. ||1||Pause|| The soul is re-absorbed into that from which it originated when one leaves this path of errors. The scholarly Pandits, the virtuous, the brave and the generous, all assert that they alone are great. ||2|| He alone understands, whom the Lord inspires to understand. Without understanding, what can anyone do? Meeting the True Guru, the darkness is dispelled, and in this way, the jewel is obtained. ||3|| Give up the evil actions of your left and right hands, and grasp hold of the Feet of the Lord. Says Kabeer, the mute has tasted the molasses, but what can he say about it if he is asked? ||4||7||51|| Raag Gauree Poorbee, Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Where something existed, now there is nothing. The five elements are no longer there. The Ida, the Pingala and the Sushmanaa - O human being, how can the breaths through these be counted now? $\|1\|$ The string has been broken, and the Sky of the Tenth Gate has been destroyed. Where has your speech gone? This cynicism afflicts me, night and day; who can explain this to me and help me understand? [1] Pause Where the world is - the body is not there; the mind is not there either. The Joiner is forever unattached; now, within whom is the soul said to be contained? ||2|| By joining the elements, people cannot join them, and by breaking, they cannot be broken, until the body perishes. Of whom is the soul the master, and of whom is it the servant? Where, and to whom does it go? ||3|| Says Kabeer, I have lovingly focused my attention on that place where the Lord dwells, day and night. Only He Himself truly knows the secrets of His mystery: He is eternal and indestructible. ||4||1||52|| Gauree: Let contemplation and intuitive meditation be your two ear-rings, and true wisdom your patched overcoat. In the cave of silence, dwell in your Yogic posture; let the subjugation of desire be your spiritual path. 11 O my King, I am a Yogi, a hermit, a renunciate. I do not die or suffer pain or separation. ||1||Pause|| The solar systems and galaxies are my horn: the whole world is the hag to carry my ashes. Eliminating the three qualities and finding release from this world is my deep meditation. ||2|| My mind and breath are the two gourds of my fiddle, and the Lord of all the ages is its frame

Section 07 - Raag Gauree - Part 185

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

Section 07 - Raag Gauree - Part 186

So escape from corruption and immerse yourself in the Lord; take this advice, O crazy mind. You have not meditated fearlessly on the Lord, O crazy mind; you have not embarked upon the Lord's Boat. ||1||Pause|| The monkey stretches out its hand. O crazy mind, and takes a handful of corn; now unable to escape, O crazy mind, it is made to dance door to door. ||2|| Like the parrot caught in the trap, O crazy mind, you trapped by the affairs of Maya. Like the weak dye of the safflower, O crazy mind, so is the expanse of this world of form and substance. [3] There are so many holy shrines in which to bathe, O crazy mind, and so many gods to worship. Says Kabeer, you shall not be saved like this, O crazy mind; only by serving the Lord will you find release. ||4||1||6||57|| Gauree: Fire does not burn it, and the wind does not blow it away: thieves cannot get near it. Accumulate the wealth of the Lord's Name; that wealth does not go anywhere. ||1|| My wealth is God, the Lord of Wealth, the Lord of the Universe, the Support of the earth: this is called the most excellent wealth. The peace which is obtained by serving God, the Lord of the Universe - that peace cannot be found in kingdoms or power. ||1||Pause|| Shiva and Sanak, in their search for this wealth, became Udaasees, and renounced the world. One whose mind is filled with the Lord of liberation, and whose tongue chants the Name of the Lord, shall not be caught by the noose of Death. ||2|| My own wealth is the spiritual wisdom and devotion given by the Guru; my mind is held steady in perfect neutral balance. It is like water for the burning soul, like an anchoring support for the wandering mind; the bondage of doubt and fear is dispelled. ||3|| Says Kabeer: O you who are intoxicated with sexual desire, reflect upon this in your heart, and see. Within your home there are hundreds of thousands, millions of horses and elephants; but

within my home is the One Lord. ||4||1||7||58|| Gauree: Like the monkey with a handful of grain, who will not let go because of greed - just so, all the deeds committed in greed ultimately become a noose around one's neck. ||1|| Without devotional worship, human life passes away in vain. Without the Saadh Sangat, the Company of the Holy, without vibrating and meditating on the Lord God, one does not abide in Truth. ||1||Pause|| Like the flower which blossoms in the wilderness with no one to enjoy its fragrance, so do people wander in reincarnation; over and over again, they are destroyed by Death. ||2|| This wealth, youth, children and spouse which the Lord has given you - this is all just a passing show. Those who are caught and entangled in these are carried away by sensual desire. ||3|| Age is the fire, and the body is the house of straw; on all four sides, this play is being played out. Says Kabeer, to cross over the terriffying world ocean, I have taken to the Shelter of the True Guru. ||4||1||8||59|| Gauree: The water of the sperm is cloudy, and the egg of the ovary is crimson. From this clay, the puppet is fashioned. $\|\mathbf{1}\|$ I am nothing, and nothing is mine. This body, wealth, and all delicacies are Yours. O Lord of the Universe. ||1||Pause|| Into this clay, the breath is infused.

Section 07 - Raag Gauree - Part 187

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

Section 07 - Raag Gauree - Part 188

Her heart is not happy, but she does not retrace her steps, in hopes of seeing the Blessed Vision of the Lord's Darshan. ||1|| So fly away, black crow, so that I may quickly meet my Beloved Lord. ||1||Pause|| Says Kabeer, to obtain the status of eternal life, worship the Lord with devotion. The Name of the Lord is my only Support; with my tongue, I chant the Lord's Name. ||2||1||14||65|| Raag Gauree 11: All around, there are thick bushes of sweet basil, and there in the midst of the forest, the Lord is singing with joy. Beholding His wondrous beauty, the milk-maid was entranced, and said, "Please don't leave me; please don't come and go!"||1|| My mind is attached to Your Feet O Archer of the Universe: he alone meets You who is blessed by great good fortune. ||1||Pause|| In Brindaaban, where Krishna grazes his cows, he entices and fascinates my mind. You are my Lord Master, the Archer of the Universe; my name is Kabeer. ||2||2||15||66|| Gauree Poorbee 12: Many people wear various robes, but what is the use of living in the

forest? What good does it do if a man burns incense before his gods? What good does it do to dip one's body in water? ||1|| O soul, I know that I will have to depart. You ignorant idiot: understand the Imperishable Lord. Whatever you see, you will not see that again, but still, you cling to Maya. ||1||Pause|| The spiritual teachers, meditators and the great preachers are all engrossed in these worldly affairs. Says Kabeer, without the Name of the One Lord, this world is blinded by Maya. ||2||1||16||67|| Gauree 12: O people. O victims of this Maya, abandon your doubts and dance out in the open. What sort of a hero is one who is afraid to face the battle? What sort of satee is she who, when her time comes, starts collecting her pots and pans? ||1|| Stop your wavering, O crazy people! Now that you have taken up the challenge of death, let yourself burn and die, and attain perfection. ||1||Pause|| The world is engrossed in sexual desire, anger and Maya; in this way it is plundered and ruined. Says Kabeer, do not forsake the Lord, your Sovereign King, the Highest of the High. ||2||2||17||68|| Gauree 13: Your Command is upon my head, and I no longer question it. You are the river, and You are the boatman; salvation comes from You. ||1|| O human being, embrace the Lord's meditation, whether your Lord and Master is angry with you or in love with you. ||1||Pause|| Your Name is my Support, like the flower blossoming in the water. Says Kabeer, I am the slave of Your home; I live or die as You will. ||2||18||69|| Gauree: Wandering through 8.4 million incarnations, Krishna's father Nand was totally exhausted. Because of his devotion. Krishna was incarnated in his home: how great was the good fortune of this poor man! [[1]] You say that Krishna was Nand's son, but whose son was Nand himself? When there was no earth or ether or the ten directions, where was this Nand then? ||1||Pause||

Section 07 - Raag Gauree - Part 189

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

Section 07 - Raag Gauree - Part 190

Says Kabeer, meeting the Guru, I have found absolute peace. My mind has ceased its wanderings; I am happy. ||4||23||74|| Raag Gauree Poorbee, Baawan Akhree Of Kabeer Jee: One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace: Through these fifty-two letters, the three worlds and all things are described. These letters

Wherever there is speech, there are letters. Where there is no speech, there, the mind rests on nothing. He is in both speech and silence. No one can know Him as He is. ||2|| If I come to know the Lord, what can I say; what good does it do to speak? He is contained in the seed of the banyan-tree, and yet, His expanse spreads across the three worlds. ||3|| One who knows the Lord understands His mystery, and bit by bit, the mystery disappears. Turning away from the world, one's mind is pierced through with this mystery, and one obtains the Indestructible, Impenetrable Lord. ||4|| The Muslim knows the Muslim way of life; the Hindu knows the Vedas and Puraanas. To instruct their minds, people ought to study some sort of spiritual wisdom. ||5|| I know only the One, the Universal Creator, the Primal Being. I do not believe in anyone whom the Lord writes and erases. If someone knows the One, the Universal Creator, he shall not perish, since he knows Him. ||6|| KAKKA: When the rays of Divine Light come into the heart-lotus, the moon-light of Maya cannot enter the basket of the mind. And if one obtains the subtle fragrance of that spiritual flower, he cannot describe the indescribable; he could speak, but who would understand? ||7|| KHAKHA: The mind has entered this cave. It does not leave this cave to wander in the ten directions. Knowing their Lord and Master, people show compassion; then, they become immortal, and attain the state of eternal dignity. ||8|| GAGGA: One who understands the Guru's Word does not listen to anything else. He remains like a hermit and does not go anywhere, when he grasps the Ungraspable Lord and dwells in the sky of the Tenth Gate. [9] GHAGHA: He dwells in each and every heart. Even when the body-pitcher bursts, he does not diminish. When someone finds the Path to the Lord within his own heart, why should he abandon that Path to follow some other path? ||10|| NGANGA: Restrain yourself, love the Lord, and dismiss your doubts. Even if you do not see the Path, do not run away; this is the highest wisdom. ||11|| CHACHA: He painted the great picture of the world. Forget this picture, and remember the Painter. This wondrous painting is now the problem. Forget this picture and focus your consciousness on the Painter. ||12|| CHHACHHA: The Sovereign Lord of the Universe is here with you. Why are you so unhappy? Why don't you abandon your desires? O my mind, each and every moment I try to instruct you, but you forsake Him, and entangle yourself with others. ||13|| JAJJA: If someone burns his body while he is still alive, and burns away the desires of his youth, then he finds the right way. When he burns his desire for his own wealth, and that of others, then he finds the Divine Light, ||14||

shall perish; they cannot describe the Imperishable Lord. ||1||

Section 07 - Raag Gauree - Part 191

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

Section 07 - Raag Gauree - Part 192

If you turn your thoughts to the Lord, the Lord will take care of you like a relative. ||29|| BHABHA: When doubt is pierced, union is achieved. I have shattered my fear, and now I have come to have faith. I thought that He was outside of me, but now I know that He is within me. When I came to understand this mystery, then I recognised the Lord. [[30]] MAMMA: Clinging to the source, the mind is satisfied. One who knows this mystery understands his own mind. Let no one delay in uniting his mind. Those who obtain the True Lord are immersed in delight. ||31|| MAMMA: The mortal's business is with his own mind; one who disciplines his mind attains perfection. Only the mind can deal with the mind; says Kabeer, I have not met anything like the mind. ||32|| This mind is Shakti; this mind is Shiva. This mind is the life of the five elements. When this mind is channeled, and guided to enlightenment, it can describe the secrets of the three worlds. [33] YAYYA: If you know anything, then destroy your evilmindedness, and subjugate the body-village. When you are engaged in the battle, don't run away; then, you shall be known as a spiritual hero. ||34|| RARRA: I have found tastes to be tasteless. Becoming tasteless, I have realised that taste. Abandoning these tastes, I have found that taste. Drinking in that taste, this taste is no longer pleasing. ||35|| LALLA: Embrace such love for the Lord in your mind, that you shall not have to go to any other; you shall attain the supreme truth. And if you embrace love and affection for Him there. then you shall obtain the Lord; obtaining Him, you shall be absorbed in His Feet. ||36|| WAWA: Time and time again, dwell upon the Lord. Dwelling upon the Lord, defeat shall not come to you. I am a sacrifice, a sacrifice to those, who sing the praises of the Saints, the sons of the Lord. Meeting the Lord, total Truth is obtained. ||37|| WAWA: Know Him. By knowing Him, this mortal becomes Him. When this soul and that Lord are blended, then, having been blended, they cannot be known separately. ||38|| SASSA: Discipline your mind with sublime perfection. Refrain from that talk which attracts the heart. The heart is attracted, when love wells up. The King of the three worlds is perfectly pervading and permeating there. ||39|| KHAKHA: Anyone who seeks Him, and by seeking Him, finds Him, shall not be born again. When someone seeks Him, and comes to understand and contemplate Him, then he crosses over the terrifying worldocean in an instant. ||40|| SASSA: The bed of the soul-bride is adorned by her Husband Lord; her skepticism is dispelled. Renouncing the shallow pleasures of the world, she obtains the supreme delight. Then, she is the soul-bride; He is called her Husband Lord. ||41|| HAHA: He exists, but He is not known to exist. When He is known to exist, then the mind is pleased and appeased. Of course the Lord exists, if one could only understand Him. Then, He alone exists, and not this mortal being. ||42|| Everyone goes around saying, "I'll take this, and I'll take that." Because of that, they suffer in terrible pain. When someone comes to love the Lord of Lakhshmi, his sorrow departs, and he obtains total peace. ||43|| KHAKHA: Many have wasted their lives, and then perished. Wasting away, they do not remember the Lord, even now. But if someone, even now, comes to know the transitory nature of the world and restrain his mind, he shall find his permanent home, from which he was separated, ||44||

Section 07 - Raag Gauree - Part 193

The fifty-two letters have been joined together. But people cannot recognise the One Word of God. Kabeer speaks the Shabad, the Word of Truth. One who is a Pandit, a religious scholar, must remain fearless. It is the business of the scholarly person to join letters. The spiritual person contemplates the essence of reality. According to the wisdom within the mind, says Kabeer, so does one come to understand. ||45|| One Universal Creator God. By The Grace Of The True Guru: Raag Gauree, T'hitee ~ The Lunar Days Of Kabeer Jee: Shalok: There are fifteen lunar days, and seven days of the week. Says Kabeer, it is neither here nor there. When the Siddhas and seekers come to know the Lord's mystery, they themselves become the Creator; they themselves become the Divine Lord. ||1|| T'HITEE: On the day of the new moon, give up your hopes. Remember the Lord, the Inner-knower, the Searcher of hearts. You shall attain the Gate of Liberation while yet alive. You shall come to know the Shabad, the Word of the Fearless Lord, and the essence of your own inner being.

[1] One who enshrines love for the Lotus Feet of the Lord of the Universe - by the Grace of the Saints, her mind becomes pure; night and day, she remains awake and aware, singing the Kirtan of the Lord's Praises. ||1||Pause|| On the first day of the lunar cycle, contemplate the Beloved Lord. He is playing within the heart; He has no body - He is Infinite. The pain of death never consumes that person who remains absorbed in the Primal Lord God. ||2|| On the second day of the lunar cycle, know that there are two beings within the fiber of the body. Maya and God are blended with everything. God does not increase or decrease. He is unknowable and immaculate; He does not change. ||3|| On the third day of the lunar cycle, one who maintains his equilibrium amidst the three modes finds the source of ecstasy and the highest status. In the Saadh Sangat, the Company of the Holy, faith wells up. Outwardly, and deep within, God's Light is always radiant. ||4|| On the fourth day of the lunar cycle, restrain your fickle mind, and do not ever associate with sexual desire or anger. On land and sea, He Himself is in Himself. He Himself meditates and chants His Chant. ||5|| On the fifth day of the lunar cycle, the five elements expand outward. Men are occupied in the pursuit of gold and women. How rare are those who drink in the pure essence of the Lord's Love. They shall never again suffer the pains of old age and death. ||6|| On the sixth day of the lunar cycle, the six chakras run in six directions. Without enlightenment, the body does not remain steady. So erase your duality and hold tight to forgiveness, and you will not have to endure the torture of karma or religious rituals. [7] On the seventh day of the lunar cycle, know the Word as True. and you shall be accepted by the Lord, the Supreme Soul. Your doubts shall be eradicated, and your pains eliminated, and in the ocean of the celestial void, you shall find peace. ||8|| On the eighth day of the lunar cycle, the body is made of the eight ingredients. Within it is the Unknowable Lord, the King of the supreme treasure. The Guru, who knows this spiritual wisdom, reveals the secret of this mystery. Turning away from the world, He abides in the Unbreakable and Impenetrable Lord. ||9|| On the ninth day of the lunar cycle, discipline the nine gates of the body. Keep your pulsating desires restrained. Forget all your greed and emotional attachment:

Section 07 - Raag Gauree - Part 194

you shall live throughout the ages, eating the fruit of immortality. ||10|| On the tenth day of the lunar cycle, there is ecstasy in all directions. Doubt is dispelled, and the Lord of the Universe is met. He is the Embodiment of light, the incomparable essence. He is stainless without stain beyond both sunshine and shade. ||11|| On the eleventh day of the lunar cycle, if you run in the direction of the One, you will not have to suffer the pains of reincarnation again. Your body will become cool, immaculate and pure. The Lord was said to be far away, but He is found near at hand. ||12|| On the twelfth day of the lunar cycle, twelve suns rise. Day and night, the celestial bugles vibrate the unstruck melody. Then one beholds the Father of the three worlds. This is wonderful! The human being has become God! ||13|| On the thirteenth day of the lunar cycle, the thirteen holy books proclaim that you must recognise the Lord in the nether regions of the underworld as well as the heavens. There is no high or low, no honour or dishonour. The Lord is pervading and permeating all, ||14|| On the fourteenth day of the lunar cycle, in the fourteen worlds and on each and every hair, the Lord abides. Centre yourself and meditate on truth and contentment. Speak the speech of God's spiritual wisdom. ||15|| On the day of the full moon, the full moon fills the heavens. Its power is diffused through its gentle light. In the beginning, in the end, and in the middle, God remains firm and steady. Kabeer is immersed in the ocean of peace. ||16|| One Universal Creator God. By The Grace Of The True Guru: Raag Gauree, The Seven Days Of The Week Of Kabeer Jee: Sing the Glorious Praises of the Lord each and every day. Meeting with the Guru, you shall come to know the mystery of the Lord. [1] Pause On Sunday, begin the devotional worship of the Lord, and restrain the desires within the temple of the body. When your attention is focused day and night upon that imperishable place, then the celestial flutes play the unstruck melody in tranquil peace and poise. ||1|| On Monday, the Ambrosial Nectar trickles down from the moon. Tasting it, all poisons are removed in an instant. Restrained by Gurbani, the mind remains indoors; drinking in this Nectar, it is intoxicated. ||2|| On Tuesday, understand reality; you must know the way the five thieves work. Those who leave their own home to go out wandering shall feel the terrible wrath of the Lord, their King. ||3|| On Wednesday, one's understanding is enlightened. The Lord comes to dwell in the lotus of the heart. Meeting the Guru, one comes to look alike upon pleasure and pain, and the inverted lotus is turned upright. [4] On Thursday, wash off your corruption. Forsake the trinity, and attach yourself to the One God. At the confluence of the three rivers of knowledge, right action and devotion, there, why not wash away your sinful mistakes? ||5|| On Friday, keep up and complete your fast; day and night, you must fight against your own self. If you restrain your five

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senses, then you shall not cast your glance on another. [[6][On Saturday, keep the candle of God's Light steady within your heart; you will be enlightened, inwardly and outwardly. All your karma will be erased. [[7]]

Section 07 - Raag Gauree - Part 195

Know that as long as you place your hopes in others, you shall not find the Mansion of the Lord's Presence. When you embrace love for the Lord, says Kabeer, then, you shall become pure in your very fiber. [8][1]] Raag Gauree Chaytee, The Word Of Naam Dayy Jee: One Universal Creator God. By The Grace Of The True Guru: God makes even stones float. So why shouldn't Your humble slave also float across, chanting Your Name, O Lord? ||1||Pause|| You saved the prostitute, and the ugly hunch-back; You helped the hunter and Ajaamal swim across as well. The hunter who shot Krishna in the foot - even he was liberated. I am a sacrifice, a sacrifice to those who chant the Lord's Name. ||1|| You saved Bidur, the son of the slave-girl, and Sudama; You restored Ugrasain to his throne. Without meditation, without penance, without a good family, without good deeds, Naam Dayv's Lord and Master saved them all. $\|2\|1\|$ Raag Gauree, Padas Of Ravi Daas Jee, Gauree Gwaarayree: One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace: The company I keep is wretched and low, and I am anxious day and night; my actions are crooked, and I am of lowly birth. ||1|| O Lord, Master of the earth, Life of the soul, please do not forget me! I am Your humble servant. [11]Pausell Take away my pains, and bless Your humble servant with Your Sublime Love. I shall not leave Your Feet, even though my body may perish. ||2|| Says Ravi Daas, I seek the protection of Your Sanctuary; please, meet Your humble servant - do not delay! ||3||1|| Baygumpura, 'the city without sorrow', is the name of the town. There is no suffering or anxiety there. There are no troubles or taxes on commodities there. There is no fear, blemish or downfall there, ||1|| Now, I have found this most excellent city. There is lasting peace and safety there, O Siblings of Destiny. ||1||Pause|| God's Kingdom is steady, stable and eternal. There is no second or third status; all are equal there. That city is populous and eternally famous. Those who live there are wealthy and contented. ||2|| They stroll about freely, just as they please. They know the Mansion of the Lord's Presence, and no one blocks their way. Says Ravi Daas, the emancipated shoe-maker: whoever is a citizen there, is a friend of mine. ||3||2|| One Universal Creator God. By The Grace Of The True Guru: Gauree Bairaagan, Ravi Daas Jee: The path to God is very treacherous and mountainous, and all I have is this worthless ox. I offer this one prayer to the Lord, to preserve my capital. ||1|| Is there any merchant of the Lord to join me? My cargo is loaded, and now I am leaving. ||1||Pause||

Section 07 - Raag Gauree - Part 196

Lam the merchant of the Lord: I deal in spiritual wisdom I have loaded the Wealth of the Lord's Name: the world has loaded poison. ||2|| O you who know this world and the world beyond: write whatever nonsense you please about me. The club of the Messenger of Death shall not strike me, since I have cast off all entanglements. ||3|| Love of this world is like the pale, temporary colour of the safflower. The colour of my Lord's Love, however, is permanent, like the dye of the madder plant. So says Ravi Daas, the tanner. ||4||1|| Gauree Poorbee, Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: The frog in the deep well knows nothing of its own country or other lands; just so, my mind, infatuated with corruption, understands nothing about this world or the next. ||1|| O Lord of all worlds: reveal to me, even for an instant, the Blessed Vision of Your Darshan, ||1||Pause|| My intellect is polluted; I cannot understand Your state, O Lord. Take pity on me, dispel my doubts, and teach me true wisdom. ||2|| Even the great Yogis cannot describe Your Glorious Virtues; they are beyond words. I am dedicated to Your loving devotional worship, says Ravi Daas the tanner. ||3||1|| Gauree Bairaagan: One Universal Creator God. By The Grace Of The True Guru: In the Golden Age of Sat Yuga, was Truth; in the Silver Age of Trayta Yuga, charitable feasts; in the Brass Age of Dwaapar Yuga, there was worship. In those three ages, people held to these three ways. But in the Iron Age of Kali Yuga, the Name of the Lord is your only Support. [11] How can I swim across? No one has explained to me, so that I might understand how I can escape reincarnation. ||1||Pause|| So many forms of religion have been described; the whole world is practicing them. What actions will bring emancipation, and total perfection? ||2|| One may distinguish between good and evil actions, and listen to the Vedas and the Puraanas, but doubt still persists. Skepticism continually dwells in the heart, so who can eradicate egotistical pride? ||3|| Outwardly, he washes with water but deep within his heart is tarnished by all sorts of vices. So how can he become pure? His method of purification is like that of an elephant, covering himself with dust right after his bath! ||4|| With the rising of the sun, the night is brought to its end; the whole world knows this. It is believed that with the touch of the Philosopher's Stone, copper is immediately transformed into gold. ||5|| When one meets the Supreme Philosopher's Stone, the Guru, if such pre-ordained destiny is written on one's forehead, then the soul blends with the Supreme Soul, and the stubborn doors are opened wide. ||6|| Through the way of devotion, the intellect is imbued with Truth; doubts, entanglements and vices are cut away. The mind is restrained, and one attains joy, contemplating the One Lord, who is both with and without qualities. ||7|| I have tried many methods, but by turning it away, the noose of doubt is not turned away. Love and devotion have not welled up within me, and so Ravi Daas is sad and depressed. ||8||1||

GURU GRANTH SAHIB 8 - RAAG AASAA

Section 08 - Raag Aasaa - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Aasaa, First Mehl, First House, So Dar ~ That Gate: What is that Gate, and what is that Home, in which You sit and take care of all? Countless musical instruments of so many various kinds vibrate there for You; so many are the musicians there for You. There are so many Ragas there for You, along with their accompanying harmonies; so many minstrels sing to You The winds sing to You, as do water and fire; the Righteous Judge of Dharma sings at Your Door. Chitar and Gupat, the recording angels of the conscious and the subconscious, sing to You; they know, and they write, and on the basis of what they write, the Lord of Dharma passes judgement. Shiva and Brahma and the Goddess Parvaati, so beautiful and ever adorned by You, sing to You. The Indras, seated upon their celestial thrones, with the deities at Your Gate, sing to You. The Siddhas in Samaadhi sing to You, and the Holy Saints, in their contemplative meditation, sing to You. The celibates, the truthful and the patient beings sing to You, and the mighty warriors sing to You. The scholarly Pandits sing to You, along with the holy Rishis and the readers of the Vedas throughout the ages. The Mohinis, the heavenly beauties who entice the heart in paradise, in this world and in the nether regions, sing to You. The fourteen priceless jewels created by You, and the sixty-eight holy places of pilgrimage, sing to You. The mighty warriors and the divine heroes sing to You. and the four sources of creation sing to You. The continents, the worlds and the solar systems, created and installed by Your Hand, sing to You. They alone sing to You, who are pleasing to Your Will, and who are imbued with the nectar of Your devotional worship. So many others sing to You, they do not come into my mind; how can Nanak think of them? That Lord and Master - He is True forever True: He is True and True is His Name. He who created the creation is True. and He shall always be True; He shall not depart, even when the creation departs. He created the world of Maya with its various colours and species. Having created the creation, He Himself watches over it, as it pleases His Greatness. Whatever pleases Him, that is what He does. No one can issue any commands to Him

Section 08 - Raag Aasaa - Part 002

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

You are the One, age after age; forever and ever, You are One and the same. You are the Eternal, Unchanging Creator. Whatever pleases You comes to pass. Whatever You Yourself do, happens. You Yourself created the entire Universe, and having done so, You Yourself shall destroy it all. Servant Nanak sings the Glorious Praises of the Creator, the Knower of all. [|5]|2|| One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, First Mehl, Chaupaday, Second House: Hearing, everyone calls You Great, but only one who has seen You, knows just how Great You are.

Section 08 - Raag Aasaa - Part 003

No one can measure Your Worth, or describe You. Those who describe You, remain absorbed in You. $\|1\|$

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

Section 08 - Raag Aasaa - Part 004

If one were to live and eat for hundreds of years, that day alone would be auspicious, when he recognises his Lord and Master. ||2|| Beholding the sight of the petitioner, compassion is not aroused. No one lives without give and take. The king administers justice only if his palm is greased. No one is moved by the Name of God. [3] O Nanak, they are human beings in form and name only: by their deeds they are dogs this is the Command of the Lord's Court. By Guru's Grace, if one sees himself as a guest in this world, then he gains honour in the Court of the Lord. ||4||4|| Aasaa, First Mehl: As much as the Shabad is in the mind, so much is Your melody; as much as the form of the universe is, so much is Your body, Lord. You Yourself are the tongue, and You Yourself are the nose. Do not speak of any other, O my mother. ||1|| My Lord and Master is One; He is the One and Only; O Siblings of Destiny, He is the One alone. ||1||Pause|| He Himself kills, and He Himself emancipates; He Himself gives and takes. He Himself beholds, and He Himself rejoices; He Himself bestows His Glance of Grace. ||2|| Whatever He is to do, that is what He is doing. No one else can do anything. As He projects Himself, so do we describe Him; this is all Your Glorious Greatness, Lord. ||3|| The Dark Age of Kali Yuga is the bottle of wine; Maya is the sweet wine, and the intoxicated mind continues to drink it in. He Himself assumes all sorts of forms; thus poor Nanak speaks. ||4||5|| Aasaa, First Mehl: Make your intellect

your instrument, and love your tambourine; thus bliss and lasting pleasure shall be produced in your mind. This is devotional worship, and this is the practice of penance. So dance in this love, and keep the beat with your feet. ||1|| Know that the perfect beat is the Praise of the Lord; other dances produce only temporary pleasure in the mind. ||1||Pause|| Play the two cymbals of truth and contentment. Let your ankle bells be the lasting Vision of the Lord. Let your harmony and music be the elimination of duality. So dance in this love, and keep the beat with your feet. ||2|| Let the fear of God within your heart and mind be your spinning dance, and keep up, whether sitting or standing. To roll around in the dust is to know that the body is only ashes. So dance in this love, and keep the beat with your feet. ||3|| Keep the company of the disciples, the students who love the teachings. As Gurmukh, listen to the True Name. O Nanak, chant it, over and over again. So dance in this love, and keep the beat with your feet. [4]6] Aasaa, First Mehl: He created the air, and He supports the whole world; he bound water and fire together. The blind, ten-headed Raavan had his heads cut off, but what greatness was obtained by killing him? ||1|| What Glories of Yours can be chanted? You are totally pervading everywhere: You love and cherish all. [[1][Pause]] You created all beings, and You hold the world in Your Hands; what greatness is it to put a ring in the nose of the black cobra, as Krishna did? Whose Husband are You? Who is Your wife? You are subtly diffused and pervading in all. ||2|| Brahma, the bestower of blessings, entered the stem of the lotus, with his relatives, to find the extent of the universe. Proceeding on, he could not find its limits; what glory was obtained by killing Kansa, the king? ||3|| The jewels were produced and brought forth by churning the ocean of milk. The other gods proclaimed "We are the ones who did this!"

Section 08 - Raag Aasaa - Part 005

Says Nanak, by hiding, how can the Lord be hidden? He has given each their share, one by one. ||4||7|| Aasaa, First Mehl: The vine of good actions and character has spread out, and it bears the fruit of the Lord's Name. The Name has no form or outline: it vibrates with the unstruck Sound Current: through the Word of the Shabad, the Immaculate Lord is revealed, [[1]] One can speak on this only when he knows it. He alone drinks in the Ambrosial Nectar. [11] Pause || Those who drink it in are enraptured; their bonds and shackles are cut away. When one's light blends into the Divine Light, then the desire for Maya is ended. ||2|| Among all lights, I behold Your Form; all the worlds are Your Maya. Among the tumults and forms, He sits in serene detachment. He bestows His Glance of Grace upon those who are engrossed in the illusion. ||3|| The Yogi who plays on the instrument of the Shabad gains the Blessed Vision of the Infinitely Beautiful Lord. He, the Lord, is immersed in the Unstruck Shabad of the Word, says Nanak, the humble and meek. ||4||8|| Aasaa, First Mehl: My virtue is that I carry the load of my words upon my head. The real words are the Words of the Creator Lord How useless are eating, drinking and laughing, if the Lord is not cherished in the heart! ||1|| Why should someone care for anything else, if throughout his life, he gathers in that which is truly worth gathering? ||1||Pause|| The intellect of the mind is like a drunken elephant. Whatever one utters is totally false, the most false of the false. So what face should we put on to offer our prayer, when both virtue and vice are close at hand as witnesses? [2] As You make us, so we become. Without You, there is no other at all. As is the understanding which You bestow, so do we receive. As it pleases Your Will, so do You lead us. ||3|| The divine crystalline harmonies, their consorts, and their celestial families - from them, the essence of Ambrosial Nectar is produced. O Nanak, this is the wealth and property of the Creator Lord. If only this essential reality were understood! ||4||9|| Aasaa, First Mehl: When by His Grace He came to my home, then my companions met together to celebrate my marriage. Beholding this play, my mind became blissful; my Husband Lord has come to marry me. ||1|| So sing - yes, sing the songs of wisdom and reflection, O brides. My spouse, the Life of the world, has come into my home. [[1] Pause] When I was married within the Gurdwara, the Guru's Gate, I met my Husband Lord, and I came to know Him. The Word of His Shabad is pervading the three worlds; when my ego was quieted, my mind became happy. ||2|| He Himself arranges His own affairs; His affairs cannot be arranged by anyone else. By the affair of this marriage, truth, contentment, mercy and faith are 638

produced; but how rare is that Gurmukh who understands it! []3][Says Nanak, that Lord alone is the Husband of all. She, upon whom He casts His Glance of Grace, becomes the happy soul-bride. []4][10][Aasaa, First Mehl: Home and forest are the same, for one who dwells in the balance of intuitive peace and poise. His evil-mindedness departs, and the Praises of God take its place. To chant the True Name with one's mouth is the true ladder.

Section 08 - Raag Aasaa - Part 006

Serving the True Guru, one finds one's own place within the self. $\|1\|$ To conquer the mind is the knowledge of the six

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

Section 08 - Raag Aasaa - Part 007

By Guru's Grace, I have obtained the sublime essence of the Lord: I have received the wealth of the Naam and the nine treasures. ||1||Pause|| Those whose karma and Dharma - whose actions and faith - are in the True Name of the True Lord - I am forever a sacrifice to them. Those who are imbued with the Lord are accepted and respected. In their company, the supreme wealth is obtained. ||2|| Blessed is that bride, who has obtained the Lord as her Husband. She is imbued with the Lord, and she reflects upon the Word of His Shabad. She saves herself, and saves her family and friends as well. She serves the True Guru, and contemplates the essence of reality. ||3|| The True Name is my social status and honour. The love of the Truth is my karma and Dharma - my faith and my actions, and my self-control. O Nanak, one who is forgiven by the Lord is not called to account. The One Lord erases duality. [4][14]] Aasaa, First Mehl: Some come, and after they come. they go. Some are imbued with the Lord; they remain absorbed in Him. Some find no place of rest at all, on the earth or in the sky. Those who do not meditate on the Name of the Lord are the most unfortunate. ||1|| From the Perfect Guru, the way to salvation is obtained. This world is a terrifying ocean of poison; through the Word of the Guru's Shabad, the Lord helps us cross over. [11]Pause Those, whom God unites with Himself, cannot be crushed by death. The beloved Gurmukhs remain immaculately pure, like the lotus in the water, which remains untouched. ||2|| Tell me: who should we call good or bad? Behold the Lord God; the truth is revealed to the Gurmukh. I speak the Unspoken Speech of the Lord, contemplating the Guru's Teachings. I join the Sangat, the Guru's Congregation, and I find God's limits. ||3|| The Shaastras, the Vedas, the Simritees and all their many secrets; bathing at the sixty-eight holy places of pilgrimage all this is found by enshrining the sublime essence of the Lord in the heart. The Gurmukhs are immaculately pure; no filth

sticks to them. O Nanak, the Naam, the Name of the Lord, abides in the heart, by the greatest pre-ordained destiny. ||4||15|| Aasaa, First Mehl: Bowing down, again and again, I fall at the Feet of my Guru; through Him, I have seen the Lord, the Divine Self, within. Through contemplation and meditation, the Lord dwells within the heart; see this, and understand. ||1|| So speak the Lord's Name, which shall emancipate you. By Guru's Grace, the jewel of the Lord is found: ignorance is dispelled, and the Divine Light shines forth. ||1||Pause|| By merely saying it with the tongue, one's bonds are not broken, and egotism and doubt do not depart from within. But when one meets the True Guru, egotism departs, and then, one realises his destiny. ||2|| The Name of the Lord. Har, Har, is sweet and dear to His devotees; it is the ocean of peace - enshrine it within the heart. The Lover of His devotees, the Life of the World, the Lord bestows the Guru's Teachings upon the intellect, and one is emancipated. ||3|| One who dies fighting against his own stubborn mind finds God, and the desires of the mind are quieted. O Nanak, if the Life of the World bestows His Mercy, one is intuitively attuned to the Love of the Lord. ||4||16|| Aasaa, First Mehl: Unto whom do they speak? Unto whom do they preach? Who understands? Let them understand themselves. Who do they teach? Through study, they come to realise the Lord's Glorious Virtues. Through the Shabad, the Word of the True Guru, they come to dwell in contentment. ||1||

Section 08 - Raag Aasaa - Part 008

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

Section 08 - Raag Aasaa - Part 009

Says Nanak, He grants life to the living beings; O Lord, please keep me according to Your Will. ||5||19|| Aasaa, First Mehl: Let the body be the Brahmin, and let the mind be the loin-cloth; let spiritual wisdom be the sacred thread, and meditation the ceremonial ring. I seek the Name of the Lord and His Praise as my cleansing bath. By Guru's Grace, I am absorbed into God. ||1|| O Pandit, O religious scholar,

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

contemplate God in such a way that His Name may sanctify

Section 08 - Raag Aasaa - Part 010

Reflecting upon my self, and conquering my mind, I have seen that there is no other friend like You. As You keep me, so do I live. You are the Giver of peace and pleasure. Whatever You do, comes to pass. [3] Hope and desire have both been dispelled; I have renounced my longing for the three qualities. The Gurmukh obtains the state of ecstasy, taking to the Shelter of the Saints' Congregation. ||4|| All wisdom and meditation, all chanting and penance, come to one whose heart is filled with the Invisible, Inscrutable Lord. O Nanak, one whose mind is imbued with the Lord's Name, finds the Guru's Teachings, and intuitively serves. ||5||22|| Aasaa, First Mehl, Panch-Padas: Your attachment to your family, your attachment to all your affairs - renounce all your attachments. for they are all corrupt. ||1|| Renounce your attachments and doubts, O brother, and dwell upon the True Name within your heart and body. ||1 ||Pause|| When one receives the nine treasures of the True Name, his children do not weep, and his mother does not grieve. ||2|| In this attachment, the world is drowning. Few are the Gurmukhs who swim across. ||3|| In this attachment, people are reincarnated over and over again. Attached to emotional attachment, they go to the city of Death. ||4|| You have received the Guru's Teachings - now practice meditation and penance. If attachment is not broken, no one is approved. [5] But if He bestows His Glance of Grace, then this attachment departs. O Nanak, then one remains merged in the Lord. [[6][23]] Aasaa, First Mehl: He Himself does everything, the True, Invisible, Infinite Lord. I am a sinner, You are the Forgiver. ||1|| By Your Will, everything come to pass. One who acts in stubbornmindedness is ruined in the end. ||1||Pause|| The intellect of the self-willed manmukh is engrossed in falsehood. Without the meditative remembrance of the Lord, it suffers in sin. ||2|| Renounce evil-mindedness, and you shall reap the rewards. Whoever is born, comes through the Unknowable and Mysterious Lord. [3] Such is my Friend and Companion; meeting with the Guru, the Lord, devotion was implanted within me. ||4|| In all other transactions, one suffers loss. The Name of the Lord is pleasing to Nanak's mind. ||5||24|| Aasaa,

First Mehl, Chau-Padas: Contemplate and reflect upon knowledge, and you will become a benefactor to others. When you conquer the five passions, then you shall come to dwell at the sacred shrine of pilgrimage. ||1|| You shall hear the vibrations of the tinkling bells, when your mind is held steady So what can the Messenger of Death do to me hereafter? ||1||Pause|| When you abandon hope and desire, then you become a true Sannyaasi. When the Yogi practices abstinence, then he enjoys his body. ||2|| Through compassion, the naked hermit reflects upon his inner self. He slays his own self, instead of slaying others. ||3|| You, O Lord, are the One, but You have so many Forms. Nanak does not know Your wondrous plays. ||4||25|| Aasaa, First Mehl: I am not stained by only one sin, that could be washed clean by virtue. My Husband Lord is awake, while I sleep through the entire night of my life. ||1|| In this way, how can I become dear to my Husband Lord? My Husband Lord remains awake, while I sleep through the entire night of my life. ||1||Pause|

Section 08 - Raag Aasaa - Part 011

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

Section 08 - Raag Aasaa - Part 012

One Universal Creator God. By The Grace Of The True Guru: Aasaa, Third House, First Mehl: You may have thousands of armies, thousands of marching bands and lances, and thousands of men to rise and salute you. Your rule may extend over thousands of miles, and thousands of men may rise to honour you. But, if your honour is of no account to the Lord, then all of your ostentatious show is useless. ||1|| Without the Name of the Lord, the world is in turmoil. Even though the fool may be taught again and again, he remains the blindest of the blind. ||1||Pause|| You may earn thousands, collect thousands, and spend thousands of dollars; thousands may come, and thousands may go. But, if your honour is of no account to the Lord, then where will you go to find a safe haven? ||2|| Thousands of Shaastras may be explained to the mortal, and thousands of Pandits may read the Puraanas to him: but, if his honour is of no account to the Lord, then all of this is unacceptable. [3] Honour comes from the True Name, the Name of the Merciful Creator. If it abides in the heart, day and night, O Nanak, then the mortal shall swim across, by His Grace. ||4||1||31|| Aasaa, First Mehl: The One Name is my lamp; I have put the oil of suffering into it. Its flame has dried up this oil, and I have escaped my meeting

with the Messenger of Death. ||1|| O people, do not make fun of me. Thousands of wooden logs, piled up together, need only a tiny flame to burn. ||1||Pause|| The Lord is my festive dish, of rice balls on leafy plates; the True Name of the Creator Lord is my funeral ceremony. Here and hereafter, in the past and in the future, this is my support. ||2|| The Lord's Praise is my River Ganges and my city of Benares; my soul takes its sacred cleansing bath there. That becomes my true cleansing bath, if night and day, I enshrine love for You, ||3|| The rice balls are offered to the gods and the dead ancestors, but it is the Brahmins who eat them! O Nanak, the rice balls of the Lord are a gift which is never exhausted. ||4||2||32|| Aasaa, Fourth House, First Mehl: One Universal Creator God. By The Grace Of The True Guru: The Gods, yearning for the Blessed Vision of the Lord's Darshan, suffered through pain and hunger at the sacred shrines. The yogis and the celibates live their disciplined lifestyle, while others wear saffron robes and become hermits. ||1|| For Your sake, O Lord Master, they are imbued with love. Your Names are so many, and Your Forms are endless. No one can tell how may Glorious Virtues You have. ||1||Pause|| Leaving behind hearth and home, palaces, elephants, horses and native lands, mortals have journeyed to foreign lands. The spiritual leaders, prophets, seers and men of faith renounced the world, and became acceptable. ||2|| Renouncing tasty delicacies, comfort, happiness and pleasures, some have abandoned their clothes and now wear skins. Those who suffer in pain, imbued with Your Name, have become beggars at Your Door. ||3|| Some wear skins, and carry begging bowls, bearing wooden staffs, and sitting on deer skins. Others raise their hair in tufts and wear sacred threads and loin-cloths. You are the Lord Master, I am just Your puppet. Prays Nanak, what is my social status to be? ||4||1||33|

Section 08 - Raag Aasaa - Part 013

Aasaa, Fifth House, First Mehl: One Universal Creator God. By The Grace Of The True Guru: The five evil passions dwell hidden within the mind. They do not remain still, but move around like wanderers. ||1|| My soul does not stay held by the Merciful Lord. It is greedy, deceitful, sinful and hypocritical, and totally attached to Maya. ||1||Pause|| I will decorate my neck with garlands of flowers. When I meet my Beloved, then I will put on my decorations. ||2|| I have five companions and one Spouse. It is ordained from the very beginning, that the soul must ultimately depart. ||3|| The five companions will lament together. When the soul is trapped, prays Nanak, it is called to account. ||4||1||34|| One Universal Creator God. By The Grace Of The True Guru: Aasaa Sixth House First Mehl If the pearl of the mind is strung like a jewel on the thread of the breath, and the soul-bride adorns her body with compassion, then the Beloved Lord will enjoy His lovely bride. ||1|| O my Love, I am fascinated by Your many glories; Your Glorious Virtues are not found in any other. ||1||Pause|| If the bride wears the garland of the Lord's Name, Har, Har, around her neck, and if she uses the toothbrush of the Lord; and if she fashions and wears the bracelet of the Creator Lord around her wrist, then she shall hold her consciousness steady. ||2|| She should make the Lord, the Slayer of demons, her ring, and take the Transcendent Lord as her silken clothes. The soul-bride should weave patience into the braids of her hair, and apply the lotion of the Lord, the Great Lover. ||3|| If she lights the lamp in the mansion of her mind, and makes her body the bed of the Lord, then, when the King of spiritual wisdom comes to her bed, He shall take her, and enjoy her. ||4||1||35|| Aasaa, First Mehl: The created being acts as he is made to act; what can be said to him, O Siblings of Destiny? Whatever the Lord is to do, He is doing; what cleverness could be used to affect Him? [1] The Order of Your Will is so sweet, O Lord; this is pleasing to You. O Nanak, he alone is honoured with greatness, who is absorbed in the True Name. [1] Pause || The deeds are done according to pre-ordained destiny; no one can turn back this Order. As it is written, so it comes to pass; no one can erase it. ||2|| He who talks on and on in the Lord's Court is known as a joker. He is not successful in the game of chess, and his chessmen do not reach their goal. [3] By himself, no one is literate, learned or wise; no one is ignorant or evil. When, as a slave, one praises the Lord, only then is he known as a human being. ||4||2||36|| Aasaa, First Mehl: Let the Word of the Guru's Shabad be the ear-rings in your mind, and wear the patched coat of tolerance. Whatever the Lord does, look upon that as good; thus you shall obtain the treasure of Sehi Yoga, [1]]

Section 08 - Raag Aasaa - Part 014

O father, the soul which is united in union as a Yogi, remains united in the supreme essence throughout the ages. One who has obtained the Ambrosial Naam, the Name of the Immaculate Lord - his body enjoys the pleasure of spiritual wisdom. [11][Pause][In the Lord's City, he sits in his Yogic posture, and he forsakes his desires and conflicts. The sound of the horn ever rings out its beautiful melody, and day and night, he is filled with the sound current of the Naad. [12][Wy cup is reflective meditation, and spiritual wisdom is my walking stick; to dwell in the Lord's Presence is the ashes I

and to live as Gurmukh is my pure religion. [3] My arm-rest is to see the Lord's Light in all, although their forms and colours are so numerous. Says Nanak, listen, O Bharthari Yogi: love only the Supreme Lord God. ||4||3||37|| Aasaa, First Mehl: Make spiritual wisdom your molasses, and meditation your scented flowers; let good deeds be the herbs. Let devotional faith be the distilling fire, and your love the ceramic cup. Thus the sweet nectar of life is distilled. ||1|| O Baba, the mind is intoxicated with the Naam, drinking in its Nectar. It remains absorbed in the Lord's Love. Night and day, remaining attached to the Love of the Lord, the celestial music of the Shabad resounds. ||1||Pause|| The Perfect Lord naturally gives the cup of Truth, to the one upon whom He casts His Glance of Grace. One who trades in this Nectar how could he ever love the wine of the world? ||2|| The Teachings of the Guru, the Ambrosial Bani - drinking them in, one becomes acceptable and renowned. Unto the one who loves the Lord's Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise? ||3|| Imbued with the Lord's Praises, one is forever a Bairaagee, a renunciate, and one's life is not lost in the gamble. Says Nanak, listen, O Bharthari Yogi: drink in the intoxicating nectar of the Lord. ||4||4||38|| Aasaa, First Mehl: Having attacked Khuraasaan, Baabar terrified Hindustan. The Creator Himself does not take the blame, but has sent the Mugal as the messenger of death. There was so much slaughter that the people screamed. Didn't You feel compassion, Lord? [1] O Creator Lord, You are the Master of all. If some powerful man strikes out against another man, then no one feels any grief in their mind. ||1||Pause|| But if a powerful tiger attacks a flock of sheep and kills them, then its master must answer for it. This priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead. You Yourself unite, and You Yourself separate; I gaze upon Your Glorious Greatness. ||2|| One may give himself a great name, and revel in the pleasures of the mind, but in the Eyes of the Lord and Master, he is just a worm, for all the corn that he eats. Only one who dies to his ego while yet alive, obtains the blessings, O Nanak, by chanting the Lord's Name. ||3||5||39|| Raag Aasaa, Second House. Third Mehl: One Universal Creator God. By The Grace Of The True Guru: The Blessed Vision of the Lord's Darshan is obtained by great good fortune. Through the Word of the Guru's Shabad, true detachment is obtained. The six systems of philosophy are pervasive,

apply to my body. The Praise of the Lord is my occupation;

Section 08 - Raag Aasaa - Part 015

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

Section 08 - Raag Aasaa - Part 016

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

Section 08 - Raag Aasaa - Part 017

He dedicates his mind and body to the True Guru, and seeks His Sanctuary. His greatest greatness is that the Naam, the Name of the Lord, is in his heart. The Beloved Lord God is his constant companion. [11] He alone is the Lord's slave, who remains dead while yet alive. He looks upon pleasure and pain alike: by Guru's Grace, he is saved through the Word of the Shabad. ||1||Pause|| He does his deeds according to the Lord's Primal Command. Without the Shabad, no one is approved. Singing the Kirtan of the Lord's Praises, the Naam abides within the mind. He Himself gives His gifts, without hesitation. ||2|| The self-willed manmukh wanders around the world in doubt. Without any capital, he makes false transactions. Without any capital, he does not obtain any merchandise. The mistaken manmukh wastes away his life. ||3| One who serves the True Guru is the Lord's slave. His social status is exalted, and his reputation is exalted. Climbing the Guru's Ladder, he becomes the most exalted of all. O Nanak, through the Naam, the Name of the Lord, greatness is obtained. ||4||7||46|| Aasaa, Third Mehl: The self-willed manmukh practices falsehood, only falsehood. He never attains the Mansion of the Lord Presence. Attached to duality, he wanders, deluded by doubt. Entangled in worldly attachments, he comes and goes. ||1|| Behold, the decorations of the discarded bride! Her consciousness is attached to

children, spouse, wealth, and Maya, falsehood, emotional attachment, hypocrisy and corruption. ||1||Pause|| She who is pleasing to God is forever a happy soul-bride. She makes the Word of the Guru's Shabad her decoration. Her bed is so comfortable; she enjoys her Lord, night and day. Meeting her Beloved, the obtains eternal peace. ||2|| She is a true, virtuous soul-bride, who enshrines love for the True Lord. She keeps her Husband Lord always clasped to her heart. She sees Him near at hand, ever-present. My God is all-pervading everywhere. ||3|| Social status and beauty will not go with you hereafter. As are the deeds done here, so does one become. Through the Word of the Shabad, one becomes the highest of the high. O Nanak, he is absorbed in the True Lord. ||4||8||47|| Aasaa. Third Mehl: The Lord's humble servant is imbued with devotional love, effortlessly and spontaneously. Through awe and fear of the Guru, he is truly absorbed in the True One. Without the Perfect Guru, devotional love is not obtained. The self-willed manmukhs lose their honour, and cry out in pain. ||1|| O my mind, chant the Lord's Name, and meditate on Him forever. You shall always be in ecstasy, day and night, and you shall obtain the fruits of your desires. ||1||Pause| Through the Perfect Guru, the Perfect Lord is obtained, and the Shabad, the True Name, is enshrined in the mind. One who bathes in the Pool of Ambrosial Nectar becomes immaculately pure within. He becomes forever sanctified, and is absorbed in the True Lord. ||2|| He sees the Lord God everpresent. By Guru's Grace, he sees the Lord permeating and pervading everywhere. Wherever I go, there I see Him. Without the Guru, there is no other Giver. ||3|| The Guru is the ocean, the perfect treasure, the most precious jewel and priceless ruby. By Guru's Grace, the Great Giver blesses us; O Nanak, the Forgiving Lord forgives us. ||4||9||48|| Aasaa, Third Mehl: The Guru is the Ocean: the True Guru is the Embodiment of Truth. Through perfect good destiny, one serves the Guru.

Section 08 - Raag Aasaa - Part 018

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

devotional worship is the way to the True Lord. But the dances and the worship of the hypocrites bring only pain. [3]

Section 08 - Raag Aasaa - Part 019

True Devotion is to remain dead while yet alive. By Guru's Grace, one crosses over the terrible world-ocean. Through the Guru's Teachings, one's devotion is accepted, and then, the Dear Lord Himself comes to dwell in the mind. ||4|| When the Lord bestows His Mercy. He leads us to meet the True Guru. Then, one's devotion becomes steady, and the consciousness is centred upon the Lord. Those who are imbued with Devotion have truthful reputations. O Nanak, imbued with the Naam, the Name of the Lord, peace is obtained. ||5||12||51|| Aasaa, Eighth House, Kaafee, Third Mehl: One Universal Creator God. By The Grace Of The True Guru: By the Pleasure of the Lord's Will, one meets the True Guru, and true understanding is obtained. By Guru's Grace, the Lord abides in the mind, and one comes to understand the Lord. ||1|| My Husband Lord, the Great Giver, is One. There is no other at all. By Guru's merciful favor, He abides in the mind, and then, a lasting peace ensues. ||1||Pause|| In this age, the Lord's Name is fearless; it is obtained by meditative reflection upon the Guru. Without the Name, the blind, foolish, self-willed manmukh is under Death's power. ||2|| By the Pleasure of the Lord's Will, the humble being performs His service, and understands the True Lord. By the Pleasure of the Lord's Will, He is to be praised; surrendering to His Will, peace ensues. $\|3\|$ By the Pleasure of the Lord's Will, the prize of this human birth is obtained, and the intellect is exalted. O Nanak, praise the Naam, the Name of the Lord; as Gurmukh, you shall be emancipated. ||4||39||13||52|| Aasaa, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: You are the True Creator, my Lord Master. That which is pleasing to Your Will, comes to pass. Whatever You give, that is what I receive. ||1||Pause|| All are Yours; all meditate on You. He alone, whom You bless with Your Mercy, obtains the jewel of the Naam. The Gurmukhs obtain it, and the self-willed manmukhs lose it. You Yourself separate the mortals, and You Yourself unite them. ||1|| You are the River - all are within You. Other than You, there is no one at all. All beings and creatures are your play-things. The united ones are separated, and the separated ones are re-united, ||2|| That humble being, whom You inspire to understand, understands; he continually speaks and chants the Glorious Praises of the Lord. One who serves the Lord, obtains peace. He is easily absorbed in the Lord's Name. ||3|| You Yourself are the Creator; by Your doing, all things come to be. Without You, there is no other at all. You watch over the creation and understand it. O servant Nanak, the Lord is revealed to the Gurmukh. ||4||1||53||

Section 08 - Raag Aasaa - Part 020

One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Second House, Fourth Mehl: Some form alliances with friends, children and siblings. Some form alliances with in-laws and relatives. Some form alliances with chiefs and leaders for their own selfish motives. My alliance is with the Lord, who is pervading everywhere. ||1|| I have formed my alliance with the Lord; the Lord is my only support. Other than the Lord, I have no other faction or alliance; I sing of the countless and endless Glorious Praises of the Lord. ||1||Pause|| Those with whom you form alliances, shall perish. Making false alliances, the mortals repent and regret in the end. Those who practice falsehood shall not last. I have formed my alliance with the Lord; there is no one more powerful than Him. ||2|| All these alliances are mere extensions of the love of Maya. Only fools argue over Maya. They are born, and they die, and they lose the game of life in the gamble. My alliance is with the Lord, who embellishes all, in this world and the next. ||3|| In this Dark Age of Kali Yuga, the five thieves instigate alliances and conflicts. Sexual desire, anger, greed, emotional attachment and self-conceit have increased. One who is blessed by the Lord's Grace, joins the Sat Sangat, the True Congregation. My alliance is with the Lord, who has destroyed all these alliances. ||4|| In the false love of duality, people sit and form alliances. They complain about other peoples' faults, while their own self-conceit only increases. As they plant, so shall they harvest. Servant Nanak has joined the Lord's alliance of Dharma, which shall conquer the whole world. ||5||2||54|| Aasaa, Fourth Mehl: Constantly listening to the Ambrosial Gurbani in the heart, it becomes pleasing to the mind. Through Gurbani, the Incomprehensible Lord is comprehended. ||1|| As Gurmukh, listen to the Naam, the Name of the Lord, O my sisters. The One Lord is pervading and permeating deep within the heart; with your mouth, recite the Ambrosial Hymns of the Guru. ||1||Pause|| My mind and body are filled with divine love, and great sadness. By great good fortune, I have obtained the True Guru, the Primal Being. ||2|| In the love of duality, the mortals wander through poisonous Maya. The unfortunate ones do not meet the True Guru. ||3|| The Lord Himself inspires us to drink in the Lord's Ambrosial Elixir. Through the Perfect Guru, O Nanak, the Lord is obtained. ||4||3||55|| Aasaa, Fourth Mehl: The Love of the Naam, the Name of the

Lord, is the Support of my mind and body. I chant the Naam; the Naam is the essence of peace. [11] So chant the Naam, O my friends and companions. Without the Naam, there is nothing else for me. By great good fortune, as Gurmukh, I have received the Lord's Name. [11] Pause] Without the Naam, I cannot live. By great good fortune, the Gurmukhs obtain the Naam. [12]] Those who lack the Naam have their faces rubbed in the dirt of Maya. Without the Naam, cursed, cursed are their lives. [13]]

Section 08 - Raag Aasaa - Part 021

The Great Lord is obtained by great good destiny. O Nanak, the Gurmukh is blessed with the Naam. ||4||4||56|| Aasaa, Fourth Mehl: I sing His Glorious Praises, and through the Word of His Bani, I speak His Glorious Praises. As Gurmukh. I chant and recite the Glorious Praises of the Lord. ||1|| Chanting and meditating on the Naam, my mind becomes blissful. The True Guru has implanted the True Name of the True Lord within me; I sing His Glorious Praises, and taste the supreme ecstasy. ||1||Pause|| The humble servants of the Lord sing the Lord's Glorious Praises. By great good fortune, the detached, absolute Lord is obtained. ||2|| Those without virtue are stained by Maya's filth. Lacking virtue, the egotistical die, and suffer reincarnation. ||3|| The ocean of the body yields pearls of virtue. O Nanak, the Gurmukh churns this ocean, and discovers this essence. ||4||5||57|| Aasaa, Fourth Mehl: I listen to the Naam, the Name of the Lord: the Naam is pleasing to my mind. By great good fortune, the Gurmukh obtains the Lord. $\||1\|$ Chant the Naam, as Gurmukh, and be exalted. Without the Naam, I have no other support; the Naam is woven into all my breaths and morsels of food. ||1||Pause|| The Naam illuminates my mind; listening to it, my mind is pleased. One who speaks the Naam - he alone is my friend and companion. ||2|| Without the Naam, the fools depart naked. They burn away to death, chasing the poison of Maya, like the moth chasing the flame. [3] He Himself establishes, and, having established, disestablishes. O Nanak, the Lord Himself bestows the Naam. ||4||6||58|| Aasaa, Fourth Mehl: The vine of the Lord's Name, Har, Har, has taken root in the Gurmukh. It bears the fruit of the Lord; its taste is so tasty! [11] Chant the Name of the Lord. Har. Har. in endless waves of joy. Chant and repeat the Naam: through the Guru's Teachings praise the Lord, and slay the horrible serpent of the Messenger of Death. ||1||Pause|| The Lord has implanted His devotional worship in the Guru. When the Guru is pleased He bestows it upon His Sikh, O my siblings of Destiny. ||2|| One who acts in ego, knows nothing about the Way. He acts like an elephant, who takes a bath, and then throws dust on his head. [3] If one's destiny is great and exalted, O Nanak, one chants the Naam, the Name of the Immaculate, True Lord. ||4||7||59|| Aasaa, Fourth Mehl: My mind suffers hunger for the Name of the Lord, Har, Har. Hearing the Naam, my mind is satisfied, O my Siblings of Destiny. ||1|| Chant the Naam, O my friends. O GurSikhs. Chant the Naam, and through the Naam, obtain peace; through the Guru's Teachings. enshrine the Naam in your heart and mind. [[1][Pause]] Hearing the Naam, the Name of the Lord, the mind is in bliss. Reaping the profit of the Naam, through the Guru's Teachings, my soul has blossomed forth. ||2|| Without the Naam, the mortal is a leper, blinded by emotional attachment. All his actions are fruitless; they lead only to painful entanglements. ||3|| The very fortunate ones chant the Praises of the Lord. Har. Har. Har. O Nanak, through the Guru's Teachings, one embraces love for the Naam. ||4||8||60||

Section 08 - Raag Aasaa - Part 022

One Universal Creator God. By The Grace Of The True Guru: Fourth Mehl, Raag Aasaa, 3 Of Sixth House : You may pluck the strings with your hand, O Yogi, but your playing of the harp is in vain. Under Guru's Instruction, chant the Glorious Praises of the Lord, O Yogi, and this mind of yours shall be imbued with the Lord's Love. ||1|| O Yogi, give your intellect the Teachings of the Lord. The Lord, the One Lord, is pervading throughout all the ages; I humbly bow down to Him. ||1||Pause|| You sing in so many Ragas and harmonies, and you talk so much, but this mind of yours is only playing a game. You work the well and irrigate the fields, but the oxen have already left to graze in the jungle. ||2|| In the field of the body, plant the Lord's Name, and the Lord will sprout there, like a lush green field. O mortal, hook up your unstable mind like an ox, and irrigate your fields with the Lord's Name, through the Guru's Teachings. [[3]] The Yogis, the wandering Jangams, and all the world is Yours, O Lord. According to the wisdom which You give them, so do they follow their ways. O Lord God of servant Nanak, O Inner-knower, Searcher of hearts, please link my mind to You. ||4||9||61|| Aasaa, Fourth Mehl: How long must one search for angle bells and cymbals, and how long must one play the guitar? In the brief instant between coming and going, I meditate on the Naam, the Name of the Lord. $\|1\|$ Such is the devotional love which has been produced in my mind. Without the Lord, I cannot live even for an instant, like the fish which dies without water. ||1||Pause|| How long must one tune the five strings, and assemble the seven singers, and how long will

they raise their voices in song? In the time it takes to select and assemble these musicians, a moment elapses, and my mind sings the Glorious Praises of the Lord. ||2|| How long must one dance and stretch out one's feet, and how long must one reach out with one's hands? Stretching out one's hands and feet, there is a moment's delay; and then, my mind meditates on the Lord. ||3|| How long must one satisfy the people, in order to obtain honour? O servant Nanak, meditate forever in your heart on the Lord, and then everyone will congratulate you. ||4||10||62|| Aasaa, Fourth Mehl: Join the Sat Sangat, the Lord's True Congregation; joining the Company of the Holy, sing the Glorious Praises of the Lord. With the sparkling jewel of spiritual wisdom, the heart is illumined, and ignorance is dispelled. ||1|| O humble servant of the Lord, let vour dancing be meditation on the Lord, Har, Har, If only I cold meet such Saints, O my Siblings of Destiny; I would wash the feet of such servants. ||1||Pause|| Meditate on the Naam, the Name of the Lord, O my mind; night and day, centre your consciousness on the Lord. You shall have the fruits of your desires, and you shall never feel hunger again. ||2|| The Infinite Lord Himself is the Creator; the Lord Himself speaks, and causes us to speak. The Saints are good, who are pleasing to Your Will; their honour is approved by You. ||3|| Nanak is not satisfied by chanting the Lord's Glorious Praises; the more he chants them, the more he is at peace. The Lord Himself has bestowed the treasure of devotional love; His 668 customers purchase virtues, and carry them home. ||4||11||63||

Section 08 - Raag Aasaa - Part 023

One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Eighth House, Kaafee, Fourth Mehl: Death is ordained from the very beginning, and yet ego makes us cry. Meditating on the Naam, as Gurmukh, one becomes stable and steady. [11] Blessed is the Perfect Guru, through whom the way of Death is known. The sublime people earn the profit of the Naam, the Name of the Lord; they are absorbed in the Word of the Shabad. ||1||Pause|| The days of one's life are pre-ordained; they will come to their end, O mother. One must depart, today or tomorrow, according to the Lord's Primal Order. ||2|| Useless are the lives of those, who have forgotten the Naam. They play the game of chance in this world, and lose their mind. [3] Those who have found the Guru are at peace, in life and in death. O Nanak, the true ones are truly absorbed into the True Lord. ||4||12||64|| Aasaa, Fourth Mehl: Having obtained the treasure of this human birth, I meditate on the Naam, the Name of the Lord. By Guru's Grace Lunderstand and Lam absorbed into the True Lord, ||1|| Those who have such pre-ordained destiny practice the Naam. The True Lord summons the truthful to the Mansion of His Presence. ||1||Pause|| Deep within is the treasure of the Naam; it is obtained by the Gurmukh. Night and day, meditate on the Naam, and sing the Glorious Praises of the Lord. ||2|| Deep within are infinite substances, but the self-willed manmukh does not find them. In egotism and pride, the mortal's proud self consumes him. ||3|| O Nanak, his identity consumes his identical identity. Through the Guru's Teachings, the mind is illumined, and meets the True Lord. ||4||13||65|| Raag Aasaavaree, 2 Of Sixteenth House, Fourth Mehl, Sudhang: One Universal Creator God. By The Grace Of The True Guru: Night and day, I sing the Kirtan, the Praises of the Name of the Lord. The True Guru has revealed to me the Name of the Lord; without the Lord, I cannot live, for a moment, even an instant. ||1||Pause|| My ears hear the Lord's Kirtan, and I contemplate Him; without the Lord, I cannot live, even for an instant. As the swan cannot live without the lake, how can the Lord's slave live without serving Him? ||1|| Some enshrine love for duality in their hearts, and some pledge love for worldly attachments and ego. The Lord's servant embraces love for the Lord and the state of Nirvaanaa; Nanak contemplates the Lord, the Lord God. ||2||14||66|| Aasaavaree, Fourth Mehl: O mother, my mother, tell me about my Beloved Lord. Without the Lord, I cannot live for a moment, even an instant; I love Him, like the camel loves the vine. ||1||Pause|| My mind has become sad and distant, longing for the Blessed Vision of the Lord's Darshan, my Friend. As the bumblebee cannot live without the lotus, I cannot live without the Lord. ||1|

Section 08 - Raag Aasaa - Part 024

Keep me under Your Protection, O Beloved Master of the Universe; fulfill my faith, O Lord of the World. Servant Nanak's mind is filled with bliss, when he beholds the Blessed Vision of the Lord's Darshan, even for an instant. [2][39][13][15][67]] Raag Aasaa, Second House, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: One who loves her, is ultimately devoured. One who seats her in comfort, is totally terrified by her. Siblings, friends and family, beholding her, argue. But she has come under my control, by Guru's Grace. [11] Beholding her, all are bewitched: the strivers, the Siddhas, the demi-gods, angels and mortals. All, except the Saadhus, are deceived by her deception. [11][Pause]] Some wander around as renunciates, but they are engrossed in sexual desire. Some grow rich as

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

Section 08 - Raag Aasaa - Part 025

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

Section 08 - Raag Aasaa - Part 026

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

Section 08 - Raag Aasaa - Part 027

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

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

Section 08 - Raag Aasaa - Part 028

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

Section 08 - Raag Aasaa - Part 029

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

the sound current of the Naad, vibrates and resounds, [[3]] O Nanak, when the Guru is totally pleased, one meets the Lord, the King. Then, the night of one's life passes in peace and natural ease. ||4||17|| Aasaa, Fifth Mehl: Showing His Mercy, the Lord has revealed Himself to me. Meeting the True Guru, I have received the perfect wealth. ||1|| Gather such a wealth of the Lord, O Siblings of Destiny. It cannot be burned by fire, and water cannot drown it; it does not forsake society, or go anywhere else, ||1||Pause|| It does not run short, and it does not run out. Eating and consuming it, the mind remains satisfied. ||2|| He is the true banker, who gathers the wealth of the Lord within his own home. With this wealth, the whole world profits. ||3|| He alone receives the Lord's wealth, who is pre-ordained to receive it. O servant Nanak, at that very last moment, the Naam shall be your only decoration, ||4||18|| Aasaa, Fifth Mehl: Just like the farmer, He plants His crop, and, whether it is ripe or unripe, He cuts it down. ||1|| Just so, you must know this well, that whoever is born, shall die. Only the devotee of the Lord of the Universe becomes stable and permanent. ||1||Pause|| The day shall certainly be followed by the night. And when the night passes, the morning shall again dawn. ||2|| In the love of Maya, the unfortunate ones remain in sleep. By Guru's Grace, a rare few remain awake and aware.

Section 08 - Raag Aasaa - Part 030

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

Section 08 - Raag Aasaa - Part 031

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

Section 08 - Raag Aasaa - Part 032

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

Section 08 - Raag Aasaa - Part 033

her pain is dispelled, and she shall not become sad again. ||1||Pause|| Showing His Mercy, He joins her with His Feet, and she attains celestial peace, joy and comfort. ||1|| In the Saadh Sangat, the Company of the Holy, she sings the Glorious Praises of the Immeasurable Lord. Remembering the Lord in meditation, O Nanak, she becomes invaluable. ||2||35|| Aasaa, Fifth Mehl: Sexual desire, anger, intoxication with Maya and jealousy - I have lost all of these in the game of chance. Purity, contentment, compassion, faith and truthfulness - I have ushered these into the home of my self. [1] All the loads of birth and death have been removed. Joining the Saints' Society, my mind has become pure; the Perfect Guru has saved me in an instant. ||1||Pause|| My mind has become the dust of all, and everyone seems a sweet friend to me. My Lord and Master is contained in all. He gives His Gifts to all beings, and cherishes them. ||2|| He Himself is the One and only; from the One, the One and only, came the expanse of the entire creation. Chanting and meditating, all the humble beings have become Holy; meditating on the Naam, the Name of the Lord, so many have been saved, [3] The Lord of the Universe is deep, profound and infinite; He has no end or limitation. By Your Grace, Nanak sings Your Glorious Praises; meditating, meditating, he humbly bows to God. ||4||36|| Aasaa, Fifth Mehl: You are Infinite, Eternal and Incomprehensible; all this is Your Creation. What clever games can we play, when everything is contained in You? ||1|| O my True Guru, protect me, Your child, through the power of Your play. Grant me the good sense to ever sing Your Glorious Praises, O my Inaccessible and Infinite Lord and Master. ||1||Pause|| The mortal is preserved in the womb of his mother, by the Support of the Naam, the Name of the Lord; he makes merry, and with each and every breath he remembers the Lord, and the fire does not touch him. ||2|| Others' wealth, others' wives, and the slander of others - renounce your craving for these. Serve the Lord's Lotus Feet within your heart, and hold to the Support of the Perfect Guru. ||3|| Houses, mansions and palaces which you see - none of these shall go with you. As long as you live in this Dark Age of Kali Yuga, O servant Nanak, remember the Naam, the Name of the Lord, ||4||37|| Aasaa, Third House, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Power, property, youth, household, fame and the beauty of youth; great wealth, elephants, horses and jewels, purchased with tens of thousands of dollars; hereafter, these shall be of no avail in the Court of the Lord; the proud must depart, leaving them behind. ||1|| Why centre your consciousness on any other than the Lord? Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord, ||1||Pause|| He may have the most wondrous and beautiful arenas, and be victorious on the field of battle.

Section 08 - Raag Aasaa - Part 034

He may proclaim, "I can kill anyone, I can capture anyone, and I can release anyone." But when the Order comes from the Supreme Lord God, he departs and leaves in a day. ||2|| He may perform all sorts of religious rituals and good actions, but he does not know the Creator Lord, the Doer of all. He teaches, but does not practice what he preaches; he does not realise the essential reality of the Word of the Shabad. Naked he came, and naked he shall depart; he is like an elephant, throwing dust on himself. [3] O Saints, and friends, listen to me: all this world is false. Continually claiming, "Mine, mine" the mortals are drowned; the fools waste away and die. Meeting the Guru, O Nanak, I meditate on the Naam, the Name of the Lord; through the True Name, I am emancipated. ||4||1||38|| Raag Aasaa, Fifth House, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: The whole world is asleep in doubt; it is blinded by worldly entanglements. How rare is that humble servant of the Lord who is awake and aware. ||1|| The mortal is intoxicated with the great enticement of Maya, which is dearer to him than life. How rare is the one who renounces it. ||2|| The Lord's Lotus Feet are incomparably beautiful; so is the Mantra of the Saint. How rare is that holy person who is attached to them. ||3|| O Nanak, in the Saadh Sangat, the Company of the Holy, the love of divine knowledge is awakened; the Lord's Mercy is bestowed upon those who are blessed with such good destiny. ||4||1||39|| One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Sixth House, Fifth Mehl: Whatever pleases You is acceptable to me; that alone brings peace and ease to my mind. You are the Doer, the Cause of causes, Allpowerful and Infinite; there is none other than You. ||1|| Your humble servants sing Your Glorious Praises with enthusiasm and love. That alone is good advice, wisdom and cleverness for Your humble servant, which You do or cause to be done. ||1||Pause|| Your Name is Ambrosial Nectar, O Beloved Lord; in the Saadh Sangat, the Company of the Holy, I have obtained its sublime essence. Those humble beings are satisfied and fulfilled, singing the Praises of the Lord, the treasure of peace. ||2|| One who has Your Support, O Lord Master, is not afflicted by anxiety. One who is blessed by Your Kind Mercy, is the best, the most fortunate king. ||3|| Doubt, attachment, and deceit have all disappeared, since I obtained the Blessed

Vision of Your Darshan. Dealing in the Naam, O Nanak, we become truthful, and in the Love of the Lord's Name, we are absorbed. ||4||1 | 40|| Aasaa, Fifth Mehl: He washes off the filth of other peoples' incarnations, but he obtains the rewards of his own actions. He has no peace in this world, and he has no place in the Court of the Lord. In the City of Death, he is tortured. ||1|| The slanderer loses his life in vain. He cannot succeed in anything, and in the world hereafter, he finds no place at all. ||1||Pause|| Such is the fate of the wretched slanderer - what can the poor creature do? He is ruined there, where no one can protect him; with whom should he lodge his complaint? ||2||

Section 08 - Raag Aasaa - Part 035

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

Section 08 - Raag Aasaa - Part 036

One who claims to know, is ignorant; he does not know the Knower of all. Says Nanak, the Guru has given me the Ambrosial Nectar to drink in; savoring it and relishing it, I blossom forth in bliss. ||4||5||44|| Aasaa, Fifth Mehl: He has cut away my bonds, and overlooked my shortcomings, and so He has confirmed His nature. Becoming merciful to me, like a mother or a father, he has come to cherish me as His own child. ||1|| The GurSikhs are preserved by the Guru, by the Lord of the Universe. He rescues them from the terrible world ocean, casting His Glance of Grace upon them. ||1||Pause|| Meditating in remembrance on Him, we escape from the Messenger of Death; here and hereafter, we obtain peace. With every breath and morsel of food, meditate, and chant with your tongue, continually, each and every day; sing the Glorious Praises of the Lord. ||2|| Through loving devotional worship, the supreme status is obtained, and in the Saadh Sangat, the Company of the Holy, sorrows are dispelled. I am not worn down, I do not die, and nothing strikes fear in me, since I have the wealth of the Lord's Immaculate Name in my purse. ||3|| At the very last moment, God becomes the mortal's Help and Support; here and hereafter, He is the Savior Lord. He is my breath of life, my friend, support and wealth; O Nanak, I am forever a sacrifice to Him. ||4||6||45|| Aasaa, Fifth Mehl: Since You are my Lord and Master, what is there for me to fear? Other than You, who else should I praise? You are the One and only, and so do all things exist; without You, there is nothing at all for me. ||1|| O Father, I have seen that the world is poison. Save me, O Lord of the Universe! Your

Name is my only Support. ||1||Pause|| You know completely the condition of my mind; who else could I go to tell of it? Without the Naam, the Name of the Lord, the whole world has gone crazy; obtaining the Naam, it finds peace. ||2|| What shall I say? Unto whom shall I speak? What I have to say, I say to God. Everything which exists was created by You. You are my hope, forever and ever. ||3|| If you bestow greatness, then it is Your greatness; here and hereafter, I meditate on You. The Lord God of Nanak is forever the Giver of peace: Your Name is my only strength. ||4||7||46|| Aasaa, Fifth Mehl: Your Name is Ambrosial Nectar, O Lord Master; Your humble servant drinks in this supreme elixir. The fearful load of sins from countless incarnations has vanished; doubt and duality are also dispelled. ||1|| I live by beholding the Blessed Vision of Your Darshan, Listening to Your Words, O True Guru, my mind and body are cooled and soothed. ||1||Pause|| By Your Grace, I have joined the Saadh Sangat, the Company of the Holy; You Yourself have caused this to happen. Holding fast to Your Feet, O God, the poison is easily neutralised. ||2|| Your Name, O God, is the treasure of peace; I have received this everlasting Mantra. Showing His Mercy, the True Guru has given it to me, and my fever and pain and hatred are annulled. ||3|| Blessed is the attainment of this human body, by which God blends Himself with me. Blessed, in this Dark Age of Kali Yuga, is the Saadh Sangat, the Company of the Holy, where the Kirtan of the Lord's Praises are sung.O Nanak, the Naam is my only Support. ||4||8||47||

Section 08 - Raag Aasaa - Part 037

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

Section 08 - Raag Aasaa - Part 038

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

obtained peace; in the Saadh Sangat, the Company of the Holy, I am absorbed into the Lord. ||4||12||51|| One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Seventh House, Fifth Mehl: That red dress looks so beautiful on your body. Your Husband Lord is pleased, and His heart is enticed. ||1|| Whose handiwork is this red beauty of yours? Whose love has rendered the poppy so red? [1] Pause You are so beautiful; you are the happy soul-bride. Your Beloved is in your home: good fortune is in your home. ||2|| You are pure and chaste, you are most distinguished. You are pleasing to Your Beloved, and you have sublime understanding. ||3|| I am pleasing to my Beloved, and so I am imbued with the deep red colour. Says Nanak, I have been totally blessed with the Lord's Glance of Grace. [[4] Listen, O companions: this is my only work; God Himself is the One who embellishes and adorns. ||1||Second Pause||1||52|| Aasaa, Fifth Mehl: I suffered in pain, when I thought He was far away; but now, He is Ever-present, and I receive His instructions. ||1|| My pride is gone, O friends and companions; my doubt is dispelled, and the Guru has united me with my Beloved. ||1||Pause|| My Beloved has drawn me near to Him, and seated me on His Bed; I have escaped the clutches of others. ||2|| In the mansion of my heart, shines the Light of the Shabad. My Husband Lord is blissful and playful. ||3|| According to the destiny written upon my forehead, my Husband Lord has come home to me. Servant Nanak has obtained the eternal marriage. ||4||2||53|| Aasaa, Fifth Mehl: My mind is attached to the True Name My dealings with other people are only superficial. [[1]] Outwardly, I am on good terms with all; but I remain detached, like the lotus upon the water. ||1||Pause|| By word of mouth, I talk with everyone; but I keep God clasped to my heart. ||2|| I may appear utterly terrible, but my mind is the dust of all men's feet. Servant Nanak has found the Perfect Guru.

Section 08 - Raag Aasaa - Part 039

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

Section 08 - Raag Aasaa - Part 040

He alone is pleasing to Your Will, who chants the Naam. ||1||Pause|| My body and mind are cooled and soothed, chanting the Name of the Lord. Meditating on the Lord, Har, Har, the house of pain is demolished. ||2|| He alone, who understands the Command of the Lord's Will, is approved.

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

The True Shabad of the Word of God is his trademark and

Section 08 - Raag Aasaa - Part 041

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

Section 08 - Raag Aasaa - Part 042

Day and night, I chant Your Name. ||1|| I am worthless; I have no virtue at all. God is the Creator, the Cause of all causes. ||1||Pause|| I am foolish, stupid, ignorant and thoughtless; Your Name is my mind's only hope. ||2|| I have not practiced chanting, deep meditation, self-discipline or good actions; but within my mind, I have worshipped God's Name. ||3|| I know nothing, and my intellect is inadequate. Prays Nanak, O God, You are my only Support. ||4||18||69|| Aasaa, Fifth Mehl: These two words, Har, Har, make up my maalaa. Continually chanting and reciting this rosary, God has become merciful to me, His humble servant. ||1|| I offer my prayer to the True Guru. Shower Your Mercy upon me, and keep me safe in Your Sanctuary; please, give me the maalaa, the rosary of Har, Har. ||1||Pause|| One who enshrines this rosary of the Lord's Name within his heart, is freed of the pains of birth and death. ||2|| The humble being who contemplates the Lord within his heart, and chants the Lord's Name, Har, Har, with his mouth, never wavers, here or hereafter. ||3|| Says Nanak, one who is imbued with the Name, goes to the next world with the maalaa of the Lord's Name. 4||19||70|| Aasaa, Fifth Mehl: All things belong to Him - let yourself belong to Him as well. No stain clings to such a humble being. ||1|| The Lord's servant is liberated forever. Whatever He does, is pleasing to His servant; the way of life of His slave is immaculately pure. ||1||Pause|| One who renounces everything, and enters the Lord's Sanctuary - how can Maya cling to him? ||2|| With the treasure of the Naam, the Name of the Lord, in his mind, he suffers no anxiety, even in dreams. [3] Says Nanak, I have found the Perfect Guru. My doubts and attachments have been totally obliterated. ||4||20||71|| Aasaa, Fifth Mehl: When my God is totally pleased with me, then, tell me, how can suffering or doubt draw near me? ||1|| Continually listening to Your Glory, I live. I am worthless save me, O Lord! ||1||Pause|| My suffering has been ended, and my anxiety is forgotten. I have obtained my reward, chanting the Mantra of the True Guru. ||2|| He is True, and True is His glory. Remembering, remembering Him in meditation, keep Him clasped to your heart. [3] Says Nanak, what action is there left to do, by one whose mind is filled with the Lord's Name? ||4||21||72|| Aasaa, Fifth Mehl: Sexual desire, anger, and egotism lead to ruin. Meditating on the Lord, the Lord's humble servants are redeemed. ||1|| The mortals are asleep, intoxicated with the wine of Maya. The devotees remain awake, imbued with the Lord's meditation, ||1||Pause|| In emotional attachment and doubt, the mortals wander through countless incarnations. The devotees remain everstable, meditating on the Lord's Lotus Feet. ||2|| Bound to household and possessions, the mortals are lost in the deep, dark pit. The Saints are liberated, knowing the Lord to be near at hand. ||3|| Says Nanak, one who has taken to God's Sanctuary, obtains peace in this world, and salvation in the world hereafter. ||4||22||73||

Section 08 - Raag Aasaa - Part 043

Aasaa, Fifth Mehl: You are my waves, and I am Your fish. You are my Lord and Master: I wait at Your Door. ||1|| You are my Creator, and I am Your servant. I have taken to Your Sanctuary, O God, most profound and excellent. ||1||Pause|| You are my life, You are my Support. Beholding You, my heart-lotus blossoms forth. ||2|| You are my salvation and honour; You make me acceptable. You are All-powerful, You are my strength. ||3|| Night and day, I chant the Naam, the Name of the Lord, the treasure of excellence. This is Nanak's prayer to God. ||4||23||74|| Aasaa, Fifth Mehl: The mourner practices falsehood; he laughs with glee, while mourning for others. ||1|| Someone has died, while there is singing in someone else's house. One mourns and bewails, while another laughs with glee. ||1||Pause|| From childhood to old age, the mortal does not attain his goals, and he comes to regret in the end. ||2|| The world is under the influence of the three qualities. The mortal is reincarnated, again and again, into heaven and hell. ||3|| Says Nanak, one who is attached to the Naam, the Name of the Lord, becomes acceptable, and his life becomes fruitful. ||4||24||75|| Aasaa, Fifth Mehl: She remains asleep, and does not know the news of God. The day dawns, and then, she regrets. ||1|| Loving the Beloved, the mind is filled with celestial bliss. You yearn to meet with God, so why do you delay? [11]Pause]] He came and poured His Ambrosial Nectar into your hands, but it slipped through your fingers, and fell onto the ground. ||2|| You are burdened with desire, emotional attachment and egotism; it is not the fault of God the Creator. [3] In the Saadh Sangat, the Company of the Holy, the darkness of doubt is dispelled. O Nanak, the

Creator Lord blends us with Himself. ||4||25||76|| Aasaa, Fifth Mehl: I long for the Lotus Feet of my Beloved Lord. The wretched Messenger of Death has run away from me. ||1|| You enter into my mind, by Your Kind Mercy. Meditating on the Naam, the Name of the Lord, all diseases are destroyed. [1] Pause Death gives so much pain to others, but it cannot even come near Your slave. ||2|| My mind thirsts for Your Vision; in peaceful ease and bliss, I dwell in detachment. [3] Hear this prayer of Nanak: please, infuse Your Name into his heart. ||4||26||77|| Aasaa, Fifth Mehl: My mind is satisfied, and my entanglements have been dissolved. God has become merciful to me. ||1|| By the Grace of the Saints, everything has turned out well. His House is overflowing with all things; I have met Him, the Fearless Master. ||1||Pause|| By the Kind Mercy of the Holy Saints, the Naam has been implanted within me. The most dreadful desires have been eliminated. ||2|| My Master has given me a gift; the fire has been extinguished, and my mind is now at peace. ||3|| My search has ended, and my mind is absorbed in celestial bliss.

Section 08 - Raag Aasaa - Part 044

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

Section 08 - Raag Aasaa - Part 045

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

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

Section 08 - Raag Aasaa - Part 046

Gathering it and collecting it, he fills his bags. But God takes it away from him, and gives it to another. ||1|| The mortal is like an unbaked clay pot in water; indulging in pride and egotism, he crumbles down and dissolves. 11|Pause|| Being fearless, he becomes unrestrained. He does not think of the Creator, who is ever with him. He raises armies, and collects arms. But when the breath leaves him, he turns to ashes. ||2|| He has lofty palaces, mansions and queens, elephants and pairs of horses, delighting the mind; he is blessed with a great family of sons and daughters. But, engrossed in attachment, the blind fool wastes away to death. [3] The One who created him destroys him. Enjoyments and pleasures are like just a dream. He alone is liberated, and possesses regal power and wealth, O Nanak, whom the Lord Master blesses with His Mercy. ||4||35||86|| Aasaa, Fifth Mehl: The mortal is in love with this, but the more he has, the more he longs for more. It hangs around his neck, and does not leave him. But falling at the feet of the True Guru, he is saved. ||1|| I have renounced and discarded Maya, the Enticer of the world. I have met the Absolute Lord, and congratulations are pouring in. ||1||Pause|| She is so beautiful, she captivates the mind. On the road, and the beach, at home, in the forest and in the wilderness, she touches us. She seems so sweet to the mind and body. But by Guru's Grace, I have seen her to be deceptive. ||2|| Her courtiers are also great deceivers. They do not spare even their fathers or mothers. They have enslaved their companions. By Guru's Grace, I have subjugated them all. [3] Now, my mind is filled with bliss; my fear is gone, and the noose is cut away. Says Nanak, when I met the True Guru, I came to dwell within my home in absolute peace. ||4||36||87|| Aasaa, Fifth Mehl: Twenty-four hours a day, he knows the Lord to be near at hand; he surrenders to the Sweet Will of God. The One Name is the Support of the Saints; they remain the dust of the feet of all. ||1|| Listen, to the way of life of the Saints, O my Siblings of Destiny; their praises cannot be described. ||1||Pause|| Their occupation is the Naam, the Name of the Lord. The Kirtan, the Praise of the Lord, the embodiment of bliss, is their rest. Friends and enemies are one and the same to them. They know of no other than God. [2] They erase millions upon millions of sins. They dispel suffering; they are givers of the life of the soul. They are so brave; they are men of their word. The Saints have enticed Maya herself. [3] Their company is cherished even by the gods and the angels. Blessed is their Darshan, and fruitful is their service. With his palms pressed together, Nanak offers his prayer: O Lord, Treasure of Excellence, please bless me with the service of the Saints. ||4||37||88|| Aasaa, Fifth Mehl: All peace and comforts are in the meditation of the One Name. All righteous actions of Dharma are in the singing of the Lord's Glorious Praises. The Saadh Sangat, the Company of the Holy, is so very pure and sacred.

Section 08 - Raag Aasaa - Part 047

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

711

Section 08 - Raag Aasaa - Part 048

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

Section 08 - Raag Aasaa - Part 049

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

Section 08 - Raag Aasaa - Part 050

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

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that is pleasing to me. ||3|| One may perform tens of thousands of actions, but attachment to things is not satisfied. Servant Nanak has made the Naam his Support. He has renounced other entanglements. ||4|| 1||103|| Aasaa, Fifth Mehl: I have pursued all pleasures, but none is as great as the Lord. By the Pleasure of the Guru's Will, the True Lord Master is obtained. ||1|| I am a sacrifice to my Guru; I am forever and ever a sacrifice to Him. Please, grant me this one blessing, that I may never, even for an instant, forget Your Name. ||1||Pause|| How very fortunate are those who have the wealth of the Lord deep within the heart.

Section 08 - Raag Aasaa - Part 051

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

Section 08 - Raag Aasaa - Part 052

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

again. ||2|| You may dress and eat and apply scented oils to your body, but without the meditative remembrance of the Lord, your body shall surely turn to dust, and you shall have to depart. ||3|| How very treacherous is this world-ocean; how very few realise this! Salvation rests in the Lord's Sanctuary; O Nanak, this is your pre-ordained destiny. ||4||8||110|| Aasaa Fifth Mehl: No one is anyone's companion; why take any pride in others? With the Support of the One Name, this terrible world-ocean is crossed over. ||1|| You are the True Support of me, the poor mortal, O my Perfect True Guru. Gazing upon the Blessed Vision of Your Darshan, my mind is encouraged. ||1||Pause|| Royal powers, wealth, and worldly involvements are of no use at all. The Kirtan of the Lord's Praise is my Support; this wealth is everlasting. ||2|| As many as are the pleasures of Maya, so many are the shadows they leave. The Gurmukhs sing of the Naam, the treasure of peace. [3] You are the True Lord, the treasure of excellence; O God, You are deep and unfathomable. The Lord Master is the hope and support of Nanak's mind. ||4||9||111|| Aasaa, Fifth Mehl: Remembering Him, suffering is removed, and celestial peace is obtained. Night and day, with your palms pressed together, meditate on the Lord, Har, Har. ||1|| He alone is Nanak's God, unto whom all beings belong. He is totally pervading everywhere, the Truest of the True. $\|1\|$ Pause|| Inwardly and outwardly, He is my companion and my helper; He is the One to be realised. Adoring Him, my mind is cured of all its ailments. ||2|| The Savior Lord is infinite; He saves us from the fire of the womb.

Section 08 - Raag Aasaa - Part 053

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

Section 08 - Raag Aasaa - Part 054

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

Section 08 - Raag Aasaa - Part 055

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

eyes; place your forehead upon the Guru's Feet. ||4||2||122|| One Universal Creator God. By The Grace Of The True Guru: Aasaa, Tenth House, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Aasaa, Tenth House, Fifth Mehl: That which you believe to be permanent, is a guest here for only a few days.

Section 08 - Raag Aasaa - Part 056

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

Section 08 - Raag Aasaa - Part 057

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

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

Section 08 - Raag Aasaa - Part 058

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

Section 08 - Raag Aasaa - Part 059

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

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

Section 08 - Raag Aasaa - Part 060

Please, be kind to me - I am just a worm. This is my object and purpose. ||2|| My body and wealth are Yours: You are my God - nothing is in my power. As You keep me, so do I live; I eat what You give me. ||3|| The sins of countless incarnations are washed away, by bathing in the dust of the Lord's humble servants. By loving devotional worship, doubt and fear depart; O Nanak, the Lord is Ever-present. ||4||4||139|| Aasaa, Fifth Mehl: The Blessed Vision of Your Darshan is unapproachable and incomprehensible: he alone obtains it, who has such good destiny recorded upon his forehead. The Merciful Lord God has bestowed His Mercy, and the True Guru has granted the Lord's Name. ||1|| The Divine Guru is the Saving Grace in this Dark Age of Kali Yuga. Even those fools and idiots, stained with feces and urine, have all taken to Your service. [1] Pause You Yourself are the Creator who established the entire world. You are contained in all. The Righteous Judge of Dharma is wonder-struck, at the sight of everyone falling at the Lord's Feet. ||2|| The Golden Age of Sat Yuga, the Silver Age of Trayta Yuga, and the Brass Age of Dwaapar Yuga are good; but the best is the Dark Age, the Iron Age, of Kali Yuga. As we act, so are the rewards we receive; no one can take the place of another. ||3|| O Dear Lord, whatever Your devotees ask for, You do. This is Your Way, Your very nature. With my palms pressed together, O Nanak, I beg for this gift; Lord, please bless Your Saints with Your Vision. ||4||5||140|| Raag Aasaa, Fifth Mehl, Thirteenth House: One Universal Creator God. By The Grace Of The True Guru: O True Guru, by Your Words, even the worthless have been saved. ||1||Pause|| Even the most argumentative, vicious and indecent people, have been purified in Your company. ||1|| Those who have wandered in reincarnation, and those who have been consigned to hell - even their families have been redeemed. ||2|| Those whom no one knew, and those whom no one respected - even they have become famous and respected at the Court of the Lord. [[3]] What praise, and what greatness should I attribute to You? Nanak is a sacrifice to You, each and every moment. ||4||1||141|| Aasaa, Fifth Mehl: The crazy people are asleep. ||1||Pause|| They are intoxicated with attachment to their families and sensory pleasures; they are held in the grip of falsehood. ||1|| The false desires, and the dream-like delights and pleasures - these, the self-willed manmukhs call true. ||2|| The wealth of the Ambrosial Naam, the Name of the Lord, is with them, but they do not find even a tiny bit of its mystery. ||3|| By Your Grace, O Lord, You save those, who take to the Sanctuary of the Sat Sangat, the True Congregation. ||4||2||142|| Aasaa, Fifth Mehl, Tipadas: I seek the Love of my Beloved. [[1][Pause]] Gold, jewels, giant pearls and rubies - I have no need for them. [[1]] Imperial power fortunes royal command and mansions.

Section 08 - Raag Aasaa - Part 061

- I have no desire for these. ||2|| The Sanctuary of the Lord's Feet, and dedication to the Saints - these bring me peace and pleasure. O Nanak, my burning fire has been put out,

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

Section 08 - Raag Aasaa - Part 062

He is blended with God, by dedicating his mind to Him. Bless Nanak with Your Name, O Lord - please, shower Your Mercy upon him! ||2||1||150|| Aasaa, Fifth Mehl: Please, come to me. O Beloved Lord: without You, no one can comfort me. ||1||Pause|| One may read the Simritees and the Shaastras, and perform all sorts of religious rituals; and yet, without the Blessed Vision of Your Darshan, God, there is no peace at all. [11] People have grown weary of observing fasts, vows and rigorous self-discipline; Nanak abides with God, in the Sanctuary of the Saints. ||2||2||151|| Aasaa, Fifth Mehl, Fifteenth House, Partaal: One Universal Creator God. By The Grace Of The True Guru: He sleeps, intoxicated by corruption and Maya; he does not come to realise or understand. Seizing him by the hair, the Messenger of Death pulls him up; then, he comes to his senses. ||1|| Those who are attached to the poison of greed and sin grab at the wealth of others: they only bring pain on themselves. They are intoxicated by their pride in those things which shall be destroyed in an instant; those demons do not understand. ||1||Pause|| The Vedas, the Shaastras and the holy men proclaim it, but the deaf do not hear it. When the game of life is over, and he has lost, and he breathes his last, then the fool regrets and repents in his mind. [2] He paid the fine, but it is in vain - in the Court of the Lord, his account is not credited. Those deeds which would have covered him - those deeds, he has not done. ||3|| The Guru has shown me the world to be thus; I sing the Kirtan of the Praises of the One Lord. Renouncing his pride in strength and cleverness, Nanak has come to the Lord's Sanctuary. ||4||1||152|| Aasaa, Fifth Mehl: Dealing in the Name of the Lord of the Universe, and pleasing the Saints and holy men, obtain the Beloved Lord and sing His Glorious Praises; play the sound current of the Naad with the five instruments. ||1||Pause|| Obtaining His Mercy, I easily gained the Blessed Vision of His Darshan; now, I am imbued with the Love of the Lord of the Universe. Serving the Saints, I feel love and affection for my Beloved Lord Master. ||1|| The Guru has implanted spiritual wisdom within my mind, and I rejoice that I shall not have to come back again. I have obtained celestial poise, and the treasure within my mind. I have renounced all of the affairs of my mind's desires. It has been so long, so long, so long, so very long, since my mind has felt such a great thirst. Please, reveal to me the Blessed Vision of Your Darshan, and show Yourself to me. Nanak the meek has

Section 08 - Raag Aasaa - Part 063

Renounce pride, attachment, corruption and falsehood, and chant the Name of the Lord, Raam, Raam, Raam. O mortal, attach yourself to the Feet of the Saints. ||1|| God is the Sustainer of the world, Merciful to the meek, the Purifier of sinners, the Transcendent Lord God. Awaken, and meditate on His Feet. Perform His devotional worship, O Nanak, and your destiny shall be fulfilled. ||2||4||155|| Aasaa, Fifth Mehl: Pleasure and pain, detachment and ecstasy - the Lord has revealed His Play. ||1||Pause|| One moment, the mortal is in fear, and the next moment he is fearless; in a moment, he gets up and departs. One moment, he enjoys pleasures, and the next moment, he leaves and goes away. ||1|| One moment, he practices Yoga and intense meditation, and all sorts of worship: the next moment, he wanders in doubt. One moment, O Nanak, the Lord bestows His Mercy and blesses him with His Love, in the Saadh Sangat, the Company of the Holy. $\|2\|5\|156\|$ Raag Aasaa, Fifth Mehl, Seventeenth House, Aasaavaree: One Universal Creator God. By The Grace Of The True Guru: Meditate on the Lord, the Lord of the Universe. Cherish the Beloved Lord, Har, Har, in your mind. The Guru says to install it in your consciousness. Turn away from others, and turn to Him. Thus you shall obtain your Beloved, O my companion. ||1||Pause|| In the pool of the world is the mud of attachment. Stuck in it, his feet cannot walk towards the Lord. The fool is stuck; he cannot do anything else. Only by entering the Lord's Sanctuary, O my companion, will you be released. ||1|| Thus your consciousness shall be stable and steady and firm. Wilderness and household are the same. Deep within dwells the One Husband Lord; outwardly, there are many distractions. Practice Raja Yoga, the Yoga of meditation and success. Says Nanak, this is the way to dwell with the people, and yet remain apart from them. ||2||1||157|| Aasaavaree, Fifth Mehl: Cherish one desire only: meditate continually on the Guru Install the wisdom of the Saints' Mantra. Serve the Feet of the Guru, and you shall meet Him, by Guru's Grace, O my mind. ||1||Pause|| All doubts are dispelled, and the Lord is seen to be pervading all places. The fear of death is dispelled, and the primal place is obtained. Then, all subservience is removed. ||1|| One who has such destiny recorded upon his forehead, obtains it: he crosses over the terrifying ocean of fire. He obtains a place in the home of his own self, and enjoys the most sublime essence of the Lord's essence. His hunger is appeased; Nanak, he is absorbed in celestial peace, O my mind. ||2||2||158|| Aasaavaree, Fifth Mehl: Sing the Praises of the Lord, Har, Har, Har. Meditate on the celestial music. The tongues of the holy Saints repeat it. I have heard that this is the way to emancipation. This is found by the greatest merit, O my mind. ||1||Pause|| The silent sages search for Him. God is the Master of all. It is so difficult to find Him in this world, in this Dark Age of Kali Yuga. He is the Dispeller of distress. God is the Fulfiller of desires, O my mind. ||1|| O my mind, serve Him.

Section 08 - Raag Aasaa - Part 064

He is unknowable and inscrutable. Enshrine love for Him. He does not perish, or go away, or die. He is known only through the Guru. Nanak, my mind is satisfied with the Lord, O my mind. ||2||3||159|| Aasaavaree, Fifth Mehl: Grab hold of the Support of the One Lord. Chant the Word of the Guru's Shabad, Submit to the Order of the True Lord, Receive the treasure in your mind. Thus you shall be absorbed in peace, O my mind. ||1||Pause|| One who is dead while yet alive, crosses over the terrifying world-ocean. One who becomes the dust of all - he alone is called fearless. His anxieties are removed by the Teachings of the Saints, O my mind. ||1|| That humble being, who takes happiness in the Naam, the Name of the Lord - pain never draws near him. One who listens to the Praise of the Lord, Har, Har, is obeyed by all men. How fortunate it is that he came into the world; Nanak, he is pleasing to God, O my mind. ||2||4||160|| Aasaavaree, Fifth Mehl: Meeting together, let us sing the Praises of the Lord, and attain the supreme state. Those who obtain that sublime essence, obtain all of the spiritual powers of the Siddhas. They remain awake and aware night and day; Nanak, they are blessed by great good fortune, O my mind. ||1||Pause|| Let us wash the feet of the Saints; our evil-mindedness shall be cleansed. Becoming the dust of the feet of the Lord's slaves, one shall not be afflicted with pain. Taking to the Sanctuary of His devotees, he is no longer subject to birth and death They alone become eternal, who chant the Name of the Lord.

Har, Har, O my mind. ||1|| You are my Friend, my Best Friend, Please, implant the Naam, the Name of the Lord, within me. Without Him, there is not any other. Within my mind, I worship Him in adoration. I do not forget Him, even for an instant. How can I live without Him? I am a sacrifice to the Guru. Nanak, chant the Name, O my mind. ||2||5||161|| Aasaavaree, Fifth Mehl: You are the Creator, the Cause of causes. I cannot think of any other. Whatever You do. comes to pass. I sleep in peace and poise. My mind has become patient, since I fell at God's Door, O my mind. ||1||Pause|| Joining the Saadh Sangat, the Company of the Holy, I gained perfect control over my senses. Ever since I rid myself of my self-conceit, my sufferings have ended. He has showered His Mercy upon me. The Creator Lord has preserved my honour, O my mind. ||1|| Know that this is the only peace; accept whatever the Lord does. No one is bad. Become the dust of the Feet of the Saints. He Himself preserves those who taste the Ambrosial Nectar of the Lord, O my mind. ||2|| One who has no one to call his own - God belongs to him. God knows the state of our innermost being. He knows everything. Please, Lord, save the sinners. This is Nanak's prayer, O my mind. ||3||6||162|| Aasaavaree, Fifth Mehl, Ik-Tukas: O my stranger soul, listen to the call. ||1||Pause|| Whatever you are attached to.

Section 08 - Raag Aasaa - Part 065

you shall have to leave it all behind. These things seem like only a dream, to one who takes the Lord's Name. ||1|| Forsaking the Lord, and clinging to another, they run toward death and reincarnation. But those humble beings, who attach themselves to the Lord, Har, Har, continue to live. One who is blessed with the Lord's Mercy, O Nanak, becomes His devotee. ||2||7||163||232|| One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Ninth Mehl: Who should I tell the condition of the mind? Engrossed in greed, running around in the ten directions, you hold to your hopes of wealth. ||1||Pause|| For the sake of pleasure, you suffer such great pain, and you have to serve each and every person. You wander from door to door like a dog, unconscious of the Lord's meditation. ||1|| You lose this human life in vain, and You are not even ashamed when others laugh at you. O Nanak. why not sing the Lord's Praises, so that you may be rid of the body's evil disposition? ||2||1||233|| Raag Aasaa, First Mehl, Ashtapadees, Second House: One Universal Creator God. By The Grace Of The True Guru: He descends the treacherous precipice, to bathe in the cleansing pool; without speaking or saying anything, he sings the Glorious Praises of the Lord. Like water vapor in the sky, he remains absorbed in the Lord. He churns the true pleasures to obtain the supreme nectar, ||1|| Listen to such spiritual wisdom, O my mind. The Lord is totally pervading and permeating all places. ||1||Pause|| One who makes Truthfulness his fast and religious vows, does not suffer the pain of death. Through the Word of the Guru's Shabad, he burns away his anger. He dwells in the Tenth Gate, immersed in the Samaadhi of deep meditation. Touching the philosopher's stone, he obtains the supreme status. ||2|| For the benefit of the mind, churn the true essence of reality; bathing in the over-flowing tank of nectar, filth is washed away. We become like the One with whom we are imbued. Whatever the Creator does, comes to pass. ||3|| The Guru is cool and soothing like ice; He puts out the fire of the mind. Smear your body with the ashes of dedicated service, and live in the home of peace - make this your religious order. Let the Immaculate Bani of the Word be your playing of the flute. ||4|| Spiritual wisdom within is the supreme, sublime nectar. Contemplation of the Guru is one's bathing at holy places of pilgrimage. Worship and adoration within is the Lord's dwelling. He is the One who blends one's light with the Divine Light. ||5|| He delights in the delightful wisdom of loving the One Lord. He is one of the self-elect - he merges with the Lord, who occupies the throne. He performs his works in obedience to the Will of his Lord and Master. The Unknowable Lord cannot be understood. ||6|| The lotus originates in the water, and yet it remains distinct from the water. Just so, the Divine Light pervades and permeates the water of the world. Who is near, and who is far away? I sing the Glories of the Lord, the treasure of virtue; I behold Him ever-present. ||7|| Inwardly and outwardly, there is none other than Him.

Section 08 - Raag Aasaa - Part 066

Whatever pleases Him, comes to pass. Listen, O Bharthari Yogi - Nanak speaks after deliberation; the Immaculate Name is my only Support. ||8||1|| Aasaa, First Mehl: All meditation, all austerities, and all clever tricks, lead one to wander in the wilderness, but he does not find the Path. Without understanding, he is not approved; without the Naam, the Name of the Lord, ashes are thrown upon one's head. ||1|| True is the Master; the world comes and goes. The mortal is emancipated, as Gurmukh, as the Lord's slave. ||1||Pause|| The world is bound by its attachments to the many desires. Through the Guru's Teachings, some become free of desire. Within them is the Naam, and their heart lotus blossoms forth. They have no fear of death. ||2|| The men of the world are conquered by woman; they love the ladies. Attached to

human life in vain, and lose the game in the gamble. Serving the True Guru is the best occupation. ||3|| One who speaks egotistically in public, never attains liberation within. One who burns away his attachment to Maya, by the Word of the Guru's Shabad, meditates forever within his heart on the Immaculate Naam. ||4|| He restrains his wandering mind, and keeps it under control. The company of such a Sikh is obtained only by Grace. Without the Guru, he goes astray and continues coming and going. Bestowing His Mercy, the Lord unites him in Union. [[5]] I cannot describe the Beauteous Lord. I speak the unspoken; I cannot estimate His value. All pain and pleasure come by Your Will. All pain is eradicated by the True Name. ||6|| He plays the instrument without hands, and dances without feet. But if he understands the Word of the Shabad, then he shall behold the True Lord. With the True Lord within the self, all happiness comes. Showering His Mercy, the Preserving Lord preserves him. ||7|| He understands the three worlds; he eliminates his self-conceit. He understands the Bani of the Word, and he is absorbed into the True Lord. Contemplating the Shabad, he enshrines love for the One Lord. O Nanak, blessed is the Lord, the Embellisher. ||8||2|| Aasaa, First Mehl: There are innumerable writings; those who write them take pride in them. When one's mind accepts the Truth, he understands, and speaks of it. Words, spoken and read again and again, are useless loads. There are innumerable writings, but the Infinite Lord remains unwritten. [11] Know that such a True Lord is the One and only. Understand that birth and death come according to the Lord's Will. ||1||Pause|| Because of attachment to Maya, the world is bound by the Messenger of Death. These bonds are released when one remembers the Naam, the Name of the Lord. The Guru is the Giver of peace; do not look for any other. In this world, and the next, He shall stand by you. ||2|| One who dies in the Word of the Shabad, embraces love for the One Lord. One who eats the uneatable, has his doubts dispelled. He is Jivan Mukta - liberated while yet alive; the Naam abides in his mind. Becoming Gurmukh, he merges into the True Lord. ||3|| The One who created the earth and the Akaashic ethers of the sky, established all; He establishes and disestablishes. He Himself is permeating all. He does not consult anyone; He Himself forgives. ||4|| You are the Ocean, over-flowing with jewels and rubies. You are immaculate and pure, the true treasure of virtue.

children and wife, they forget the Naam. They waste this

Section 08 - Raag Aasaa - Part 067

Peace is enjoyed, meeting the Guru, the Spiritual Teacher. The Lord is the only Master; He is the only Minister. ||5|| The world is held in bondage; he alone is emancipated, who conquers his ego. How rare in the world is that wise person, who practices this. How rare in this world is that scholar who reflects upon this. Without meeting the True Guru, all wander in ego. [6] The world is unhappy; only a few are happy. The world is diseased, from its indulgences; it weeps over its lost virtue. The world wells up, and then subsides. losing its honour. He alone, who becomes Gurmukh, understands. ||7|| His price is so costly; His weight is unbearable. He is immovable and undeceivable; enshrine Him in your mind, through the Guru's Teachings. Meet Him through love, become pleasing to Him, and act in fear of Him. Nanak the lowly says this, after deep contemplation. ||8||3|| Aasaa, First Mehl: When someone dies, the five passions meet and mourn his death. Overcoming self-conceit, he washes off his filth with the Word of the Shabad. One who knows and understands, enters the home of peace and poise. Without understanding, he loses all his honour. ||1|| Who dies, and who weeps for him? O Lord, Creator, Cause of causes, You are over the heads of all. ||1||Pause|| Who weeps over the pain of the dead? Those who weep, do so over their own troubles. God knows the condition of those who are so affected. Whatever the Creator does, comes to pass. ||2|| One who remains dead while yet alive, is saved, and saves others as well. Celebrate the Victory of the Lord; taking to His Sanctuary, the supreme status is obtained. I am a sacrifice to the feet of the True Guru. The Guru is the boat; through the Shabad of His Word, the terrifying world-ocean is crossed over, ||3|| He Himself is Fearless; His Divine Light is contained in all. Without the Name, the world is defiled and untouchable. Through evil-mindedness, they are ruined; why should they cry out and weep? They are born only to die, without hearing the music of devotional worship. ||4|| Only one's true friends mourn one's death. Those under the sway of the three dispositions continue to mourn on and on. Disregarding pain and pleasure, centre your consciousness on the Lord. Dedicate your body and mind to the Love of the Lord. ||5|| The One Lord dwells within the various and countless beings. There are so many rituals and religious faiths, their number is innumerable. Without the Fear of God, and devotional worship, one's life is in vain. Singing the Glorious Praises of the Lord, the supreme wealth is obtained. ||6|| He Himself dies, and He Himself kills. He Himself establishes, and having established, disestablishes. He created the Universe, and by His Divine Nature, instilled His Divine Light into it. One who reflects upon the Word of the Shabad, meets the Lord,

without doubt. ||7|| Pollution is the burning fire, which is consuming the world. Pollution is in the water, upon the land, and everywhere. O Nanak, people are born and die in pollution. By Guru's Grace, they drink in the Lord's sublime elixir. ||8||4|| Aasaa, First Mehl: One who contemplates his own self, tests the worth of the jewel. With a single glance, the Perfect Guru saves him. When the Guru is pleased, one's mind comforts itself. ||1|| He is such a banker, who tests us. By His True Glance of Grace, we are blessed with the Love of the One Lord, and are saved. ||1||Pause|| The capital of the Naam is immaculate and sublime. That peddler is rendered pure, who is imbued with the Truth. Praising the Lord, in the house of poise, he attains the Guru, the Creator. ||2|| One who burns away hope and desire through the Word of the Shabad, chants the Lord's Name, and inspires others to chant it as well. Through the Guru, he finds the Path home, to the Mansion of the Lord's Presence. ||3||

Section 08 - Raag Aasaa - Part 068

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

Section 08 - Raag Aasaa - Part 069

By Guru's Grace, perform good deeds. Imbued with the Naam, sing the Glorious Praises of the Lord. ||5|| Serving the Guru, I have come to understand myself. The Ambrosial Naam, the Giver of Peace, abides within my mind. Night and day, I am imbued with the Word of the Guru's Bani, and the Naam. ||6|| When my God attaches someone to Him, only then is that person attached. Conquering ego, he remains awake to the Word of the Shabad. Here and hereafter, he enjoys lasting peace. ||7|| The fickle mind does not know the way. The filthy self-willed manmukh does not understand the Shabad. The Gurmukh chants the Immaculate Naam. ||8|| I offer my prayer to the Lord, that I might dwell in the Saadh Sangat, the Company of the Holy. There, sins and sufferings are erased, and one is illumined with the Lord's Name. ||9|| In reflective meditation, I have come to love good conduct. Through the

Word of the True Guru, I recognise the One Lord. O Nanak, my mind is imbued with the Lord's Name. ||10||7|| Aasaa, First Mehl: The mind of the faithless cynic is like a crazy elephant. It wanders around the forest, distracted by attachment to Maya. It goes here and there, hounded by death The Gurmukh seeks, and finds his own home. ||1|| Without the Word of the Guru's Shabad, the mind finds no place of rest. Remember in meditation the Lord's Name, the most pure and sublime: renounce your bitter egotism. ||1||Pause|| Tell me. how can this stupid mind be rescued? Without understanding, it shall suffer the pains of death. The Lord Himself forgives us, and unites us with the True Guru. The True Lord conquers and overcomes the tortures of death. ||2|| This mind commits its deeds of karma, and this mind follows the Dharma. This mind is born of the five elements. This foolish mind is perverted and greedy. Chanting the Naam, the mind of the Gurmukh becomes beautiful. ||3|| The mind of the Gurmukh finds the Lord's home. The Gurmukh comes to know the three worlds. This mind is a Yogi, an enjoyer, a practicer of austerities. The Gurmukh understands the Lord God Himself. ||4|| This mind is a detached renunciate, forsaking egotism. Desire and duality afflict each and every heart. The Gurmukh drinks in the Lord's sublime essence; at His Door, in the Mansion of the Lord's Presence, He preserves his honour. ||5|| This mind is the king, the hero of cosmic battles. The mind of the Gurmukh becomes fearless through the Naam. Overpowering and subduing the five passions, holding ego in its grip, it confines them to one place. ||6|| The Gurmukh renounces other songs and tastes. The mind of the Gurmukh is awakened to devotion. Hearing the unstruck music of the sound current, this mind contemplates the Shabad, and accepts it. Understanding itself, this soul becomes attuned to the Formless Lord. ||7|| This mind becomes immaculately pure, in the Court and the Home of the Lord. The Gurmukh shows his love through loving devotional worship. Night and day, by Guru's Grace, sing the Lord's Praises. God dwells in each and every heart, since the very beginning of time, and throughout the ages. [8] This mind is intoxicated with the sublime essence of the Lord; The Gurmukh realises the essence of totality. For the sake of devotional worship, he dwells at the Guru's Feet. Nanak is the humble servant of the slave of the Lord's slaves. ||9||8||

Section 08 - Raag Aasaa - Part 070

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

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4097 entangled with that wealth, amassed by bankers. Without devotion to the Lord, they do not become acceptable. [|6|] They are entangled with the Vedas, religious discussions and egotism. They are entangled, and perish in attachment and corruption. [|7|] Nanak seeks the Sanctuary of the Lord's Name. One who is saved by the True Guru, does not suffer entanglement. [|8||10||

Section 08 - Raag Aasaa - Part 071

Raag Aasaa, First Mehl, Ashtapadees, Third House: One Universal Creator God. By The Grace Of The True Guru: Those heads adorned with braided hair, with their parts painted with vermillion - those heads were shaved with scissors, and their throats were choked with dust. They lived in palatial mansions, but now, they cannot even sit near the palaces. ||1|| Hail to You, O Father Lord, Hail to You! O Primal Lord. Your limits are not known; You create, and create, and behold the scenes. ||1||Pause|| When they were married, their husbands looked so handsome beside them. They came in palanquins, decorated with ivory; water was sprinkled over their heads, and glittering fans were waved above them. ||2|| They were given hundreds of thousands of coins when they sat, and hundreds of thousands of coins when they stood. They ate coconuts and dates, and rested comfortably upon their beds. But ropes were put around their necks, and their strings of pearls were broken. ||3|| Their wealth and youthful beauty, which gave them so much pleasure, have now become their enemies. The order was given to the soldiers, who dishonoured them, and carried them away. If it is pleasing to God's Will, He bestows greatness; if is pleases His Will, He bestows punishment. ||4|| If someone focuses on the Lord beforehand, then why should he be punished? The kings had lost their higher consciousness, reveling in pleasure and sensuality. Since Baabar's rule has been proclaimed, even the princes have no food to eat. ||5|| The Muslims have lost their five times of daily prayer, and the Hindus have lost their worship as well. Without their sacred squares, how shall the Hindu women bathe and apply the frontal marks to their foreheads? They never remembered their Lord as Raam, and now they cannot even chant Khudaaill6|| Some have returned to their homes, and meeting their relatives, they ask about their safety. For some, it is preordained that they shall sit and cry out in pain. Whatever pleases Him, comes to pass. O Nanak, what is the fate of mankind? ||7||11|| Aasaa, First Mehl: Where are the games, the stables, the horses? Where are the drums and the bugles? Where are the sword-belts and chariots? Where are those scarlet uniforms? Where are the rings and the beautiful faces? They are no longer to be seen here. ||1|| This world is Yours; You are the Lord of the Universe. In an instant, You establish and disestablish. You distribute wealth as it pleases You. ||1||Pause|| Where are the houses, the gates, the hotels and palaces? Where are those beautiful way-stations? Where are those beautiful women, reclining on their beds, whose beauty would not allow one to sleep? Where are those betel leaves, their sellers, and the haremees? They have vanished like shadows. ||2|| For the sake of this wealth, so many were ruined; because of this wealth, so many have been disgraced. It was not gathered without sin, and it does not go along with the dead. Those, whom the Creator Lord would destroy - first He strips them of virtue. $\|3\|$ Millions of religious leaders failed to halt the invader, when they heard of the Emperor's invasion

Section 08 - Raag Aasaa - Part 072

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

at all; your cries are heard only by other people. ||4|| Only the Lord, who causes the mortal to sleep, O Nanak, can awaken him again. One who understands his true home, does not sleep. [5] If the departing mortal can take his wealth with him, then go ahead and gather wealth yourself. See this, reflect upon it, and understand. ||6|| Make your deals, and obtain the true merchandise, or else you shall regret it later. Abandon your vices, and practice virtue, and you shall obtain the essence of reality. ||7|| Plant the seed of Truth in the soil of Dharmic faith, and practice such farming. Only then will you be known as a merchant, if you take your profits with you. [8] If the Lord shows His Mercy, one meets the True Guru; contemplating Him, one comes to understand. Then, one chants the Naam, hears the Naam, and deals only in the Naam. [9] As is the profit, so is the loss: this is the way of the world. Whatever pleases His Will, O Nanak, is glory for me. ||10||13|| Aasaa, First Mehl: I have searched in the four directions, but no one is mine. If it pleases You, O Lord Master, then You are mine, and I am Yours. ||1|| There is no other door for me; where shall I go to worship? You are my only Lord; Your True Name is in my mouth. [11]Pause|| Some serve the Siddhas, the beings of spiritual perfection, and some serve spiritual teachers; they beg for wealth and miraculous powers. May I never forget the Naam, the Name of the One Lord. This is the wisdom of the True Guru. ||2||

Section 08 - Raag Aasaa - Part 073

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

Section 08 - Raag Aasaa - Part 074

If it pleases the Commander, one goes to His Court, robed in honour. By His Command, God's slaves are hit over the head. [|5]| The profit is earned by enshrining Truth and justice in the mind. They obtain what is written in their destiny, and overcome pride. [|6|] The self-willed manmukhs are hit over the head, and consumed by conflict. The cheaters are plundered by falsehood; they are chained and led away. [|7]| Enshrine the Lord Master in your mind, and you shall not have to repent. He forgives our sins, when we practice the

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

Section 08 - Raag Aasaa - Part 075

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

false ones. ||4|| Forever and ever, the genuine coins are treasured; with them, the true merchandise is purchased. The false ones are not seen in the Lord's Treasury; they are seized and cast into the fire again. ||5|| Those who understand their own souls, are themselves the Supreme Soul. The One Lord is the tree of ambrosial nectar, which bears the ambrosial fruit. ||6|| Those who taste the ambrosial fruit remain satisfied with Truth. They have no doubt or sense of separation - their tongues taste the divine taste. ||7|| By His Command, and through your past actions, you came into the world; walk forever according to His Will. Please, grant virtue to Nanak, the virtueless one; bless him with the glorious greatness of the Truth. ||8||20|| Aasaa, First Mehl: One whose mind is attuned to the Lord's Name speaks the truth. What would the people lose, if I became pleasing to You, O Lord? ||1||

Section 08 - Raag Aasaa - Part 076

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

Section 08 - Raag Aasaa - Part 077

His beauteous forms cannot be comprehended: what can anyone accomplish by discussing and debating? ||2||Throughout the ages, You are the three qualities, and the four sources of creation. If You show Your Mercy, then one obtains the supreme status, and speaks the Unspoken Speech. [3] You are the Creator; all are created by You. What can any mortal being do? He alone, upon whom You shower Your Grace, is absorbed into the Truth. ||4|| Everyone who comes and goes chants Your Name. When it is pleasing to Your Will, then the Gurmukh understands. Otherwise, the self-willed manmukhs wander in ignorance. ||5|| You gave the four Vedas to Brahma, for him to read and read continually, and reflect upon. The wretched one does not understand His Command, and is reincarnated into heaven and hell. [6] In each and every age, He creates the kings, who are sung of as His Incarnations. Even they have not found His limits; what can I speak of and contemplate? ||7|| You are True, and all that You do is True. If You bless me with the Truth, I will speak on it. One whom You inspire to understand the Truth, is easily absorbed into the Naam. ||8||1||23|| Aasaa, Third Mehl: The

Section 08 - Raag Aasaa - Part 079 Glory is in His Hands: He bestows His Name, and attaches

True Guru has dispelled my doubts. He has enshrined the Immaculate Name of the Lord within my mind. Focusing on the Word of the Shabad, I have obtained lasting peace. ||1|| Listen, O my mind, to the essence of spiritual wisdom. The Great Giver knows our condition completely; the Gurmukh obtains the treasure of the Naam, the Name of the Lord. ||1||Pause|| The great glory of meeting the True Guru is that it has quenched the fire of possessiveness and desire; imbued with peace and poise, I sing the Glorious Praises of the Lord. ||2|| Without the Perfect Guru, no one knows the Lord. Attached to Maya, they are engrossed in duality. The Gurmukh receives the Naam, and the Bani of the Lord's Word. [3] Service to the Guru is the most excellent and sublime penance of penances. The Dear Lord dwells in the mind, and all suffering departs. Then, at the Gate of the True Lord, one appears truthful. ||4|| Serving the Guru, one comes to know the three worlds. Understanding his own self, he obtains the Lord. Through the True Word of His Bani, we enter the Mansion of His Presence. ||5|| Serving the Guru, all of one's generations are saved. Keep the Immaculate Naam enshrined within your heart. In the Court of the True Lord, you shall be adorned with True Glory. ||6|| How very fortunate are they, who are committed to the Guru's service. Night and day, they are engaged in devotional worship; the True Name is implanted within them. Through the Naam, all of one's generations are saved. ||7|| Nanak chants the true thought. Keep the Name of the Lord enshrined within your heart. Imbued with devotion to the Lord, the gate of salvation is found. ||8||2||24|| Aasaa, Third Mehl: Everyone lives, hoping in hope. Understanding His Command, one becomes free of desire. So many are asleep in hope. He alone wakes up, whom the Lord awakens. ||1|| The True Guru has led me to understand the Naam, the Name of the Lord; without the Naam, hunger does not go away.

Section 08 - Raag Aasaa - Part 078

Through the Naam, the fire of desire is extinguished; the Naam is obtained by His Will. ||1||Pause|| In the Dark Age of Kali Yuga, realise the Word of the Shabad. By this devotional worship, egotism is eliminated. Serving the True Guru, one becomes approved. So know the One, who created hope and desire. ||2|| What shall we offer to one who proclaims the Word of the Shabad? By His Grace, the Naam is enshrined within our minds. Offer your head, and shed your self-conceit. One who understands the Lord's Command finds lasting peace. [3] He Himself does, and causes others to do. He Himself enshrines His Name in the mind of the Gurmukh. He Himself misleads us, and He Himself puts us back on the Path. Through the True Word of the Shabad, we merge into the True Lord. ||4|| True is the Shabad, and True is the Word of the Lord's Bani. In each and every age, the Gurmukhs speak it and chant it. The self-willed manmukhs are deluded by doubt and attachment. Without the Name, everyone wanders around insane. ||5|| Throughout the three worlds, is the one Maya. The fool reads and reads, but holds tight to duality. He performs all sorts of rituals, but still suffers terrible pain. Serving the True Guru, eternal peace is obtained. [6] Reflective meditation upon the Shabad is such sweet nectar. Night and day, one enjoys it, subduing his ego. When the Lord showers His Mercy, we enjoy celestial bliss. Imbued with the Naam, love the True Lord forever. [[7]] Meditate on the Lord, and read and reflect upon the Guru's Shabad. Subdue your ego and meditate on the Lord. Meditate on the Lord, and be imbued with fear and love of the True One. O Nanak, enshrine the Naam within your heart, through the Guru's Teachings. [8][3][25]] One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Third Mehl, Ashtapadees, Eighth House, Kaafee: Peace emanates from the Guru; He puts out the fire of desire. The Naam. the Name of the Lord, is obtained from the Guru; it is the greatest greatness. ||1|| Keep the One Name in your consciousness, O my Siblings of Destiny. Seeing the world on fire, I have hurried to the Lord's Sanctuary. ||1||Pause|| Spiritual wisdom emanates from the Guru; reflect upon the supreme essence of reality. Through the Guru, the Lord's Mansion and His Court are attained; His devotional worship is overflowing with treasures. ||2|| The Gurmukh meditates on the Naam; he achieves reflective meditation and understanding. The Gurmukh is the Lord's devotee, immersed in His Praises; the Infinite Word of the Shabad dwells within him. [3] Happiness emanates from the Gurmukh; he never suffers pain. The Gurmukh conquers his ego, and his mind is immaculately pure. ||4|| Meeting the True Guru, self-conceit is removed, and understanding of the three worlds is obtained. The Immaculate Divine Light is pervading and permeating everywhere; one's light merges into the Light. ||5|| The Perfect Guru instructs, and one's intellect becomes sublime. A cooling and soothing peace comes within, and through the Naam. peace is obtained. ||6|| One meets the Perfect True Guru only when the Lord bestows His Glance of Grace. All sins and vices are eradicated, and one shall never again suffer pain or distress. ||7||

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

Section 08 - Raag Aasaa - Part 080

Aasaa, Third Mehl: Those who recognise their own selves, enjoy the sweet flavor. O Siblings of Destiny, Those who drink in the sublime essence of the Lord are emancipated; they love the Truth. ||1|| The Beloved Lord is the purest of the pure; He comes to dwell in the pure mind. Praising the Lord, through the Guru's Teachings, one remains unaffected by corruption. ||1||Pause|| Without the Word of the Shabad, they do not understand themselves -they are totally blind, O Siblings of Destiny. Through the Guru's Teachings, the heart is illuminated, and in the end, only the Naam shall be your companion. ||2|| They are occupied with the Naam, and only the Naam; they deal only in the Naam. Deep within their hearts is the Naam; upon their lips is the Naam; they contemplate the Word of God, and the Naam. ||3|| They listen to the Naam, believe in the Naam, and through the Naam, they obtain glory. They praise the Naam, forever and ever, and through the Naam, they obtain the Mansion of the Lord's Presence. ||4|| Through the Naam, their hearts are illumined, and through the Naam, they obtain honour. Through the Naam, peace wells up; I seek the Sanctuary of the Naam. ||5|| Without the Naam, no one is accepted; the self-willed manmukhs lose their honour. In the City of Death, they are tied down and beaten, and they lose their lives in vain. ||6|| Those Gurmukhs who realise the Naam, all serve the Naam. So believe in the Naam, and only the Naam; through the Naam, glorious greatness is obtained. ||7|| He alone receives it, unto whom it is given. Through the Guru's Teachings, the Naam is realised. O Nanak, everything is under the influence of the Naam; by perfect good destiny, a few obtain it. ||8||7||29|| Aasaa, Third Mehl: The deserted brides do not obtain the Mansion of their Husband's Presence, nor do they know His taste. They speak harsh words, and do not bow to Him; they are in love with another. ||1|| How can this mind come under control? By Guru's Grace, it is held in check;

instructed in spiritual wisdom, it returns to its home. [1] Pause He Himself adorns the happy soul-brides; they bear Him love and affection. They live in harmony with the Sweet Will of the True Guru, naturally adorned with the Naam. ||2|| They enjoy their Beloved forever, and their bed is decorated with Truth. They are fascinated with the Love of their Husband Lord; meeting their Beloved, they obtain peace. ||3|| Spiritual wisdom is the incomparable decoration of the happy soul-bride. She is so beautiful - she is the queen of all: she enjoys the love and affection of her Husband Lord. ||4|| The True Lord, the Unseen, the Infinite, has infused His Love among the happy soul-brides. They serve their True Guru, with true love and affection. ||5|| The happy soul-bride has adorned herself with the necklace of virtue. She applies the perfume of love to her body, and within her mind is the jewel of reflective meditation. ||6|| Those who are imbued with devotional worship are the most exalted. Their social standing and honour come from the Word of the Shabad. Without the Naam, all are low class, like maggots in manure. [7] Everyone proclaims, "Me, me!"; but without the Shabad, the ego does not depart. O Nanak, those who are imbued with the Naam lose their ego; they remain absorbed in the True Lord. ||8||8||30|| Aasaa, Third Mehl: Those who are imbued with the True Lord are spotless and pure; their reputation is forever true. Here, they are known in each and every home, and hereafter, they are famous throughout the ages. ||1||

Section 08 - Raag Aasaa - Part 081

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

Section 08 - Raag Aasaa - Part 082

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

Section 08 - Raag Aasaa - Part 083

Meditating on the Naam, the Name of the Lord, with intuitive ease and poise, spiritual wisdom is revealed, ||1|| O my mind, do not think of the Lord as being far away; behold Him ever close at hand. He is always listening, and always watching over us; the Word of His Shabad is all-pervading everywhere. ||1||Pause|| The Gurmukhs understand their own selves; they meditate single-mindedly on the Lord. They enjoy their Husband Lord continually; through the True Name, they find peace. $\|2\|$ O my mind, no one belongs to you; contemplate the Shabad, and see this. So run to the Lord's Sanctuary, and find the gate of salvation. ||3|| Listen to the Shabad, and understand the Shabad, and lovingly focus your consciousness on the True One. Through the Shabad, conquer your ego, and in the True Mansion of the Lord's Presence, you shall find peace. ||4|| In this age, the Naam, the Name of the Lord, is glory; without the Name, there is no glory. The glory of this Maya lasts for only a few days; it disappears in an instant. ||5|| Those who forget the Naam are already dead, and they continue dying. They do not enjoy the sublime essence of the Lord's taste; they sink into the manure. ||6|| Some are forgiven by the Lord; He unites them with Himself, and keeps them attached to the Naam, night and day. They practice Truth, and abide in Truth; being truthful, they merge into Truth. ||7|| Without the Shabad, the world does not hear, and does not see; deaf and blind, it wanders around. Without the Naam, it obtains only misery; the Naam is received only by His Will. ||8|| Those persons who link their consciousness with the Word of His Bani, are immaculately pure, and approved by the Lord. O Nanak, they never forget the Naam, and in the Court of the Lord, they are known as true. ||9||13||35|| Aasaa, Third Mehl: Through the Word of the Shabad, the devotees are known; their words are true. They eradicate ego from within themselves; they surrender to the Naam, the Name of the Lord, and meet with the True One. ||1|| Through the Name of the Lord, Har, Har, His humble servants obtain honour. How blessed is their coming into the world! Everyone adores them. ||1||Pause|| Ego, self-centredness, excessive anger and pride are the lot of mankind. If one dies in the Word of the Shabad, then he is rid of this, and his light is merged into the Light of the Lord God. ||2|| Meeting with the Perfect True Guru, my life has been blessed. I have obtained

the nine treasures of the Naam, and my storehouse is inexhaustible, filled to overflowing. ||3|| Those who love the Naam come as dealers in the merchandise of the Naam. Those who become Gurmukh obtain this wealth; deep within, they contemplate the Shabad. ||4|| The egotistical, self-willed manmukhs do not appreciate the value of devotional worship. The Primal Lord Himself has beguiled them; they lose their lives in the gamble. ||5|| Without loving affection, devotional worship is not possible, and the body cannot be at peace. The wealth of love is obtained from the Guru; through devotion, the mind becomes steady. ||6|| He alone performs devotional worship, whom the Lord so blesses; he contemplates the Word of the Guru's Shabad. The One Name abides in his heart, and he conquers his ego and duality. ||7|| The One Name is the social status and honour of the devotees: the Lord Himself adorns them. They remain forever in the Protection of His Sanctuary. As it pleases His Will, He arranges their affairs. ||8||

Section 08 - Raag Aasaa - Part 084

The worship of the Lord is unique - it is known only by reflecting upon the Guru. O Nanak, one whose mind is filled with the Naam, through the Lord's Fear and devotion, is embellished with the Naam. ||9||14||36|| Aasaa, Third Mehl: He wanders around, engrossed in other pleasures, but without the Naam, he suffers in pain. He does not meet the True Guru, the Primal Being, who imparts true understanding. ||1|| O my insane mind, drink in the sublime essence of the Lord, and savor its taste. Attached to other pleasures, you wander around, and your life wastes away uselessly. ||1||Pause|| In this age, the Gurmukhs are pure; they remain absorbed in the love the True Name. Without the destiny of good karma, nothing can be obtained; what can we say or do? ||2|| He understands his own self, and dies in the Word of the Shabad: he banishes corruption from his mind. He hurries to the Guru's Sanctuary, and is forgiven by the Forgiving Lord. ||3|| Without the Name, peace is not obtained, and pain does not depart from within. This world is engrossed in attachment to Maya; it has gone astray in duality and doubt. ||4|| The forsaken soul-brides do not know the value of their Husband Lord; how can they decorate themselves? Night and day, they continually burn, and they do not enjoy the Bed of their Husband Lord. $\|5\|$ The happy soul-brides obtain the Mansion of His Presence, eradicating their self-conceit from within. They decorate themselves with the Word of the Guru's Shabad, and their Husband Lord unites them with Himself. [6] He has forgotten death, in the darkness of attachment to Maya The self-willed manmukhs die again and again and are reborn: they die again, and are miserable at the Gate of Death. [7] They alone are united, whom the Lord unites with Himself; they contemplate the Word of the Guru's Shabad. O Nanak, they are absorbed in the Naam; their faces are radiant, in that True Court. ||8||22||15||37|| Aasaa, Fifth Mehl, Ashtanadees. Second House: One Universal Creator God. By The Grace Of The True Guru: When the five virtues were reconciled, and the five passions were estranged, I enshrined the five within myself, and cast out the other five. ||1|| In this way, the village of my body became inhabited, O my Siblings of Destiny. Vice departed, and the Guru's spiritual wisdom was implanted within me. ||1||Pause|| The fence of true Dharmic religion has been built around it. The spiritual wisdom and reflective meditation of the Guru has become its strong gate. ||2|| So plant the seed of the Naam, the Name of the Lord, O friends, O Siblings of Destiny. Deal only in the constant service of the Guru. ||3|| With intuitive peace and happiness, all the shops are filled. The Banker and the dealers dwell in the same place. ||4|| There is no tax on non-believers, nor any fines or taxes at death. The True Guru has set the Seal of the Primal Lord upon these goods. ||5|| So load the merchandise of the Naam, and set sail with your cargo. Earn your profit, as Gurmukh, and you shall return to your own home. ||6|| The True Guru is the Banker, and His Sikhs are the traders. Their merchandise is the Naam, and meditation on the True Lord is their account. ||7|| One who serves the True Guru dwells in this house. O Nanak, the Divine City is eternal. ||8||1||

Section 08 - Raag Aasaa - Part 085

Aasaavaree, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: My mind is in love with the Lord. In the Saadh Sangat, the Company of the Holy, I meditate on the Lord, Har, Har; my lifestyle is pure and true. ||1||Pause|| I have such a great thirst for the Blessed Vision of His Darshan; I think of him in so many ways. So be Merciful, O Supreme Lord; shower Your Mercy upon me, O Lord, Destroyer of pride. ||1|| My stranger soul has come to join the Saadh Sangat. That commodity, which I longed for, I have found in the Love of the Naam, the Name of the Lord. ||2|| There are so many pleasures and delights of Maya, but they pass away in an instant. Your devotees are imbued with Your Name; they enjoy peace everywhere. ||3|| The entire world is seen to be passing away; only the Lord's Name is lasting and stable. So make friends with the Holy Saints, so that you may obtain a lasting place of rest. ||4|| Friends, acquaintances, children and relatives - none of these shall be your companion. The Lord's Name alone shall go with you: God is the Master of the meek. [5] The Lord's Lotus Feet are the Boat; attached to Them, you shall cross over the worldocean. Meeting with the Perfect True Guru, I embrace True Love for God. [6] The prayer of Your Holy Saints is, "May I never forget You, for even one breath or morsel of food.' Whatever is pleasing to Your Will is good; by Your Sweet Will, my affairs are adjusted. $\|7\|$ I have met my Beloved, the Ocean of Peace, and Supreme Bliss has welled up within me. Says Nanak, all my pains have been eradicated, meeting with God, the Lord of Supreme Bliss. ||8||1||2|| Aasaa, Fifth Mehl, Birharray ~ Songs Of Separation, To Be Sung In The Tune Of The Chhants, Fourth House: One Universal Creator God, By The Grace Of The True Guru: Remember the Supreme Lord God, O Beloved, and make yourself a sacrifice to the Blessed Vision of His Darshan. ||1|| Remembering Him, sorrows are forgotten, O Beloved; how can one forsake Him? ||2|| I would sell this body to the Saint, O Beloved, if he would lead me to my Dear Lord. ||3|| The pleasures and adornments of corruption are insipid and useless; I have forsaken and abandoned them, O my Mother. ||4|| Lust, anger and greed left me, O Beloved, when I fell at the Feet of the True Guru. [5] Those humble beings who are imbued with the Lord, O Beloved, do not go anywhere else. [6] Those who have tasted the Lord's sublime essence, O Beloved, remain satisfied and satiated. ||7|| One who grasps the Hem of the Gown of the Holy Saint, O Nanak, crosses over the terrible world-ocean. [8][1][3]] The pains of birth and death are removed. O Beloved. when the mortal meets with the Lord, the King. ||1|| God is so Beautiful, so Refined, so Wise - He is my very life! Reveal to me Your Darshan! ||2|| Those beings who are separated from You, O Beloved, are born only to die; they eat the poison of corruption. [3] He alone meets You, whom You cause to meet, O Beloved; I fall at his feet. ||4|| That happiness which one receives by beholding Your Darshan, O Beloved, cannot be described in words. ||5|| True Love cannot be broken, O Beloved; throughout the ages, it remains. ||6||

Section 08 - Raag Aasaa - Part 086

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

Section 08 - Raag Aasaa - Part 087

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

Section 08 - Raag Aasaa - Part 088

He made all beings and creatures his chessmen, and He Himself threw the dice. ||26|| Bhabha: Those who search, find the fruits of their rewards; by Guru's Grace, they live in the Fear of God. The self-willed manmukhs wander around, and they do not remember the Lord: the fools are consigned to the cycle of 8.4 million incarnations. ||27|| Mamma: In emotional attachment, he dies; he only thinks of the Lord, the Love of Nectar, when he dies. As long as the body is alive, he reads other things, and forgets the letter 'm', which stands for marnaa - death. ||28|| Yaya: He is never reincarnated again, if he recognises the True Lord. The Gurmukh speaks, the Gurmukh understands, and the Gurmukh knows only the One Lord. ||29|| Rarra: The Lord is contained among all; He created all beings. Having created His beings, He has put them all to work; they alone remember the Naam, upon whom He bestows His Grace. ||30|| Lalla: He has assigned people to their tasks, and made the love of Maya seem sweet to them. We eat and drink: we should endure equally whatever occurs. by His Will, by His Command. ||31|| Wawa: The all-pervading Transcendent Lord beholds the world: He created the form it wears. He beholds, tastes, and knows everything; He is pervading and permeating inwardly and outwardly. ||32|| Rarra: Why do you quarrel, O mortal? Meditate on the Imperishable Lord, and be absorbed into the True One. Become a sacrifice to Him. ||33|| Haha: There is no other Giver than Him; having created the creatures, He gives them nourishment. Meditate on the Lord's Name, be absorbed into the Lord's Name, and night and day, reap the Profit of the Lord's Name. ||34|| Airaa: He Himself created the world; whatever He has to do, He continues to do. He acts, and causes others to act, and He knows everything; so says Nanak, the poet. ||35||1|| Raag Aasaa, Third Mehl, Patee - The Alphabet: One Universal Creator God. By The Grace Of The True Guru: Ayo, Angai: The whole world which was created -Kaahkai, Ghangai: It shall pass away. Reeree, Laalee: People commit sins, and falling into vice, forget virtue. ||1|| O mortal, why have you studied such an account, which shall call you to answer for payment? ||1||Pause|| Sidhan, Ngaayiyai: You do not remember the Lord. Nanna: You do not take the Lord's Name. Chhachha: You are wearing away, every night and day; you fool, how will you find release? You are held in the grip of death. [2] Babba: You do not understand, you fool; deluded by doubt, you are wasting your life. Without justification, you call yourself a teacher; thus you take on the loads of others. ||3|| Jajja: You have been robbed of your

Light, you fool; in the end, you shall have to depart, and you shall regret and repent. You have not remembered the One Word of the Shabad, and so you shall have to enter the womb over and over again. [|4]| Read that which is written on your forehead, O Pandit, and do not teach wickedness to others.

Section 08 - Raag Aasaa - Part 089

First, the teacher is tied down, and then, the noose is placed around the pupil's neck. ||5|| Sassa: You have lost your selfdiscipline, you fool, and you have accepted an offering under false pretenses. The daughter of the alms-giver is just like your own; by accepting this payment for performing the wedding ceremony, you have cursed your own life. ||6|| Mamma: You have been cheated out your intellect, you fool, and you are afflicted with the great disease of ego. Within your innermost self, you do not recognise God, and you compromise yourself for the sake of Maya. ||7|| Kakka: You wander around in sexual desire and anger, you fool; attached to possessiveness, you have forgotten the Lord. You read, and reflect, and proclaim out loud, but without understanding, you are drowned to death. [8] Tatta: In anger, you are burnt, you fool. T'hat'ha: That place where you live, is cursed. Ghagha: You go begging from door to door, you fool. Dadda: But still, you do not receive the gift. ||9|| Pappa: You shall not be able to swim across, you fool, since you are engrossed in worldly affairs. The True Lord Himself has ruined you, you fool; this is the destiny written on your forehead. ||10|| Bhabha: You have drowned in the terrifying world-ocean, you fool, and you have become engrossed in Maya. One who comes to know the One Lord, by Guru's Grace, is carried across in an instant. [11] Wawa: Your turn has come, you fool, but you have forgotten the Lord of Light. This opportunity shall not come again, you fool; you shall fall under the power of the Messenger of Death. ||12|| Jhajha: You shall never have to regret and repent, you fool, if you listen to the Teachings of the True Guru, for even an instant. Without the True Guru, there is no Guru at all; one who is without a Guru has a bad reputation. ||13|| Dhadha: Restrain your wandering mind, you fool; deep within you the treasure is to be found. When one becomes Gurmukh, then he drinks in the sublime essence of the Lord; throughout the ages, he continues to drink it in. ||14|| Gagga: Keep the Lord of the Universe in your mind, you fool; by mere words, no one has ever attained Him. Enshrine the Guru's feet within your heart, you fool, and all your past sins shall be forgiven. ||15|| Haha: Understand the Lord's Sermon, you fool; only then shall you attain eternal peace. The more the self-willed manmukhs read, the more pain they suffer Without the True Guru liberation is not obtained [16] Rarra: Centre vour consciousness on the Lord, vou fool: abide with those whose hearts are filled with the Lord. By Guru's Grace, those who recognise the Lord, understand the absolute Lord. ||17|| Your limits cannot be known; the indescribable Lord cannot be described. O Nanak, whose who have met the True Guru, have their accounts settled. ||18||1||2|| Raag Aasaa, First Mehl, Chhant, First House: One Universal Creator God. By The Grace Of The True Guru: O beautiful young bride, my Beloved Lord is very playful. When the bride enshrines great love for her Husband Lord, He becomes merciful, and loves her in return.

Section 08 - Raag Aasaa - Part 090

The soul-bride meets her Husband Lord, when the Lord Master Himself showers His favor upon her. Her bed is decorated in the company of her Beloved, and her seven pools are filled with ambrosial nectar. Be kind and compassionate to me, O Merciful True Lord, that I may obtain the Word of the Shabad, and sing Your Glorious Praises. O Nanak, gazing upon her Husband Lord, the soul-bride is delighted, and her mind is filled with joy. ||1|| O bride of natural beauty, offer your loving prayers to the Lord. The Lord is pleasing to my mind and body; I am intoxicated in my Lord God's Company. Imbued with the Love of God, I pray to the Lord, and through the Lord's Name, I abide in peace. If you recognise His Glorious Virtues, then you shall come to know God; thus virtue shall dwell in you, and sin shall run away. Without You, I cannot survive, even for an instant; by merely talking and listening about You, I am not satisfied. Nanak proclaims, "O Beloved, O Beloved!" His tongue and mind are drenched with the Lord's sublime essence. ||2|| O my companions and friends, my Husband Lord is the merchant. I have purchased the Lord's Name; its sweetness and value are unlimited. His value is invaluable: the Beloved dwells in His true home. If it is pleasing to God, then He blesses His bride. Some enjoy sweet pleasures with the Lord, while I stand crying at His door. The Creator, the Cause of causes, the All-powerful Lord Himself arranges our affairs. O Nanak, blessed is the soulbride, upon whom He casts His Glance of Grace; she enshrines the Word of the Shabad in her heart. [3] In my home, the true songs of rejoicing resound: the Lord God, my Friend, has come to me. He enjoys me, and imbued with His Love, I have captivated His heart, and given mine to Him. I gave my mind, and obtained the Lord as my Husband; as it pleases His Will, He enjoys me. I have placed my body and mind before my Husband Lord, and through the Shabad, I have been blessed.

Within the home of my own self, I have obtained the ambrosial fruit. He is not obtained by intellectual recitation or great cleverness; only by love does the mind obtain Him. O Nanak, the Lord Master is my Best Friend; I am not an ordinary person. ||4||1|| Aasaa, First Mehl: The unstruck melody of the sound current resounds with the vibrations of the celestial instruments. My mind, my mind is imbued with the Love of my Darling Beloved. Night and day, my detached mind remains absorbed in the Lord, and I obtain my home in the profound trance of the celestial void. The True Guru has revealed to me the Primal Lord, the Infinite, my Beloved, the Unseen. The Lord's posture and His seat are permanent; my mind is absorbed in reflective contemplation upon Him. O Nanak, the detached ones are imbued with His Name, the unstruck melody, and the celestial vibrations. $\|1\|$ Tell me, how can I reach that unreachable, that unreachable city? By practicing truthfulness and self-restraint, by contemplating His Glorious Virtues, and living the Word of the Guru's Shabad. Practicing the True Word of the Shabad, one comes to the home of his own inner being, and obtains the treasure of virtue. He has no stems, roots, leaves or branches, but He is the Supreme Lord over the heads of all. Practicing intensive meditation, chanting and self-discipline, people have grown weary; stubbornly practicing these rituals, they still have not found Him. O Nanak, through spiritual wisdom, the Lord, the Life of the world, is met; the True Guru imparts this understanding. ||2|| The Guru is the ocean, the mountain of jewels, overflowing with jewels.

Section 08 - Raag Aasaa - Part 091

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

Section 08 - Raag Aasaa - Part 092

Raag Aasaa, First Mehl, Chhant, Second House: One Universal Creator God. By The Grace Of The True Guru: You are everywhere, wherever I go, O True Creator Lord. You are the Giver of all, the Architect of Destiny, the Dispeller of distress. The Lord Master is the Dispeller of distress; all that happens is by His doing. Millions upon millions of sins. He destroys in an instant. He calls a swan a swan, and a crane a crane: He contemplates each and every heart. You are everywhere, wherever I go, O True Creator Lord. ||1|| Those who meditate on Him single-mindedly obtain peace; how rare are they in this world. The Messenger of Death does not draw near those who live the Guru's Teachings; they never return defeated. Those who appreciate the Glorious Praises of the Lord, Har, Har, never suffer defeat: the Messenger of Death does not even approach them. Birth and death are ended for those who are attached to the feet of the Lord. Through the Guru's Teachings, they obtain the sublime essence of the Lord, and the fruit of the Lord; they enshrine the Name of the Lord, Har, Har, in their hearts. Those who meditate on Him single-mindedly obtain peace: how rare are they in this world. ||2|| He who created the world and assigned all to their tasks - unto Him I am a sacrifice. So serve Him, and gather profit, and you shall obtain honour in the Court of the Lord. That humble being, who recognises the One Lord alone, obtains honour in the Court of the Lord. One who meditates on the Lord, through the Guru's Teachings, obtains the nine treasures: he chants and repeats continually the Glorious Praises of the Lord. Day and night, take the Naam, the Name of the Lord, the most sublime Primal Being. The One who created the world and assigned all to their tasks - I am a sacrifice to Him. ||3|| Those who chant the Naam look beautiful; they obtain the fruit of peace. Those who believe in the Name win the game of life. Their blessings are not exhausted, if it pleases the Lord, even though numerous ages may pass. Even though numerous ages may pass, O Lord Master, their blessings are not exhausted. They do not age, they do not die and fall into hell, if they meditate on the Naam, the Name of the Lord. Those who chant the Lord's Name, Har, Har, do not wither, O Nanak; they are not afflicted by pain. Those who chant the Naam look beautiful: they obtain the fruit of peace. Those who believe in the Name win the game of life. ||4||1||4|| One Universal Creator God. By The Grace Of The True Guru: Aasaa, First Mehl, Chhant, Third House: Listen, O black deer: why are you so attached to the orchard of passion? The fruit of sin is sweet for only a few days, and then it grows hot and bitter. That fruit which intoxicated you has now become bitter and painful, without the Naam.

Section 08 - Raag Aasaa - Part 093

It is temporary, like the waves on the sea, and the flash of lightning. Without the Lord, there is no other protector, but you have forgotten Him Nanak speaks the Truth Reflect upon it, O mind; you shall die, O black deer. ||1|| O bumble bee, you wander among the flowers, but terrible pain awaits you. I have asked my Guru for true understanding. I have asked my True Guru for understanding about the bumble bee, who is so involved with the flowers of the garden. When the sun rises, the body will fall, and it will be cooked in hot oil. You shall be bound and beaten on the road of Death without the Word of the Shabad, O madman. Nanak speaks the Truth. Reflect upon it, O mind; you shall die, O bumble bee. ||2|| O my stranger soul, why do you fall into entanglements? The True Lord abides within your mind; why are you trapped by the noose of Death? The fish leaves the water with tearful eves. when the fisherman casts his net. The love of Maya is sweet to the world, but in the end, this delusion is dispelled. So perform devotional worship, link your consciousness to the Lord, and dispel anxiety from your mind. Nanak speaks the Truth; focus your consciousness on the Lord, O my stranger soul. ||3|| The rivers and streams which separate may sometime be united again. In age after age, that which is sweet, is full of poison; how rare is the Yogi who understands this. That rare person who centres his consciousness on the True Guru. knows intuitively and realises the Lord. Without the Naam, the Name of the Lord, the thoughtless fools wander in doubt, and are ruined. Those whose hearts are not touched by devotional worship and the Name of the True Lord, shall weep and wail loudly in the end. Nanak speaks the Truth; through the True Word of the Shabad, those long separated from the Lord, are united once again. ||4||1||5|| One Universal Creator God. By The Grace Of The True Guru: Aasaa, Third Mehl, Chhant, First House: Within my home, the true wedding songs of rejoicing are sung; my home is adorned with the True Word of the Shabad. The soul-bride has met her Husband Lord; God Himself has consummated this union. God Himself has consummated this union: the soul-bride enshrines Truth within her mind, intoxicated with peaceful poise. Embellished with the Word of the Guru's Shabad, and beautified with Truth, she enjoys her Beloved forever, imbued with His Love. Eradicating her ego, she obtains her Husband Lord, and then, the sublime essence of the Lord dwells within her mind. Says Nanak, fruitful and prosperous is her entire life: she is embellished with the Word of the Guru's Shahad [1] The soul-bride who has been led astray by duality and doubt, does not attain her Husband Lord. That soul-bride has no virtue, and she wastes her life in vain. The self-willed, ignorant and disgraceful manmukh wastes her life in vain, and in the end, she comes to grief. But when she serves her True

Guru, she obtains peace, and then she meets her Husband Lord, face to face. Beholding her Husband Lord, she blossoms forth; her heart is delighted, and she is beautified by the True Word of the Shabad. O Nanak, without the Name, the soulbride wanders around, deluded by doubt. Meeting her Beloved, she obtains peace. ||2||

Section 08 - Raag Aasaa - Part 094

The soul-bride knows that her Husband Lord is with her; the Guru unites her in this union. Within her heart, she is merged with the Shabad, and the fire of her desire is easily extinguished. The Shabad has quenched the fire of desire, and within her heart, peace and tranquility have come; she tastes the Lord's essence with intuitive ease. Meeting her Beloved, she enjoys His Love continually, and her speech rings with the True Shabad. Reading and studying continually, the Pandits, the religious scholars, and the silent sages have grown weary; wearing religious robes, liberation is not obtained. O Nanak without devotional worship, the world has gone insane; through the True Word of the Shabad, one meets the Lord. ||3|| Bliss permeates the mind of the soul-bride who meets her Beloved Lord. The soul-bride is enraptured with the sublime essence of the Lord, through the incomparable Word of the Guru's Shabad. Through the incomparable Word of the Guru's Shabad, she meets her Beloved; she continually contemplates and enshrines His Glorious Virtues in her mind. Her bed was adorned when she enjoyed her Husband Lord; meeting with her Beloved, her demerits were erased. That house, within which the Lord's Name is continually meditated upon, resounds with the wedding songs of rejoicing, throughout the four ages. O Nanak, imbued with the Naam, we are in bliss forever; meeting the Lord, our affairs are resolved. ||4||1||6|| One Universal Creator God. By The Grace Of The True Guru: Aasaa, Third Mehl, Chhant, Third House: O my beloved friend, dedicate yourself to the devotional worship of your Husband Lord. Serve your Guru constantly, and obtain the wealth of the Naam. Dedicate yourself to the worship of your Husband Lord; this is pleasing to your Beloved Husband. If you walk in accordance with your own will, then your Husband Lord will not be pleased with you. This path of loving devotional worship is very difficult; how rare are those who find it, through the Gurdwara, the Guru's Gate. Says Nanak, that one, upon whom the Lord casts His Glance of Grace, links his consciousness to the worship of the Lord. ||1|| O my detached mind, unto whom do you show your detachment? Those who sing the Glorious Praises of the Lord live in the joy of the Lord, forever and ever. So become detached, and renounce hypocrisy; Your Husband Lord knows everything. The One Lord is pervading the water, the land and the sky; the Gurmukh realises the Command of His Will. One who realises the Lord's Command, obtains all peace and comforts. Thus says Nanak: such a detached soul remains absorbed in the Lord's Love, day and night. ||2|| Wherever you wander, O my mind, the Lord is there with you. Renounce vour cleverness, O my mind, and reflect upon the Word of the Guru's Shabad. Your Husband Lord is always with you, if you remember the Lord's Name, even for an instant. The sins of countless incarnations shall be washed away, and in the end, you shall obtain the supreme status. You shall be linked to the True Lord, and as Gurmukh, remember Him forever. Thus says Nanak: wherever you go, O my mind, the Lord is there with you, [3] Meeting the True Guru, the wandering mind is held steady; it comes to abide in its own home. It purchases the Naam, chants the Naam, and remains absorbed in the Naam

Section 08 - Raag Aasaa - Part 095

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

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

Section 08 - Raag Aasaa - Part 096

O My True Lord Master, True is Your glorious greatness. You are the Supreme Lord God, the Infinite Lord and Master. Your creative power cannot be described. True is Your glorious greatness; when You enshrine it within the mind, one sings Your Glorious Praises forever. He sings Your Glorious Praises, when it is pleasing to You, O True Lord; he centres his consciousness on You. One whom You unite with Yourself, as Gurmukh, remains absorbed in You. Thus says Nanak: O my True Lord Master, True is Your Glorious Greatness. ||10||2||7||5||2||7|| Raag Aasaa, Chhant, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Life - I have found real life, as Gurmukh, through His Love. The Lord's Name - He has given me the Lord's Name, and enshrined it within my breath of life. He has enshrined the Name of the Lord, Har, Har within my breath of lfe, and all my doubts and sorrows have departed. I have meditated on the invisible and unapproachable Lord, through the Guru's Word, and I have obtained the pure, supreme status. The unstruck melody resounds, and the instruments ever vibrate, singing the Bani of the True Guru, O Nanak, God the Great Giver has given me a gift; He has blended my light into the Light. ||1|| The self-willed manmukhs die in their self-willed stubbornness, declaring that the wealth of Maya is theirs. They attach their consciousness to the foulsmelling pile of filth, which comes for a moment, and departs in an instant. They attach their consciousness to the foulsmelling pile of filth, which is transitory, like the fading colour of the safflower. One moment, they are facing east, and the next instant, they are facing west; they continue spinning around, like the potter's wheel. In sorrow, they eat, and in sorrow, they gather things and try to enjoy them, but they only increase their stores of sorrow. O Nanak, one easily crosses over the terrifying world-ocean, when he comes to the Sanctuary of the Guru. ||2|| My Lord, my Lord Master is sublime, unapproachable and unfathomable. The wealth of the Lord - I seek the wealth of the Lord, from my True Guru, the Divine Banker. I seek the wealth of the Lord, to purchase the Naam; I sing and love the Glorious Praises of the Lord. I have totally renounced sleep and hunger, and through deep meditation. I am absorbed into the Absolute Lord. The traders of one kind come and take away the Name of the Lord as their profit. O Nanak, dedicate your mind and body to the Guru; one who is so destined, attains it. ||3|| The great ocean is full of the treasures of jewels upon jewels. Those who are committed to the Word of the Guru's Bani, see them come into their hands. This priceless, incomparable jewel comes into the hands of those who are committed to the Word of the Guru's Bani. They obtain the immeasurable Name of the Lord, Har, Har; their treasure is overflowing with devotional worship. I have churned the ocean of the body, and I have seen the incomparable thing come into view. The Guru is God, and God is the Guru, O Nanak; there is no difference between the two, O Siblings of Destiny. ||4||1||8|| Aasaa, Fourth Mehl: Slowly, slowly, slowly, very slowly, the drops of Ambrosial Nectar trickle down.

Section 08 - Raag Aasaa - Part 097

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

Section 08 - Raag Aasaa - Part 098

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

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

Section 08 - Raag Aasaa - Part 099

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

Section 08 - Raag Aasaa - Part 100

The Lord ushered in the Dark Age, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact. Acting in accordance with the Word of the Guru's Shabad, the medicine of the Lord's Name is obtained. Singing the Kirtan of the Lord's Praises. divine peace is obtained. The season of singing the Lord's Praise has arrived; the Lord's Name is glorified, and the Name of the Lord, Har, Har, grows in the field of the body. In the Dark Age of Kali Yuga, if one plants any other seed than the Name, all profit and capital is lost. Servant Nanak has found the Perfect Guru, who has revealed to him the Naam within his heart and mind. The Lord ushered in the Dark Age, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact. ||4||4||11|| Aasaa, Fourth Mehl: One whose mind is pleased with the Kirtan of the Lord's Praises, attains the supreme status; the Lord seems so sweet to her mind and body. She obtains the sublime essence of the Lord. Har. Har:

through the Guru's Teachings, she meditates on the Lord, and the destiny written on her forehead is fulfilled. By that high destiny written on her forehead, she chants the Name of the Lord, her Husband, and through the Name of the Lord, she sings the Lord's Glorious Praises. The jewel of immense love sparkles on her forehead, and she is adorned with the Name of the Lord, Har, Har. Her light blends with the Supreme Light, and she obtains God; meeting the True Guru, her mind is satisfied. One whose mind is pleased with the Kirtan of the Lord's Praises, attains the supreme status; the Lord seems sweet to her mind and body. ||1|| Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people. I bow at their feet; each and every moment, I wash the feet of those, unto whom the Lord seems sweet. The Lord seems sweet to them, and they obtain the supreme status; their faces are radiant and beautiful with good fortune. Under Guru's Instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats. They look upon all with equality, and recognise the Supreme Soul, the Lord, pervading among all. Those who sing the Praises of the Lord, Har, Har, obtain the supreme status; they are the most exalted and acclaimed people. ||2|| One whose mind is pleased with the Sat Sangat, the True Congregation, savors the sublime essence of the Lord; in the Sangat, is this essence of the Lord. He meditates in adoration upon the Lord, Har, Har, and through the Word of the Guru's Shabad, he blossoms forth. He plants no other seed. There is no Nectar, other than the Lord's Ambrosial Nectar. One who drinks it in, knows the way. Hail, hail to the Perfect Guru; through Him, God is found. Joining the Sangat, the Naam is understood. I serve the Naam, and I meditate on the Naam. Without the Naam, there is no other at all. One whose mind is pleased with the Sat Sangat, savors the sublime essence of the Lord; in the Sangat, is this essence of the Lord. [3] O Lord God, shower Your Mercy upon me; I am just a stone. Please, carry me across, and lift me up with ease, through the Word of the Shabad. I am stuck in the swamp of emotional attachment, and I am sinking. O Lord God, please, take me by the arm. God took me by the arm, and I obtained the highest understanding; as His slave, I grasped the Guru's feet.

Section 08 - Raag Aasaa - Part 101

I chant and meditate in adoration upon the Name of the Lord, Har, Har, according to the good destiny written upon my forehead. The Lord has showered His Mercy upon servant Nanak and the Name of the Lord Har Har seems so sweet to his mind. O Lord God, shower Your Mercy upon me: I am just a stone. Please, carry me across, and lift me up with ease, through the Word of the Shabad. ||4||5||12|| Aasaa, Fourth Mehl: One who chants the Naam, the Name of the Lord, Har, Har in his mind - the Lord is pleasing to his mind. In the mind of the devotees there is a great yearning for the Lord. Those humble beings who remain dead while yet alive, drink in the Ambrosial Nectar; through the Guru's Teachings, their minds embrace love for the Lord. Their minds love the Lord, Har, Har, and the Guru is Merciful to them. They are Jivan Mukta - liberated while yet alive, and they are at peace. Their birth and death, through the Name of the Lord, are illustrious, and in their hearts and minds, the Lord, Har, Har, abides. The Name of the Lord, Har, Har, abides in their minds, and through the Guru's Teachings, they savor the Lord, Har, Har; they drink in the sublime essence of the Lord with abandon. One who chants the Naam, the Name of the Lord, Har, Har, in his mind - the Lord is pleasing to his mind. In the mind of the devotees there is such a great yearning for the Lord. ||1|| The people of the world do not like death; they try to hide from it. They are afraid that the Messenger of Death may catch them and take them away. Inwardly and outwardly, the Lord God is the One and Only; this soul cannot be concealed from Him. How can one keep one's soul, when the Lord wishes to have it? All things belong to Him, and He shall take them away. The self-willed manmukhs wander around in pathetic lamentation, trying all medicines and remedies. God, the Master, unto whom all things belong, shall take them away; the Lord's servant is redeemed by living the Word of the Shabad. The people of the world do not like death; they try to hide from it. They are afraid that the Messenger of Death may catch them and take them away. ||2|| Death is preordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Lord, Har, Har. Through the Lord they obtain honour, and through the Lord's Name, glorious greatness. In the Court of the Lord, they are robed in honour. Robed in honour in the Court of the Lord, in the perfection of the Lord's Name, they obtain peace through the Lord's Name. The pains of both birth and death are eliminated, and they merge into the Name of the Lord. The Lord's servants meet with God and merge into Oneness. The Lord's servant and God are one and the same. Death is preordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Lord, Har, Har. ||3|| The people of the world are born, only to perish, and perish, and perish again. Only by attaching oneself to the Lord as

Gurmukh, does one become permanent. The Guru implants His Mantra within the heart, and one savors the sublime essence of the Lord; the Ambrosial Nectar of the Lord trickles into his mouth. Obtaining the Ambrosial Essence of the Lord, the dead are restored to life, and do not die again. Through the Name of the Lord, Har, Har, one obtains the immortal status, and merges into the Lord's Name. The Naam, the Name of the Lord, is the only Support and Anchor of servant Nanak: without the Naam, there is nothing else at all. The people of the world are born, only to perish, and perish, and perish again. Only by attaching oneself to the Lord as Gurmukh, does one become permanent. ||4||6||13||

Section 08 - Raag Aasaa - Part 102 Aasaa, Fourth Mehl, Chhant: My Lord of the Universe is great, unapproachable, unfathomable, primal, immaculate and formless. His condition cannot be described; His Glorious Greatness is immeasurable. My Lord of the Universe is invisible and infinite. The Lord of the Universe is invisible, infinite and unlimited. He Himself knows Himself. What should these poor creatures say? How can they speak of and describe You? That Gurmukh who is blessed by Your Glance of Grace contemplates You. My Lord of the Universe is great, unapproachable, unfathomable, primal, immaculate and formless. ||1|| You, O Lord, O Primal Being, are the Limitless Creator; Your limits cannot be found. You are pervading and permeating each and every heart, everywhere, You are contained in all. Within the heart is the Transcendent, Supreme Lord God, whose limits cannot be found. He has no form or shape; He is unseen and unknown. The Gurmukh sees the unseen Lord. He remains in continual ecstasy, day and night, and is spontaneously absorbed into the Naam. You, O Lord, O Primal Being, are the Limitless Creator; Your limits cannot be found. ||2|| You are the True, Transcendent Lord, forever imperishable. The Lord, Har, Har, is the treasure of virtue. The Lord God, Har, Har, is the One and only; there is no other at all. You Yourself are the all-knowing Lord. You are the all-knowing Lord, the most exalted and auspicious; there is no other as great as You. The Word of Your Shabad is pervading in all; whatever You do, comes to pass. The One Lord God is permeating all; the Gurmukh comes to understand the Lord's Name. You are the True, Transcendent Lord, forever imperishable. The Lord, Har, Har, is the treasure of virtue. ||3|| You are the Creator of all, and all greatness is Yours. As it pleases Your Will, so do we act. As it pleases Your Will, so do we act. All are merged into Your Shabad. When it pleases Your Will, we obtain greatness through Your Shahad. The Gurmukh obtains wisdom and eliminates his self-conceit, and remains absorbed in the Shabad. The Gurmukh obtains Your incomprehensible Shabad; O Nanak, he remains merged in the Naam. You are the Creator of all, and all greatness is Yours. As it pleases Your Will, so do we act. ||4||7||14|| One Universal Creator God. By The Grace Of The True Guru: Aasaa, Fourth Mehl, Chhant, Fourth House: My eyes are wet with the Nectar of the Lord, and my mind is imbued with His Love, O Lord King. The Lord applied His touch-stone to my mind, and found it one hundred per cent gold. As Gurmukh, I am dyed in the deep red of the poppy, and my mind and body are drenched with His Love.

Section 08 - Raag Aasaa - Part 103

Servant Nanak is drenched with His Fragrance; blessed, blessed is his entire life. ||1|| The Bani of the Lord's Love is the pointed arrow, which has pierced my mind, O Lord King. Only those who feel the pain of this love, know how to endure it. Those who die, and remain dead while yet alive, are said to be Jivan Mukta, liberated while yet alive. O Lord, unite servant Nanak with the True Guru, that he may cross over the terrifying world-ocean. ||2|| I am foolish and ignorant, but I have taken to His Sanctuary; may I merge in the Love of the Lord of the Universe, O Lord King. Through the Perfect Guru, I have obtained the Lord, and I beg for the one blessing of devotion to the Lord. My mind and body blossom forth through the Word of the Shahad: I meditate on the Lord of infinite waves. Meeting with the humble Saints. Nanak finds the Lord, in the Sat Sangat, the True Congregation. ||3|| O Merciful to the meek, hear my prayer, O Lord God; You are my Master, O Lord King. I beg for the Sanctuary of the Lord's Name, Har, Har; please, place it in my mouth. It is the Lord's natural way to love His devotees; O Lord, please preserve my honour! Servant Nanak has entered His Sanctuary, and has been saved by the Name of the Lord. ||4||8||15|| Aasaa, Fourth Mehl: As Gurmukh, I searched and searched, and found the Lord, my Friend, my Sovereign Lord King. Within the walled fortress of my golden body, the Lord, Har, Har, is revealed. The Lord, Har, Har, is a jewel, a diamond; my mind and body are pierced through. By the great good fortune of pre-ordained destiny. I have found the Lord. Nanak is permeated with His sublime essence. ||1|| I stand by the roadside, and ask the way; I am just a youthful bride of the Lord King. The Guru has caused me to remember the Name of the Lord, Har, Har; I follow the Path to Him. The Naam, the Name of the Lord, is the Support of my mind

and body; I have burnt away the poison of ego. O True Guru, unite me with the Lord, unite me with the Lord, adorned with garlands of flowers. ||2|| O my Love, come and meet me as Gurmukh; I have been separated from You for so long, Lord King. My mind and body are sad; my eyes are wet with the Lord's sublime essence. Show me my Lord God, my Love, O Guru; meeting the Lord, my mind is pleased. I am just a fool, O Nanak, but the Lord has appointed me to perform His service. ||3|| The Guru's body is drenched with Ambrosial Nectar; He sprinkles it upon me, O Lord King. Those whose minds are pleased with the Word of the Guru's Bani, drink in the Ambrosial Nectar again and again. As the Guru is pleased, the Lord is obtained, and you shall not be pushed around any more. The Lord's humble servant becomes the Lord. Har. Har: O Nanak, the Lord and His servant are one and the same ||4||9||16|| Aasaa, Fourth Mehl: The treasure of Ambrosial Nectar, the Lord's devotional service, is found through the Guru, the True Guru, O Lord King. The Guru, the True Guru, is the True Banker, who gives to His Sikh the capital of the Lord. Blessed, blessed is the trader and the trade; how wonderful is the Banker, the Guru! O servant Nanak, they alone obtain the Guru, who have such pre-ordained destiny written upon their foreheads. ||1|| You are my True Banker, O Lord; the whole world is Your trader, O Lord King. You fashioned all vessels, O Lord, and that which dwells within is also Yours. Whatever You place in that vessel, that alone comes out again. What can the poor creatures do?

Section 08 - Raag Aasaa - Part 104

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

Section 08 - Raag Aasaa - Part 105

He serves the Perfect True Guru and his hunger and selfconceit are eliminated. The hunger of the Gursikh is totally eliminated; indeed, many others are satisfied through them. Servant Nanak has planted the Seed of the Lord's Goodness; this Goodness of the Lord shall never be exhausted. ||3|| The minds of the Gursikhs rejoice, because they have seen my True

Guru, O Lord King. If someone recites to them the story of the Lord's Name, it seems so sweet to the mind of those Gursikhs. The Gursikhs are robed in honour in the Court of the Lord; my True Guru is very pleased with them. Servant Nanak has become the Lord, Har, Har; the Lord, Har, Har, abides within his mind. ||4||12||19|| Aasaa, Fourth Mehl: Those who meet my Perfect True Guru - He implants within them the Name of the Lord, the Lord King. Those who meditate on the Lord's Name have all of their desire and hunger removed. Those who meditate on the Name of the Lord, Har, Har - the Messenger of Death cannot even approach them. O Lord, shower Your Mercy upon servant Nanak, that he may ever chant the Name of the Lord; through the Name of the Lord, he is saved. ||1|| Those who, as Gurmukh, meditate on the Naam, meet no obstacles in their path, O Lord King. Those who are pleasing to the almighty True Guru are worshipped by everyone. Those who serve their Beloved True Guru obtain eternal peace. Those who meet the True Guru, O Nanak - the Lord Himself meets them. ||2|| Those Gurmukhs, who are filled with His Love, have the Lord as their Saving Grace, O Lord King. How can anyone slander them? The Lord's Name is dear to them. Those whose minds are in harmony with the Lord - all their enemies attack them in vain. Servant Nanak meditates on the Naam, the Name of the Lord, the Lord Protector. ||3|| In each and every age, He creates His devotees and preserves their honour, O Lord King. The Lord killed the wicked Harnaakhash, and saved Prahlaad He turned his back on the egotists and slanderers, and showed His Face to Naam Davy. Servant Nanak has so served the Lord, that He will deliver him in the end. ||4||13||20|| Aasaa, Fourth Mehl, Chhant, Fifth House: One Universal Creator God. By The Grace Of The True Guru: O my dear beloved stranger mind, please come home! Meet with the Lord-Guru, O my dear beloved, and He will dwell in the home of your self. Revel in His Love, O my dear beloved, as the Lord bestows His Mercy. As Guru Nanak is pleased, O my dear beloved, we are united with the Lord. ||1|| I have not tasted divine love, O my dear beloved, within my heart. The mind's desires are not quenched, O my dear beloved, but I still hold out hope. Youth is passing away, O my dear beloved, and death is stealing away the breath of life. The virtuous bride realises the good fortune of her destiny, O my dear beloved; O Nanak, she enshrines the Lord within her heart. ||2||

Section 08 - Raag Aasaa - Part 106

My eyes are drenched with the Love of my Husband Lord, O my dear beloved, like the song-bird with the rain drop. My mind is cooled and soothed. O my dear beloved, by drinking in the rain drops of the Lord. Separation from my Lord keeps my body awake, O my dear beloved; I cannot sleep at all. Nanak has found the Lord, the True Friend, O my dear beloved, by loving the Guru. ||3|| In the month of Chayt, O my dear beloved, the pleasant season of spring begins. But without my Husband Lord, O my dear beloved, my courtyard is filled with dust. But my sad mind is still hopeful, O my dear beloved; my eyes are both fixed upon Him. Beholding the Guru, Nanak is filled with wondrous joy, like a child, gazing upon his mother. ||4|| The True Guru has preached the sermon of the Lord, O my dear beloved. I am a sacrifice to the Guru, O my dear beloved, who has united me with the Lord. The Lord has fulfilled all my hopes, O my dear beloved; I have obtained the fruits of my heart's desires. When the Lord is pleased, O my dear beloved, servant Nanak is absorbed into the Naam. [[5]] Without the Beloved Lord, there is no play of love. How can I find the Guru? Grasping hold of Him, I behold my Beloved. O Lord, O Great Giver, let me meet the Guru; as Gurmukh, may I merge with You. Nanak has found the Guru, O my dear beloved; such was the destiny inscribed upon his forehead. [[6][14][21]] One Universal Creator God. By The Grace Of The True Guru: Raag Aasaa, Fifth Mehl, Chhant, First House: Joy - great joy! I have seen the Lord God! Tasted - I have tasted the sweet essence of the Lord. The sweet essence of the Lord has rained down in my mind; by the pleasure of the True Guru, I have attained peaceful ease. I have come to dwell in the home of my own self, and I sing the songs of joy; the five villains have fled. I am soothed and satisfied with the Ambrosial Bani of His Word; the friendly Saint is my advocate. Says Nanak, my mind is in harmony with the Lord; I have seen God with my eyes. ||1|| Adorned adorned are my beauteous gates, O Lord. Guests - my guests are the Beloved Saints, O Lord. The Beloved Saints have resolved my affairs: I humbly bowed to them, and committed myself to their service. He Himself is the groom's party, and He Himself the bride's party; He Himself is the Lord and Master; He Himself is the Divine Lord. He Himself resolves His own affairs; He Himself sustains the Universe. Says Nanak, my Bridegroom is sitting in my home; the gates of my body are beautifully adorned. ||2|| The nine treasures - the nine treasures come into my home, Lord. Everything - I obtain everything, meditating on the Naam, the Name of the Lord. Meditating on the Naam, the Lord of the Universe becomes the one's eternal companion, and he dwells in peaceful ease. His calculations are ended, his wanderings cease, and his mind is no longer afflicted with anxiety. When the Lord of the

Universe reveals Himself, and the unstruck melody of the sound current vibrates, the drama of wondrous splendor is enacted. Says Nanak, when my Husband Lord is with me, I obtain the nine treasures. [[3]] Over-joyed - over-joyed are all my brothers and friends.

Section 08 - Raag Aasaa - Part 107

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

Section 08 - Raag Aasaa - Part 108

My Beloved shall not leave me to go anywhere - this is His natural way; my mind is imbued with the lasting colour of the Lord's Love. The Lotus Feet of the Lord have pierced Nanak's mind, and now, nothing else seems sweet to him. ||1|| Just like the fish which revels in water, I am intoxicated with the sublime essence of the Lord, my Lord King. The Perfect Guru has instructed me, and blessed me with salvation in my life; I love the Lord, my King. The Lord Master, the Searcher of hearts, blesses me with salvation in my life; He Himself attaches me to His Love. The Lord is the treasure of jewels, the perfect manifestation; He shall not forsake us to go anywhere else. God, the Lord Master, is so accomplished, beauteous, and all-knowing; His gifts are never exhausted. As the fish is enraptured by the water, so is Nanak intoxicated by the Lord. ||2|| As the song-bird yearns for the rain-drop, the Lord, the Lord my King, is the Support of my breath of life. My Lord King is more beloved than all wealth, treasure, children, siblings and friends. The absolute Lord, the Primal Being, is more beloved than all; His condition cannot be known. I shall never forget the Lord, for an instant, for a single breath; through the Word of the Guru's Shabad, I enjoy His Love. The Primal Lord God is the Life of the Universe: His Saints drink in the Lord's sublime essence Meditating on Him, doubts, attachments and pains are shaken off. As the song-bird yearns for the rain-drop, so does Nanak love the Lord. ||3|| Meeting the Lord, my Lord King, my desires are fulfilled. The walls of doubt have been torn down, meeting the Brave Guru, O Lord King. The Perfect Guru is

obtained by perfect pre-ordained destiny; God is the Giver of all treasures - He is merciful to the meek. In the beginning, in the middle, and in the end, is God, the most beautiful Guru, the Sustainer of the World. The dust of the feet of the Holy purifies sinners, and brings great joy, bliss and ecstasy. The Lord, the Infinite Lord, has met with Nanak, and his desires are fulfilled. ||4||1||3|| Aasaa, Fifth Mehl, Chhant, Sixth House: One Universal Creator God. By The Grace Of The True Guru: Shalok: Those beings, unto whom the Lord God shows His Mercy, meditate on the Lord, Har, Har. O Nanak, they embrace love for the Lord, meeting the Saadh Sangat, the Company of the Holy. ||1|| Chhant: Just like water, which loves milk so much that it will not let it burn - O my mind, so love the Lord. The bumble bee becomes enticed by the lotus, intoxicated by its fragrance, and does not leave it, even for a moment. Do not let up your love for the Lord, even for an instant; dedicate all your decorations and pleasures to Him. Where painful cries are heard, and the Way of Death is shown, there, in the Saadh Sangat, the Company of the Holy, you shall not be afraid. Sing the Kirtan, the Praises of the Lord of the Universe, and all sins and sorrows shall depart. Says Nanak, chant the Hymns of the Lord, the Lord of the Universe, O mind, and enshrine love for the Lord; love the Lord this way in your mind. ||1|| As the fish loves the water, and is not content even for an instant outside it, O my mind, love the Lord in this way.

Section 08 - Raag Aasaa - Part 109

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

Section 08 - Raag Aasaa - Part 110

The invisible and visible beings worship Him in adoration, along with wind and water, day and night. The stars, the

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

Section 08 - Raag Aasaa - Part 111

The brilliant flash of the One Lord is revealed to them - they behold Him in the ten directions. Prays Nanak, I meditate on the Lord's lotus feet: the Lord is the Lover of His devotees: this is His natural way. ||4||3||6|| Aasaa, Fifth Mehl: The Husband Lord of the Saints is eternal; He does not die or go away. She, whose home is blessed by her Husband Lord, enjoys Him forever. God is eternal and immortal, forever young and immaculately pure. He is not far away, He is everpresent; the Lord and Master fills the ten directions, forever and ever. He is the Lord of souls, the source of salvation and wisdom. The Love of my Dear Beloved is pleasing to me. Nanak speaks what the Guru's Teachings have led him to know. The Husband Lord of the Saints is eternal; He does not die or go away. ||1|| One who has the Lord as her Husband enjoys great bliss. That soul-bride is happy, and her glory is perfect. She obtains honour, greatness and happiness, singing the Praise of the Lord. God, the Great Being, is always with her. She attains total perfection and the nine treasures; her home lacks nothing. - everything is there. Her speech is so sweet; she obeys her Beloved Lord; her marriage is permanent and everlasting. Nanak chants what he knows through the Guru's Teachings: One who has the Lord as her Husband enjoys great bliss. ||2|| Come, O my companions, let us dedicate ourselves to serving the Saints. Let us grind their corn, wash their feet and so renounce our self-conceit. Let us shed our egos, and our troubles shall be removed; let us not display ourselves. Let us take to His Sanctuary and obey Him, and be happy with whatever He does. Let us become the slaves of His slaves, and shed our sadness, and with our palms pressed together, remain wakeful day and night. Nanak chants what he knows through the Guru's Teachings; come, O my companions, let us dedicate ourselves to serving the Saints. [3] One who has such good destiny written upon his forehead, dedicates himself to His service. One who attains the Saadh Sangat, the Company of the Holy, has his desires fulfilled. In

the Saadh Sangat, immerse yourself in the Love of the Lord; remember the Lord of the Universe in meditation. Doubt, emotional attachment, sin and duality - he renounces them all Peace, poise and tranquility fill his mind, and he sings the Lord's Glorious Praises with joy and delight. Nanak chants what he knows through the Guru's Teachings: one who has such good destiny written upon his forehead, dedicates himself to His service. ||4||4||7|| Aasaa, Fifth Mehl, Shalok: If you chant the Naam, the Name of the Lord, Har, Har, the Messenger of Death will have nothing to say to you. O Nanak, the mind and body will be at peace, and in the end, you shall merge with the Lord of the world. ||1|| Chhant: Let me join the Society of the Saints - save me, Lord! With my palms pressed together, I offer my prayer: give me Your Name, O Lord, Har, Har. I beg for the Lord's Name, and fall at His feet; I renounce my self-conceit, by Your kindness. I shall not wander anywhere else, but take to Your Sanctuary. O God, embodiment of mercy, have mercy on me. O all-powerful, indescribable, infinite and immaculate Lord Master, listen to this, my prayer. With palms pressed together, Nanak begs for this blessing: O Lord, let my cycle of birth and death come to an end. [[1]]

Section 08 - Raag Aasaa - Part 112

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

Section 08 - Raag Aasaa - Part 113

In love with the Lord's Lotus Feet, corruption and sin depart. Pain, hunger and poverty run away, and the path is clearly revealed. Joining the Saadh Sangat, the Company of the Holy, one is attuned to the Naam, and obtains the desires of the mind. Beholding the Blessed Vision of the Lord's Darshan, desires are fulfilled; all one's family and relatives are saved. Day and night, he is in bliss, night and day, remembering the Lord in meditation, O Nanak. ||4||6||9||Aasaa, Fith Mehl, Chhant, Seventh House: One Universal Creator God. By The Grace Of The True Guru: Shalok: It is the most sublime contemplation, to speak of the Lord of the Universe in the pure Saadh Sangat, the Company of the Holy. O Nanak, never the Naam, even for a moment; bless me with Your Grace, Lord God! ||1|| Chhant: The night is wet with dew, and the stars twinkle in the heavens. The Saints remain wakeful; they are the Beloveds of my Lord. The Beloveds of the Lord remain ever wakeful, remembering the Naam, the Name of the Lord, day and night. In their hearts, they meditate on the lotus feet of God; they do not forget Him, even for an instant. They renounce their pride, emotional attachment and mental corruption, and burn away the pain of wickedness. Prays Nanak, the Saints, the beloved servants of the Lord, remain ever wakeful. ||1|| My bed is adorned in splendor. My mind is filled with bliss, since I heard that God is coming. Meeting God, the Lord and Master, I have entered the realm of peace; I am filled with joy and delight. He is joined to me, in my very fiber; my sorrows have departed, and my body, mind and soul are all rejuvenated. I have obtained the fruits of my mind's desires, meditating on God; the day of my wedding is auspicious. Prays Nanak, when I meet the Lord of excellence, I came to experience all pleasure and bliss. ||2|| I meet with my companions and say, "Show me the insignia of my Husband Lord." I am filled with the sublime essence of His Love, and I do not know how to say anything. The Glorious Virtues of the Creator are profound, mysterious and infinite; even the Vedas cannot find His limits. With loving devotion, I meditate on the Lord Master, and sing the Glorious Praises of the Lord forever. Filled with all virtues and spiritual wisdom. I have become pleasing to my God. Prays Nanak, imbued with the colour of the Lord's Love, I am imperceptibly absorbed into Him. ||3|| When I began to sing the songs of rejoicing to the Lord, my friends became glad, and my troubles and enemies departed. My peace and happiness increased; I rejoiced in the Naam, the Name of the Lord, and God Himself blessed me with His mercy. I have grasped the Lord's feet, and remaining ever wakeful, I have met the Lord, the Creator. The appointed day came, and I attained peace and poise; all treasures are in the feet of God. Prays Nanak, the Lord's humble servants always seek the Sanctuary of the Lord and Master. ||4||1||10|| Aasaa, Fifth Mehl: Rise up and go forth, O traveller: why do you delay? Your allotted time is now complete - why are you engrossed in falsehood? You desire that which is false; deceived by Maya, you commit innumerable sins. Your body shall become a pile of dust; the Messenger of Death has spotted you, and will conquer you.

Section 08 - Raag Aasaa - Part 114

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

with Himself, in the poise of celestial peace. ||2|| They do not have to see hell, if they remember the Lord in meditation. The Righteous Judge of Dharma applauds them, and the Messenger of Death runs away from them. Dharmic faith, patience, peace and poise are obtained by vibrating upon the Lord in the Saadh Sangat, the Company of the Holy. Showering His Blessings, He saves those who renounce all attachments and egotism. The Lord embraces us; the Guru unites us with Him. Meditating on the Lord of the Universe, we are satisfied. Prays Nanak, remembering the Lord and Master in meditation, all hopes are fulfilled. [|3||

Section 08 - Raag Aasaa - Part 115

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

Section 08 - Raag Aasaa - Part 116

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

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

Section 08 - Raag Aasaa - Part 117

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

Section 08 - Raag Aasaa - Part 118

Wonderful is the wind, wonderful is the water. Wonderful is fire, which works wonders. Wonderful is the earth, wonderful the sources of creation. Wonderful is the tastes to which mortals are attached. Wonderful is union, and wonderful is separation. Wonderful is hunger, wonderful is satisfaction. Wonderful is His Praise, wonderful is His adoration. Wonderful is the wilderness, wonderful is the path. Wonderful is closeness, wonderful is distance. How wonderful to behold the Lord, ever-present here. Beholding His wonders, I am wonder-struck. O Nanak, those who understand this are blessed with perfect destiny. []1] First Mehl: By His Power we see, by His Power we hear; by His Power the nether worlds exist, and the perfect destiny. []2000 His Power we have fear, and the sesence of happiness. By His Power the nether worlds exist, and the Akaashic ethers; by His Power the entire creation exists. By His Power the Vedas and the Puraanas exist, and the Holy Scriptures of the Jewish, Christian and Islamic religions. By His Power all deliberations exist. By His Power we eat, drink and dress; by His Power all love exists. - By His Power come the species of all kinds and colours; by His Power the living beings of the world exist. By His Power virtues exist, and by His Power vices exist. By His Power come honour and dishonour. By His Power wind, water and fire exist; by His Power earth and dust exist. Everything is in Your Power, Lord; You are the all-powerful Creator. Your Name is the Holiest of the Holy. O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unrivalled. ||2|| Pauree: Enjoying his pleasures, one is reduced to a pile of ashes, and the soul passes away. He may be great, but when he dies, the chain is thrown around his neck, and he is led away. There, his good and bad deeds are added up; sitting there, his account is read. He is whipped, but finds no place of rest, and no one hears his cries of pain. The blind man has wasted his life away. [3] Shalok, First Mehl: In the Fear of God the wind and breezes ever blow. In the Fear of God thousands of rivers flow. In the Fear of God, fire is forced to labor. In the Fear of God, the earth is crushed under its burden. In the Fear of God, the clouds move across the sky. In the Fear of God, the Righteous Judge of Dharma stands at His Door. In the Fear of God, the sun shines, and in the Fear of God, the moon reflects. They travel millions of miles. endlessly. In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis. In the Fear of God, the Akaashic ethers are stretched across the sky. In the Fear of God, the warriors and the most powerful heroes exist. In the Fear of God, multitudes come and go. God has inscribed the Inscription of His Fear upon the heads of all. O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One. ||1|| First Mehl: O Nanak, the Lord is fearless and formless; myriads of others, like Rama, are mere dust before Him. There are so many stories of Krishna, so many who reflect over the Vedas. So many beggars dance, spinning around to the beat. The magicians perform their magic in the market place, creating a false illusion. They sing as kings and queens, and speak of this and that. They wear earrings, and necklaces worth thousands of dollars. Those bodies on which they are worn, O Nanak, those bodies turn to ashes.

Section 08 - Raag Aasaa - Part 119

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

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Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable. They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols. The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord.

Section 08 - Raag Aasaa - Part 120

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

Section 08 - Raag Aasaa - Part 121

They do not place their feet in sin, but do good deeds and live righteously in Dharma. They burn away the bonds of the world, and eat a simple diet of grain and water. You are the Great Forgiver; You give continually, more and more each day. By His greatness, the Great Lord is obtained. ||7|| Shalok, First Mehl: Men, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds, fields, islands, continents, worlds, solar systems, and universes; the four sources of creation - born of eggs, born of the womb, born of the earth and born of sweat; oceans, mountains, and all beings - O Nanak, He alone knows their condition. O Nanak, having created the living beings, He cherishes them all. The Creator who created the creation, takes care of it as well. He, the Creator who formed the world, cares for it. Unto Him I bow and offer my reverence; His Royal Court is eternal. O Nanak, without the True Name, of what use is the frontal mark of the Hindus, or their sacred thread? ||1|| First Mehl: Hundreds of thousands of virtues and good actions, and hundreds of thousands of blessed charities. hundreds of thousands of penances at sacred shrines, and the practice of Sehj Yoga in the wilderness, hundreds of thousands of courageous actions and giving up the breath of life on the field of battle, hundreds of thousands of divine understandings, hundreds of thousands of divine wisdoms and meditations and readings of the Vedas and the Puraanas before the Creator who created the creation, and who ordained coming and going, O Nanak, all these things are false. True is the Insignia of His Grace. ||2|| Pauree: You alone are the True Lord. The Truth of Truths is pervading everywhere. He alone receives the Truth, unto whom You give it; then, he practices Truth. Meeting the True Guru, Truth is found. In His Heart, Truth is abiding. The fools do not know the Truth. The self-willed manmukhs waste their lives away in vain. Why have they even come into the world? [8] Shalok, First Mehl: You may read and read loads of books; you may read and study vast multitudes of books. You may read and read boat-loads of books; you may read and read and fill pits

with them. You may read them year after year; you may read them as many months are there are. You may read them all your life; you may read them with every breath. O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. ||1|| First Mehl: The more one write and reads, the more one burns. The more one wanders at sacred shrines of pilgrimage, the more one talks uselessly. The more one wears religious robes, the more pain he causes his body. O my soul, you must endure the consequences of your own actions. One who does not eat the corn, misses out on the taste. One obtains great pain, in the love of duality. One who does not wear any clothes, suffers night and day. Through silence, he is ruined. How can the sleeping one be awakened without the Guru? One who goes barefoot suffers by his own actions. One who eats filth and throws ashes on his head - the blind fool loses his honour. Without the Name, nothing is of any use. One who lives in the wilderness, in cemetaries and cremation grounds - that blind man does not know the Lord; he regrets and repents in the end.

Section 08 - Raag Aasaa - Part 122

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

Section 08 - Raag Aasaa - Part 123

Their subjects are blind, and without wisdom, they try to please the will of the dead. The spiritually wise dance and play their musical instruments, adorning themselves with beautiful decorations. They shout out loud, and sing epic poems and heroic stories. The fools call themselves spiritual scholars, and by their clever tricks, they love to gather wealth. The righteous waste their righteousness, by asking for the door of salvation. They call themselves celibate, and abandon their homes, but they do not know the true way of life. Everyone calls himself perfect; none call themselves imperfect. If the weight of honour is placed on the scale, then, O Nanak, one sees his true weight. ||2|| First Mehl: Evil actions become publicly known; O Nanak, the True Lord sees everything. Everyone makes the attempt, but that alone happens which the Creator Lord does. In the world hereafter, social status and power mean nothing; hereafter, the soul is new. Those few,

whose honour is confirmed, are good. ||3|| Pauree: Only those whose karma You have pre-ordained from the very beginning, O Lord, meditate on You. Nothing is in the power of these beings; You created the various worlds. Some, You unite with Yourself, and some, You lead astray. By Guru's Grace You are known; through Him, You reveal Yourself. We are easily absorbed in You. ||11|| Shalok, First Mehl: Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God. You are the Creator Lord; I can do nothing. Even if I try, nothing happens. ||1|| I am a sacrifice to Your almighty creative power which is pervading everywhere. Your limits cannot be known. ||1||Pause|| Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere. You are the True Lord and Master; Your Praise is so beautiful. One who sings it, is carried across. Nanak speaks the stories of the Creator Lord; whatever He is to do, He does. ||2|| Second Mehl: The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins. The Way of the Khshatriya is the Way of bravery; the Way of the Shudras is service to others. The Way of all is the Way of the One; Nanak is a slave to one who knows this secret; he himself is the Immaculate Divine Lord. ||3|| Second Mehl: The One Lord Krishna is the Divine Lord of all; He is the Divinity of the individual soul. Nanak is a slave to anyone who understands this mystery of the all-pervading Lord; he himself is the Immaculate Divine Lord. ||4|| First Mehl: Water remains confined within the pitcher, but without water, the pitcher could not have been formed; just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. ||5|| Pauree: If an educated person is a sinner, then the illiterate holy man is not to be punished. As are the deeds done, so is the reputation one acquires. So do not play such a game, which will bring you to ruin at the Court of the Lord. The accounts of the educated and the illiterate shall be judged in the world hereafter. One who stubbornly follows his own mind shall suffer in the world hereafter. ||12||

Section 08 - Raag Aasaa - Part 124

Shalok, First Mehl: O Nanak, the soul of the body has one chariot and one charioteer. In age after age they change; the spiritually wise understand this. In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer. In the Silver Age of Traytaa Yuga, celibacy was the chariot and power the charioteer. In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer. In the Iron Age of Kali Yuga, fire is the chariot and falsehood the charioteer. ||1|| First Mehl: The Sama Veda says that the Lord Master is robed in white: in the Age of Truth, everyone desired Truth, abided in Truth, and was merged in the Truth. The Rig Veda says that God is permeating and pervading everywhere; among the deities, the Lord's Name is the most exalted. Chanting the Name, sins depart; O Nanak, then, one obtains salvation. In the Jujar Veda Kaan Krishna of the Yaadya tribe seduced Chandraavali by force. He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban. In the Dark Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God. Men began to wear blue robes and garments; Turks and Pat'haans assumed power. The four Vedas each claim to be true. Reading and studying them, four doctrines are found. With loving devotional worship, abiding in humility, O Nanak, salvation is attained. ||2|| Pauree: I am a sacrifice to the True Guru; meeting Him, I have come to cherish the Lord Master. He has taught me and given me the healing ointment of spiritual wisdom, and with these eyes, I behold the world. Those dealers who abandon their Lord and Master and attach themselves to another, are drowned. The True Guru is the boat, but few are those who realise this. Granting His Grace. He carries them across. ||13|| Shalok. First Mehl: The simmal tree is straight as an arrow; it is very tall, and very thick. But those birds which visit it hopefully, depart disappointed. Its fruits are tasteless, its flowers are nauseating, and its leaves are useless. Sweetness and humility, O Nanak, are the essence of virtue and goodness. Everyone bows down to himself: no one bows down to another. When something is placed on the balancing scale and weighed, the side which descends is heavier. The sinner, like the deer hunter, bows down twice as much. But what can be achieved by bowing the head, when the heart is impure? [11] First Mehl: You read your books and say your prayers, and then engage in debate; you worship stones and sit like a stork, pretending to be in Samaadhi. With your mouth you utter falsehood, and you adorn yourself with precious decorations; you recite the three lines of the Gayatri three times a day. Around your neck is a rosary, and on your forehead is a sacred mark; upon your head is a turban, and you wear two loin cloths. If you knew the nature of God, you would know that all of these beliefs and rituals are in vain Says Nanak meditate with deep faith: without the True Guru, no one finds the Way. ||2|| Pauree: Abandoning the world of beauty, and beautiful clothes, one must depart. He obtains the rewards of his good and bad deeds. He may issue whatever commands he wishes, but he shall have to take to the narrow path hereafter.

Section 08 - Raag Aasaa - Part 125

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

Section 08 - Raag Aasaa - Part 126

Wearing blue robes, they seek the approval of the Muslim rulers. Accepting bread from the Muslim rulers, they still worship the Puraanas. They eat the meat of the goats, killed after the Muslim prayers are read over them, but they do not allow anyone else to enter their kitchen areas. They draw lines around them, plastering the ground with cow-dung. The false come and sit within them. They cry out, "Do not touch our food, or it will be polluted!" But with their polluted bodies, they commit evil deeds. With filthy minds, they try to cleanse their mouths. Says Nanak, meditate on the True Lord. If you are pure, you will obtain the True Lord. ||2|| Pauree: All are within Your mind; You see and move them under Your Glance of Grace, O Lord. You Yourself grant them glory, and You Yourself cause them to act. The Lord is the greatest of the great; great is His world. He enjoins all to their tasks. If he should cast an angry glance, He can transform kings into blades of grass. Even though they may beg from door to door, no one will give them charity. ||16|| Shalok, First Mehl: The thief robs a house, and offers the stolen goods to his ancestors. In the world hereafter, this is recognised, and his ancestors are considered thieves as well. The hands of the go-between are cut off: this is the Lord's justice. O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor. ||1|| First Mehl: As a woman has her periods, month after month, so does falsehood dwell in the mouth of the false; they suffer forever, again and again. They are not called pure, who sit down after merely washing their bodies. Only they are pure, O Nanak, within whose minds the Lord abides. ||2|| Pauree: With saddled horses, as fast as the wind, and harems decorated in every way; in houses and pavilions and lofty mansions, they dwell, making ostentatious shows. They act out their minds' desires, but they do not understand the Lord, and so they are ruined. Asserting their authority, they eat, and beholding their mansions, they

forget about death. But old age comes, and youth is lost. ||17|| Shalok. First Mehl: If one accepts the concept of impurity, then there is impurity everywhere. In cow-dung and wood there are worms. As many as are the grains of corn, none is without life. First, there is life in the water, by which everything else is made green. How can it be protected from impurity? It touches our own kitchen. O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom. ||1|| First Mehl: The impurity of the mind is greed, and the impurity of the tongue is falsehood. The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth. The impurity of the ears is to listen to the slander of others. O Nanak, the mortal's soul goes bound and gagged to the city of Death. ||2|| First Mehl: All impurity comes from doubt and attachment to duality. Birth and death are subject to the Command of the Lord's Will; through His Will we come and go. Eating and drinking are pure, since the Lord gives nourishment to all. O Nanak, the Gurmukhs, who understand the Lord, are not stained by impurity. ||3||

Section 08 - Raag Aasaa - Part 127

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

Section 08 - Raag Aasaa - Part 128

Pauree: You Yourself created the creation; You Yourself infused Your power into it. You behold Your creation, like the losing and winning dice of the earth. Whoever has come, shall depart; all shall have their turn. He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds? With our own hands, let us resolve our own affairs. ||20|| Shalok, Second Mehl: What sort of love is this, which clings to duality? O Nanak, he alone is called a lover, who remains forever immersed in absorption. But one who feels good only when good is done for him, and feels bad when things go badly - do not call him a lover. He trades only for his own account. ||1|| Second Mehl: One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning. O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. ||2|| Pauree: Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever. Why do you do

such evil deeds, that you shall have to suffer so? Do not do any evil at all: look ahead to the future with foresight. So throw the dice in such a way, that you shall not lose with your Lord and Master. Do those deeds which shall bring you profit. ||21|| Shalok, Second Mehl: If a servant performs service, while being vain and argumentative, he may talk as much as he wants, but he shall not be pleasing to his Master. But if he eliminates his self-conceit and then performs service, he shall be honoured. O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable. ||1|| Second Mehl: Whatever is in the mind, comes forth; spoken words by themselves are just wind. He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this? [2] Second Mehl: Friendship with a fool never works out right. As he knows, he acts: behold, and see that it is so. One thing can be absorbed into another thing, but duality keeps them apart. No one can issue commands to the Lord Master; offer instead humble prayers. Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise, one blossoms forth. ||3|| Second Mehl: Friendship with a fool, and love with a pompous person, are like lines drawn in water, leaving no trace or mark. ||4|| Second Mehl: If a fool does a job, he cannot do it right. Even if he does something right, he does the next thing wrong. [5] Pauree: If a servant, performing service, obeys the Will of his Master, his honour increases, and he receives double his wages. But if he claims to be equal to his Master, he earns his Master's displeasure. He loses his entire salary, and is also beaten on his face with shoes. Let us all celebrate Him, from whom we receive our nourishment. O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead. ||22|| Shalok, Second Mehl: What sort of gift is this, which we receive only by our own asking?

Section 08 - Raag Aasaa - Part 129

O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased. ||1|| Second Mehl: What sort of service is this, by which the fear of the Lord Master does not depart? O Nanak, he alone is called a servant, who merges with the Lord Master. ||2|| Pauree: O Nanak, the Lord's limits cannot be known: He has no end or limitation. He Himself creates, and then He Himself destroys. Some have chains around their necks, while some ride on many horses. He Himself acts, and He Himself causes us to act. Unto whom should I complain? O Nanak, the One who created the creation - He Himself takes care of it. ||23|| Shalok, First Mehl: He Himself fashioned the vessel of the body, and He Himself fills it Into some milk is poured while others remain on the fire. Some lie down and sleep on soft beds, while others remain watchful. He adorns those, O Nanak, upon whom He casts His Glance of Grace. ||1|| Second Mehl: He Himself creates and fashions the world, and He Himself keeps it in order. Having created the beings within it, He oversees their birth and death. Unto whom should we speak, O Nanak, when He Himself is all-in-all? ||2|| Pauree: The description of the greatness of the Great Lord cannot be described. He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings. The mortal does that work, which has been predestined from the very beginning. O Nanak, except for the One Lord, there is no other place at all. He does whatever He wills. ||24||1|| Sudh||One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Aasaa, The Word Of The Devotees: Kabeer, Naam Dayv And Ravi Daas. Aasaa, Kabeer Jee: Falling at the Feet of the Guru, I pray, and ask Him, "Why was man created? What deeds cause the world to come into being, and be destroyed? Tell me, that I may understand."||1|| O Divine Guru, please, show Mercy to me, and place me on the right path, by which the bonds of fear may be cut away. The pains of birth and death come from past actions and karma; peace comes when the soul finds release from reincarnation. ||1||Pause|| The mortal does not break free from the bonds of the noose of Maya, and he does not seek the shelter of the profound, absolute Lord. He does not realise the dignity of the self, and Nirvaanaa; because of this, his doubt does not depart. ||2|| The soul is not born, even though he thinks it is born; it is free from birth and death. When the mortal gives up his ideas of birth and death, he remains constantly absorbed in the Lord's Love. ||3|| As the reflection of an object blends in the water when the pitcher is broken, says Kabeer, just so virtue dispels doubt, and then the soul is absorbed in the profound, absolute Lord. ||4||1||

Section 08 - Raag Aasaa - Part 130

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

continually wander in evil deeds, while they call themselves

Section 08 - Raag Aasaa - Part 131

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

Lord's Support, and the Muslims have utterly failed. $\|4\|8\|$ Aasaa: As long as the oil and the wick are in the lamp, everything is illuminated.

Section 08 - Raag Aasaa - Part 132

But when the oil is burnt, the wick goes out, and the mansion becomes desolate. ||1|| O mad-man, no one will keep you, for even a moment, Meditate on the Name of that Lord. 11 Pause Tell me, whose mother is that, whose father is that, and which man has a wife? When the pitcher of the body breaks, no one cares for you at all. Everyone says, "Take him away, take him away!"||2|| Sitting on the threshold, his mother cries, and his brothers take away the coffin. Taking down her hair, his wife cries out in sorrow, and the swan-soul departs all alone. [3] Says Kabeer, listen, O Saints, about the terrifying world-ocean. This human suffers torture and the Messenger of Death will not leave him alone, O Lord of the World. ||4||9|| Du-Tukas One Universal Creator God. By The Grace Of The True Guru: Aasaa Of Kabeer Jee, Chau-Padas, Ik-Tukas: Sanak and Sanand, the sons of Brahma, could not find the Lord's limits. Brahma wasted his life away, continually reading the Vedas. ||1|| Churn the churn of the Lord, O my Siblings of Destiny. Churn it steadily, so that the essence, the butter, may not be lost. ||1||Pause|| Make your body the churning jar, and use the stick of your mind to churn it. Gather the curds of the Word of the Shabad. ||2|| The churning of the Lord is to reflect upon Him within your mind. By Guru's Grace, the Ambrosial Nectar flows into us. [3] Says Kabeer, if the Lord, our King casts His Glance of Grace, one is carried across to the other side, holding fast to the Lord's Name. ||4||1||10|| Aasaa: The wick has dried up, and the oil is exhausted. The drum does not sound, and the actor has gone to sleep. ||1|| The fire has gone out, and no smoke is produced. The One Lord is pervading and permeating everywhere; there is no other second. ||1||Pause|| The string has broken, and the guitar makes no sound. He mistakenly ruins his own affairs. ||2|| When one comes to understand, he forgets his preaching, ranting and raving, and arguing. ||3|| Says Kabeer, the state of supreme dignity is never far from those who conquer the five demons of the body passions. ||4||2||11|| Aasaa: As many mistakes as the son commits, his mother does not hold them against him in her mind. ||1|| O Lord, I am Your child. Why not destroy my sins? ||1||Pause|| If the son, in anger, runs away, even then, his mother does not hold it against him in her mind. ||2|| My mind has fallen into the whirlpool of anxiety. Without the Naam, how can I cross over to the other side? ||3|| Please, bless my body with pure and lasting understanding, Lord; in peace and poise, Kabeer chants the Praises of the Lord. ||4||3||12|| Aasaa: My pilgrimage to Mecca is on the banks of the Gomati River; the spiritual teacher in his yellow robes dwells there. ||1|| Waaho! Waaho! Hail! Hail! How wondrously he sings. The Name of the Lord is pleasing to my mind. ||1||Pause||

Section 08 - Raag Aasaa - Part 133

Naarada the sage, and Shaarada the goddess of knowledge, serve the Lord. The goddess Lakhshmi sits by Him as His slave. ||2|| The mala is around my neck, and the Lord's Name is upon my tongue. I repeat the Naam, the Name of the Lord, a thousand times, and bow in reverence to Him. ||3|| Says Kabeer, I sing the Glorious Praises of the Lord; I teach both Hindus and Muslims. ||4||4||13|| Aasaa, Kabeer Jee, 9 Panch-Padas, 5 Du-Tukas: One Universal Creator God. By The Grace Of The True Guru: You tear off the leaves, O gardener, but in each and every leaf, there is life. That stone idol, for which you tear off those leaves - that stone idol is lifeless. ||1|| In this, you are mistaken, O gardener. The True Guru is the Living Lord. ||1||Pause|| Brahma is in the leaves, Vishnu is in the branches, and Shiva is in the flowers. When you break these three gods, whose service are you performing? ||2|| The sculptor carves the stone and fashions it into an idol, placing his feet upon its chest. If this stone god was true, it would devour the sculptor for this! ||3|| Rice and beans, candies, cakes and cookies - the priest enjoys these, while he puts ashes into the mouth of the idol. ||4|| The gardener is mistaken, and the world is mistaken, but I am not mistaken. Says Kabeer, the Lord preserves me; the Lord, my King, has showered His Blessings upon me. ||5||1||14|| Aasaa: Twelve years pass in childhood, and for another twenty years, he does not practice self-discipline and austerity. For another thirty years, he does not worship God in any way, and then, when he is old, he repents and regrets. ||1|| His life wastes away as he cries out, "Mine, mine!" The pool of his power has dried up. ||1||Pause|| He makes a dam around the dried-up pool, and with his hands, he makes a fence around the harvested field. When the thief of Death comes, he quickly carries away what the fool had tried to preserve as his own. ||2|| His feet and head and hands begin to tremble, and the tears flow copiously from his eyes. His tongue has not spoken the correct words but now he hopes to practice religion! ||3|| If the Dear Lord shows His Mercy, one enshrines love for Him, and obtains the Profit of the Lord's Name. By Guru's Grace, he receives the wealth of the Lord's Name, which alone shall go with him, when he departs in the end. ||4|| Says Kabeer, listen, O Saints - he shall not take

any other wealth with him. When the summons comes from the King, the Lord of the Universe, the mortal departs, leaving behind his wealth and mansions. ||5||2||15|| Aasaa: To some, the Lord has given silks and satins, and to some, beds decorated with cotton ribbons. Some do not even have a poor patched coat, and some live in thatched huts. ||1|| Do not indulge in envy and bickering, O my mind. By continually doing good deeds, these are obtained, O my mind. ||1||Pause|| The potter works the same clay, and colours the pots in different ways. Into some, he sets pearls, while to others, he attaches filth. ||2|| God gave wealth to the miser for him to preserve, but the fool calls it his own.

Section 08 - Raag Aasaa - Part 134

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

Section 08 - Raag Aasaa - Part 135

This she-serpent is created by Him. What power or weakness does she have by herself? ||4|| If she abides with the mortal, then his soul abides in his body. By Guru's Grace, Kabeer has easily crossed over. ||5||6||19|| Aasaa: Why bother to read the Simritees to a dog? Why bother to sing the Lord's Praises to the faithless cynic? ||1|| Remain absorbed in the Lord's Name, Raam, Raam, Raam. Do not bother to speak of it to the faithless cynic, even by mistake. ||1||Pause|| Why offer camphor to a crow? Why give the snake milk to drink? ||2|| Joining the Sat Sangat, the True Congregation, discriminating understanding is attained. That iron which touches the Philosopher's Stone becomes gold. ||3|| The dog, the faithless cynic, does everything as the Lord causes him to do. He does the deeds pre-ordained from the very beginning. ||4|| If you take Ambrosial Nectar and irrigate the neem tree with it, still, says Kabeer, its natural qualities are not changed. ||5||7||20|| Aasaa: A fortress like that of Sri Lanka, with the ocean as a moat around it - there is no news about that house of Raavan. ||1|| What shall I ask for? Nothing is permanent. I see with my eyes that the world is passing away. 1||Pause|| Thousands of sons and thousands of grandsons but in that house of Raavan, the lamps and wicks have gone out. ||2|| The moon and the sun cooked his food. The fire washed his clothes. ||3|| Under Guru's Instructions, one whose

mind is filled with the Lord's Name, becomes permanent, and does not go anywhere. ||4|| Says Kabeer, listen, people: without the Lord's Name, no one is liberated. ||5||8||21|| Aasaa: First, the son was born, and then, his mother. The guru falls at the feet of the disciple. ||1|| Listen to this wonderful thing, O Siblings of Destiny! I saw the lion herding the cows. ||1||Pause|| The fish of the water gives birth upon a tree. I saw a cat carrying away a dog. ||2|| The branches are below, and the roots are above. The trunk of that tree bears fruits and flowers. ||3|| Riding a horse, the buffalo takes him out to graze. The bull is away, while his load has come home. [4] Says Kabeer, one who understands this hymn, and chants the Lord's Name, comes to understand everything. ||5||9||22|| 22 Chau-Padas And Panch-Padas, Aasaa Of Kabeer Jee, 8 Tri-Padas, 7 Du-Tukas, 1 Ik-Tuka: One Universal Creator God. By The Grace Of The True Guru: The Lord created the body from sperm, and protected it in the fire pit. For ten months He preserved you in your mother's womb, and then, after you were born, you became attached to Maya. ||1|| O mortal, why have you attached yourself to greed, and lost the jewel of life? You did not plant the seeds of good actions in the earth of your past lives. ||1||Pause|| From an infant, you have grown old. That which was to happen, has happened. When the Messenger of Death comes and grabs you by your hair, why do you cry out then? ||2||

Section 08 - Raag Aasaa - Part 136

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

Section 08 - Raag Aasaa - Part 137

In the past, I have taken many forms, but I shall not take form again. The strings and wires of the musical instrument are worn out, and I am in the power of the Lord's Name. [11] Now, I no longer dance to the tune. My mind no longer beats the drum. [11][Pause]] I have burnt away sexual desire, anger and attachment to Maya, and the pitcher of my desires has burst. The gown of sensuous pleasures is worn out, and all my doubts have been dispelled. [12]] I look upon all beings alike, and my conflict and strife are ended. Says Kabeer, when the Lord showed His Favor, I obtained Him, the Perfect One. [13][6][28]] Aasaa: You keep your fasts to please Allah, while you murder other beings for pleasure. You look after your THE GRAND BIBLE

own interests, and so not see the interests of others. What good is your word? ||1|| O Qazi, the One Lord is within you, but you do not behold Him by thought or contemplation. You do not care for others, you are a religious fanatic, and your life is of no account at all. ||1||Pause|| Your holy scriptures say that Allah is True, and that he is neither male nor female. But you gain nothing by reading and studying, O mad-man, if you do not gain the understanding in your heart. [2] Allah is hidden in every heart: reflect upon this in your mind. The One Lord is within both Hindu and Muslim; Kabeer proclaims this out loud. ||3||7||29|| Aasaa, Ti-Pada, Ik-Tuka: I have decorated myself to meet my Husband Lord. But the Lord, the Life of the Word, the Sustainer of the Universe, has not come to meet me. ||1|| The Lord is my Husband, and I am the Lord's bride. The Lord is so great, and I am infinitesimally small. ||1||Pause|| The bride and the Groom dwell together. They lie upon the one bed, but their union is difficult. ||2|| Blessed is the soul-bride, who is pleasing to her Husband Lord. Says Kabeer, she shall not have to be reincarnated again. ||3||8||30|| Aasaa Of Kabeer Jee, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: When the Diamond of the Lord pierces the diamond of my mind, the fickle mind waving in the wind is easily absorbed into Him. This Diamond fills all with Divine Light; through the True Guru's Teachings, I have found Him. [1] The sermon of the Lord is the unstruck, endless song. Becoming a swan, one recognises the Diamond of the Lord. [1] Pause Says Kabeer, I have seen such a Diamond, permeating and pervading the world. The hidden diamond became visible, when the Guru revealed it to me. ||2||1||31|| Aasaa: My first wife, ignorance, was ugly, of low social status and bad character; she was evil in my home, and in her parents' home. My present bride, divine understanding, is beautiful, wise and well-behaved; I have taken her to my heart [1] It has turned out so well, that my first wife has died. May she, whom I have now married, live throughout the ages [1] Pause Says Kabeer, when the younger bride came, the elder one lost her husband. The younger bride is with me now, and the elder one has taken another husband. $\|2\|2\|32\|$

Section 08 - Raag Aasaa - Part 138

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

Section 08 - Raag Aasaa - Part 139

One Universal Creator God. By The Grace Of The True Guru: Aasaa, The Word Of The Reverend Naam Dayy Jee: In

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

Section 08 - Raag Aasaa - Part 140

Drink in the sublime elixir of the Lord. O deceitful one ||3||4|| Aasaa: One who recognises the Supreme Lord God, dislikes other desires. He focuses his consciousness on the Lord's devotional worship, and keeps his mind free of anxiety. ||1|| O my mind, how will you cross over the world-ocean, if you are filled with the water of corruption? Gazing upon the falseness of Maya, you have gone astray, O my mind. [1] Pause You have given me birth in the house of a calicoprinter, but I have found the Teachings of the Guru. By the Grace of the Saint, Naam Dayv has met the Lord. ||2||5|| Aasaa, The Word Of The Reverend Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: The deer, the fish, the bumble bee, the moth and the elephant are destroyed, each for a single defect. So the one who is filled with the five incurable vices - what hope is there for him? ||1|| O Lord, he is in love with ignorance. His lamp of clear wisdom has grown dim. ||1||Pause|| The creeping creatures live thoughtless lives, and cannot discriminate between good and evil. It is so difficult to obtain this human incarnation, and yet, they keep company with the low. ||2|| Wherever the beings and creatures are, they are born according to the karma of their past actions. The noose of death is unforgiving, and it shall catch them; it cannot be warded off. ||3|| O servant Ravi Daas, dispel your sorrow and doubt, and know that Gurugiven spiritual wisdom is the penance of penances. O Lord, Destroyer of the fears of Your humble devotees, make me supremely blissful in the end. ||4||1|| Aasaa: Your Saints are Your body, and their company is Your breath of life. By the True Guru-given spiritual wisdom, I know the Saints as the gods of gods. ||1|| O Lord, God of gods, grant me the Society of the Saints, the sublime essence of the Saints' conversation, and the Love of the Saints. ||1||Pause|| The Character of the Saints, the lifestyle of the Saints, and the service of the servant of the Saints. ||2|| I ask for these, and for one thing more - devotional worship, which shall fulfill my desires. Do not show me the wicked sinners. ||3|| Says Ravi Daas, he alone is wise, who knows this: there is no difference between the Saints and the Infinite Lord. ||4||2|| Aasaa: You are sandalwood, and I am the poor castor oil plant, dwelling close to you. From a lowly tree, I have become exalted; Your fragrance, Your exquisite fragrance now permeates me. ||1|| O Lord, I seek the Sanctuary of the company of Your Saints; I am worthless, and You are so benevolent. ||1||Pause|| You are the white and yellow threads of silk, and I am like a poor worm. O Lord, I seek to live in the Company of the Saints, like the bee with its honey. ||2|| My social status is low, my ancestry is low, and my birth is low as well. I have not performed the service of the

Lord, the Lord, says Ravi Daas the cobbler. ||3||3|| Aasaa: What would it matter, if my body were cut into pieces? If I were to lose Your Love, Lord, then Your humble servant would be afraid. ||1|| Your lotus feet are the home of my mind. Drinking in Your Nectar, I have obtained the wealth of the Lord. ||1||Pause|| Prosperity, adversity, property and wealth are just Maya.

Section 08 - Raag Aasaa - Part 141

Your humble servant is not engrossed in them. ||2|| Your humble servant is tied by the rope of Your Love. Says Ravi Daas, what benefit would I get by escaping from it? ||3||4|| Aasaa: The Lord, Har, Har, Har, Har, Har, Haray. Meditating on the Lord, the humble are carried across to salvation. ||1||Pause|| Through the Lord's Name, Kabeer became famous and respected. The accounts of his past incarnations were torn up. ||1|| Because of Naam Dayy's devotion, the Lord drank the milk he offered. He shall not have to suffer the pains of reincarnation into the world again. ||2|| Servant Ravi Daas is imbued with the Lord's Love. By Guru's Grace, he shall not have to go to hell. ||3||5|| How does the puppet of clay dance? He looks and listens, hears and speaks, and runs around. ||1||Pause|| When he acquires something, he is inflated with ego. But when his wealth is gone, then he cries and bewails. ||1|| In thought, word and deed, he is attached to the sweet and tangy flavors. When he dies, no one knows where he has gone. ||2|| Says Ravi Daas, the world is just a dramatic play, O Siblings of Destiny. I have enshrined love for the Lord, the star of the show. ||3||6|| Aasaa, The Word Of Devotee Dhanna Jee: One Universal Creator God. By The Grace Of The True Guru: I wandered through countless incarnations, but mind, body and wealth never remain stable. Attached to, and stained by the poisons of sexual desire and greed, the mind has forgotten the jewel of the Lord. ||1||Pause|| The poisonous fruit seems sweet to the demented mind, which does not know the difference between good and evil. Turning away from virtue, his love for other things increases, and he weaves again the web of birth and death. ||1|| He does not know the way to the Lord, who dwells within his heart; burning in the trap, he is caught by the noose of death. Gathering the poisonous fruits, he fills his mind with them, and he forgets God, the Supreme Being, from his mind. ||2|| The Guru has given the wealth of spiritual wisdom; practicing meditation, the mind becomes one with Him. Embracing loving devotional worship for the Lord, I have come to know peace; satisfied and satiated, I have been liberated. ||3|| One who is filled with the Divine Light, recognises the undeceivable Lord God. Dhanna has obtained the Lord, the Sustainer of the World, as his wealth; meeting the humble Saints, he merges in the Lord. ||4||1|| Fifth Mehl: Naam Dayv's mind was absorbed into God, Gobind, Gobind, Gobind. The calico-printer, worth half a shell, became worth millions. ||1||Pause|| Abandoning weaving and stretching thread Kabeer enshrined love for the Lord's lotus feet A weaver from a lowly family, he became an ocean of excellence. [1] Ravi Daas, who used to carry dead cows every day, renounced the world of Maya. He became famous in the Saadh Sangat, the Company of the Holy, and obtained the Blessed Vision of the Lord's Darshan. ||2|| Sain, the barber, the village drudge, became famous in each and every house. The Supreme Lord God dwelled in his heart, and he was counted among the devotees. [3]

Section 08 - Raag Aasaa - Part 142

Hearing this, Dhanna the Jaat applied himself to devotional worship. The Lord of the Universe met him personally; Dhanna was so very blessed. ||4||2|| O my consciousness, why don't you remain conscious of the Merciful Lord? How can you recognise any other? You may run around the whole universe, but that alone happens which the Creator Lord does. ||1||Pause|| In the water of the mother's womb, He fashioned the body with ten gates. He gives it sustenance, and preserves it in fire - such is my Lord and Master. ||1|| The mother turtle is in the water, and her babies are out of the water. She has no wings to protect them, and no milk to feed them. The Perfect Lord, the embodiment of supreme bliss, the Fascinating Lord takes care of them. See this, and understand it in your mind||2|| The worm lies hidden under the stone - there is no way for him to escape. Says Dhanna, the Perfect Lord takes care of him. Fear not, O my soul. ||3||3|| Aasaa, The Word Of Shaykh Fareed Jee: One Universal Creator God. By The Grace Of The True Guru: They alone are true, whose love for God is deep and heart-felt. Those who have one thing in their heart, and something else in their mouth, are judged to be false. ||1|| Those who are imbued with love for the Lord, are delighted by His Vision. Those who forget the Naam, the Name of the Lord, are a burden on the earth. ||1||Pause|| Those whom the Lord attaches to the hem of His robe, are the true dervishes at His Door. Blessed are the mothers who gave birth to them, and fruitful is their coming into the world. ||2|| O Lord, Sustainer and Cherisher, You are infinite, unfathomable and endless. Those who recognise the True Lord - I kiss their feet. ||3|| I seek Your Protection - You are the Forgiving Lord. Please, bless Shaykh Fareed with the

bounty of Your meditative worship. ||4||1|| Aasaa: Says Shavkh Fareed, O my dear friend, attach yourself to the Lord. This body shall turn to dust, and its home shall be a neglected graveyard. ||1|| You can meet the Lord today, O Shaykh Fareed, if you restrain your bird-like desires which keep your mind in turmoil. ||1||Pause|| If I had known that I was to die, and not return again, I would not have ruined myself by clinging to the world of falsehood. ||2|| So speak the Truth, in righteousness, and do not speak falsehood. The disciple ought to travel the route, pointed out by the Guru. ||3|| Seeing the youths being carried across, the hearts of the beautiful young soul-brides are encouraged. Those who side with the glitter of gold, are cut down with a saw. ||4|| O Shaykh, no one's life is permanent in this world. That seat, upon which we now sit many others sat on it and have since departed. ||5|| As the swallows appear in the month of Katik, forest fires in the month of Chayt, and lightning in Saawan, and as the bride's arms adorn her husband's neck in winter; [6] Just so, the transitory human bodies pass away. Reflect upon this in your mind. It takes six months to form the body, but it breaks in an instant. [[7]] O Fareed, the earth asks the sky, "Where have the boatmen gone?" Some have been cremated, and some lie in their graves; their souls are suffering rebukes. ||8||2||

GURU GRANTH SAHIB 9 - RAAG GOOJAREE Section 09 - Raag Goojaree - Part 001

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

Section 09 - Raag Goojaree - Part 002

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

Section 09 - Raag Goojaree - Part 003

This deed was done by the Creator Lord: one's light merges into the Light. ||4||3||5|| Goojaree, Third Mehl: Everyone chants the Lord's Name, Raam, Raam; but by such chanting, the Lord is not obtained. By Guru's Grace, the Lord comes to dwell in the mind, and then, the fruits are obtained. ||1|| One who enshrines love for God within his mind, never forgets the Lord: he continually chants the Lord's Name. Har, Har, in his conscious mind, [[1][Pause]] Those whose hearts are filled with hypocrisy, who are called saints only for their outward show their desires are never satisfied, and they depart grieving in the end. ||2|| Although one may bathe at many places of pilgrimage, still, his ego never departs. That man, whose sense of duality does not depart - the Righteous Judge of Dharma shall punish him. [[3]] That humble being, unto whom God showers His Mercy, obtains Him; how few are the Gurmukhs who understand Him. O Nanak, if one conquers his ego within, then he comes to meet the Lord. ||4||4||6|| Goojaree, Third Mehl: That humble being who eliminates his ego is at peace; he is blessed with an ever-stable intellect. That humble being is immaculately pure, who, as Gurmukh, understands the Lord, and focuses his consciousness on the Lord's Feet. ||1|| O my unconscious mind, remain conscious of the Lord, and you shall obtain the fruits of your desires. By Guru's Grace, you shall obtain the sublime elixir of the Lord; by continually drinking it in, you shall have eternal peace [1] Pause When one meets the True Guru, he becomes the philosopher's stone, with the ability to transform others. inspiring them to worship the Lord. One who worships the Lord in adoration, obtains his rewards; instructing others, he reveals the Truth. ||2|| Without becoming the philosopher's stone, he does not inspire others to worship the Lord; without instructing his own mind, how can he instruct others? The ignorant, blind man calls himself the guru, but to whom can he show the way? ||3|| O Nanak, without His Mercy, nothing can be obtained. One upon whom He casts His Glance of Grace, obtains Him. By Guru's Grace, God bestows greatness, and projects the Word of His Shabad. ||4||5||7|| Goojaree, Third Mehl, Panch-Padas: Wisdom is not produced in Benares, nor is wisdom lost in Benares. Meeting the True Guru, wisdom is produced, and then, one obtains this understanding. ||1|| Listen to the sermon of the Lord, O mind, and enshrine the Shabad of His Word within your mind. If your intellect remains stable and steady, then doubt shall depart from within you. ||1||Pause|| Enshrine the Lord's lotus feet within your heart, and your sins shall be erased. If your soul overcomes the five elements, then you shall come to have a home at the true place of pilgrimage. ||2|| This mind of the self-centred manmukh is so stupid; it does not obtain any understanding at all. It does not understand the Name of the Lord; it departs repenting in the end. ||3|| In this mind are found Benares, all sacred shrines of pilgrimage and the Shaastras; the True Guru has explained this. The sixty-eight places of pilgrimage remain with one, whose heart is filled with the Lord. ||4|| O Nanak, upon meeting the True Guru, the Order of the Lord's Will is understood, and the One Lord comes to dwell in the mind. Those who are pleasing to You, O True Lord, are true. They remain absorbed in You. ||5||6||8||

Section 09 - Raag Goojaree - Part 004

Goojaree, Third Mehl: The One Name is the treasure, O Pandit. Listen to these True Teachings. No matter what you read in duality, reading and contemplating it, you shall only continue to suffer. [[1]] So grasp the Lord's lotus feet; through the Word of the Guru's Shabad, you shall come to understand. With your tongue, taste the sublime elixir of the Lord, and your mind shall be rendered immaculately pure. [[1][Pause]] Meeting the True Guru, the mind becomes content, and then, hunger and desire will not trouble you any longer. Obtaining the treasure of the Naam, the Name of the Lord, one does not go knocking at other doors. [[2]] The self-willed manmukh babbles on and on, but he does not understand. One whose heart is illumined, by Guru's Teachings, obtains the Name of the Lord. [[3]] You may listen to the Shaastras, but you do not

fool, who does not understand his own self, and who does not enshrine love for the True Lord. ||4|| The True Lord has fooled the world - no one has any say in this at all. O Nanak, He does whatever He pleases, according to His Will. ||5||7||9|| One Universal Creator God. By The Grace Of The True Guru: Raag Goojaree, Fourth Mehl, Chau-Padas, First House: O Servant of the Lord, O True Guru, O True Primal Being, I offer my prayers to You, O Guru, I am an insect and a worm: O True Guru, I seek Your Sanctuary; please, be merciful and bestow upon me the Light of the Naam, the Name of the Lord. ||1|| O my Best Friend, O Divine Guru, please illuminate me with the Light of the Lord. By Guru's Instructions, the Naam is my breath of life, and the Praise of the Lord is my occupation. ||1||Pause|| The Lord's servants have the greatest good fortune; they have faith in the Lord, Har, Har, and a thirst for the Lord. Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Company of the Holy, their virtues shine forth. ||2|| Those who have not obtained the essence of the Name of the Lord, Har, Har, are most unfortunate; they are taken away by the Messenger of Death. Those who have not sought the Sanctuary of the True Guru and the Company of the Holy - cursed are their lives, and cursed are their hopes of life. ||3|| Those humble servants of the Lord, who have obtained the Company of the True Guru, have such pre-ordained destiny written on their foreheads. Blessed, blessed is the Sat Sangat, the True Congregation, where the sublime essence of the Lord is obtained. Meeting with His humble servant, O Nanak, the Naam shines forth. ||4||1|| Goojaree, Fourth Mehl: The Lord, the Lord of the Universe is the Beloved of the minds of those who join the Sat Sangat, the True Congregation. The Shabad of His Word fascinates their minds. Chant, and meditate on the Lord, the Lord of the Universe; God is the One who gives gifts to all. ||1|| O my Siblings of Destiny, the Lord of the Universe, Govind, Govind, Govind, has enticed and fascinated my mind. I sing the Glorious Praises of the Lord of the Universe, Govind, Govind, Govind; joining the Holy Society of the Guru, Your humble servant is beautified. ||1||Pause|| Devotional worship to the Lord is an ocean of peace; through the Guru's Teachings, wealth, prosperity and the spiritual powers of the Siddhas fall at our feet. The Lord's Name is the Support of His humble servant; he chants the Lord's Name, and with the Lord's Name he is adorned. ||2||

understand, and so you wander from door to door. He is a

Section 09 - Raag Goojaree - Part 005

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

in the Court of the Lord, Har, Har. Blessed, blessed and congratulations, says God to His humble servant. O servant Nanak, He embraces him, and blends him with Himself. [|4||4|] Goojaree, Fourth Mehl: O Gurmukhs, O my friends and companions, give me the gift of the Lord's Name, the life of my very life. I am the slave, the servant of the Guru's Sikhs, who meditate on the Lord God, the Primal Being, night and day. [|1|] Within my mind and body, I have enshrined love for the feet of the Guru's Sikhs. O my life-mates, O Sikhs of the Guru, O Siblings of Destiny, instruct me in the Teachings, that I might merge in the Lord's Merger. [|1||Pause||

Section 09 - Raag Goojaree - Part 006

When it pleases the Lord God, he causes us to meet the Gurmukhs: the Hymns of the Guru, the True Guru, are very sweet to their minds. Very fortunate are the beloved Sikhs of the Guru; through the Lord, they attain the supreme state of Nirvaanaa. ||2|| The Sat Sangat, the True Congregation of the Guru, is loved by the Lord. The Naam, the Name of the Lord, Har, Har, is sweet and pleasing to their minds. One who does not obtain the Association of the True Guru, is a most unfortunate sinner; he is consumed by the Messenger of Death. [3] If God, the Kind Master, Himself shows His kindness, then the Lord causes the Gurmukh to merge into Himself. Servant Nanak chants the Glorious Words of the Guru's Bani; through them, one is absorbed into the Naam, the Name of the Lord. ||4||5|| Goojaree, Fourth Mehl: One who has found the Lord God through the True Guru, has made the Lord seem so sweet to me, through the His Teachings. My mind and body have been cooled and soothed, and totally rejuvenated; by great good fortune, I meditate on the Name of the Lord. [1] O Siblings of Destiny, let anyone who can implant the Lord's Name within me, come and meet with me. Unto my Beloved, I give my mind and body, and my very breath of life. He speaks to me of the sermon of my Lord God. ||1||Pause|| Through the Guru's Teachings, I have obtained courage, faith and the Lord. He keeps my mind focused continually on the Lord, and the Name of the Lord. The Words of the True Guru's Teachings are Ambrosial Nectar; this Amrit trickles into the mouth of the one who chants them. ||2|| Immaculate is the Naam, which cannot be stained by filth. Through the Guru's Teachings, chant the Naam with love. That man who has not found the wealth of the Naam is most unfortunate; he dies over and over again. ||3|| The source of bliss, the Life of the world, the Great Giver brings bliss to all who meditate on the Lord. You are the Great Giver, all beings belong to You. O servant Nanak, You forgive the Gurmukhs, and merge them into Yourself. ||4||6|| One Universal Creator God. By The Grace Of The True Guru: Goojaree, Fourth Mehl, Third House: Mother, father and sons are all made by the Lord; the relationships of all are established by the Lord. ||1|| I have given up all my strength, O my brother. The mind and body belong to the Lord, and the human body is entirely under His control. ||1||Pause|| The Lord Himself infuses devotion into His humble devotees. In the midst of family life, they remain unattached. ||2|| When inner love is established with the Lord, then whatever one does, is pleasing to my Lord God. ||3|| I do those deeds and tasks which the Lord has set me to; I do that which He makes me to do. ||4|| Those whose devotional worship is pleasing to my God - O Nanak, those humble beings centre their minds lovingly on the Lord's Name. ||5||1||7||16||

Section 09 - Raag Goojaree - Part 007

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

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

Section 09 - Raag Goojaree - Part 008

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

Section 09 - Raag Goojaree - Part 009

His troubles and worries are ended in an instant; O Nanak, he merges in celestial peace. ||4||5||6|| Goojaree, Fifth Mehl: Whoever I approach to ask for help, I find him full of his own troubles. One who worships in his heart the Supreme Lord God, crosses over the terrifying world-ocean. ||1|| No one, except the Guru-Lord, can dispel our pain and sorrow. Forsaking God, and serving another, one's honour, dignity and reputation are decreased. ||1||Pause|| Relatives, relations and family bound through Maya are of no avail. The Lord's servant, although of lowly birth, is exalted. Associating with him, one obtains the fruits of his mind's desires. ||2|| Through corruption, one may obtain thousands and millions of enjoyments, but even so, his desires are not satisfied through them. Remembering the Naam, the Name of the Lord, millions of lights appear, and the incomprehensible is understood. ||3|| Wandering and roaming around, I have

come to Your Door, Destroyer of fear, O Lord King. Servant Nanak yearns for the dust of the feet of the Holy: in it, he finds peace. ||4||6||7|| Goojaree, Fifth Mehl, Panch-Pada, Second House: One Universal Creator God. By The Grace Of The True Guru: First, he came to dwell in his mother's womb; leaving it, he came into the world. Splendid mansions, beautiful gardens and palaces - none of these shall go with him. [1] All other greeds of the greedy are false. The Perfect Guru has given me the Name of the Lord, which my soul has come to treasure. ||1||Pause|| Surrounded by dear friends, relatives, children, siblings and spouse, he laughs playfully. But when the very last moment arrives, Death seizes him, while they merely look on. ||2|| By continual oppression and exploitation, he accumulates wealth, gold, silver and money, but the load-bearer gets only paltry wages, while the rest of the money passes on to others. ||3|| He grabs and collects horses, elephants and chariots, and claims them as his own. But when he sets out on the long journey, they will not go even one step with him. ||4|| The Naam, the Name of the Lord, is my wealth; the Naam is my princely pleasure; the Naam is my family and helper. The Guru has given Nanak the wealth of the Naam; it neither perishes, nor comes or goes. ||5||1||8|| Goojaree, Fifth Mehl, Ti-Padas, Second House: One Universal Creator God. By The Grace Of The True Guru: My sorrows are ended, and I am filled with peace. The fire of desire within me has been quenched. The True Guru has implanted the treasure of the Naam, the Name of the Lord, within me; it neither dies, nor goes anywhere. ||1|| Meditating on the Lord, the bonds of Maya are cut away. When my God becomes kind and compassionate, one joins the Saadh Sangat, the Company of the Holy, and is emancipated. ||1||Pause||

Section 09 - Raag Goojaree - Part 010

Twenty-four hours a day, he sings the Glorious Praises of the Lord, absorbed in loving devotional worship. He remains unaffected by both fortune and misfortune, and he recognises the Creator Lord. ||2|| The Lord saves those who belong to Him, and all pathways are opened to them. Says Nanak, the value of the Merciful Lord God cannot be described. ||3||1||9|| Goojaree, Fifth Mehl, Du-Padas, Second House: One Universal Creator God, By The Grace Of The True Guru: The Lord has sanctified the sinners and made them His own: all bow in reverence to Him. No one asks about their ancestry and social status; instead, they yearn for the dust of their feet. [1] O Lord Master, such is Your Name. You are called the Lord of all creation; You give Your unique support to Your servant. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, Nanak has obtained understanding; singing the Kirtan of the Lord's Praises is his only support. The Lord's servants. Naam Dayv, Trilochan, Kabeer and Ravi Daas the shoemaker have been liberated. ||2||1||10|| Goojaree, Fifth Mehl: No one understands the Lord; who can understand His plans? Shiva, Brahma and all the silent sages cannot understand the state of the Lord. ||1|| God's sermon is profound and unfathomable. He is heard to be one thing, but He is understood to be something else again; He is beyond description and explanation. ||1||Pause|| He Himself is the devotee, and He Himself is the Lord and Master; He is imbued with Himself. Nanak's God is pervading and permeating everywhere; wherever he looks, He is there. ||2||2||11|| Goojaree, Fifth Mehl: The humble servant of the Lord has no plans, politics or other clever tricks. Whenever the occasion arises, there, he meditates on the Lord. ||1|| It is the very nature of God to love His devotees; He cherishes His servant, and caresses him as His own child. ||1||Pause|| The Lord's servant sings the Kirtan of His Praises as his worship, deep meditation, self-discipline and religious observances. Nanak has entered the Sanctuary of his Lord and Master, and has received the blessings of fearlessness and peace. ||2||3||12|| Goojaree, Fifth Mehl: Worship the Lord in adoration, day and night, O my dear - do not delay for a moment. Serve the Saints with loving faith, and set aside your pride and stubbornness. ||1|| The fascinating, playful Lord is my very breath of life and honour. He abides in my heart; beholding His playful games, my mind is fascinated. ||1||Pause|| Remembering Him, my mind is in bliss, and the rust of my mind is removed. The great honour of meeting the Lord cannot be described; O Nanak, it is infinite, beyond measure. ||2||4||13|| Goojaree, Fifth Mehl: They call themselves silent sages, Yogis and scholars of the Shaastras, but Maya has has them all under her control. The three gods, and the 330,000,000 demi-gods, were astonished. ||1||

Section 09 - Raag Goojaree - Part 011

The power of Maya is pervading everywhere. Her secret is known only by Guru's Grace - no one else knows it. [11][Pause][Conquering and conquering, she has conquered everywhere, and she clings to the whole world. Says Nanak, she surrenders to the Holy Saint; becoming his servant, she falls at his feet. []2][5][14][Goojaree, Fifth Mehl: With my palms pressed together, I offer my prayer, meditating on my Lord and Master. Giving me His hand, the Transcendent Lord has saved me, and erased all my sins. []1][The Lord and Master Himself has become merciful. I have been emancipated,

Section 09 - Raag Goojaree - Part 013

the embodiment of bliss; I am the child of the Lord of the Universe - He has carried me across. ||1||Pause|| Meeting her Husband, the soul-bride sings the songs of joy, and celebrates her Lord and Master. Says Nanak, I am a sacrifice to the Guru, who has emancipated everyone. ||2||6||15|| Goojaree, Fifth Mehl: Mother, father, siblings, children and relatives - their power is insignificant. I have seen the many pleasures of Maya, but none goes with them in the end. ||1|| O Lord Master, other than You, no one is mine. I am a worthless orphan, devoid of merit; I long for Your Support. ||1||Pause|| I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to Your lotus feet; here and hereafter, Yours is the only power. In the Saadh Sangat, the Company of the Holy, Nanak has obtained the Blessed Vision of Your Darshan; my obligations to all others are annulled. ||2||7||16|| Goojaree. Fifth Mehl: He rids us of entanglements. doubt and emotional attachment, and leads us to love God. He implants this instruction in our minds, for us to sing the Glorious Praises of the Lord, in peace and poise. ||1|| O friend, the Saintly Guru is such a helper. Meeting Him, the bonds of Maya are released, and one never forgets the Lord. ||1||Pause|| Practicing, practicing various actions in so many ways, I came to recognise this as the best way. Joining the Company of the Holy, Nanak sings the Glorious Praises of the Lord, and crosses over the terrifying world-ocean. ||2||8||17|| Goojaree, Fifth Mehl: In an instant, He establishes and disestablishes; His value cannot be described. He turns the king into a beggar in an instant, and He infuses splendor into the lowly. ||1|| Meditate forever on Your Lord. Why should I feel worry or anxiety, when I am here for only a short time, [[1][Pause]] You are my support, O my Perfect True Guru; my mind has taken to the protection of Your Sanctuary. Nanak, I am a foolish and ignorant child; reach out to me with Your hand, Lord, and save me. ||2||9||18|| Goojaree, Fifth Mehl: You are the Giver of all beings; please, come to dwell within my mind. That heart, within which Your lotus feet are enshrined, suffers no darkness or doubt. $\|1\|$ O Lord Master, wherever I remember You, there I find You. Show Mercy to me, O God, Cherisher of all, that I may sing Your Praises forever. [1] Pause With each and every breath, I contemplate Your Name; O God, I long for You alone. O Nanak, my support is the Creator Lord; I have renounced all other hopes. ||2||10||19||

Section 09 - Raag Goojaree - Part 012

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

You have spent your life engaged in worldly pursuits; you have not sung the Glorious Praises of the treasure of the Naam. ||1||Pause|| Shell by shell, you accumulate money; in various ways, you work for this. Forgetting God, you suffer awful pain beyond measure, and you are consumed by the Great Enticer, Maya. ||1|| Show Mercy to me, O my Lord and Master, and do not hold me to account for my actions. O merciful and compassionate Lord God, ocean of peace, Nanak has taken to Your Sanctuary, Lord. ||2||16||25|| Goojaree, Fifth Mehl: With your tongue, chant the Lord's Name, Raam, Raam. Renounce other false occupations, and vibrate forever on the Lord God. ||1||Pause|| The One Name is the support of His devotees; in this world, and in the world hereafter, it is their anchor and support. In His mercy and kindness, the Guru has given me the divine wisdom of God, and a discriminating intellect. ||1|| The all-powerful Lord is the Creator, the Cause of causes; He is the Master of wealth - I seek His Sanctuary. Liberation and worldly success come from the dust of the feet of the Holy Saints; Nanak has obtained the Lord's treasure. ||2||17||26|| Goojaree, Fifth Mehl, Fourth House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Give up all your clever tricks, and seek the Sanctuary of the Holy Saint. Sing the Glorious Praises of the Supreme Lord God, the Transcendent Lord. ||1|| O my consciousness, contemplate and adore the Lotus Feet of the Lord. You shall obtain total peace and salvation, and all troubles shall depart. ||1||Pause|| Mother, father, children, friends and siblings - without the Lord, none of them are real. Here and hereafter, He is the companion of the soul; He is pervading everywhere. ||2|| Millions of plans, tricks, and efforts are of no use, and serve no purpose. In the Sanctuary of the Holy, one becomes immaculate and pure, and obtains salvation, through the Name of God. [3] God is profound and merciful, lofty and exalted; He gives Sanctuary to the Holy. He alone obtains the Lord, O Nanak, who is blessed with such pre-ordained destiny to meet Him. ||4||1||27|| Goojaree, Fifth Mehl: Serve your Guru forever, and chant the Glorious Praises of the Lord of the Universe. With each and every breath, worship the Lord, Har, Har, in adoration, and the anxiety of your mind will be dispelled. ||1|| O my mind, chant the Name of God. You shall be blessed with peace, poise and pleasure, and you shall find the immaculate place. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, redeem your mind, and adore the Lord, twenty-four hours a day. Sexual desire, anger and egotism will be dispelled, and all troubles shall end. ||2|| The Lord Master is immovable, immortal and inscrutable; seek His Sanctuary. Worship in adoration the lotus feet of the Lord in your heart, and centre your consciousness lovingly on Him alone. ||3|| The Supreme Lord God has shown mercy to me, and He Himself has forgiven me. The Lord has given me His Name, the treasure of peace; O Nanak, meditate on that God. ||4||2||28|| Goojaree, Fifth Mehl: By Guru's Grace, I meditate on God, and my doubts are gone.

Section 09 - Raag Goojaree - Part 014

Pain, ignorance and fear have left me, and my sins have been dispelled. ||1|| My mind is filled with love for the Name of the Lord, Har, Har. Meeting the Holy Saint, under His Instruction, I meditate on the Lord of the Universe, in the most immaculate way. ||1||Pause|| Chanting, deep meditation and various rituals are contained in the fruitful meditative remembrance of the Naam, the Name of the Lord. Showing His Mercy, the Lord Himself has protected me, and all my works have been brought to fruition. ||2|| With each and every breath, may I never forget You, O God, Almighty Lord and Master. How can my tongue describe Your countless virtues? They are uncountable, and forever indescribable. [3] You are the Remover of the pains of the poor, the Savior, the Compassionate Lord, the Bestower of Mercy. Remembering the Naam in meditation, the state of eternal dignity is obtained; Nanak has grasped the protection of the Lord, Har, Har. ||4||3||29|| Goojaree, Fifth Mehl: Intellectual egotism and great love for Maya are the most serious chronic diseases. The Lord's Name is the medicine, which is potent to cure everything. The Guru has given me the Naam, the Name of the Lord. ||1|| My mind and body yearn for the dust of the Lord's humble servants. With it, the sins of millions of incarnations are obliterated. O Lord of the Universe, please fulfill my desire. ||1||Pause|| In the beginning, in the middle, and in the end, one is hounded by dreadful desires. Through the Guru's spiritual wisdom, we sing the Kirtan of the Praises of the Lord of the Universe, and the noose of death is cut away. ||2|| Those who are cheated by sexual desire, anger, greed and emotional attachment suffer reincarnation forever. By loving devotional worship to God, and meditative remembrance of the Lord of the World, one's wandering in reincarnation is ended, ||3|| Friends, children, spouses and well-wishers are burnt by the three fevers. Chanting the Name of the Lord, Raam, Raam, one's miseries are ended, as one meets the Saintly servants of the Lord. ||4|| Wandering around in all directions, they cry out, "Nothing can save us!" Nanak has entered the Sanctuary of the Lotus Feet of the Infinite Lord; he holds fast to their Support. ||5||4||30|| Goojaree, Fifth Mehl, Fourth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Worship and adore the Lord of wealth, the fulfilling vision, the Almighty Cause of causes. Uttering His Praises, and hearing of His infinite glory, you shall never suffer separation from Him again. ||1|| O my mind, worship the Lord's Lotus Feet. Meditating in remembrance, strife and sorrow are ended, and the noose of the Messenger of Death is snapped. ||1||Pause|| Chant the Name of the Lord, and your enemies shall be consumed; there is no other way. Show Mercy, O my God, and bestow upon Nanak the taste of the Naam, the Name of the Lord. ||2||1||31|| Goojaree, Fifth Mehl: You are the Almighty Lord, the Giver of Sanctuary, the Destroyer of pain, the King of happiness. Troubles depart, and fear and doubt are dispelled. singing the Glorious Praises of the Immaculate Lord God. ||1|| O Lord of the Universe, without You, there is no other place. Show Mercy to me, O Supreme Lord Master, that I may chant Your Name. ||Pause|| Serving the True Guru, I am attached to the Lord's Lotus Feet; by great good fortune, I have embraced love for Him

Section 09 - Raag Goojaree - Part 015

My heart lotus blossoms forth in the Saadh Sangat, the Company of the Holy; I have renounced evil-mindedness and intellectualism. ||2|| One who sings the Glorious Praises of the Lord, twenty-four hours a day, and remembers the Lord in meditation, who is Kind to the poor, saves himself, and redeems all his generations; all of his bonds are released, [[3]] I take the Support of Your Feet, O God, O Lord and Master; you are with me through and through, God. Nanak has entered Your Sanctuary, God; giving him His hand, the Lord has protected him. ||4||2||32|| Goojaree, Ashtapadees, First Mehl. First House: One Universal Creator God. By The Grace Of The True Guru: In the one village of the body, live the five thieves; they have been warned, but they still go out stealing. One who keeps his assets safe from the three modes and the ten passions, O Nanak, attains liberation and emancipation. ||1|| Centre your mind on the all-pervading Lord, the Wearer of garlands of the jungles. Let your rosary be the chanting of the Lord's Name in your heart. ||1||Pause|| Its roots extend upwards, and its branches reach down; the four Vedas are attached to it. He alone reaches this tree with ease, O Nanak, who remains wakeful in the Love of the Supreme Lord God. ||2|| The Elysian Tree is the courtyard of my house; in it are the flowers, leaves and stems of reality. Meditate on the selfexistent, immaculate Lord, whose Light is pervading everywhere; renounce all your worldly entanglements. $\|3\|$ Listen, O seekers of Truth - Nanak begs you to renounce the traps of Maya. Reflect within your mind, that by enshrining love for the One Lord, you shall not be subject to birth and death again. ||4|| He alone is said to be a Guru, he alone is said to be a Sikh, and he alone is said to be a physician, who knows the patient's illness. He is not affected by actions, responsibilities and entanglements; in the entanglements of his household, he maintains the detachment of Yoga. [[5]] He renounces sexual desire, anger, egotism, greed, attachment and Maya. Within his mind, he meditates on the reality of the Imperishable Lord; by Guru's Grace he finds Him. ||6|| Spiritual wisdom and meditation are all said to be God's gifts; all of the demons are turned white before him. He enjoys the taste of the honey of God's lotus: he remains awake, and does not fall asleep. ||7|| This lotus is very deep; its leaves are the nether regions, and it is connected to the whole universe. Under Guru's Instruction, I shall not have to enter the womb again; I have renounced the poison of corruption, and I drink in the Ambrosial Nectar. [8][1]] Goojaree, First Mehl: Those who beg of God the Great Giver - their numbers cannot be counted. You, Almighty True Lord, fulfill the desires within their hearts. ||1|| O Dear Lord, chanting, deep meditation, self-discipline and truth are my foundations. Bless me with Your Name, Lord, that I may find peace. Your devotional worship is a treasure over-flowing. ||1||Pause|| Some remain absorbed in Samaadhi, their minds fixed lovingly on the One Lord; they reflect only on the Word of the Shabad. In that state, there is no water, land, earth or sky; only the Creator Lord Himself exists. ||2|| There is no intoxication of Maya there, and no shadow, nor the infinite light of the sun or the moon. The eyes within the mind which see everything - with one glance, they see the three worlds. ||3||

Section 09 - Raag Goojaree - Part 016

He created air, water and fire, Brahma, Vishnu and Shivathe whole creation. All are beggars; You alone are the Great Giver, God. You give Your gifts according to Your own considerations. []4] Three hundred thirty million gods beg of God the Master; even as He gives, His treasures are never exhausted. Nothing can be contained in a vessel turned upside-down; Ambrosial Nectar pours into the upright one. []5]] The Siddhas in Samaadhi beg for wealth and miracles, and proclaim His victory. As is the thirst within their minds, so is the water which You give to them. []6]] The most fortunate ones serve their Guru; there is no difference between the Divine Guru and the Lord. The Messenger of Death

cannot see those who come to realise within their minds the contemplative meditation of the Word of the Shabad, ||7|| I shall never ask anything else of the Lord; please, bless me with the Love of Your Immaculate Name. Nanak, the song-bird, begs for the Ambrosial Water; O Lord, shower Your Mercy upon him, and bless him with Your Praise. ||8||2|| Goojaree, First Mehl: O Dear One, he is born, and then dies; he continues coming and going; without the Guru, he is not emancipated. Those mortals who become Gurmukhs are attuned to the Naam, the Name of the Lord; through the Name, they obtain salvation and honour. ||1|| O Siblings of Destiny, focus your consciousness lovingly on the Lord's Name. By Guru's Grace, one begs of the Lord God; such is the glorious greatness of the Naam. ||1||Pause|| O Dear One, so many wear various religious robes, for begging and filling their bellies. Without devotional worship to the Lord, O mortal, there can be no peace. Without the Guru, pride does not depart. ||2|| O Dear One, death hangs constantly over his head. Incarnation after incarnation, it is his enemy. Those who are attuned to the True Word of the Shabad are saved. The True Guru has imparted this understanding. [3] In the Guru's Sanctuary, the Messenger of Death cannot see the mortal, or torture him. I am imbued with the Imperishable and Immaculate Lord Master, and lovingly attached to the Fearless Lord. ||4|| O Dear One, implant the Naam within me; lovingly attached to the Naam, I lean on the True Guru's Support. Whatever pleases Him, He does; no one can erase His actions. ||5|| O Dear One, I have hurried to the Sanctuary of the Guru: I have no love for any other except You. I constantly call upon the One Lord; since the very beginning, and throughout the ages, He has been my help and support. [6] O Dear One, please preserve the Honour of Your Name; I am hand and glove with You. Bless me with Your Mercy, and reveal to me the Blessed Vision of Your Darshan, O Guru. Through the Word of the Shahad. I have burnt away my ego. [7] O Dear One, what should I ask of You? Nothing appears permanent; whoever comes into this world shall depart. Bless Nanak with the wealth of the Naam, to adorn his heart and neck. ||8||3|| Goojaree, First Mehl: O Dear One, I am not high or low or in the middle. I am the Lord's slave, and I seek the Lord's Sanctuary. Imbued with the Naam, the Name of the Lord, I am detached from the world; I have forgotten sorrow, separation and disease. ||1|| O Siblings of Destiny, by Guru's Grace, I perform devotional worship to my Lord and Master.

Section 09 - Raag Goojaree - Part 017

One whose heart is filled with the Hymns of the True Guru, obtains the Pure Lord. He is not under the power of the Messenger of Death, nor does he owe Death anything. ||1||Pause|| He chants the Glorious Praises of the Lord with his tongue, and abides with God; he does whatever pleases the Lord. Without the Lord's Name, life passes in vain in the world, and every moment is useless. ||2|| The false have no place of rest, either inside or outside; the slanderer does not find salvation Even if one is resentful. God does not withhold His blessings; day by day, they increase. ||3|| No one can take away the Guru's gifts; my Lord and Master Himself has given them. The black-faced slanderers, with slander in their mouths, do not appreciate the Guru's gifts. ||4|| God forgives and blends with Himself those who take to His Sanctuary; He does not delay for an instant. He is the source of bliss, the Greatest Lord: through the True Guru, we are united in His Union. ||5|| Through His Kindness, the Kind Lord pervades us; through Guru's Teachings, our wanderings cease. Touching the philosopher's stone, metal is transformed into gold. Such is the glorious greatness of the Society of the Saints. ||6|| The Lord is the immaculate water: the mind is the bather, and the True Guru is the bath attendant, O Siblings of Destiny. That humble being who joins the Sat Sangat shall not be consigned to reincarnation again; his light merges into the Light. ||7|| You are the Great Primal Lord, the infinite tree of life; I am a bird perched on Your branches. Grant to Nanak the Immaculate Naam; throughout the ages, he sings the Praises of the Shabad. ||8||4|| Goojaree, First Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: The devotees worship the Lord in loving adoration. They thirst for the True Lord, with infinite affection. They tearfully beg and implore the Lord; in love and affection, their consciousness is at peace. ||1|| Chant the Naam, the Name of the Lord, O my mind, and take to His Sanctuary. The Lord's Name is the boat to cross over the world-ocean. Practice such a way of life. ||1||Pause|| O mind, even death wishes you well, when you remember the Lord through the Word of the Guru's Shabad. The intellect receives the treasure, the knowledge of reality and supreme bliss, by repeating the Lord's Name in the mind. ||2|| The fickle consciousness wanders around chasing after wealth; it is intoxicated with worldly love and emotional attachment. Devotion to the Naam is permanently implanted within the mind, when it is attuned to the Guru's Teachings and His Shabad. [3] Wandering around, doubt is not dispelled; afflicted by reincarnation, the world is being ruined. The Lord's eternal throne is free of this affliction; he is truly wise, who takes the Naam as his deep meditation. ||4|| This world is engrossed in

attachment and transitory love; it suffers the terrible pains of birth and death. Run to the Sanctuary of the True Guru, chant the Lord's Name in your heart, and you shall swim across. [|5|| Following the Guru's Teaching, the mind becomes stable; the mind accepts it, and reflects upon it in peaceful poise. That mind is pure, which enshrines Truth within, and the most excellent jewel of spiritual wisdom. [|6|| By the Fear of God, and Love of God, and by devotion, man crosses over the terrifying world-ocean, focusing his consciousness on the Lord's Lotus Feet.

Section 09 - Raag Goojaree - Part 018

The Name of the Lord, the most pure and sacred, is within my heart; this body is Your Sanctuary, Lord. ||7|| The waves of greed and avarice are subdued, by treasuring the Lord's Name in the mind. Subdue my mind, O Pure Immaculate Lord; says Nanak, I have entered Your Sanctuary. ||8||1||5|| Goojaree, Third Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: I dance, and make this mind dance as well. By Guru's Grace, I eliminate my selfconceit. One who keeps his consciousness focused on the Lord is liberated; he obtains the fruits of his desires. ||1|| So dance, O mind, before your Guru. If you dance according to the Guru's Will, you shall obtain peace, and in the end, the fear of death shall leave you. ||Pause|| One whom the Lord Himself causes to dance, is called a devotee. He Himself links us to His Love. He Himself sings, He Himself listens, and He puts this blind mind on the right path. ||2|| One who dances night and day, and banishes Shakti's Maya, enters the House of the Lord Shiva, where there is no sleep. The world is asleep in Maya, the house of Shakti; it dances, jumps and sings in duality. The self-willed manmukh has no devotion. [3] The angels, mortals, renunciates, ritualists, silent sages and beings of spiritual wisdom dance. The Siddhas and seekers, lovingly focused on the Lord, dance, as do the Gurmukhs, whose minds dwell in reflective meditation. ||4|| The planets and solar systems dance in the three qualities, as do those who bear love for You, Lord. The beings and creatures all dance, and the four sources of creation dance. ||5|| They alone dance, who are pleasing to You, and who, as Gurmukhs, embrace love for the Word of the Shabad. They are devotees, with the essence of spiritual wisdom, who obey the Hukam of His Command, ||6|| This is devotional worship, that one loves the True Lord; without service, one cannot be a devotee. If one remains dead while yet alive, he reflects upon the Shabad, and then, he obtains the True Lord. ||7|| So many people dance for the sake of Maya; how rare are those who contemplate reality. By Guru's Grace, that humble being obtains You, Lord, upon whom You show Mercy. ||8|| If I forget the True Lord, even for an instant, that time passes in vain. With each and every breath, constantly remember the Lord; He Himself shall forgive you, according to His Will. [[9]] They alone dance, who are pleasing to Your Will, and who, as Gurmukhs, contemplate the Word of the Shabad. Says Nanak, they alone find celestial peace, whom You bless with Your Grace. [10]1]6] Goojaree, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Without the Lord, my soul cannot survive, like an infant without milk. The inaccessible and incomprehensible Lord God is obtained by the Gurmukh; I am a sacrifice to my True Guru. ||1|| O my mind, the Kirtan of the Lord's Praise is a boat to carry you across. The Gurmukhs obtain the Ambrosial Water of the Naam, the Name of the Lord. You bless them with Your Grace. ||Pause||

Section 09 - Raag Goojaree - Part 019

Sanak, Sanandan and Naarad the sage serve You; night and day, they continue to chant Your Name, O Lord of the jungle. Slave Prahlaad sought Your Sanctuary, and You saved his honour. ||2|| The One unseen immaculate Lord is pervading everywhere, as is the Light of the Lord. All are beggars, You alone are the Great Giver. Reaching out our hands, we beg from You. ||3|| The speech of the humble devotees is sublime; they sing continually the wondrous, Unspoken Speech of the Lord. Their lives become fruitful; they save themselves, and all their generations. ||4|| The self-willed manmukhs are engrossed in duality and evil-mindedness; within them is the darkness of attachment. They do not love the sermon of the humble Saints, and they are drowned along with their families. [5] By slandering, the slanderer washes the filth off others; he is an eater of filth, and a worshipper of Maya. He indulges in the slander of the humble Saints: he is neither on this shore. nor the shore beyond. $\|6\|$ All this worldly drama is set in motion by the Creator Lord; He has infused His almighty strength into all. The thread of the One Lord runs through the world; when He pulls out this thread, the One Creator alone remains. ||7|| With their tongues, they sing the Glorious Praises of the Lord, and savor Them. They place the sublime essence of the Lord upon their tongues, and savor it. O Nanak. other than the Lord, I ask for nothing else; I am in love with the Love of the Lord's sublime essence. ||8||1||7|| Goojaree, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Among kings, You are called the King. Among land-lords, You are the Land-lord. Among

masters, You are the Master. Among tribes, Yours is the Supreme Tribe. ||1|| My Father is wealthy, deep and profound. What praises should I chant, O Creator Lord? Beholding You, I am wonder-struck. ||1||Pause|| Among the peaceful, You are called the Peaceful One. Among givers, You are the Greatest Giver. Among the glorious, You are said to be the Most Glorious. Among revellers, You are the Reveller. ||2|| Among warriors, You are called the Warrior. Among indulgers, You are the Indulger. Among householders, You are the Great Householder. Among yogis, You are the Yogi. ||3|| Among creators, You are called the Creator. Among the cultured, You are the Cultured One. Among bankers, You are the True Banker. Among merchants, You are the Merchant. ||4|| Among courts, Yours is the Court. Yours is the Most Sublime of Sanctuaries. The extent of Your wealth cannot be determined. Your Coins cannot be counted. ||5|| Among names, Your Name, God, is the most respected. Among the wise, You are the Wisest. Among ways, Yours, God, is the Best Way. Among purifying baths, Yours is the Most Purifying. ||6|| Among spiritual powers, Yours, O God, are the Spiritual Powers. Among actions, Yours are the Greatest Actions. Among wills, Your Will, God, is the Supreme Will. Of commands, Yours is the Supreme Command. ||7||

Section 09 - Raag Goojaree - Part 020

As You cause me to speak, so do I speak, O Lord Master. What other power do I have? In the Saadh Sangat, the Company of the Holy, O Nanak, sing His Praises; they are so very dear to God. [8]1]8] Goojaree, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: O Lord, Man-lion Incarnate, Companion to the poor, Divine Purifier of sinners; O Destroyer of fear and dread, Merciful Lord Master, Treasure of Excellence, fruitful is Your service. ||1|| O Lord, Cherisher of the World, Guru-Lord of the Universe. I seek the Sanctuary of Your Feet. O Merciful Lord. Carry me across the terrifying world-ocean. ||1||Pause|| O Dispeller of sexual desire and anger, Eliminator of intoxication and attachment, Destroyer of ego, Honey of the mind; set me free from birth and death, O Sustainer of the earth, and preserve my honour, O Embodiment of supreme bliss. [2] The many waves of desire for Maya are burnt away. when the Guru's spiritual wisdom is enshrined in the heart. through the Guru's Mantra. Destroy my egotism, O Merciful Lord; dispel my anxiety, O Infinite Primal Lord. ||3|| Remember in meditation the Almighty Lord, every moment and every instant; meditate on God in the celestial peace of Samaadhi. O Merciful to the meek, perfectly blissful Lord, I beg for the dust of the feet of the Holy, ||4|| Emotional attachment is false, desire is filthy, and longing is corrupt. Please, preserve my faith, dispel these doubts from my mind, and save me, O Formless Lord. [5] They have become wealthy, loaded with the treasures of the Lord's riches; they were lacking even clothes. The idiotic, foolish and senseless people have become virtuous and patient, receiving the Gracious Glance of the Lord of wealth. ||6|| Become Jivan-Mukta. liberated while yet alive, by meditating on the Lord of the Universe, O mind, and maintaining faith in Him in your heart. Show kindness and mercy to all beings, and realise that the Lord is pervading everywhere; this is the way of life of the enlightened soul, the supreme swan. ||7|| He grants the Blessed Vision of His Darshan to those who listen to His Praises, and who, with their tongues, chant His Name. They are part and parcel, life and limb with the Lord God; O Nanak, they feel the Touch of God, the Savior of sinners. ||8||1||2||5||1||1| 2 [2][57] Goojaree Ki Vaar, Third Mehl, Sung In The Tune Of The Vaar Of Sikandar & Biraahim: One Universal Creator God. By The Grace Of The True Guru: Shalok. Third Mehl: This world perishing in attachment and possessiveness; no one knows the way of life. One who walks in harmony with the Guru's Will, obtains the supreme status of life. Those humble beings who focus their consciousness on the Lord's Feet, live forever and ever. O Nanak, by His Grace, the Lord abides in the minds of the Gurmukhs, who merge in celestial bliss. ||1|| Third Mehl: Within the self is the pain of doubt; engrossed in worldly affairs, they are killing themselves. Asleep in the love of duality, they never wake up; they are in love with, and attached to Maya. They do not think of the Naam, the Name of the Lord, and they do not contemplate the Word of the Shabad. This is the conduct of the self-willed manmukhs.

Section 09 - Raag Goojaree - Part 021

They do not obtain the Lord's Name, and they waste away their lives in vain; O Nanak, the Messenger of Death punishes and dishonours them. ||2|| Pauree: He created Himself - at that time, there was no other. He consulted Himself for advice, and what He did came to pass. At that time, there were no Akaashic Ethers, no nether regions, nor the three worlds. At that time, only the Formless Lord Himself existed - there was no creation. As it pleased Him, so did He act; without Him, there was no other. ||1|| Shalok, Third Mehl: My Master is eternal. He is seen by practicing the Word of the Shabad. He never perishes; He does not come or go in reincarnation. So serve Him, forever and ever; He is contained in all. Why serve another who is born, and then dies? Fruitless is the life of

those who do not know their Lord and Master, and who centre their consciousness on others. O Nanak, it cannot be known, how much punishment the Creator shall inflict on them. ||1|| Third Mehl: Meditate on the True Name; the True Lord is pervading everywhere. O Nanak, by understanding the Hukam of the Lord's Command, one becomes acceptable and then obtains the fruit of Truth. He wanders around babbling and speaking, but he does not understand the Lord's Command at all. He is blind, the falsest of the false. ||2||Pauree: Creating union and separation, He laid the foundations of the Universe. By His Command, the Lord of Light fashioned the Universe, and infused His Divine Light into it. From the Lord of Light, all light originates. The True Guru proclaims the Word of the Shabad. Brahma, Vishnu and Shiva, under the influence of the three dispositions, were put to their tasks. He created the root of Maya, and the peace obtained in the fourth state of consciousness. ||2|| Shalok, Third Mehl: That alone is chanting, and that alone is deep meditation, which is pleasing to the True Guru. Pleasing the True Guru, glorious greatness is obtained. O Nanak, renouncing self-conceit, one merges into the Guru. ||1|| Third Mehl: How rare are those who receive the Guru's Teachings. O Nanak, he alone receives it, whom the Lord Himself blesses with glorious greatness. ||2|| Pauree: Emotional attachment to Maya is spiritual darkness; it is very difficult and such a heavy load. Loaded with so very many stones of sin, how can the boat cross over? Those who are attuned to the Lord's devotional worship night and day are carried across. Under the Instruction of the Guru's Shabad, one sheds egotism and corruption, and the mind becomes immaculate. Meditate on the Name of the Lord, Har, Har; the Lord, Har, Har, is our Saving Grace. ||3|| Shalok: O Kabeer, the gate of liberation is narrow, less than one-tenth of a mustard seed. The mind has become as big as an elephant; how can it pass through this gate? If one meets such a True Guru, by His Pleasure, He shows His Mercy. Then, the gate of liberation becomes wide open, and the soul easily passes through. ||1|| Third Mehl: O Nanak, the gate of liberation is very narrow; only the very tiny can pass through. Through egotism, the mind has become bloated. How can it pass through? Meeting the True Guru, egotism departs, and one is filled with the Divine Light.

Section 09 - Raag Goojaree - Part 022

Then, this soul is liberated forever, and it remains absorbed in celestial bliss. ||2|| Pauree: God created the Universe, and He keeps it under His power. God cannot be obtained by counting; the mortal wanders in doubt. Meeting the True Guru, one remains dead while vet alive: understanding Him. he is absorbed in the Truth. Through the Word of the Shabad egotism is eradicated, and one is united in the Lord's Union. He knows everything, and Himself does everything; beholding His Creation, He rejoices. ||4|| Shalok, Third Mehl: One who has not focused his consciousness on the True Guru, and into whose mind the Naam does not come - cursed is such a life. What has he gained by coming into the world? Maya is false capital; in an instant, its false covering falls off. When it slips from his hand, his body turns black, and his face withers away. Those who focus their consciousness on the True Guru - peace comes to abide in their minds. They meditate on the Name of the Lord with love; they are lovingly attuned to the Name of the Lord. O Nanak, the True Guru has bestowed upon them the wealth, which remains contained within their hearts. They are imbued with supreme love; its colour increases day by day. [1] Third Mehl: Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours. The Gurmukh is a snake-charmer; he has trampled her and thrown her down, and crushed her underfoot. O Nanak, they alone are saved, who remain lovingly absorbed in the True Lord. ||2|| Pauree: The minstrel cries out, and God hears him. He is comforted within his mind, and he obtains the Perfect Lord. Whatever destiny is pre-ordained by the Lord, those are the deeds he does. When the Lord and Master becomes Merciful, then one obtains the Mansion of the Lord's Presence as his home. That God of mine is so very great; as Gurmukh, I have met Him. [5] Shalok, Third Mehl: There is One Lord God of all; He remains ever-present. O Nanak, if one does not obey the Hukam of the Lord's Command, then within one's own home, the Lord seems far away. They alone obey the Lord's Command, upon whom He casts His Glance of Grace. Obeying His Command, one obtains peace, and becomes the happy, loving soul-bride. ||1|| Third Mehl: She who does not love her Husband Lord, burns and wastes away all through the night of her life. O Nanak, the soul-brides dwell in peace; they have the Lord, their King, as their Husband. ||2|| Pauree: Roaming over the entire world, I have seen that the Lord is the only Giver. The Lord cannot be obtained by any device at all; He is the Architect of Karma. Through the Word of the Guru's Shabad, the Lord comes to dwell in the mind, and the Lord is easily revealed within. The fire of desire within is quenched, and one bathes in the Lord's Pool of Ambrosial Nectar. The great greatness of the great Lord God - the Gurmukh speaks of this. ||6|| Shalok, Third Mehl: What love is this between the body and soul, which ends when the body

falls? Why feed it by telling lies? When you leave, it does not go with you.

Section 09 - Raag Goojaree - Part 023

The body is merely blind dust; go, and ask the soul. The soul answers, "I am enticed by Maya, and so I come and go, again and again." O Nanak, I do not know my Lord and Master's Command, by which I would merge in the Truth. ||1|| Third Mehl: The Naam, the Name of the Lord, is the only permanent wealth; all other wealth comes and goes. Thieves cannot steal this wealth, nor can robbers take it away. This wealth of the Lord is embedded in the soul, and with the soul, it shall depart. It is obtained from the Perfect Guru; the selfwilled manmukhs do not receive it. Blessed are the traders. O Nanak, who have come to earn the wealth of the Naam, ||2|| Pauree: My Master is so very great, true, profound and unfathomable. The whole world is under His power; everything is the projection of Him. By Guru's Grace, the eternal wealth is obtained, bringing peace and patience to the mind. By His Grace, the Lord dwells in the mind, and one meets the Brave Guru. The virtuous praise the ever-stable, permanent, perfect Lord. ||7|| Shalok, Third Mehl: Cursed is the life of those who forsake and throw away the peace of the Lord's Name, and suffer pain instead by practicing ego and sin. The ignorant self-willed manmukhs are engrossed in the love of Maya; they have no understanding at all. In this world and in the world beyond, they do not find peace; in the end, they depart regretting and repenting. By Guru's Grace, one may meditate on the Naam, the Name of the Lord, and egotism departs from within him. O Nanak, one who has such pre-ordained destiny, comes and falls at the Guru's Feet. ||1|| Third Mehl: The self-willed manmukh is like the inverted lotus; he has neither devotional worship, nor the Lord's Name. He remains engrossed in material wealth, and his efforts are false. His consciousness is not softened within, and the words from his mouth are insipid. He does not mingle with the righteous; within him are falsehood and selfishness. O Nanak, the Creator Lord has arranged things, so that the self-willed manmukhs are drowned by telling lies, while the Gurmukhs are saved by chanting the Lord's Name. ||2|| Pauree: Without understanding, one must wander around the cycle of reincarnation, and continue coming and going. One who has not served the True Guru, shall depart regretting and repenting in the end. But if the Lord shows His Mercy, one finds the Guru, and ego is banished from within. Hunger and thirst depart from within, and peace comes to dwell in the mind. Forever and ever, praise Him with love in your heart. [8] Shalok Third Mehl: One who serves his True Guru is worshipped by everyone. Of all efforts, the supreme effort is the attainment of the Lord's Name. Peace and tranquility come to dwell within the mind; meditating within the heart, there comes a lasting peace. The Ambrosial Amrit is his food, and the Ambrosial Amrit is his clothes; O Nanak, through the Naam, the Name of the Lord, greatness is obtained. ||1|| Third Mehl: O mind, listen to the Guru's Teachings, and you shall obtain the treasure of virtue.

Section 09 - Raag Goojaree - Part 024

The Lord, the Giver of peace, shall dwell in your mind, and your egotism and pride shall depart. O Nanak, when the Lord bestows His Glance of Grace, then, night and day, one centres his meditation on the Lord. ||2|| Pauree: The Gurmukh is totally truthful, content and pure. Deception and wickedness have departed from within him, and he easily conquers his mind. There, the Divine Light and the essence of bliss are manifest, and ignorance is eliminated. Night and day, he sings the Glorious Praises of the Lord and manifests the excellence of the Lord. The One Lord is the Giver of all; the Lord alone is our friend. [9] Shalok, Third Mehl: One who understands God, who lovingly centres his mind on the Lord night and day, is called a Brahmin. Consulting the True Guru, he practices Truth and self-restraint, and he is rid of the disease of ego. He sings the Glorious Praises of the Lord, and gathers in His Praises; his light is blended with the Light. In this world, one who knows God is very rare; eradicating ego, he is absorbed in God. O Nanak, meeting him, peace is obtained; night and day, he meditates on the Lord's Name. ||1|| Third Mehl: Within the ignorant self-willed manmukh is deception; with his tongue, he speaks lies. Practicing deception, he does not please the Lord God, who always sees and hears with natural ease. In the love of duality, he goes to instruct the world, but he is engrossed in the poison of Maya and attachment to pleasure. By doing so, he suffers in constant pain; he is born and then dies, and comes and goes again and again. His doubts do not leave him at all, and he rots away in manure. One, unto whom my Lord Master shows His Mercy, listens to the Guru's Teachings. He meditates on the Lord's Name, and sings the Lord's Name; in the end, the Lord's Name will deliver him. ||2|| Pauree: Those who obey the Hukam of the Lord's Command, are the perfect persons in the world. They serve their Lord Master, and reflect upon the Perfect Word of the Shabad. They serve the Lord, and love the True Word of the Shabad. They attain the Mansion of the Lord's Presence, as they eradicate egotism from within. O Nanak. the Gurmukhs remain united with Him, chanting the Name of the Lord, and enshrining it within their hearts. [[10]] Shalok, Third Mehl: The Gurmukh meditates on the Lord; the celestial sound-current resounds within him, and he focuses his consciousness on the True Name. The Gurmukh remains imbued with the Lord's Love, night and day; his mind is pleased with the Name of the Lord. The Gurmukh beholds the Lord, the Gurmukh speaks of the Lord, and the Gurmukh naturally loves the Lord. O Nanak, the Gurmukh attains spiritual wisdom, and the pitch-black darkness of ignorance is dispelled. One who is blessed by the Perfect Lord's Grace - as Gurmukh, he meditates on the Lord's Name. ||1|| Third Mehl: Those who do not serve the True Guru do not embrace love for the Word of the Shabad. They do not meditate on the Celestial Naam, the Name of the Lord - why did they even bother to come into the world? Time and time again, they are reincarnated, and they rot away forever in manure. They are attached to false greed; they are not on this shore, nor on the one beyond.

Section 09 - Raag Goojaree - Part 025

O Nanak, the Gurmukhs are saved; the Creator Lord unites them with Himself. ||2|| Pauree: The devotees look beauteous in the True Court of the Lord; they abide in the True Word of the Shabad. The Lord's Love wells up in them; they are attracted by the Lord's Love. They abide in the Lord's Love, they remain imbued with the Lord's Love forever, and with their tongues, they drink in the sublime essence of the Lord. Fruitful are the lives of those Gurmukhs who recognise the Lord and enshrine Him in their hearts. Without the Guru, they wander around crying out in misery; in the love of duality, they are ruined. ||11|| Shalok, Third Mehl: In the Dark Age of Kali Yuga, the devotees earn the treasure of the Naam, the Name of the Lord; they obtain the supreme status of the Lord. Serving the True Guru, they enshrine the Lord's Name in their minds, and they meditate on the Naam, night and day. Within the home of their own selves, they remain unattached, through the Guru's Teachings; they burn away egotism and emotional attachment. They save themselves, and they save the whole world. Blessed are the mothers who gave birth to them. He alone finds such a True Guru, upon whose forehead the Lord inscribed such pre-ordained destiny. Servant Nanak is a sacrifice to his Guru; when he was wandering in doubt, He placed him on the Path. ||1|| Third Mehl: Beholding Maya with her three dispositions, he goes astray; he is like the moth, which sees the flame, and is consumed. The mistaken, deluded Pandits gaze upon Maya, and watch to see whether anyone has offered them something. In the love of duality, they read continually about sin, while the Lord has withheld His Name from them. The Yogis, the wandering hermits and the Sannyaasees have gone astray; their egotism and arrogance have increased greatly. They do not accept the true donations of clothes and food, and their lives are ruined by their stubborn minds. Among these, he alone is a man of poise, who, as Gurmukh, meditates on the Naam, the Name of the Lord. Unto whom should servant Nanak speak and complain? All act as the Lord causes them to act. ||2|| Pauree: Emotional attachment to Maya, sexual desire, anger and egotism are demons. Because of them, mortals are subject to death; above their heads hangs the heavy club of the Messenger of Death. The self-willed manmukhs, in love with duality, are led onto the path of Death. In the City of Death, they are tied up and beaten, and no one hears their cries. One who is blessed by the Lord's Grace meets the Guru; as Gurmukh, he is emancipated. ||12|| Shalok, Third Mehl: By egotism and pride, the self-willed manmukhs are enticed, and consumed. Those who centre their consciousness on duality are caught in it, and remain stuck. But when it is burnt away by the Word of the Guru's Shabad, only then does it depart from within. The body and mind become radiant and bright, and the Naam, the Name of the Lord, comes to dwell within the mind. O Nanak, the Lord's Name is the antidote to Maya; the Gurmukh obtains it. ||1|| Third Mehl: This mind has wandered through so many ages; it has not remained stable it continues coming and going. When it is pleasing to the Lord's Will, then He causes the soul to wander: He has set the world-drama in motion. When the Lord forgives, then one meets the Guru, and becoming stable, he remains absorbed in the Lord.

Section 09 - Raag Goojaree - Part 026

O Nanak, through the mind, the mind is satisfied, and then, nothing comes or goes. [[2]] Pauree: The body is the fortress of the Infinite Lord; it is obtained only by destiny. The Lord Himself dwells within the body; He Himself is the Enjoyer of pleasures. He Himself remains detached and unaffected; while unattached, He is still attached. He does whatever He pleases, and whatever He does, comes to pass. The Gurmukh meditates on the Lord's Name, and separation from the Lord is ended. [13] Shalok, Third Mehl: Waaho! Waaho! The Lord Himself causes us to praise Him, through the True Word of the Guru's Shabad. Waaho! Waaho! is His Eulogy and Praise; how rare are the Gurmukhs who understand this. Waaho! Waaho! waaho! the True Word of His Bani, by which we meet our True Lord. O Nanak, chanting Waaho! Waaho! God is attained; by His Grace, He is obtained. ||1|| Third Mehl: Chanting Waaho! Waaho! the tongue is adorned with the Word of the Shabad. Through the Perfect Shabad, one comes to meet God. How very fortunate are those, who with their mouths, chant Waaho! Waaho! How beautiful are those persons who chant Waaho! Waaho! ; people come to venerate them. Waaho! Waaho! is obtained by His Grace; O Nanak, honour is obtained at the Gate of the True Lord. ||2|| Pauree: Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride. Deluded by doubt, the blind and ignorant self-willed manmukhs cannot see them. They cannot be found by any efforts; wearing their religious robes, the wearers have grown weary of trying. The doors are opened only by the Word of the Guru's Shabad, and then, one chants the Name of the Lord. The Dear Lord is the Tree of Ambrosial Nectar; those who drink in this Nectar are satisfied. [14] Shalok, Third Mehl: Chanting Waaho! Waaho! the night of one's life passes in peace. Chanting Waaho! Waaho! I am in eternal bliss, O my mother! Chanting Waaho! Waaho!, I have fallen in love with the Lord Waaho! Waaho! Through the karma of good deeds. I chant it, and inspire others to chant it as well. Chanting Waaho! Waaho!, one obtains honour. O Nanak, Waaho! Waaho! is the Will of the True Lord. ||1|| Third Mehl: Waaho! Waaho! is the Bani of the True Word. Searching, the Gurmukhs have found it. Waaho! Waaho! They chant the Word of the Shabad, Waaho! Waaho! They enshrine it in their hearts. Chanting Waaho! Waaho! the Gurmukhs easily obtain the Lord, after searching, O Nanak, very fortunate are those who reflect upon the Lord, Har, Har, within their hearts. ||2|| Pauree: O my utterly greedy mind, you are constantly engrossed in greed. In your desire for the enticing Maya, you wander in the ten directions. Your name and social status shall not go with you hereafter; the selfwilled manmukh is consumed by pain. Your tongue does not taste the sublime essence of the Lord; it utters only insipid words. Those Gurmukhs who drink in the Ambrosial Nectar are satisfied. ||15|| Shalok, Third Mehl: Chant Waaho! Waaho! to the Lord, who is True, profound and unfathomable. Chant Waaho! Waaho! to the Lord, who is the Giver of virtue, intelligence and patience.

Section 09 - Raag Goojaree - Part 027

Chant Waaho! Waaho! to the Lord, who is permeating and pervading in all. Chant Waaho! Waaho! to the Lord, who is the Giver of sustenance to all. O Nanak, Waaho! Waaho! praise the One Lord, revealed by the True Guru. ||1|| Third Mehl: Waaho! Waaho! The Gurmukhs praise the Lord continually, while the self-willed manmukhs eat poison and die. They have no love for the Lord's Praises, and they pass their lives in misery. The Gurmukhs drink in the Ambrosial Nectar, and they centre their consciousness on the Lord's Praises. O Nanak, those who chant Waaho! Waaho! are immaculate and pure; they obtain the knowledge of the three worlds. ||2|| Pauree: By the Lord's Will, one meets the Guru, serves Him, and worships the Lord. By the Lord's Will, the Lord comes to dwell in the mind, and one easily drinks in the sublime essence of the Lord. By the Lord's Will, one finds peace, and continually earns the Lord's Profit. He is seated on the Lord's throne, and he dwells continually in the home of his own being. He alone surrenders to the Lord's Will, who meets the Guru. ||16|| Shalok, Third Mehl: Waaho! Waaho! Those humble beings ever praise the Lord, unto whom the Lord Himself grants understanding. Chanting Waaho! Waaho!, the mind is purified, and egotism departs from within. The Gurmukh who continually chants Waaho! Waaho! attains the fruits of his heart's desires. Beauteous are those humble beings who chant Waaho! Waaho! O Lord. let me ioin them! Within my heart, I chant Waaho! Waaho!, and with my mouth, Waaho! Waaho! O Nanak, those who chant Waaho! Waaho! - unto them I dedicate my body and mind. ||1|| Third Mehl: Waaho! Waaho! is the True Lord Master; His Name is Ambrosial Nectar. Those who serve the Lord are blessed with the fruit; I am a sacrifice to them. Waaho! Waaho! is the treasure of virtue: he alone tastes it, who is so blessed. Waaho! Waaho! The Lord is pervading and permeating the oceans and the land; the Gurmukh attains Him. Waaho! Waaho! Let all the Gursikhs continually praise Him. Waaho! Waaho! The Perfect Guru is pleased with His Praises. O Nanak, one who chants Waaho! Waaho! with his heart and mind - the Messenger of Death does not approach him. ||2|| Pauree: The Dear Lord is the Truest of the True: True is the Word of the Guru's Bani. Through the True Guru, the Truth is realised, and one is easily absorbed in the True Lord. Night and day, they remain awake, and do not sleep; in wakefulness, the night of their lives passes. Those who taste the sublime essence of the Lord, through the Guru's Teachings, are the most worthy persons. Without the Guru, no one has obtained the Lord; the ignorant rot away and die. ||17|| Shalok, Third Mehl: Waaho! Waaho! is the Bani, the Word, of the Formless Lord. There is no other as great as He is. Waaho! Waaho! The Lord is unfathomable and inaccessible. Waaho! Waaho! He is the True One. Waaho! Waaho! He is the self-existent Lord. Waaho! Waaho! As He wills, so it comes to pass. Waaho!

Waaho! is the Ambrosial Nectar of the Naam, the Name of the Lord, obtained by the Gurmukh. Waaho! Waaho! This is realised by His Grace, as He Himself grants His Grace.

Section 09 - Raag Goojaree - Part 028

O Nanak, Waaho! Waaho! This is obtained by the Gurmukhs, who hold tight to the Naam, night and day. ||1|| Third Mehl: Without serving the True Guru, peace is not obtained, and the sense of duality does not depart. No matter how much one may wish, without the Lord's Grace, He is not found. Those who are filled with greed and corruption are ruined by the love of duality. They cannot escape birth and death, and with egotism within them, they suffer in misery. Those who centre their consciousness on the True Guru, never go empty-handed. They are not summoned by the Messenger of Death, and they do not suffer in pain. O Nanak, the Gurmukhs are saved; they merge in the True Lord. ||2|| Pauree: He alone is called a minstrel, who enshrines love for his Lord and Master. Standing at the Lord's Door, he serves the Lord, and reflects upon the Word of the Guru's Shabad. The minstrel attains the Lord's Gate and Mansion and he keeps the True Lord clasped to his heart. The status of the minstrel is exalted; he loves the Name of the Lord. The service of the minstrel is to meditate on the Lord; he is emancipated by the Lord. ||18|| Shalok, Third Mehl: The milkmaid's status is very low, but she attains her Husband Lord when she reflects upon the Word of the Guru's Shabad, and chants the Lord's Name, night and day. She who meets the True Guru, lives in the Fear of God; she is a woman of noble birth. She alone realises the Hukam of her Husband Lord's Command, who is blessed by the Creator Lord's Mercy. She who is of little merit and ill-mannered, is discarded and forsaken by her Husband Lord. By the Fear of God, filth is washed off, and the body becomes immaculately pure. The soul is enlightened, and the intellect is exalted, meditating on the Lord, the ocean of excellence. One who dwells in the Fear of God, lives in the Fear of God, and acts in the Fear of God. He obtains peace and glorious greatness here, in the Lord's Court, and at the Gate of Salvation. Through the Fear of God, the Fearless Lord is obtained, and one's light merges in the Infinite Light. O Nanak, that bride alone is good, who is pleasing to her Lord and Master, and whom the Creator Lord Himself forgives. ||1|| Third Mehl: Praise the Lord, forever and ever, and make yourself a sacrifice to the True Lord. O Nanak, let that tongue be burnt, which renounces the One Lord, and attaches itself to another. ||2|| Pauree: From a single particle of His greatness, He created His incarnations, but they indulged in the love of duality. They ruled like kings, and fought for pleasure and pain. Those who serve Shiva and Brahma do not find the limits of the Lord. The Fearless, Formless Lord is unseen and invisible; He is revealed only to the Gurmukh. There, one does not suffer sorrow or separation; he becomes stable and immortal in the world. ||19|| Shalok, Third Mehl: All these things come and go, all these things of the world. One who knows this written account is acceptable and approved. O Nanak, anyone who takes pride in himself is foolish and unwise. ||1|| Third Mehl: The mind is the elephant, the Guru is the elephant-driver, and knowledge is the whip. Wherever the Guru drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again. ||2|| Pauree: I offer my prayer to the One, from whom I was created.

Section 09 - Raag Goojaree - Part 029

Serving my True Guru, I have obtained all the fruits. I meditate continually on the Ambrosial Name of the Lord. In the Society of the Saints, I am rid of my pain and suffering. O Nanak, I have become care-free; I have obtained the imperishable wealth of the Lord. ||20|| Shalok, Third Mehl: Raising the embankments of the mind's field, I gaze at the heavenly mansion. When devotion comes to the mind of the soul-bride, she is visited by the friendly guest. O clouds, if you are going to rain, then go ahead and rain; why rain after the season has passed? Nanak is a sacrifice to those Gurmukhs who obtain the Lord in their minds. ||1|| Third Mehl: That which is pleasing is sweet, and one who is sincere is a friend. O Nanak, he is known as a Gurmukh, whom the Lord Himself enlightens. ||2|| Pauree: O God, Your humble servant offers his prayer to You; You are my True Master. You are my Protector, forever and ever; I meditate on You. All the beings and creatures are Yours; You are pervading and permeating in them. One who slanders Your slave is crushed and destroyed. Falling at Your Feet, Nanak has renounced his cares, and has become care-free. ||21|| Shalok, Third Mehl: Building up its hopes, the world dies, but its hopes do not die or depart. O Nanak, hopes are fulfilled only by attaching one's consciousness to the True Lord. ||1|| Third Mehl: Hopes and desires shall die only when He, who created them, takes them away. O Nanak, nothing is permanent, except the Name of the Lord. $\|2\|$ Pauree: He Himself created the world, with His perfect workmanship. He Himself is the true banker, He Himself is the merchant, and He Himself is the store. He Himself is the ocean, He Himself is the boat, and He Himself is the boatman. He Himself is the Guru. He Himself is the

disciple, and He Himself shows the destination. O servant Nanak, meditate on the Naam, the Name of the Lord, and all your sins shall be eradicated. ||22||1||SUDH|| Raag Goojaree, Vaar, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok, Fifth Mehl: Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru's Name. Let your eyes behold the True Guru, and let your ears hear the Guru's Name. Attuned to the True Guru, you shall receive a place of honour in the Court of the Lord. Says Nanak, this treasure is bestowed on those who are blessed with His Mercy. In the midst of the world, they are known as the most pious - they are rare indeed. [11] Fifth Mehl: O Savior Lord, save us and take us across. Falling at the feet of the Guru, our works are embellished with perfection. You have become kind, merciful and compassionate; we do not forget You from our minds. In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean. In an instant, You have destroyed the faithless cynics and slanderous enemies. That Lord and Master is my Anchor and Support; O Nanak, hold firm in your mind.

Section 09 - Raag Goojaree - Part 030

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish. ||2|| Pauree: He is without relatives, immaculate, all-powerful, unapproachable and infinite. Truly, the True Lord is seen to be the Truest of the True. Nothing established by You appears to be false. The Great Giver gives sustenance to all those He has created. He has strung all on only one thread; He has infused His Light in them. By His Will, some drown in the terrifying world-ocean, and by His Will, some are carried across. O Dear Lord, he alone meditates on You, upon whose forehead such blessed destiny is inscribed. Your condition and state cannot be known; I am a sacrifice to You. ||1|| Shalok, Fifth Mehl: When You are pleased, O Merciful Lord, you automatically come to dwell within my mind. When You are pleased, O Merciful Lord, I find the nine treasures within the home of my own self. When You are pleased, O Merciful Lord, I act according to the Guru's Instructions. When You are pleased, O Merciful Lord, then Nanak is absorbed in the True One. ||1|| Fifth Mehl: Many sit on thrones, to the sounds of musical instruments. O Nanak, without the True Name, no one's honour is safe. ||2|| Pauree: The followers of the Vedas, the Bible and the Koran, standing at Your Door, meditate on You. Uncounted are those who fall at Your Door. Brahma meditates on You, as does Indra on his throne. Shiva and Vishnu and their incarnations chant the Lord's Praise with their mouths, as do the Pirs, the spiritual teachers, the prophets and the Shaykhs, the silent sages and the seers. Through and through, the Formless Lord is woven into each and every heart. One is destroyed through falsehood; through righteousness, one prospers. Whatever the Lord links him to, to that he is linked. ||2|| Shalok, Fifth Mehl: He is reluctant to do good, but eager to practice evil. O Nanak, today or tomorrow, the feet of the careless fool shall fall into the trap. ||1|| Fifth Mehl: No matter how evil my ways are, still, Your Love for me is not concealed. Nanak: You, O Lord, conceal my short-comings and dwell within my mind; You are my true friend. ||2|| Pauree: I beg of You, O Merciful Lord: please, make me the slave of Your slaves. I obtain the nine treasures and royalty; chanting Your Name, I live. The great ambrosial treasure, the Nectar of the Naam, is in the home of the Lord's slaves. In their company, I am in ecstasy, listening to Your Praises with my ears. Serving them, my body is purified. I wave the fans over them, and carry water for them; I grind the corn for them, and washing their feet, I am over-joyed. By myself, I can do nothing; O God, bless me with Your Glance of Grace. I am worthless - please, bless me with a seat in the place of worship of the Saints. [3] Shalok, Fifth Mehl: O Friend, I pray that I may remain forever the dust of Your Feet. Nanak has entered Your Sanctuary, and beholds You everpresent. ||1|| Fifth Mehl: Countless sinners become pure, by fixing their minds on the Feet of the Lord. The Name of God is the sixty-eight holy places of pilgrimage, O Nanak, for one who has such destiny written upon his forehead. ||2|| Pauree: With every breath and morsel of food, chant the Name of the Lord, the Cherisher. The Lord does not forget one upon whom He has bestowed His Grace. He Himself is the Creator, and He Himself destroys.

Section 09 - Raag Goojaree - Part 031

The Knower knows everything; He understands and contemplates. By His creative power, He assumes numerous forms in an instant. One whom the Lord attaches to the Truth is redeemed. One who has God on his side is never conquered. His Court is eternal and imperishable; I humbly bow to Him. [|4|| Shalok, Fifth Mehl: Renounce sexual desire, anger and greed, and burn them in the fire. As long as you are alive, O Nanak, meditate continually on the True Name. [|1|] Fifth Mehl: Meditating, meditating in remembrance on my God, I have obtained all the fruits. O Nanak, I worship the Naam, the Name of the Lord; the Perfect Guru has united me with the Lord. [|2|] Pauree: One who has been instructed by the Guru is liberated in this world. He avoids disaster, and his anxiety is dispelled. Beholding the blessed vision of his Darshan, the world is over-joyed. In the company of the Lord's humble servants, the world is over-joyed, and the filth of sin is washed away. There, they meditate on the Ambrosial Nectar of the True Name. The mind becomes content, and its hunger is satisfied. One whose heart is filled with the Name. has his bonds cut away. By Guru's Grace, some rare person earns the wealth of the Lord's Name. ||5|| Shalok, Fifth Mehl: Within my mind, I think thoughts of always rising early, and making the effort. O Lord, my Friend, please bless Nanak with the habit of singing the Kirtan of the Lord's Praises. ||1|| Fifth Mehl: Casting His Glance of Grace, God has saved me my mind and body are imbued with the Primal Being. O Nanak, those who are pleasing to God, have their cries of suffering taken away. ||2|| Pauree: When your soul is feeling sad, offer your prayers to the Guru. Renounce all your cleverness, and dedicate your mind and body to Him. Worship the Feet of the Guru, and your evil-mindedness shall be burnt away. Joining the Saadh Sangat, the Company of the Holy, you shall cross over the terrifying and difficult world-ocean. Serve the True Guru, and in the world hereafter, you shall not die of fear. In an instant, he shall make you happy, and the empty vessel shall be filled to overflowing. The mind becomes content, meditating forever on the Lord. He alone dedicates himself to the Guru's service, unto whom the Lord has granted His Grace. ||6|| Shalok, Fifth Mehl: I am attached to the right place; the Uniter has united me. O Nanak. there are hundreds and thousands of waves, but my Husband Lord does not let me drown. ||1|| Fifth Mehl: In the dreadful wilderness, I have found the one and only companion; the Name of the Lord is the Destroyer of distress. I am a sacrifice, a sacrifice to the Beloved Saints, O Nanak; through them, my affairs have been brought to fulfillment. ||2|| Pauree: All treasures are obtained, when we are attuned to Your Love. One does not have to suffer regret and repentance, when he meditates on You. No one can equal Your humble servant, who has Your Support. Waaho! Waaho! How wonderful is the Perfect Guru! Cherishing Him in my mind, I obtain peace. The treasure of the Lord's Praise comes from the Guru; by His Mercy, it is obtained. When the True Guru bestows His Glance of Grace, one does not wander any more. The Merciful Lord preserves him - He makes him His own slave. Listening, hearing the Name of the Lord, Har, Har, Har, Har, I live. ||7||

Section 09 - Raag Goojaree - Part 032

Shalok, Fifth Mehl: O Husband Lord, You have given me the silk gown of Your Love to cover and protect my honour. You are all-wise and all-knowing, O my Master; Nanak: I have not appreciated Your value, Lord. ||1|| Fifth Mehl: By Your meditative remembrance, I have found everything; nothing seems difficult to me. One whose honour the True Lord Master has preserved - O Nanak, no one can dishonour him. ||2|| Pauree: Meditating on the Lord, there comes a great peace. Multitudes of illnesses vanish, singing the Glorious Praises of the Lord. Utter peace pervades within, when God comes to mind. One's hopes are fulfilled, when one's mind is filled with the Name. No obstacles stand in the way, when one eliminates his self-conceit. The intellect attains the blessing of spiritual wisdom from the Guru. He receives everything, unto whom the Lord Himself gives. You are the Lord and Master of all; all are under Your Protection. [8] Shalok, Fifth Mehl: Crossing the stream, my foot does not get stuck - I am filled with love for You. O Lord, my heart is attached to Your Feet; the Lord is Nanak's raft and boat. ||1|| Fifth Mehl: The sight of them banishes my evil-mindedness; they are my only true friends. I have searched the whole world: O servant Nanak how rare are such persons! ||2|| Pauree: You come to mind, O Lord and Master, when I behold Your devotees. The filth of my mind is removed, when I dwell in the Saadh Sangat, the Company of the Holy. The fear of birth and death is dispelled, meditating on the Word of His humble servant. The Saints untie the bonds, and all the demons are dispelled. They inspire us to love Him, the One who established the entire universe. The seat of the inaccessible and infinite Lord is the highest of the high. Night and day, with your palms pressed together, with each and every breath, meditate on Him. When the Lord Himself becomes merciful, then we attain the Society of His devotees. ||9|| Shalok, Fifth Mehl: In this wondrous forest of the world, there is chaos and confusion; shrieks emanate from the highways. I am in love with You, O my Husband Lord; O Nanak, I cross the jungle joyfully. ||1|| Fifth Mehl: The true society is the company of those who meditate on the Name of the Lord. Do not associate with those, O Nanak, who look out only for their own interests. ||2|| Pauree: Approved is that time, when one meets the True Guru. Joining the Saadh Sangat, the Company of the Holy, he does not suffer pain again. When he attains the eternal place, he does not have to enter the womb again. He comes to see the One God everywhere. He focuses his meditation on the essence of spiritual wisdom, and withdraws his attention from other sights. All chants are chanted by one who chants them with his mouth. Realising the Hukam of the Lord's Command, he becomes happy, and he is filled with peace and tranquility.

Those who are assayed, and placed in the Lord's treasury, are not declared counterfeit again. ||10|| Shalok, Fifth Mehl: The pincers of separation are so painful to endure. If only the Master would come to meet me! O Nanak, I would then obtain all the true comforts. ||1||

Section 09 - Raag Goojaree - Part 033

Fifth Mehl: The earth is in the water, and the fire is contained in the wood. O Nanak, yearn for that Lord, who is the Support of all. ||2|| Pauree: The works which You have done, O Lord, could only have been performed by You. That alone happens in the world, which You, O Master, have done. I am wonderstruck beholding the wonder of Your Almighty Creative Power. I seek Your Sanctuary - I am Your slave; if it is Your Will, I shall be emancipated. The treasure is in Your Hands; according to Your Will, You bestow it. One, upon whom You have bestowed Your Mercy, is blessed with the Lord's Name. You are unapproachable, unfathomable and infinite; Your limits cannot be found. One, unto whom You have been compassionate, meditates on the Naam, the Name of the Lord. ||11|| Shalok, Fifth Mehl: The ladles cruise through the food, but they do not know the taste of it. I long to see the faces of those, O Nanak, who are imbued with the essence of the Lord's Love. ||1|| Fifth Mehl: Through the Tracker, I discovered the tracks of those who ruined my crops. You, O Lord, have put up the fence; O Nanak, my fields shall not be plundered again. ||2|| Pauree: Worship in adoration that True Lord; everything is under His Power. He Himself is the Master of both ends: in an instant. He adjusts our affairs. Renounce all your efforts, and hold fast to His Support. Run to His Sanctuary, and you shall obtain the comfort of all comforts. The karma of good deeds, the righteousness of Dharma and the essence of spiritual wisdom are obtained in the Society of the Saints. Chanting the Ambrosial Nectar of the Naam, no obstacle shall block your way. The Lord abides in the mind of one who is blessed by His Kindness. All treasures are obtained, when the Lord and Master is pleased. ||12|| Shalok, Fifth Mehl: I have found the object of my search my Beloved took pity on me. There is One Creator; O Nanak, I do not see any other. ||1|| Fifth Mehl: Take aim with the arrow of Truth, and shoot down sin. Cherish the Words of the Guru's Mantra, O Nanak, and you shall not suffer in pain. ||2|| Pauree: Waaho! Waaho! The Creator Lord Himself has brought about peace and tranquility. He is Kind to all beings and creatures; meditate forever on Him. The all-powerful Lord has shown Mercy, and my cries of suffering are ended. My fevers, pains and diseases are gone, by the Grace of the Perfect Guru. The Lord has established me, and protected me; He is the Cherisher of the poor. He Himself has delivered me, breaking all my bonds. My thirst is quenched, my hopes are fulfilled, and my mind is contented and satisfied. The greatest of the great, the Infinite Lord and Master - He is not affected by virtue and vice. $\|13\|$ Shalok, Fifth Mehl: They alone meditate on the Lord God, Har, Har, unto whom the Lord is Merciful, O Nanak, they enshrine love for the Lord, meeting the Saadh Sangat, the Company of the Holy. ||1|| Fifth Mehl: Contemplate the Lord, O very fortunate ones; He is pervading in the water, the land and the sky. O Nanak, worshipping the Naam, the Name of the Lord, the mortal encounters no misfortune. ||2|| Pauree: The speech of the devotees is approved; it is accepted in the Court of the Lord. Your devotees take to Your Support; they are imbued with the True Name. One unto whom You are Merciful, has his sufferings depart

Section 09 - Raag Goojaree - Part 034

O Merciful Lord, You bless Your devotees with Your Grace. Suffering, pain, terrible disease and Maya do not afflict them. This is the Support of the devotees, that they sing the Glorious Praises of the Lord of the Universe. Forever and ever, day and night, they meditate on the One and Only Lord. Drinking in the Ambrosial Amrit of the Naam, the Name of the Lord, His humble servants remain satisfied with the Naam. [14] Shalok. Fifth Mehl: Millions of obstacles stand in the way of one who forgets the Name. O Nanak, night and day, he croaks like a raven in a deserted house. ||1|| Fifth Mehl: Beauteous is that season, when I am united with my Beloved. I do not forget Him for a moment or an instant; O Nanak, I contemplate Him constantly. ||2|| Pauree: Even brave and mighty men cannot withstand the powerful and overwhelming army which the five passions have gathered. The ten organs of sensation attach even detached renunciates to sensory pleasures. They seek to conquer and overpower them, and so increase their following. The world of the three dispositions is under their influence; no one can stand against them. So tell me - how can the fort of doubt and the moat of Maya be overcome? Worshipping the Perfect Guru, this awesome force is subdued. I stand before Him, day and night, with my palms pressed together. ||15|| Shalok, Fifth Mehl: All sins are washed away, by continually singing the Lord's Glories. Millions of afflictions are produced, O Nanak, when the Name is forgotten. ||1|| Fifth Mehl: O Nanak, meeting the True Guru, one comes to know the Perfect Way. While laughing, playing, dressing and eating, he is liberated. $\|2\|$

Pauree: Blessed, blessed is the True Guru, who has demolished the fortress of doubt, Waaho! Waaho! - Hail! Hail! to the True Guru, who has united me with the Lord. The Guru has given me the medicine of the inexhaustible treasure of the Naam. He has banished the great and terrible disease. I have obtained the great treasure of the wealth of the Naam. I have obtained eternal life, recognising my own self. The Glory of the all-powerful Divine Guru cannot be described. The Guru is the Supreme Lord God, the Transcendent Lord, infinite, unseen and unknowable. ||16|| Shalok, Fifth Mehl: Make the effort, and you shall live; practicing it, you shall enjoy peace. Meditating, you shall meet God, O Nanak, and your anxiety shall vanish. [11] Fifth Mehl: Bless me with sublime thoughts, O Lord of the Universe, and contemplation in the immaculate Saadh Sangat, the Company of the Holy, O Nanak, may I never forget the Naam, the Name of the Lord, for even an instant; be merciful to me, Lord God. ||2|| Pauree: Whatever happens is according to Your Will, so why should I be afraid? Meeting Him, I meditate on the Name - I offer my soul to Him. When the Infinite Lord comes to mind, one is enraptured. Who can touch one who has the Formless Lord on his side? Everything is under His control; no one is beyond Him. He, the True Lord, dwells in the minds of His devotees. Your slaves meditate on You; You are the Savior, the Protector Lord

Section 09 - Raag Goojaree - Part 035

You are the Almighty Overlord of all; You bless us with Your Glance of Grace. ||17|| Shalok, Fifth Mehl: Take away my sexual desire, anger, pride, greed, emotional attachment and evil desires. Protect me, O my God; Nanak is forever a sacrifice to You. ||1|| Fifth Mehl: By eating and eating, the mouth is worn out; by wearing clothes, the limbs grow weary. O Nanak, cursed are the lives of those who are not attuned to the Love of the True Lord. ||2|| Pauree: As is the Hukam of Your Command, so do things happen. Wherever You keep me, there I go and stand. With the Love of Your Name, I wash away my evil-mindedness. By continually meditating on You, O Formless Lord, my doubts and fears are dispelled. Those who are attuned to Your Love, shall not be trapped in reincarnation. Inwardly and outwardly, they behold the One Lord with their eyes. Those who recognise the Lord's Command never weep. O Nanak, they are blessed with the gift of the Name, woven into the fabric of their minds. ||18|| Shalok, Fifth Mehl: Those who do not remember the Lord while they are alive, shall mix with the dust when they die. O Nanak, the foolish and filthy faithless cynic passes his life engrossed in the world. ||1|| Fifth Mehl: One who remembers the Lord while he is alive, shall be imbued with the Lord's Love when he dies. The precious gift of his life is redeemed, O Nanak, in the Saadh Sangat, the Company of the Holy. ||2|| Pauree: From the beginning, and through the ages, You have been our Protector and Preserver. True is Your Name, O Creator Lord, and True is Your Creation. You do not lack anything; You are filling each and every heart. You are merciful and all-powerful; You Yourself cause us to serve You. Those whose minds in which You dwell are forever at peace. Having created the creation, You Yourself cherish it. You Yourself are everything, O infinite, endless Lord. Nanak seeks the Protection and Support of the Perfect Guru. ||19|| Shalok, Fifth Mehl: In the beginning, in the middle and in the end, the Transcendent Lord has saved me. The True Guru has blessed me with the Lord's Name, and I have tasted the Ambrosial Nectar. In the Saadh Sangat, the Company of the Holy, I chant the Glorious Praises of the Lord, night and day. I have obtained all my objectives, and I shall not wander in reincarnation again. Everything is in the Hands of the Creator; He does what is done. Nanak begs for the gift of the dust of the feet of the Holy, which shall deliver him. ||1|| Fifth Mehl: Enshrine Him in your mind, the One who created you. Whoever meditates on the Lord and Master obtains peace. Fruitful is the birth, and approved is the coming of the Gurmukh. One who realises the Hukam of the Lord's Command shall be blessed - so has the Lord and Master ordained. One who is blessed with the Lord's Mercy does not wander. Whatever the Lord and Master gives him, with that he is content. O Nanak, one who is blessed with the kindness of the Lord, our Friend, realises the Hukam of His Command. But those whom the Lord Himself causes to wander, continue to die, and take reincarnation again. ||2|| Pauree: The slanderers are destroyed in an instant; they are not spared for even a moment. God will not endure the sufferings of His slaves, but catching the slanderers, He binds them to the cycle of reincarnation.

Section 09 - Raag Goojaree - Part 036

Grabbing them by the hair on their heads, the Lord throws them down, and leaves them on the path of Death. They cry out in pain, in the darkest of hells. But hugging His slaves close to His Heart, O Nanak, the True Lord saves them. ||20||Shalok, Fifth Mehl: Meditate on the Lord, O fortunate ones; He is pervading the waters and the earth. O Nanak, meditate on the Naam, the Name of the Lord, and no misfortune shall strike you. ||1|| Fifth Mehl: Millions of misfortunes block the THE GRAND BIBLE

way of one who forgets the Name of the Lord. O Nanak, like a crow in a deserted house, he cries out, night and day. ||2|| Pauree: Meditating, meditating in remembrance of the Great Giver, one's heart's desires are fulfilled. The hopes and desires of the mind are realised, and sorrows are forgotten. The treasure of the Naam, the Name of the Lord, is obtained; I have searched for it for so long. My light is merged into the Light, and my labors are over. I abide in that house of peace. poise and bliss. My comings and goings have ended - there is no birth or death there. The Master and the servant have become one, with no sense of separation. By Guru's Grace, Nanak is absorbed in the True Lord. ||21||1||2||SUDH|| Raag Goojaree, The Words Of The Devotees: One Universal Creator God. By The Grace Of The True Guru: Chau-Padas Of Kabeer Jee, Second House: With four feet, two horns and a mute mouth, how could you sing the Praises of the Lord? Standing up and sitting down, the stick shall still fall on you, so where will you hide your head? [[1]] Without the Lord, you are like a stray ox; with your nose torn, and your shoulders injured, you shall have only the straw of coarse grain to eat. [1] Pause All day long, you shall wander in the forest, and even then, your belly will not be full. You did not follow the advice of the humble devotees, and so you shall obtain the fruits of your actions. ||2|| Enduring pleasure and pain, drowned in the great ocean of doubt, you shall wander in numerous reincarnations. You have lost the jewel of human birth by forgetting God; when will you have such an opportunity again? ||3|| You turn on the wheel of reincarnation, like an ox at the oil-press; the night of your life passes away without salvation. Says Kabeer, without the Name of the Lord, you shall pound your head, and regret and repent. ||4||1|| GOOJAREE, THIRD HOUSE: Kabeer's mother sobs, cries and bewails - O Lord, how will my grandchildren live? ||1|| Kabeer has given up all his spinning and weaving, and written the Name of the Lord on his body. [1] Pause As long as I pass the thread through the bobbin, I forget the Lord, my Beloved. ||2|| My intellect is lowly - I am a weaver by birth, but I have earned the profit of the Name of the Lord. ||3|| Says Kabeer, listen, O my mother - the Lord alone is the Provider, for me and my children. ||4||2||

Section 09 - Raag Goojaree - Part 037

Goojaree, Padas Of Naam Dayv Jee, First House: One Universal Creator God. By The Grace Of The True Guru: If You gave me an empire, then what glory would be in it for me? If You made me beg for charity, what would it take away from me? [1] Meditate and vibrate upon the Lord, O my mind, and you shall obtain the state of Nirvaanaa. You shall not have to come and go in reincarnation any longer. ||1||Pause|| You created all, and You lead them astray in doubt. They alone understand, unto whom You give understanding. ||2|| Meeting the True Guru, doubt is dispelled. Who else should I worship? I can see no other. $\|3\|$ One stone is lovingly decorated, while another stone is walked upon. If one is a god, then the other must also be a god. Says Naam Dayv, I serve the Lord. ||4||1|| GOOJAREE, FIRST HOUSE: He does not have even a trace of impurity - He is beyond impurity. He is fragrantly scented - He has come to take His Seat in my mind. No one saw Him come - who can know Him, O Siblings of Destiny? ||1|| Who can describe Him? Who can understand Him? The all-pervading Lord has no ancestors, O Siblings of Destiny. ||1||Pause|| As the path of a bird's flight across the sky cannot be seen, and the path of a fish through the water cannot be seen; ||2|| As the mirage leads one to mistake the sky for a pitcher filled with water - so is God, the Lord and Master of Naam Dayv, who fits these three comparisons. ||3||2|| Goojaree, Padas Of Ravi Daas Jee, Third House: One Universal Creator God. By The Grace Of The True Guru: The calf has contaminated the milk in the teats. The bumble bee has contaminated the flower, and the fish the water. ||1|| O mother, where shall I find any offering for the Lord's worship? I cannot find any other flowers worthy of the incomparable Lord. [1] Pause The snakes encircle the sandalwood trees. Poison and nectar dwell there together. ||2|| Even with incense, lamps, offerings of food and fragrant flowers, how are Your slaves to worship You? ||3|| I dedicate and offer my body and mind to You. By Guru's Grace, I attain the immaculate Lord. [4] I cannot worship You, nor offer You flowers. Says Ravi Daas, what shall my condition be hereafter? [5]1] Goojaree, Padas Of Trilochan Jee, First House: One Universal Creator God. By The Grace Of The True Guru: You have not cleansed the filth from within yourself, although outwardly, you wear the dress of a renunciate. In the heart-lotus of your self, you have not recognised God - why have you become a Sannyaasee? ||1||

Section 09 - Raag Goojaree - Part 038

Deluded by doubt, O Jai Chand, you have not realised the Lord, the embodiment of supreme bliss. ||1||Pause|| You eat in each and every house, fattening your body; you wear the patched coat and the ear-rings of the beggar, for the sake of wealth. You apply the ashes of cremation to your body, but without a Guru, you have not found the essence of reality. ||2|| Why bother to chant your spells? Why bother to practice

austerities? Why bother to churn water? Meditate on the Lord of Nirvaanaa, who has created the 8.4 million species of beings. ||3|| Why bother to carry the water-pot, O saffronrobed Yogi? Why bother to visit the sixty-eight holy places of pilgrimage? Says Trilochan, listen, mortal: you have no corn what are you trying to thresh? ||4||1|| GOOJAREE: At the very last moment, one who thinks of wealth, and dies in such thoughts, shall be reincarnated over and over again, in the form of serpents. ||1|| O sister, do not forget the Name of the Lord of the Universe. ||Pause|| At the very last moment, he who thinks of women, and dies in such thoughts, shall be reincarnated over and over again as a prostitute. ||2|| At the very last moment, one who thinks of his children, and dies in such thoughts, shall be reincarnated over and over again as a pig. ||3|| At the very last moment, one who thinks of mansions, and dies in such thoughts, shall be reincarnated over and over again as a goblin. ||4|| At the very last moment, one who thinks of the Lord, and dies in such thoughts, says Trilochan, that man shall be liberated; the Lord shall abide in his heart. [5][2] Goojaree, Padas Of Jai Dayv Jee, Fourth House: One Universal Creator God. By The Grace Of The True Guru: In the very beginning, was the Primal Lord, unrivalled, the Lover of Truth and other virtues. He is absolutely wonderful, transcending creation; remembering Him, all are emancipated. [1] Dwell only upon the beauteous Name of the Lord, the embodiment of ambrosial nectar and reality. Remembering Him in meditation, the fear of birth, old age and death will not trouble you. ||1||Pause|| If you desire to escape the fear of the Messenger of Death, then praise the Lord joyfully, and do good deeds. In the past, present and future, He is always the same; He is the embodiment of supreme bliss. ||2|| If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women. Renounce all evil actions and evil inclinations, and hurry to the Sanctuary of the Lord. ||3|| Worship the immaculate Lord, in thought, word and deed. What is the good of practicing Yoga, giving feasts and charity, and practicing penance? ||4|| Meditate on the Lord of the Universe, the Lord of the Universe, O man; He is the source of all the spiritual powers of the Siddhas. Jai Davy has openly come to Him; He is the salvation of all, in the past, present and future, [5][1]

GURU GRANTH SAHIB 10 - RAAG DAYV Section 10 - Raag Dayv-Gandhaaree - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Davy-Gandhaaree Fourth Mehl First House: Those who become the humble servants of the Lord and Master, lovingly focus their minds on Him. Those who chant Your Praises, through the Guru's Teachings, have great good fortune recorded upon their foreheads. ||1||Pause|| The bonds and shackles of Maya are shattered, by lovingly focusing their minds on the Name of the Lord. My mind is enticed by the Guru, the Enticer: beholding Him, I am wonder-struck, ||1|| I slept through the entire dark night of my life, but through the tiniest bit of the Guru's Grace, I have been awakened. O Beautiful Lord God, Master of servant Nanak, there is none comparable to You. ||2||1|| DAYV-GANDHAAREE: Tell me - on what path will I find my Beauteous Lord? O Saints of the Lord, show me the Way, and I shall follow. ||1||Pause||I cherish in my heart the Words of my Beloved; this is the best way. The bride may be hunch-backed and short, but if she is loved by her Lord Master, she becomes beautiful, and she melts in the Lord's embrace. ||1|| There is only the One Beloved - we are all soul-brides of our Husband Lord. She who is pleasing to her Husband Lord is good. What can poor, helpless Nanak do? As it pleases the Lord, so does he walk. ||2||2|| DAYV-GANDHAAREE: O my mind, chant the Name of the Lord, Har, Har, Har. The Gurmukh is imbued with the deep red colour of the poppy. His shawl is saturated with the Lord's Love. ||1||Pause|| I wander around here and there, like a madman, bewildered, seeking out my Darling Lord. I shall be the slave of the slave of whoever unites me with my Darling Beloved. ||1|| So align yourself with the Almighty True Guru; drink in and savor the Ambrosial Nectar of the Lord. By Guru's Grace, servant Nanak has obtained the wealth of the Lord within. ||2||3|| DAYV-GANDHAAREE: Now, I have come, exhausted, to my Lord and Master. Now that I have come seeking Your Sanctuary, God, please, either save me, or kill me. ||1||Pause||

Section 10 - Raag Dayv-Gandhaaree - Part 002

I have burnt in the fire the clever devices and praises of the world. Some speak good of me, and some speak ill of me, but I have surrendered my body to You. ||1|| Whoever comes to Your Sanctuary, O God, Lord and Master, You save by Your Merciful Grace. Servant Nanak has entered Your Sanctuary, Dear Lord; O Lord, please, protect his honour! ||2||4|| DAYV-GANDHAAREE: I am a sacrifice to one who sings the Glorious Praises of the Lord. I live by continuously beholding the Blessed Vision of the Holy Guru's Darshan; within His Mind is the Name of the Lord. ||1||Pause|| You are pure and immaculate, O God, Almighty Lord and Master; how can I,

the impure one, meet You? I have one thing in my mind, and another thing on my lips; I am such a poor, unfortunate liar! 11 I appear to chant the Lord's Name, but within my heart, I am the most wicked of the wicked. As it pleases You, save me, O Lord and Master; servant Nanak seeks Your Sanctuary. ||2||5|| DAYV-GANDHAAREE: Without the Name of the Lord, the beautiful are just like the noseless ones. Like the son, born into the house of a prostitute, his name is cursed. [1] Pause || Those who do not have the Name of their Lord and Master within their hearts, are the most wretched, deformed lepers. Like the person who has no Guru, they may know many things, but they are cursed in the Court of the Lord. ||1|| Those, unto whom my Lord Master becomes Merciful, long for the feet of the Holy. O Nanak, the sinners become pure, joining the Company of the Holy; following the Guru, the True Guru, they are emancipated. ||2||6|| First Set of Six|| Dayv-Gandhaaree, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: O mother, I focus my consciousness on the Guru's feet. As God shows His Mercy, the lotus of my heart blossoms, and forever and ever, I meditate on the Lord. ||1||Pause|| The One Lord is within, and the One Lord is outside; the One Lord is contained in all. Within the heart, beyond the heart, and in all places, God, the Perfect One, is seen to be permeating. ||1|| So many of Your servants and silent sages sing Your Praises, but no one has found Your limits. O Giver of peace, Destroyer of pain, Lord and Master - servant Nanak is forever a sacrifice to You. ||2||1|| DAYV-GANDHAAREE: O mother, whatever is to be, shall be. God pervades His pervading creation; one gains, while another loses. ||1||Pause|| Sometimes he blossoms in bliss, while at other times, he suffers in mourning. Sometimes he laughs, and sometimes he weeps. Sometimes he is filled with the filth of ego, while at other times, he washes it off in the Saadh Sangat, the Company of the Holy. ||1|| No one can erase the actions of God: I cannot see any other like Him. Says Nanak, I am a sacrifice to the Guru; by His Grace, I sleep in peace. [2][2]]

Section 10 - Raag Dayv-Gandhaaree - Part 003

DAYV-GANDHAAREE: O mother, I hear of death, and think of it, and I am filled with fear. Renouncing 'mine and vours' and egotism. I have sought the Sanctuary of the Lord and Master. ||1||Pause|| Whatever He says, I accept that as good. I do not say "No" to what He says. Let me not forget Him, even for an instant; forgetting Him, I die. ||1|| The Giver of peace, God, the Perfect Creator, endures my great ignorance. I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss. ||2||3|| DAYV-GANDHAAREE: O my mind, chant forever the Kirtan of the Lord's Praises. By singing, hearing and meditating on Him, all, whether of high or low status, are saved. ||1||Pause|| He is absorbed into the One from which he originated, when he understands the Way. Wherever this body was fashioned, it was not allowed to remain there. [1] Peace comes and fear and doubt are dispelled when God becomes Merciful. Says Nanak, my hopes have been fulfilled, renouncing my greed in the Saadh Sangat, the Company of the Holy. ||2||4|| DAYV-GANDHAAREE: O my mind, act as it pleases God. Become the lowest of the low, the very least of the tiny, and speak in utmost humility. ||1||Pause|| The many ostentatious shows of Maya are useless; I withhold my love from these. As something pleases my Lord and Master, in that I find my glory. ||1|| I am the slave of His slaves; becoming the dust of the feet of his slaves, I serve His humble servants. I obtain all peace and greatness, O Nanak, living to chant His Name with my mouth. ||2||5|| DAYV-GANDHAAREE: Dear God, by Your Grace, my doubts have been dispelled. By Your Mercy, all are mine; I reflect upon this in my mind. ||1||Pause|| Millions of sins are erased, by serving You; the Blessed Vision of Your Darshan drives away sorrow. Chanting Your Name, I have obtained supreme peace, and my anxieties and diseases have been cast out. ||1|| Sexual desire, anger, greed, falsehood and slander are forgotten, in the Saadh Sangat, the Company of the Holy. The ocean of mercy has cut away the bonds of Maya; O Nanak, He has saved me. ||2||6|| DAYV-GANDHAAREE: All the cleverness of my mind is gone. The Lord and Master is the Doer, the Cause of causes; Nanak holds tight to His Support. ||1||Pause|| Erasing my self-conceit, I have entered His Sanctuary; these are the Teachings spoken by the Holy Guru. Surrendering to the Will of God, I attain peace, and the darkness of doubt is dispelled. ||1|| I know that You are all-wise, O God, my Lord and Master; I seek Your Sanctuary. In an instant, You establish and disestablish; the value of Your Almighty Creative Power cannot be estimated. ||2||7|| Dayy-Gandhaaree, Fifth Mehl: The Lord God is my praanaa, my breath of life; He is the Giver of peace. By Guru's Grace, only a few know Him. ||1||Pause|| Your Saints are Your Beloveds: death does not consume them. They are dved in the deep crimson colour of Your Love, and they are intoxicated with the sublime essence of the Lord's Name. ||1||

Section 10 - Raag Dayv-Gandhaaree - Part 004

The greatest sins, and millions of pains and diseases are destroyed by Your Gracious Glance, O God. While sleeping

and waking, Nanak sings the Lord's Name, Har, Har, Har; he falls at the Guru's feet. ||2||8|| Dayv-Gandhaaree, Fifth Mehl: I have seen that God with my eyes everywhere. The Giver of peace, the Giver of souls, His Speech is Ambrosial Nectar. 11Pause The Saints dispel the darkness of ignorance; the Guru is the Giver of the gift of life. Granting His Grace, the Lord has made me His own; I was on fire, but now I am cooled [1] The karma of good deeds, and the Dharma of righteous faith, have not been produced in me, in the least; nor has pure conduct welled up in me. Renouncing cleverness and selfmortification, O Nanak, I fall at the Guru's feet. ||2||9|| Dayv-Gandhaaree, Fifth Mehl: Chant the Lord's Name, and earn the profit. You shall attain salvation, peace, poise and bliss, and the noose of Death shall be cut away. ||1||Pause|| Searching, searching, searching and reflecting, I have found that the Lord's Name is with the Saints. They alone obtain this treasure, who have such pre-ordained destiny. ||1|| They are very fortunate and honourable; they are the perfect bankers. They are beautiful, so very wise and handsome; O Nanak, purchase the Name of the Lord, Har, Har. ||2||10|| Dayv-Gandhaaree, Fifth Mehl: O mind, why are you so puffed up with egotism? Whatever is seen in this foul, impure and filthy world, is only ashes. ||1||Pause|| Remember the One who created you, O mortal; He is the Support of your soul, and the breath of life. One who forsakes Him, and attaches himself to another, dies to be reborn; he is such an ignorant fool! ||1|| I am blind, mute, crippled and totally lacking in understanding; O God, Preserver of all, please preserve me! The Creator, the Cause of causes is all-powerful; O Nanak, how helpless are His beings! ||2||11|| Dayy-Gandhaaree, Fifth Mehl: God is the nearest of the near. Remember Him, meditate on Him, and sing the Glorious Praises of the Lord of the Universe, day and night, evening and morning. ||1||Pause|| Redeem your body in the invaluable Saadh Sangat, the Company of the Holy, chanting the Name of the Lord, Har, Har. Do not delay for an instant, even for a moment. Death is keeping you constantly in his vision. ||1|| Lift me up out of the dark dungeon, O Creator Lord; what is there which is not in Your home? Bless Nanak with the Support of Your Name, that he may find great happiness and peace. ||2||12|| Second Set of Six|| Dayv-Gandhaaree, Fifth Mehl: O mind, meet with the Guru, and worship the Naam in adoration. You shall obtain peace, poise, bliss, joy and pleasure, and lay the foundation of eternal life. ||1||Pause|| Showing His Mercy, the Lord has made me His slave, and shattered the bonds of Maya. Through loving devotion, and singing the Glorious Praises of the Lord of the Universe, I have escaped the Path of Death. ||1|| When he became Merciful the rust was removed and I found the priceless treasure. O Nanak, I am a sacrifice, a hundred thousand times, to my unapproachable, unfathomable Lord and Master. ||2||13||

Section 10 - Raag Dayv-Gandhaaree - Part 005

Dayv-Gandhaaree, Fifth Mehl: O mother, how fruitful is the birth of one who sings the Glories of God, and enshrines love for the Supreme Lord God. ||1||Pause|| Beautiful, wise, brave and divine is one who obtains the Saadh Sangat, the Company of the Holy. He chants the Naam, the Name of the Lord, with his tongue, and does not have to wander in reincarnation again. ||1|| The Perfect Lord God pervades his mind and body; he does not look upon any other. Hell and disease do not afflict one who joins the Company of the Lord's humble servants, O Nanak; the Lord attaches him to the hem of His robe. ||2||14|| Dayv-Gandhaaree, Fifth Mehl: His fickle mind is entangled in a dream. He does not even understand this much, that someday he shall have to depart; he has gone crazy with Maya. ||1||Pause|| He is engrossed in the delight of the flower's colour; he strives only to indulge in corruption. Hearing about greed, he feels happy in his mind, and he runs after it. ||1|| Wandering and roaming all around, I have endured great pain, but now, I have come to the door of the Saint. Granting His Grace, the Supreme Lord Master has blended Nanak with Himself. ||2||15|| Dayv-Gandhaaree, Fifth Mehl: All peace is found in the Guru's feet. They drive away my sins and purify my mind; their Support carries me across. ||1||Pause|| This is the labor which I perform: worship, flower-offerings, service and devotion. My mind blossoms forth and is enlightened, and I am not cast into the womb again. ||1|| I behold the fruitful vision of the Saint; this is the meditation I have taken. The Lord Master has become Merciful to Nanak, and he has entered the Sanctuary of the Holy. ||2||16|| Dayy-Gandhaaree, Fifth Mehl: Offer your prayer to your Lord. You shall obtain the four blessings, and the treasures of bliss, pleasure, peace, poise and the spiritual powers of the Siddhas. ||1||Pause|| Renounce your self-conceit, and grasp hold of the Guru's feet; hold tight to the hem of God's robe. The heat of the ocean of fire does not affect one who longs for the Lord and Master's Sanctuary. ||1|| Again and again, God puts up with the millions of sins of the supremely ungrateful ones. The embodiment of mercy, the Perfect Transcendent Lord - Nanak longs for His Sanctuary. ||2||17|| Dayv-Gandhaaree, Fifth Mehl: Place the Guru's feet within your heart, and all illness, sorrow and pain shall be dispelled; all suffering shall come to an end. ||1||Pause|| The

sins of countless incarnations are erased, as if one has taken purifying baths at millions of sacred shrines. The treasure of the Naam, the Name of the Lord, is obtained by singing the Glorious Praises of the Lord of the Universe, and centering one's mind in meditation on Him. ||1|| Showing His Mercy, the Lord has made me His slave; breaking my bonds, He has saved me. I live by chanting and meditating on the Naam, and the Bani of Your Word; slave Nanak is a sacrifice to You. ||2||18|| Third Set of Six|| Dayv-Gandhaaree, Fifth Mehl: O mother, I long to see the Feet of God.

Section 10 - Raag Dayv-Gandhaaree - Part 006

Be Merciful to me, O my Lord and Master, that I might never forsake them from my mind. ||1||Pause|| Applying the dust of the feet of the Holy to my face and forehead. I burn away the poison of sexual desire and anger. I judge myself to be the lowest of all; in this way, I instill peace within my mind. ||1|| I sing the Glorious Praises of the Imperishable Lord and Master, and I shake off all my sins. I have found the gift of the treasure of the Naam, O Nanak; I hug it close, and enshrine it in my heart, ||2||19|| Davy-Gandhaaree, Fifth Mehl: Dear God, I long to behold the Blessed Vision of Your Darshan. I cherish this beautiful meditation day and night; You are dearer to me than my soul, dearer than life itself. ||1||Pause|| I have studied and contemplated the essence of the Shaastras, the Vedas and the Puraanas. Protector of the meek, Lord of the breath of life, O Perfect One, carry us across the terrifying world-ocean. ||1|| Since the very beginning, and throughout the ages, the humble devotees have been Your servants; in the midst of the world of corruption, You are their Support. Nanak longs for the dust of the feet of such humble beings; the Transcendent Lord is the Giver of all. ||2||20|| Dayv-Gandhaaree, Fifth Mehl: Your humble servant, O Lord, is intoxicated with Your sublime essence. One who obtains the treasure of the Nectar of Your Love, does not renounce it to go somewhere else. ||1||Pause|| While sitting, he repeats the Lord's Name, Har, Har; while sleeping, he repeats the Lord's Name, Har, Har; he eats the Nectar of the Lord's Name as his food. Bathing in the dust of the feet of the Holy is equal to taking cleansing baths at the sixty-eight sacred shrines of pilgrimage. ||1|| How fruitful is the birth of the Lord's humble servant: the Creator is his Father. O Nanak, one who recognises the Perfect Lord God, takes all with him, and saves everyone. ||2||21|| Dayv-Gandhaaree, Fifth Mehl: O mother, without the Guru, spiritual wisdom is not obtained. They wander around, weeping and crying out in various ways, but the Lord of the World does not meet them. ||1||Pause|| The body is tied up with emotional attachment, disease and sorrow, and so it is lured into countless reincarnations. He finds no place of rest without the Saadh Sangat, the Company of the Holy; to whom should he go and cry? ||1|| When my Lord and Master shows His Mercy, we lovingly focus our consciousness on the feet of the Holy. The most horrible agonies are dispelled in an instant, O Nanak, and we merge in the Blessed Vision of the Lord ||2||22|| Davy-Gandhaaree Fifth Mehl. The Lord and Master Himself has become Merciful. I have been emancipated, and I have become the embodiment of bliss; I am the Lord's child - He has saved me. ||Pause|| With my palms pressed together, I offer my prayer; within my mind, I meditate on the Supreme Lord God. Giving me His hand, the Transcendent Lord has eradicated all my sins. $\|\mathbf{1}\|$ Husband and wife join together in rejoicing, celebrating the Victory of the Lord Master. Says Nanak, I am a sacrifice to the humble servant of the Lord, who emancipates everyone. ||2||23||

Section 10 - Raag Dayv-Gandhaaree - Part 007

One Universal Creator God. By The Grace Of The True Guru: Dayv-Gandhaaree, Fifth Mehl: I offer my prayer to my True Guru. The Destroyer of distress has become kind and merciful, and all my anxiety is over. ||Pause|| I am a sinner, hypocritical and greedy, but still, He puts up with all of my merits and demerits. Placing His hand on my forehead, He has exalted me. The wicked ones who wanted to destroy me have been killed. ||1|| He is generous and benevolent, the beautifier of all, the embodiment of peace; the Blessed Vision of His Darshan is so fruitful! Says Nanak, He is the Giver to the unworthy; I enshrine His Lotus Feet within my heart. ||2||24|| Dayv-Gandhaaree, Fifth Mehl: My God is the Master of the masterless. I have come to the Sanctuary of the Savior Lord. ||Pause|| Protect me on all sides, O Lord; protect me in the future, in the past, and at the very last moment. ||1|| Whenever something comes to mind, it is You. Contemplating Your virtues, my mind is sanctified. ||2|| I hear and sing the Hymns of the Guru's Word. I am a sacrifice, a sacrifice to the Blessed Vision of the Darshan of the Holy. ||3|| Within my mind, I have the Support of the One Lord alone. O Nanak, my God is the Creator of all. ||4||25|| Dayv-Gandhaaree, Fifth Mehl: God, this is my heart's desire: O treasure of kindness, O Merciful Lord, please make me the slave of your Saints. |Pause|| In the early hours of the morning, I fall at the feet of Your humble servants; night and day, I obtain the Blessed Vision of their Darshan. Dedicating my body and mind, I serve the humble servant of the Lord; with my tongue, I sing the Glorious Praises of the Lord. ||1|| With each and every

breath, I meditate in remembrance on my God; I live continually in the Society of the Saints. The Naam, the Name of the Lord, is my only support and wealth; O Nanak, from this, I obtain bliss. ||2||26|| Raag Dayv-Gandhaaree, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: O friend, such is the Dear Lord whom I have obtained. He does not leave me, and He always keeps me company. Meeting the Guru, night and day, I sing His Praises, ||1||Pause|| I met the Fascinating Lord, who has blessed me with all comforts; He does not leave me to go anywhere else. I have seen the mortals of many and various types, but they are not equal to even a hair of my Beloved. ||1|| His palace is so beautiful! His gate is so wonderful! The celestial melody of the sound current resounds there. Says Nanak, I enjoy eternal bliss; I have obtained a permanent place in the home of my Beloved. ||2||1||27|| Dayv-Gandhaaree, Fifth Mehl: My mind longs for the Blessed Vision of the Lord's Darshan, and His Name. I have wandered everywhere, and now I have come to follow the Saint. ||1||Pause|| Whom should I serve? Whom should I worship in adoration? Whoever I see shall pass away.

Section 10 - Raag Dayv-Gandhaaree - Part 008

I have sought the Sanctuary of the Saadh Sangat, the Company of the Holy; my mind longs for the dust of their Feet. ||1|| I do not know the way, and I have no virtue. It is so difficult to escape from Maya! Nanak has come and fallen at the Guru's feet; all of his evil inclinations have vanished. ||2||2||28|| Dayv-Gandhaaree, Fifth Mehl: O Beloved, Your Words are Ambrosial Nectar. O supremely beautiful Enticer, O Beloved, You are among all, and yet distinct from all. [1] Pause I do not seek power, and I do not seek liberation. My mind is in love with Your Lotus Feet. Brahma, Shiva, the Siddhas, the silent sages and Indra - I seek only the Blessed Vision of my Lord and Master's Darshan. ||1|| I have come, helpless, to Your Door, O Lord Master; I am exhausted - I seek the Sanctuary of the Saints. Says Nanak, I have met my Enticing Lord God; my mind is cooled and soothed - it blossoms forth in joy. ||2||3||29|| Dayv-Gandhaaree, Fifth Mehl: Meditating on the Lord, His servant swims across to salvation. When God becomes merciful to the meek, then one does not have to suffer reincarnation, only to die again. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, he sings the Glorious Praises of the Lord, and he does not lose the jewel of this human life. Singing the Glories of God, he crosses over the ocean of poison, and saves all his generations as well. ||1|| The Lotus Feet of the Lord abide within his heart, and with every breath and morsel of food he chants the Lord's Name. Nanak has grasped the Support of the Lord of the Universe; again and again, he is a sacrifice to Him. ||2||4||30|| Raag Dayv-Gandhaaree, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: Some wander around the forests, wearing religious robes, but the Fascinating Lord remains distant from them. ||1||Pause|| They talk, preach, and sing their lovely songs, but within their minds, the filth of their sins remains. ||1|| They may be very beautiful, extremely clever, wise and educated, and they may speak very sweetly. ||2|| To forsake pride, emotional attachment, and the sense of 'mine and yours', is the path of the double-edged sword. ||3|| Says Nanak, they alone swim across the terrifying world-ocean, who, by God's Grace, join the Society of the Saints. ||4||1||31|| Raag Dayv-Gandhaaree, Fifth Mehl, Fifth House: One Universal Creator God. By The Grace Of The True Guru: I have seen the Lord to be on high; the Fascinating Lord is the highest of all. No one else is equal to Him - I have made the most extensive search on this. [11][Pause]] Utterly infinite, exceedingly great, deep and unfathomable - He is lofty, beyond reach. His weight cannot be weighed. His value cannot be estimated. How can the Enticer of the mind be obtained? ||1|| Millions search for Him, on various paths, but without the Guru, none find Him. Says Nanak, the Lord Master has become Merciful. Meeting the Holy Saint, I drink in the sublime essence. ||2||1||32||

Section 10 - Raag Dayv-Gandhaaree - Part 009

Dayy-Gandhaaree, Fifth Mehl: I have looked in so many ways, but there is no other like the Lord. On all the continents and islands, He is permeating and fully pervading; He is in all worlds. ||1||Pause|| He is the most unfathomable of the unfathomable; who can chant His Praises? My mind lives by hearing news of Him. People in the four stages of life, and in the four social classes are liberated, by serving You, Lord. [[1]] The Guru has implanted the Word of His Shabad within me; I have attained the supreme status. My sense of duality has been dispelled, and now, I am at peace. Says Nanak, I have easily crossed over the terrifying world-ocean, obtaining the treasure of the Lord's Name. ||2||2||33|| Raag Day-Gandhaaree, Fifth Mehl, Sixth House: One Universal Creator God By The Grace Of The True Guru: Know that there is One and only One Lord. O Gurmukh, know that He is One. ||1||Pause|| Why are you wandering around? O Siblings of Destiny, don't wander around; He is permeating and pervading everywhere. ||1|| As the fire in the forest, without control, cannot serve any purpose - just so, without the Guru,

one cannot attain the Gate of the Lord. Joining the Society of the Saints, renounce your ego; says Nanak, in this way, the supreme treasure is obtained. ||2||1||34|| Dayv-Gandhaaree, Fifth Mehl: His state cannot be known. ||1||Pause|| How can I behold Him through clever tricks? Those who tell this story are wonder-struck and amazed. ||1|| The servants of God, the celestial singers, the Siddhas and the seekers, the angelic and divine beings. Brahma and those like Brahma, and the four Vedas proclaim, day and night, that the Lord and Master is inaccessible, unapproachable and unfathomable. Endless, endless are His Glories, says Nanak; they cannot be described they are beyond our reach. ||2||2||35|| Dayv-Gandhaaree, Fifth Mehl: I meditate, and sing of the Creator Lord. I have become fearless, and I have found peace, poise and bliss, remembering the infinite Lord. ||1||Pause|| The Guru, of the most fruitful image, has placed His hand upon my forehead. Wherever I look, there, I find Him with me. The Lotus Feet of the Lord are the Support of my very breath of life. ||1|| My God is all-powerful, unfathomable and utterly vast. The Lord and Master is close at hand - He dwells in each and every heart Nanak seeks the Sanctuary and the Support of God, who has no end or limitation. ||2||3||36|| Dayv-Gandhaaree, Fifth Mehl: Turn away, O my mind, turn away. Turn away from the faithless cynic. False is the love of the false one; break the ties, O my mind, and your ties shall be broken. Break your ties with the faithless cynic. ||1||Pause|| One who enters a house filled with soot is blackened. Run far away from such people! One who meets the Guru escapes from the bondage of the three dispositions. ||1|| I beg this blessing of You, O Merciful Lord, ocean of mercy - please, don't bring me face to face with the faithless cyincs.

Section 10 - Raag Dayv-Gandhaaree - Part 010

Make servant Nanak the slave of Your slave; let his head roll in the dust under the feet of the Holy. ||2||4||37|| Raag Dayy-Gandhaaree, Fifth Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: You are allpowerful, at all times; You show me the Way; I am a sacrifice, a sacrifice to You. Your Saints sing to You with love; I fall at their feet. ||1||Pause|| O Praiseworthy Lord, Enjoyer of celestial peace, Embodiment of mercy, One Infinite Lord, Your place is so beautiful. ||1|| Riches, supernatural spiritual powers and wealth are in the palm of Your hand. O Lord, Life of the World, Master of all, infinite is Your Name. Show Kindness, Mercy and Compassion to Nanak; hearing Your Praises, I live. ||2||1||38||6||44|| One Universal Creator God. By The Grace Of The True Guru: Raag Dayv-Gandhaaree, Ninth Mehl. This mind does not follow my advice one tiny bit I am so tired of giving it instructions - it will not refrain from its evil-mindedness. ||1||Pause|| It has gone insane with the intoxication of Maya; it does not chant the Lord's Praise. Practicing deception, it tries to cheat the world, and so it fills its belly. ||1|| Like a dog's tail, it cannot be straightened; it will not listen to what I tell it. Says Nanak, vibrate forever the Name of the Lord, and all your affairs shall be adjusted. ||2||1|| Raag Davy-Gandhaaree, Ninth Mehl: All things are mere diversions of life: mother, father, siblings, children, relatives and the wife of your home. ||1||Pause|| When the soul is separated from the body, then they will cry out, calling you a ghost. No one will let you stay, for even half an hour; they drive you out of the house. ||1|| The created world is like an illusion, a mirage - see this, and reflect upon it in your mind. Says Nanak, vibrate forever the Name of the Lord, which shall deliver you. ||2||2|| Raag Dayv-Gandhaaree, Ninth Mehl: In this world, I have seen love to be false. Whether they are spouses or friends, all are concerned only with their own happiness. ||1||Pause|| All say, "Mine, mine", and attach their consciousness to you with love. But at the very last moment, none shall go along with you. How strange are the ways of the world! ||1|| The foolish mind has not yet reformed itself, although I have grown weary of continually instructing it. O Nanak, one crosses over the terrifying world-ocean, singing the Songs of God. ||2||3||6||38||47||

GURU GRANTH SAHIB 11 - RAAG BIHAAGRA Section 11 - Raag Bihaagra - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Bihaagraa, Chau-Padas, Fifth Mehl, Second House: To associate with your arch enemies, is to live with poisonous snakes; I have made the effort to shake them off. ||1|| Then, I repeated the Name of the Lord, Har, Har, and I obtained celestial peace. ||1||Pause|| False is the love of the many emotional attachments, which suck the mortal into the whirlpool of reincarnation. ||2|| All are travellers, who have gathered under the world-tree, and are bound by their many bonds. ||3|| Eternal is the Company of the Holy, where the Kirtan of the Lord's Praises are sung. Nanak seeks this Sanctuary. ||4||1|| One Universal Creator God. By The Grace Of The True Guru: Raag Bihaagraa, Ninth Mehl: No one knows the state of the Lord. The Yogis, the celibates, the penitents, and all sorts of clever people have failed. ||1||Pause|| In an instant, He changes the beggar into a king, and the king into a beggar. He fills what is empty, and empties what is full - such are His ways. [11] He Himself spread out the expanse of His Maya, and He Himself beholds it. He assumes so many forms, and plays so many games, and yet, He remains detached from it all. []2] Incalculable, infinite, incomprehensible and immaculate is He, who has misled the entire world. Cast off all your doubts; prays Nanak, O mortal, focus your consciousness on His Feet. []3][1][2] Raag Bihaagraa, Chhant, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Meditate on the Name of the Lord, Har, Har, O my soul; as Gurmukh, meditate on the invaluable Name of the Lord's Name. The Lord is dear to my mind. With the sublime essence of the Lord's Name, my mind is washed clean.

Section 11 - Raag Bihaagra - Part 002 Under Guru's Instructions, hold your mind steady; O my soul, do not let it wander anywhere. One who utters the Bani of the Praises of the Lord God, O Nanak, obtains the fruits of his heart's desires. ||1|| Under Guru's Instruction, the Ambrosial Name abides within the mind, O my soul; with your mouth, utter the words of ambrosia. The Words of the devotees are Ambrosial Nectar, O my soul; hearing them in the mind, embrace loving affection for the Lord. Separated for so very long, I have found the Lord God; He holds me close in His loving embrace. Servant Nanak's mind is filled with bliss, O my soul: the unstruck sound-current of the Shabad vibrates within. ||2|| If only my friends and companions would come and unite me with my Lord God, O my soul. I offer my mind to the one who recites the sermon of my Lord God, O my soul. As Gurmukh, ever worship the Lord in adoration, O my soul, and you shall obtain the fruits of your heart's desires. O Nanak, hurry to the Lord's Sanctuary; O my soul, those who meditate on the Lord's Name are very fortunate. [3] By His Mercy, God comes to meet us. O my soul: through the Guru's Teachings, He reveals His Name. Without the Lord, I am so sad, O my soul - as sad as the lotus without water. The Perfect Guru has united me, O my soul, with the Lord, my best friend, the Lord God. Blessed, blessed is the Guru, who has shown me the Lord, O my soul; servant Nanak blossoms forth in the Name of the Lord. ||4||1|| Raag Bihaagraa, Fourth Mehl: The Name of the Lord, Har, Har, is Ambrosial Nectar, O my soul; through the Guru's Teachings, this Nectar is obtained. Pride in Maya is poison, O my soul; through the Ambrosial Nectar of the Name, this poison is eradicated. The dry mind is rejuvenated, O my soul, meditating on the Name of the Lord, Har, Har. The Lord has given me the pre-ordained blessing of high destiny. O my soul: servant Nanak merges in the Naam. the Name of the Lord. ||1|| My mind is attached to the Lord, O my soul, like the infant, sucking his mother's milk. Without the Lord, I find no peace, O my soul; I am like the song-bird, crying out without the rain drops. Go, and seek the Sanctuary of the True Guru, O my soul; He shall tell you of the Glorious Virtues of the Lord God. Servant Nanak has merged into the Lord, O my soul: the many melodies of the Shabad resound within his heart. ||2|| Through egotism, the self-willed manmukhs are separated, O my soul; bound to poison, they are burnt by egotism. Like the pigeon, which itself falls into the trap, O my soul, all the self-willed manmukhs fall under the influence of death. Those self-willed manmukhs who focus their consciousness on Maya, O my soul, are foolish, evil demons

Section 11 - Raag Bihaagra - Part 003

The Lord's humble servants beseech and implore Him, and enter His Sanctuary, O my soul; Guru Nanak becomes their Divine Protector. $\|3\|$ The Lord's humble servants are saved, through the Love of the Lord, O my soul; by their preordained good destiny, they obtain the Lord. The Name of the Lord, Har, Har, is the ship, O my soul, and the Guru is the helmsman. Through the Word of the Shabad, He ferries us across. The Lord, Har, Har, is all-powerful and very kind, O my soul; through the Guru, the True Guru, He seems so sweet. Shower Your Mercy upon me, and hear my prayer, O Lord, Har, Har; please, let servant Nanak meditate on Your Name. ||4||2|| Bihaagraa, Fourth Mehl: In this world, the best occupation is to sing the Praises of the Naam, O my soul. Singing the Praises of the Lord, the Lord is enshrined in the mind. The Name of the Lord, Har, Har, is immaculate and pure, O my soul. Chanting the Name of the Lord, Har, Har, one is saved. All sins and errors are erased, O my soul; with the Naam. the Gurmukh washes off this filth. By great good fortune, servant Nanak meditates on the Lord; even fools and idiots like me have been saved. ||1|| Those who meditate on the Lord's Name, O my soul, overpower the five passions. The nine treasures of the Naam are within, O my soul; the Great Guru has made me see the unseen Lord. The Guru has fulfilled my hopes and desires, O my soul; meeting the Lord, all my hunger is satisfied. O servant Nanak he alone sings the Glorious Praises of the Lord, O my soul, upon whose forehead God has inscribed such pre-ordained destiny. ||2|| I am a deceitful sinner, O my soul, a cheat, and a robber of others' wealth. But, by great good fortune, I have found the Guru, O my soul; through the Perfect Guru, I have found the way to

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4121 salvation. The Guru has poured the Ambrosial Nectar of the Lord's Name into my mouth, O my soul, and now, my dead soul has come to life again. O servant Nanak: those who meet the True Guru, O my soul, have all of their pains taken away. ||3|| The Name of the Lord is sublime, O my soul; chanting it, one's sins are washed away. The Guru, the Lord, has purified even the sinners, O my soul; now, they are famous and respected in the four directions and throughout the four ages. The filth of egotism is totally wiped away. O my soul, by bathing in the Ambrosial Pool of the Lord's Name. Even sinners are carried across, O my soul, if they are imbued with the Lord's Name, even for an instant, O servant Nanak. ||4||3|| Bihaagraa, Fourth Mehl: I am a sacrifice, O my soul, to those who take the Support of the Name of the Lord, Har, Har. The Guru, the True Guru, implanted the Name within me, O my soul, and He has carried me across the terrifying world-ocean of poison. Those who have meditated one-pointedly on the Lord, O my soul - I proclaim the Victory of those saintly beings.

Section 11 - Raag Bihaagra - Part 004

Nanak has found peace, meditating on the Lord, O my soul; the Lord is the Destroyer of all pain. ||1|| Blessed, blessed is that tongue, O my soul, which sings the Glorious Praises of the Lord God. Sublime and splendid are those ears, O my soul, which listen to the Kirtan of the Lord's Praises. Sublime, pure and pious is that head, O my soul, which falls at the Guru's Feet. Nanak is a sacrifice to that Guru. O my soul: the Guru has placed the Name of the Lord, Har, Har, in my mind. ||2|| Blessed and approved are those eyes, O my soul, which gaze upon the Holy True Guru. Sacred and sanctified are those hands, O my soul, which write the Praises of the Lord, Har, Har. I worship continually the feet of that humble being, O my soul, who walks on the Path of Dharma - the path of righteousness. Nanak is a sacrifice to those, O my soul, who hear of the Lord, and believe in the Lord's Name. ||3|| The earth, the nether regions of the underworld, and the Akaashic ethers, O my soul, all meditate on the Name of the Lord, Har, Har. Wind, water and fire, O my soul, continually sing the Praises of the Lord, Har, Har, Har. The woods, the meadows and the whole world. O my soul, chant with their mouths the Lord's Name, and meditate on the Lord. O Nanak, one who, as Gurmukh, focuses his consciousness on the Lord's devotional worship - O my soul, he is robed in honour in the Court of the Lord. ||4||4|| Bihaagraa, Fourth Mehl: Those who do not remember the Name of the Lord, Har, Har, O my soul - those self-willed manmukhs are foolish and ignorant. Those who attach their consciousness to emotional attachment and Maya, O my soul, depart regretfully in the end. They find no place of rest in the Court of the Lord, O my soul; those self-willed manmukhs are deluded by sin. O servant Nanak, those who meet the Guru are saved, O my soul; chanting the Name of the Lord, they are absorbed in the Name of the Lord. ||1|| Go, everyone, and meet the True Guru; O my soul. He implants the Name of the Lord. Har har within the heart. Do not hesitate for an instant - meditate on the Lord, O my soul; who knows whether he shall draw another breath? That time, that moment, that instant, that second is so fruitful, O my soul, when my Lord comes into my mind. Servant Nanak has meditated on the Naam, the Name of the Lord, O my soul, and now, the Messenger of Death does not draw near him. ||2|| The Lord continually watches, and hears everything, O my soul; he alone is afraid, who commits sins. One whose heart is pure within, O my soul, casts off all his fears. One who has faith in the Fearless Name of the Lord, O my soul - all his enemies and attackers speak against him in vain

Section 11 - Raag Bihaagra - Part 005

Nanak has served the Perfect Guru, O my soul, who causes all to fall at His feet. ||3|| Serve such a Lord continuously, O my soul, who is the Great Lord and Master of all. Those who single-mindedly worship Him in adoration, O my soul, are not subservient to anyone. Serving the Guru, I have obtained the Mansion of the Lord's Presence, O my soul; all the slanderers and trouble-makers bark in vain. Servant Nanak has meditated on the Name, O my soul; such is the preordained destiny which the Lord written on his forehead. ||4||5|| Bihaagraa, Fourth Mehl: All beings are Yours - You permeate them all. O my Lord God, You know what they do in their hearts. The Lord is with them, inwardly and outwardly. O my soul; He sees everything, but the mortal denies the Lord in his mind. The Lord is far away from the self-willed manmukhs, O my soul; all their efforts are in vain. Servant Nanak, as Gurmukh, meditates on the Lord, O my soul; he beholds the Lord ever-present. ||1|| They are devotees, and they are servants, O my soul, who are pleasing to the Mind of my God. They are robed in honour in the Court of the Lord, O my soul; night and day, they remain absorbed in the True Lord. In their company, the filth of one's sins is washed away, O my soul; imbued with the Lord's Love, one comes to bear the Mark of His Grace. Nanak offers his prayer to God, O my soul; joining the Saadh Sangat, the Company of the Holy, he is satisfied. ||2|| O tongue, chant the Name of God; O my soul, chanting the Name of the Lord, Har, Har, your desires shall be extinguished. He, unto whom my Supreme Lord God shows Mercy, O my soul, enshrines the Name in his mind. One who meets the Perfect True Guru, O my soul, obtains the treasure of the Lord's wealth. By great good fortune, one joins the Company of the Holy, O my soul. O Nanak, sing the Glorious Praises of the Lord. ||3|| In the places and interspaces, O my soul, the Supreme Lord God, the Great Giver, is pervading. His limits cannot be found. O my soul; He is the Perfect Architect of Destiny. He cherishes all beings, O my soul, as the mother and father cherish their child. By thousands of clever tricks, He cannot be obtained, O my soul; servant Nanak, as Gurmukh, has come to know the Lord ||4||6|| First Set of Six|| Bihaagraa, Fifth Mehl, Chhant, First House: One Universal Creator God. By The Grace Of The True Guru: I have seen one miracle of the Lord, O my Dear Beloved - whatever He does is righteous and just. The Lord has fashioned this beautiful arena, O my Dear Beloved, where all come and go.

Section 11 - Raag Bihaagra - Part 006

The One who fashioned the world causes them to come and go. Some meet the True Guru - the Lord invites them into the Mansion of His Presence; others wander around, deluded by doubt. You alone know Your limits; You are contained in all. Nanak speaks the Truth: listen, Saints - the Lord dispenses even-handed justice. ||1|| Come and join me, O my beautiful dear beloveds; let's worship the Name of the Lord, Har, Har. Let's serve the Perfect True Guru, O my dear beloveds, and clear away the Path of Death. Having cleared the treacherous path, as Gurmukhs, we shall obtain honour in the Court of the Lord. Those who have such pre-ordained destiny, lovingly focus their consciousness on the Lord, night and day. Selfconceit, egotism and emotional attachment are eradicated when one joins the Saadh Sangat, the Company of the Holy. Says servant Nanak, one who contemplates the Name of the Lord, Har, Har, is liberated. ||2|| Let's join hands, O Saints; let's come together, O my dear beloveds, and worship the imperishable, Almighty Lord. I sought Him through uncounted forms of adoration, O my dear beloveds; now, I dedicate my entire mind and body to the Lord. The mind, body and all wealth belong to God; so what can anyone offer to Him in worship? He alone merges in the lap of God, unto whom the Merciful Lord Master becomes compassionate. One who has such pre-ordained destiny written on his forehead, comes to bear love for the Guru. Says servant Nanak, joining the Saadh Sangat, the Company of the Holy, let's worship the Name of the Lord, Har, Har. ||3|| I wandered around, searching in the ten directions, O my dear beloveds, but I came to find the Lord in the home of my own being. The Dear Lord has fashioned the body as the temple of the Lord, O my dear beloveds; the Lord continues to dwell there. The Lord and Master Himself is pervading everywhere; through the Guru, He is revealed. Darkness is dispelled, and pains are removed when the sublime essence of the Lord's Ambrosial Nectar trickles down. Wherever I look, the Lord and Master is there. The Supreme Lord God is everywhere. Says servant Nanak, meeting the True Guru, I have found the Lord, within the home of my own being. ||4||1|| Raag Bihaagraa, Fifth Mehl: He is dear to me; He fascinates my mind; He is the ornament of my heart, the support of the breath of life. The Glory of the Beloved, Merciful Lord of the Universe is beautiful; He is infinite and without limit. O Compassionate Sustainer of the World, Beloved Lord of the Universe, please, join with Your humble soul-bride. My eyes long for the Blessed Vision of Your Darshan; the night passes, but I cannot sleep. I have applied the healing ointment of spiritual wisdom to my eyes; the Naam, the Name of the Lord, is my food. These are all my decorations. Prays Nanak, let's meditate on the Saint, that he may unite us with our Husband Lord. ||1|| I endure thousands of reprimands, and still, my Lord has not met with me. I make the effort to meet with my Lord, but none of my efforts work. Unsteady is my consciousness, and unstable is my wealth; without my Lord, I cannot be consoled.

Section 11 - Raag Bihaagra - Part 007

Food, drink and decorations are useless; without my Husband Lord, how can I survive? I yearn for Him, and desire Him night and day. I cannot live without Him, even for an instant. Prays Nanak, O Saint, I am Your slave; by Your Grace, I meet my Husband Lord. ||2|| I share a bed with my Beloved, but I do not behold the Blessed Vision of His Darshan. I have endless demerits - how can my Lord call me to the Mansion of His Presence? The worthless, dishonoured and orphaned soul-bride prays, "Meet with me, O God, treasure of mercy." The wall of doubt has been shattered, and now I sleep in peace, beholding God, the Lord of the nine treasures, even for an instant. If only I could come into the Mansion of my Beloved Lord's Presence! Joining with Him, I sing the songs of joy. Prays Nanak, I seek the Sanctuary of the Saints; please, reveal to me the Blessed Vision of Your Darshan. ||3|| By the Grace of the Saints, I have obtained the Lord, Har, Har. My desires are fulfilled, and my mind is at peace; the fire within has been quenched. Fruitful is that day, and beauteous

is that night, and countless are the joys, celebrations and pleasures. The Lord of the Universe, the Beloved Sustainer of the World, has been revealed. With what tongue can I speak of His Glory? Doubt, greed, emotional attachment and corruption are taken away; joining with my companions, I sing the songs of joy. Prays Nanak, I meditate on the Saint who has led me to merge with the Lord, Har, Har. ||4||2|| Bihaagraa. Fifth Mehl: Shower Your Mercy upon me, O Guru, O Perfect Supreme Lord God, that I might chant the Naam. the Name of the Lord, night and day. I speak the Ambrosial Words of the Guru's Bani, praising the Lord. Your Will is sweet to me, Lord. Show kindness and compassion, O Sustainer of the Word, Lord of the Universe; without You, I have no other. Almighty, sublime, infinite, perfect Lord - my soul, body, wealth and mind are Yours. I am foolish, stupid, masterless, fickle, powerless, lowly and ignorant. Prays Nanak, I seek Your Sanctuary - please save me from coming and going in reincarnation. ||1|| In the Sanctuary of the Holy Saints, I have found the Dear Lord, and I constantly sing the Glorious Praises of the Lord. Applying the dust of the devotees to the mind and body, O Dear Lord, all sinners are sanctified. The sinners are sanctified in the company of those who have met the Creator Lord. Imbued with the Naam, the Name of the Lord, they are given the gift of the life of the soul; their gifts increase day by day. Wealth, the supernatural spiritual powers of the Siddhas, and the nine treasures come to those who meditate on the Lord, and conquer their own soul. Prays Nanak, it is only by great good fortune that the Holy Saints, the Lord's companions, are found, O friends. ||2|| Those who deal in Truth, O Dear Lord, are the perfect bankers. They possess the great treasure, O Dear Lord, and they reap the profit of the Lord's Praise. Sexual desire, anger and greed do not cling to those who are attuned to God. They know the One, and they believe in the One; they are intoxicated with the Lord's Love. They fall at the Feet of the Saints, and seek their Sanctuary: their minds are filled with joy. Prays Nanak, those who have the Naam in their laps are the true bankers. [3] O Nanak, meditate on that Dear Lord, who supports all by His almighty strength.

Section 11 - Raag Bihaagra - Part 008

In their minds, the Gurmukhs do not forget the Dear Lord, the Primal Creator Lord. Pain, disease and fear do not cling to those who meditate on the Lord, Har, Har. By the Grace of the Saints, they cross over the terrifying world-ocean, and obtain their pre-ordained destiny. They are congratulated and applauded, their minds are at peace, and they meet the infinite Lord God. Prays Nanak, by meditating in remembrance on the Lord, Har, Har, my desires are fulfilled. ||4||3|| Bihaagraa, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: O peaceful night, grow longer - I have come to enshrine love for my Beloved. O painful sleep, grow shorter, so that I may constantly grasp His Feet. I long for the dust of His Feet, and beg for His Name; for His Love, I have renounced the world, I am imbued with the Love of my Beloved, and I am naturally intoxicated with it; I have forsaken my awful evil-mindedness. He has taken me by the arm, and I am saturated with His Love; I have met my Beloved on the Path of Truth. Prays Nanak, please Lord, shower Your Mercy on me, that I may remain attached to Your Feet. ||1|| O my friends and companions, let us remain attached to the Feet of God. Within my mind is great love for my Beloved; I beg for the Lord's devotional worship. The Lord's devotional worship is obtained, meditating on God. Let us go and meet the humble servants of the Lord. Renounce pride, emotional attachment and corruption, and dedicate this body, wealth and mind to Him. The Lord God is great, perfect, glorious, absolutely perfect; meeting the Lord, Har, Har, the wall of doubt is torn down. Prays Nanak, hear these teachings, O friends - chant the Lord's Name constantly, over and over again. ||2|| The Lord's bride is a happy wife; she enjoys all pleasures. She does not sit around like a widow, because the Lord God lives forever. She does not suffer pain - she meditates on God. She is blessed, and very fortunate. She sleeps in peaceful ease, her sins are erased, and she wakes to the joy and love of the Naam. She remains absorbed in her Beloved - the Lord's Name is her ornament. The Words of her Beloved are sweet and pleasing to her. Prays Nanak, I have obtained my mind's desires; I have met my eternal Husband Lord. ||3|| The songs of bliss resound, and millions of pleasures are found in that house: the mind and body are permeated by God, the Lord of supreme bliss. My Husband Lord is infinite and merciful; He is the Lord of wealth, the Lord of the Universe, the Saving Grace of sinners. God, the Giver of mercy, the Lord, the Destroyer of pride, carries us across the terrifying world-ocean of poison. The Lord lovingly embraces whoever comes to the Lord's Sanctuary - this is the way of the Lord and Master. Prays Nanak, I have met my Husband Lord, who plays with me forever. ||4||1||4|| Bihaagraa, Fifth Mehl: The Lord's Feet are the Pools of Ambrosial Nectar; your dwelling is there, O my mind.

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Section 11 - Raag Bihaagra - Part 009

Take your cleansing bath in the Ambrosial Pool of the Lord, and all of your sins shall be wiped away. O my soul, Take your cleansing ever in the Lord God, O friends, and the pain of darkness shall be dispelled. Birth and death shall not touch you, and the noose of Death shall be cut away. So join the Saadh Sangat, the Company of the Holy, and be imbued with the Naam, the Name of the Lord; there, your hopes shall be fulfilled. Prays Nanak, shower Your Mercy upon me, O Lord, that I might dwell at Your Lotus Feet. ||1|| There is bliss and ecstasy there always, and the unstruck celestial melody resounds there. Meeting together, the Saints sing God's Praises, and celebrate His Victory. Meeting together, the Saints sing the Praises of the Lord Master; they are pleasing to the Lord, and saturated with the sublime essence of His love and affection. They obtain the profit of the Lord, eliminate their self-conceit, and meet Him, from whom they were separated for so long. Taking them by the arm, He makes them His own; God, the One, inaccessible and infinite, bestows His kindness. Prays Nanak, forever immaculate are those who sing the Praises of the True Word of the Shabad. [2] Listen, O most fortunate ones, to the Ambrosial Bani of the Word of the Lord. He alone, whose karma is so preordained, has it enter into his heart. He alone knows the Unspoken Speech, unto whom God has shown His Mercy. He becomes immortal, and shall not die again; his troubles, disputes and pains are dispelled. He finds the Sanctuary of the Lord: he does not forsake the Lord, and does not leave. God's Love is pleasing to his mind and body. Prays Nanak, sing forever the Sacred Ambrosial Bani of His Word. ||3|| My mind and body are intoxicated - this state cannot be described. We originated from Him, and into Him we shall merge once again. I merge into God's Light, through and through, like water merging into water. The One Lord permeates the water, the land and the sky - I do not see any other. He is totally permeating the woods, meadows and the three worlds. I cannot express His worth. Prays Nanak, He alone knows - He who created this creation. ||4||2||5|| Bihaagraa, Fifth Mehl: The Saints go around, searching for God, the support of their breath of life. They lose the strength of their bodies, if they do not merge with their Beloved Lord. O God, my Beloved, please, bestow Your kindness upon me, that I may merge with You; by Your Mercy, attach me to the hem of Your robe. Bless me with Your Name, that I may chant it, O Lord and Master; beholding the Blessed Vision of Your Darshan, I live. He is all-powerful, perfect, eternal and unchanging, exalted, unapproachable and infinite. Prays Nanak, bestow Your Mercy upon me, O Beloved of my soul, that I may merge with You. ||1|| I have practiced chanting, intensive meditation and fasting, to see Your Feet, O Lord. But still, my burning is not quenched, without the Sanctuary of the Lord Master. I seek Your Sanctuary, God - please, cut away my bonds and carry me across the world-ocean. I am masterless, worthless, and I know nothing; please do not count up my merits and demerits. O Lord Merciful to the meek Sustainer of the world O Beloved, Almighty Cause of causes. Nanak, the song-bird, begs for the rain-drop of the Lord's Name; meditating on the Feet of the Lord, Har, Har, he lives, ||2||

Section 11 - Raag Bihaagra - Part 010

Drink in the Ambrosial Nectar from the pool of the Lord: chant the Name of the Lord. Har, Har, In the Society of the Saints, one meets the Lord; meditating on Him, one's affairs are resolved. God is the One who accomplishes everything; He is the Dispeller of pain. Never forget Him from your mind, even for an instant. He is blissful, night and day; He is forever True. All Glories are contained in the Lord in the Universe. Incalculable, lofty and infinite is the Lord and Master. Unapproachable is His home. Prays Nanak, my desires are fulfilled; I have met the Lord, the Greatest Lover. ||3|| The fruits of many millions of charitable feasts come to those who listen to and sing the Lord's Praise. Chanting the Name of the Lord, Har, Har, all one's generations are carried across. Chanting the Name of the Lord, one is beautified; what Praises of His can I chant? I shall never forget the Lord; He is the Beloved of my soul. My mind constantly yearns for the Blessed Vision of His Darshan. Auspicious is that day, when God, the lofty, inaccessible and infinite, hugs me close in His embrace. Prays Nanak, everything is fruitful - I have met my supremely beloved Lord God. ||4||3||6|| Bihaagraa, Fifth Mehl, Chhant: Why are you imbued with the love of another? That path is very dangerous. O sinner, no one is your friend. No one shall be your friend, and you shall forever regret your actions. You have not chanted with your tongue the Praises of the Sustainer of the World; when will these days come again? The leaf, separated from the branch, shall not be joined with it again; all alone, it falls on its way to death. Prays Nanak, without the Lord's Name, the soul wanders, forever suffering. ||1|| You are practicing deception secretly, but the Lord, the Knower, knows all. When the Righteous Judge of Dharma reads your account, you shall be squeezed like a sesame seed in the oil-press. For the actions you committed, you shall suffer the penalty; you shall be consigned to countless reincarnations. Imbued with the love of Maya, the great enticer, you shall lose the jewel of this human life. Except for the One Name of the Lord, you are clever in everything else. Prays Nanak, those who have such pre-ordained destiny are attracted to doubt and emotional attachment. ||2|| No one advocates for the ungrateful person, who is separated from the Lord. The hard-hearted Messenger of Death comes and seizes him. He seizes him, and leads him away, to pay for his evil deeds: he was imbued with Maya, the great enticer. He was not Gurmukh - he did not chant the Glorious Praises of the Lord of the Universe; and now, the hot irons are put to his chest. He is ruined by sexual desire, anger and egotism; deprived of spiritual wisdom, he comes to regret. Prays Nanak, by his cursed destiny he has gone astray; with his tongue, he does not chant the Name of the Lord. [3] Without You, God, no one is our savior. It is Your Nature, Lord, to save the sinners. O Savior of sinners, I have entered Your Sanctuary, O Lord and Master, Compassionate Ocean of Mercy. Please, rescue me from the deep, dark pit, O Creator, Cherisher of all hearts. I seek Your Sanctuary; please, cut away these heavy bonds, and give me the Support of the One Name

Section 11 - Raag Bihaagra - Part 011

Prays Nanak, please, give me Your Hand and save me, O Lord of the Universe, Merciful to the meek. ||4|| That day is judged to be fruitful, when I merged with my Lord. Total happiness was revealed, and pain was taken far away. Peace, tranguility, joy and eternal happiness come from constantly singing the Glorious Praises of the Sustainer of the World. Joining the Saadh Sangat, the Company of the Holy, I lovingly remember the Lord; I shall not wander again in reincarnation. He has naturally hugged me close in His Loving Embrace, and the seed of my primal destiny has sprouted. Prays Nanak, He Himself has met me, and He shall never again leave me. ||5||4||7|| Bihaagraa, Fifth Mehl, Chhant: Listen to my prayer, O my Lord and Master. I am filled with millions of sins, but still, I am Your slave. O Destroyer of pain, Bestower of Mercy, Fascinating Lord, Destroyer of sorrow and strife, I have come to Your Sanctuary; please preserve my honour. You are all-pervading, O Immaculate Lord. He hears and beholds all: God is with us, the nearest of the near, O Lord and Master, hear Nanak's prayer; please save the servants of Your household. ||1|| You are eternal and allpowerful; I am a mere beggar, Lord. I am intoxicated with the love of Maya - save me, Lord! Bound down by greed, emotional attachment and corruption, I have made so many mistakes. The creator is both attached and detached from entanglements: one obtains the fruits of his own actions Show kindness to me. O Purifier of sinners: I am so tired of wandering through reincarnation. Prays Nanak, I am the slave of the Lord; God is the Support of my soul, and my breath of life. ||2|| You are great and all-powerful; my understanding is so inadequate, O Lord. You cherish even the ungrateful ones; Your Glance of Grace is perfect, Lord. Your wisdom is unfathomable. O Infinite Creator, I am lowly, and I know nothing. Forsaking the jewel, I have saved the shell; I am a lowly, ignorant beast. I have kept that which forsakes me, and is very fickle, continually committing sins, again and again. Nanak seeks Your Sanctuary, Almighty Lord and Master; please, preserve my honour. ||3|| I was separated from Him, and now, He has united me with Himself. In the Saadh Sangat, the Company of the Holy, I sing the Glorious Praises of the Lord. Singing the Praises of the Lord of the Universe, the ever-sublime blissful Lord is revealed to me. My bed is adorned with God; my God has made me His own. Abandoning anxiety, I have become carefree, and I shall not suffer in pain any longer. Nanak lives by beholding the Blessed Vision of His Darshan, singing the Glorious Praises of the Lord of the Universe, the ocean of excellence, ||4||5||8|| Bihaagraa, Fifth Mehl, Chhant: O you of sublime faith, chant the Lord's Name; why do you remain silent? with your eyes, you have seen the treacherous ways of Maya. Nothing shall go along with you, except the Name of the Lord of the Universe. Land, clothes, gold and silver - all of these things are useless. Children, spouse, worldly honours, elephants, horses and other corrupting influences shall not go with you. Prays Nanak, without the Saadh Sangat, the Company of the Holy, the whole world is false. ||1||

Section 11 - Raag Bihaagra - Part 012

O king, why are you sleeping? Why don't you wake up to reality? It is useless to cry and whine about Maya, but so many cry out and bewail. So many cry out for Maya, the great enticer, but without the Name of the Lord, there is no peace. Thousands of clever tricks and efforts will not succeed. One goes wherever the Lord wills him to go. In the beginning, in the middle, and in the end, He is all-pervading everywhere; He is in each and every heart. Prays Nanak, those who join the Saadh Sangat go to the house of the Lord with honour. ||2|| O king of mortals, know that your palaces and wise servants shall be of no use in the end. You shall certainly have to separate yourself from them, and their attachment shall make you feel regret. Beholding the phantom city, you have gone astray; how can you now find stability? Absorbed in things other than the Name of the Lord, this human life is wasted in vain. Indulging in egotistical actions, your thirst is not quenched. Your desires are not fulfilled, and you do not attain spiritual wisdom. Prays Nanak, without the Name of the Lord, so many have departed with regret. ||3|| Showering His blessings, the Lord has made me His own. Grasping me by the arm, He has pulled me out of the mud, and He has blessed me with the Saadh Sangat, the Company of the Holy Worshipping the Lord in the Saadh Sangat, all my sins and sufferings are burnt away. This is the greatest religion, and the best act of charity; this alone shall go along with you. My tongue chants in adoration the Name of the One Lord and Master; my mind and body are drenched in the Lord's Name. O Nanak, whoever the Lord unites with Himself, is filled with all virtues. ||4||6||9|| Vaar Of Bihaagraa, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok, Third Mehl: Serving the Guru, peace is obtained; do not search for peace anywhere else. The soul is pierced by the Word of the Guru's Shabad. The Lord dwells ever with the soul. O Nanak, they alone obtain the Naam, the Name of the Lord, who are blessed by the Lord with His Glance of Grace. [1] Third Mehl: The treasure of the Lord's Praise is such a blessed gift; he alone obtains it to spend, unto whom the Lord bestows it. Without the True Guru, it does not come to hand; all have grown weary of performing religious rituals. O Nanak, the self-willed manmukhs of the world lack this wealth; when they are hungry in the next world, what will they have to eat there? ||2|| Pauree: All are Yours, and You belong to all. You created all. You are pervading within all all meditate on You. You accept the devotional worship of those who are pleasing to Your Mind. Whatever pleases the Lord God happens; all act as You cause them to act. Praise the Lord, the greatest of all; He preserves the honour of the Saints. ||1|| Shalok, Third Mehl: O Nanak, the spiritually wise one has conquered all others. Through the Name, his affairs are brought to perfection; whatever happens is by His Will. Under Guru's Instruction, his mind is held steady; no one can make him waver. The Lord makes His devotee His own, and his affairs are adjusted.

Section 11 - Raag Bihaagra - Part 013

The self-willed manmukhs have been led astray from the very beginning; within them lurks greed, avarice and ego. Their nights and days pass in argument, and they do not reflect upon the Word of the Shabad. The Creator has taken away their subtle intellect, and all their speech is corrupt. No matter what they are given, they are not satisfied; within them is desire, and the great darkness of ignorance. O Nanak, it is right to break with the self-willed manmukhs; to them, the love of Maya is sweet. ||1|| Third Mehl: What can fear and doubt do to those, who have given their heads to the Creator, and to the True Guru? He who has preserved honour from the beginning of time, He shall preserve their honour as well. Meeting their Beloved, they find peace; they reflect upon the True Word of the Shahad O Nanak I serve the Giver of Peace: He Himself is the Assessor. ||2|| Pauree: All beings are Yours; You are the wealth of all. One unto whom You give, obtains everything; there is no one else to rival You. You alone are the Great Giver of all; I offer my prayer unto You, Lord. One with whom You are pleased, is accepted by You; how blessed is such a person! Your wondrous play is pervading everywhere. I place my pain and pleasure before You. ||2|| Shalok, Third Mehl: The Gurmukhs are pleasing to the True Lord; they are judged to be true in the True Court. The minds of such friends are filled with bliss, as they reflect upon the Word of the Guru's Shabad. They enshrine the Shabad within their hearts; their pain is dispelled, and the Creator blesses them with the Divine Light. O Nanak, the Savior Lord shall save them. and shower them with His Mercy. ||1|| Third Mehl: Serve the Guru, and wait upon Him; as you work, maintain the Fear of God. As you serve Him, you will become like Him, as you walk according to His Will. O Nanak, He Himself is everything; there is no other place to go. ||2|| Pauree: You alone know Your greatness - no one else is as great as You. If there were some other rival as great as You, then I would speak of him. You alone are as great as You are. One who serves You obtains peace; who else can compare to You? You are allpowerful to destroy and create, O Great Giver; with palms pressed together, all stand begging before You. I see none as great as You, O Great Giver; You give in charity to the beings of all the continents, worlds, solar systems, nether regions and universes, ||3|| Shalok, Third Mehl: O mind, you have no faith. and you have not embraced love for the Celestial Lord; you do not enjoy the sublime taste of the Word of the Shabad - what Praises of the Lord will you stubborn-mindedly sing? O Nanak, his coming alone is approved, who, as Gurmukh, merges into the True Lord. ||1|| Third Mehl: The fool does not understand his own self; he annoys others with his speech. His underlying nature does not leave him; separated from the Lord, he suffers cruel blows. Through the fear of the True Guru, he has not changed and reformed himself, so that he might merge in the lap of God.

Section 11 - Raag Bihaagra - Part 014

Night and day, his doubts never stop; without the Word of the Shabad, he suffers in pain. Sexual desire, anger and greed are so powerful within him; he passes his life constantly entangled in worldly affairs. His feet, hands, eyes and ears are exhausted; his days are numbered, and his death is immanent. The True Name does not seem sweet to him - the Name by which the nine treasures are obtained. But if he remains dead while yet alive, then by so dying, he truly lives; thus, he attains liberation. But if he is not blessed with such preordained karma, then without this karma, what can he obtain? Meditate in remembrance on the Word of the Guru's Shabad, you fool; through the Shabad, you shall obtain salvation and wisdom. O Nanak, he alone finds the True Guru, who eliminates self-conceit from within. ||2|| Pauree: One whose consciousness is filled with my Lord Master - why should he feel anxious about anything? The Lord is the Giver of Peace, the Lord of all things; why would we turn our faces away from His meditation, even for a moment, or an instant? One who meditates on the Lord obtains all pleasures and comforts; let us go each and every day, to sit in the Saints' Society. All the pain, hunger, and disease of the Lord's servant are eradicated; the bonds of the humble beings are torn away. By the Lord's Grace, one becomes the Lord's devotee; beholding the face of the Lord's humble devotee, the whole world is saved and carried across. ||4|| Shalok, Third Mehl: Let that tongue, which has not tasted the Name of the Lord, be burnt. O Nanak, one whose mind is filled with the Name of the Lord. Har, Har - his tongue savors the Word of the Shabad. ||1|| Third Mehl: Let that tongue, which has forgotten the Name of the Lord, be burnt. O Nanak, the tongue of the Gurmukh chants the Lord's Name, and loves the Name of the Lord. ||2|| Pauree: The Lord Himself is the Master, the servant and the devotee; the Lord Himself is the Cause of causes. The Lord Himself beholds, and He Himself rejoices. As He wills, so does He enjoin us. The Lord places some on the Path, and the Lord leads others into the wilderness. The Lord is the True Master; True is His justice. He arranges and beholds all His plays. By Guru's Grace, servant Nanak speaks and sings the Glorious Praises of the True Lord. ||5|| Shalok, Third Mehl: How rare is the dervish, the Saintly renunciate, who understands renunciation. Cursed is the life, and cursed are the clothes, of one who wanders around, begging from door to door. But, if he abandons hope and anxiety, and as Gurmukh receives the Name as his charity, then Nanak washes his feet, and is a sacrifice to him. ||1|| Third Mehl: O Nanak, the tree has one fruit, but two birds are perched upon it. They are not seen coming or going; these birds have no wings. One enjoys so many pleasures, while the other, through the Word of the Shabad, remains in Nirvaanaa. Imbued with the subtle essence of the fruit of the Lord's Name, O Nanak, the soul bears the True Insignia of God's Grace. ||2|| Pauree: He Himself is the field, and He Himself is the farmer. He Himself grows and grinds the corn. He Himself cooks it, He Himself puts the food in the dishes and He Himself sits down to eat

Section 11 - Raag Bihaagra - Part 015

He Himself is the water, He Himself gives the tooth-pick, and He Himself offers the mouthwash. He Himself calls and seats the congregation, and He Himself bids them goodbye. One whom the Lord Himself blesses with His Mercy - the Lord causes him to walk according to His Will. ||6|| Shalok, Third Mehl: Rituals and religions are all just entanglements; bad and good are bound up with them. Those things done for the sake of children and spouse, in ego and attachment, are just more bonds. Wherever I look, there I see the noose of attachment to Maya, O Nanak, without the True Name, the world is engrossed in blind entanglements. ||1|| Fourth Mehl: The blind receive the Divine Light, when they merge with the Will of the True Guru. They break their bonds, and dwell in Truth, and the darkness of ignorance is dispelled. They see that everything belongs to the One who created and fashioned the body. Nanak seeks the Sanctuary of the Creator - the Creator preserves his honour. ||2|| Pauree: When the Creator, sitting all by Himself, created the Universe, he did not consult with any of His servants: so what can anyone take, and what can anyone give, when He did not create any other like Himself? Then, after fashioning the world, the Creator blessed all with His blessings. He Himself instructs us in His service, and as Gurmukh, we drink in His Ambrosial Nectar. He Himself is formless, and He Himself is formed; whatever He Himself does, comes to pass. ||7|| Shalok, Third Mehl: The Gurmukhs serve God forever; night and day, they are steeped in the Love of the True Lord. They are in bliss forever, singing the Glorious Praises of the True Lord; in this world and in the next, they keep Him clasped to their hearts. Their Beloved dwells deep within; the Creator pre-ordained this destiny. O Nanak. He blends them into Himself: He Himself showers His Mercy upon them. ||1|| Third Mehl: By merely talking and speaking, He is not found. Night and day, sing His Glorious Praises continually. Without His Merciful Grace, no one finds Him; many have died barking and bewailing. When the mind and body are saturated with the Word of the Guru's Shabad, the Lord Himself comes to dwell in his mind.

O Nanak, by His Grace, He is found; He unites us in His Union. ||2|| Pauree: He Himself is the Vedas, the Puraanas and all the Shaastras; He Himself chants them, and He Himself is pleased. He Himself sits down to worship, and He Himself creates the world. He Himself is a householder, and He Himself is a renunciate; He Himself utters the Unutterable. He Himself is all goodness, and He Himself causes us to act; He Himself remains detached. He Himself grants pleasure and pain; the Creator Himself bestows His gifts. [8] Shalok, Third Mehl: O Shaykh, abandon your cruel nature; live in the Fear of God and give up your madness. Through the Fear of the Guru, many have been saved; in this fear, find the Fearless Lord. Pierce your stone heart with the Word of the Shabad; let peace and tranquility come to abide in your mind. If good deeds are done in this state of peace, they are approved by the Lord and Master. O Nanak, through sexual desire and anger, no one has ever found God - go, and ask any wise man. ||1|| Third Mehl:

Section 11 - Raag Bihaagra - Part 016

The self-willed manmukh is emotionally attached to Maya he has no love for the Naam. He practices falsehood, gathers in falsehood, and makes falsehood his sustenance. He collects the poisonous wealth of Maya, and then dies; in the end, it is all reduced to ashes. He practices religious rituals, purity and austere self-discipline, but within, there is greed and corruption. O Nanak, whatever the self-willed manmukh does is not acceptable; in the Court of the Lord, he is dishonoured. ||2|| Pauree: He Himself created the four sources of creation, and He Himself fashioned speech; He Himself formed the worlds and solar systems. He Himself is the ocean, and He Himself is the sea; He Himself puts the pearls in it. By His Grace, the Lord enables the Gurmukh to find these pearls. He Himself is the terrifying world-ocean, and He Himself is the boat; He Himself is the boatman, and He Himself ferries us across. The Creator Himself acts, and causes us to act: no one else can equal You, Lord. ||9|| Shalok, Third Mehl: Fruitful is service to the True Guru, if one does so with a sincere mind. The treasure of the Naam, is obtained, and the mind comes to be free of anxiety. The pains of birth and death are eradicated, and the mind is rid of egotism and self-conceit. One achieves the ultimate state, and remains absorbed in the True Lord. O Nanak, the True Guru comes and meets those who have such pre-ordained destiny. ||1|| Third Mehl: The True Guru is imbued with the Naam, the Name of the Lord; He is the boat in this Dark Age of Kali Yuga. One who becomes Gurmukh crosses over; the True Lord dwells within him. He remembers the Naam, he gathers in the Naam, and he obtains honour through the Naam. Nanak has found the True Guru: by His Grace, the Name is obtained. ||2|| Pauree: He Himself is the Philosopher's Stone, He Himself is the metal, and He Himself is transformed into gold. He Himself is the Lord and Master, He Himself is the servant, and He Himself is the Destroyer of sins. He Himself enjoys every heart; the Lord Master Himself is the basis of all illusion. He Himself is the discerning one. and He Himself is the Knower of all; He Himself breaks the bonds of the Gurmukhs. Servant Nanak is not satisfied by merely praising You, O Creator Lord; You are the Great Giver of peace. ||10|| Shalok, Fourth Mehl: Without serving the True Guru, the deeds which are done are only chains binding the soul. Without serving the True Guru, they find no place of rest. They die, only to be born again - they continue coming and going. Without serving the True Guru, their speech is insipid. They do not enshrine the Naam, the Name of the Lord, in the mind. O Nanak, without serving the True Guru, they are bound and gagged, and beaten in the City of Death; they depart with blackened faces. ||1|| Third Mehl: Some wait upon and serve the True Guru; they embrace love for the Lord's Name. O Nanak, they reform their lives. and redeem their generations as well. ||2|| Pauree: He Himself is the school, He Himself is the teacher, and He Himself brings the students to be taught. He Himself is the father, He Himself is the mother, and He Himself makes the children wise. In one place. He teaches them to read and understand everything, while in another place, He Himself makes them ignorant. Some. You summon to the Mansion of Your Presence within. when they are pleasing to Your Mind, O True Lord.

Section 11 - Raag Bihaagra - Part 017

That Gurmukh, whom You have blessed with greatness that humble being is known in Your True Court. [[11]] Shalok, Mardaanaa: The Dark Age of Kali Yuga is the vessel, filled with the wine of sexual desire; the mind is the drunkard. Anger is the cup, filled with emotional attachment, and egotism is the server. Drinking too much in the company of falsehood and greed, one is ruined. So let good deeds be your distillery, and Truth your molasses; in this way, make the most excellent wine of Truth. Make virtue your bread, good conduct the ghee, and modesty the meat to eat. As Gurmukh, these are obtained, O Nanak; partaking of them, one's sins depart. []1] MARDAANAA: The human body is the vat, selfconceit is the wine, and desire is the company of drinking buddies. The cup of the mind's longing is overflowing with falsehood, and the Messenger of Death is the cup-bearer. Drinking in this wine, O Nanak, one takes on countless sins and corruptions. So make spiritual wisdom your molasses, the Praise of God your bread, and the Fear of God the meat you eat. O Nanak, this is the true food; let the True Name be your only Support. ||2|| If the human body is the vat, and selfrealisation is the wine, then a stream of Ambrosial Nectar is produced. Meeting with the Society of the Saints, the cup of the Lord's Love is filled with this Ambrosial Nectar; drinking it in, one's corruptions and sins are wiped away, ||3|| Pauree: He Himself is the angelic being, the heavenly herald, and the celestial singer. He Himself is the one who explains the six schools of philosophy. He Himself is Shiva, Shankara and Mahaysh; He Himself is the Gurmukh, who speaks the Unspoken Speech. He Himself is the Yogi, He Himself is the Sensual Enjoyer, and He Himself is the Sannvaasee, wandering through the wilderness. He discusses with Himself, and He teaches Himself; He Himself is discrete, graceful and wise. Staging His own play, He Himself watches it; He Himself is the Knower of all beings. ||12|| Shalok, Third Mehl: That evening prayer alone is acceptable, which brings the Lord God to my consciousness. Love for the Lord wells up within me, and my attachment to Maya is burnt away. By Guru's Grace, duality is conquered, and the mind becomes stable; I have made contemplative meditation my evening prayer. O Nanak, the self-willed manmukh may recite his evening prayers, but his mind is not centred on it; through birth and death, he is ruined. ||1|| Third Mehl: I wandered over the whole world, crying out, "Love, O Love!", but my thirst was not quenched. O Nanak, meeting the True Guru, my desires are satisfied; I found my Beloved, when I returned to my own home. ||2|| Pauree: He Himself is the supreme essence, He Himself is the essence of all. He Himself is the Lord and Master, and He Himself is the servant. He Himself created the people of the eighteen castes; God Himself acquired His domain. He Himself kills, and He Himself redeems; He Himself, in His Kindness, forgives us. He is infallible - He never errs; the justice of the True Lord is totally True. Those whom the Lord Himself instructs as Gurmukh - duality and doubt depart from within them. ||13|| Shalok, Fifth Mehl: That body, which does not remember the Lord's Name in meditation in the Saadh Sangat, the Company of the Holy, shall be reduced to dust. Cursed and insipid is that body. O Nanak, which does not know the One who created it. ||1||

Section 11 - Raag Bihaagra - Part 018

Fifth Mehl: Let the Lotus Feet of the Lord abide within your heart, and with your tongue, chant God's Name. O Nanak meditate in remembrance on God and nurture this body. ||2|| Pauree: The Creator Himself is the sixty-eight sacred places of pilgrimage; He Himself takes the cleansing bath in them. He Himself practices austere self-discipline; the Lord Master Himself causes us to chant His Name. He Himself becomes merciful to us; the Destroyer of fear Himself gives in charity to all. One whom He has enlightened and made Gurmukh ever obtains honour in His Court. One whose honour the Lord Master has preserved, comes to know the True Lord. ||14|| Shalok, Third Mehl: O Nanak, without meeting the True Guru, the world is blind, and it does blind deeds. It does not focus its consciousness on the Word of the Shabad, which would bring peace to abide in the mind. Always afflicted with the dark passions of low energy, it wanders around, passing its days and nights burning. Whatever pleases Him, comes to pass; no one has any say in this. ||1|| Third Mehl: The True Guru has commanded us to do this: through the Guru's Gate, meditate on the Lord Master. The Lord Master is ever-present. He tears away the veil of doubt, and installs His Light within the mind. The Name of the Lord is Ambrosial Nectar - take this healing medicine! Enshrine the Will of the True Guru in your consciousness, and make the True Lord's Love your self-discipline. O Nanak, you shall be kept in peace here, and hereafter, you shall celebrate with the Lord. [2] Pauree: He Himself is the vast variety of Nature, and He Himself makes it bear fruit. He Himself is the Gardener, He Himself irrigates all the plants, and He Himself puts them in His mouth. He Himself is the Creator, and He Himself is the Enjoyer; He Himself gives, and causes others to give. He Himself is the Lord and Master, and He Himself is the Protector; He Himself is permeating and pervading everywhere. Servant Nanak speaks of the greatness of the Lord, the Creator, who has no greed at all. ||15|| Shalok, Third Mehl: One person brings a full bottle, and another fills his cup. Drinking the wine, his intelligence departs, and madness enters his mind; he cannot distinguish between his own and others, and he is struck down by his Lord and Master. Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord. Do not drink the false wine at all, if it is in your power. O Nanak, the True Guru comes and meets the mortal; by His Grace, one obtains the True Wine. He shall dwell forever in the Love of the Lord Master, and obtain a seat in the Mansion of His Presence. ||1|| Third Mehl: When this world comes to understand, it remains dead while yet alive. When the Lord puts him to sleep, he remains asleep; when He wakes him up, he regains consciousness. O Nanak, when the Lord casts His Glance of Grace, He causes him to meet the True Guru. By Guru's Grace, remain dead while yet alive, and you shall not have to die again. ||2|| Pauree: By His doing, everything happens; what does He care for anyone else? O Dear Lord, everyone eats whatever You give - all are subservient to You.

Section 11 - Raag Bihaagra - Part 019

One who praises You obtains everything; You bestow Your Mercy upon him. O Immaculate Lord. He alone is a true banker and trader, who loads the merchandise of the wealth of the Your Name, O Lord. O Saints, let everyone praise the Lord, who has destroyed the pile of the love of duality. ||16|| Shalok: Kabeer, the world is dying - dying to death, but no one knows how to truly die. Whoever dies, let him die such a death, that he does not have to die again. ||1|| Third Mehl: What do I know? How will I die? What sort of death will it be? If I do not forget the Lord Master from my mind, then my death will be easy. The world is terrified of death; everyone longs to live. By Guru's Grace, one who dies while yet alive, understands the Lord's Will. O Nanak, one who dies such a death, lives forever. ||2|| Pauree: When the Lord Master Himself becomes merciful, the Lord Himself causes His Name to be chanted. He Himself causes us to meet the True Guru, and blesses us with peace. His servant is pleasing to the Lord. He Himself preserves the honour of His servants; He causes others to fall at the feet of His devotees. The Righteous Judge of Dharma is a creation of the Lord; he does not approach the humble servant of the Lord. One who is dear to the Lord, is dear to all; so many others come and go in vain. ||17|| Shalok, Third Mehl: The entire world roams around, chanting, "Raam, Raam, Lord, Lord", but the Lord cannot be obtained like this. He is inaccessible, unfathomable and so very great; He is unweighable, and cannot be weighed. No one can evaluate Him; He cannot be purchased at any price. Through the Word of the Guru's Shabad, His mystery is known; in this way, He comes to dwell in the mind. O Nanak, He Himself is infinite; by Guru's Grace, He is known to be permeating and pervading everywhere. He Himself comes to blend, and having blended, remains blended. ||1|| Third Mehl: O my soul, this is the wealth of the Naam; through it, comes peace, forever and ever. It never brings any loss; through it, one earns profits forever. Eating and spending it, it never decreases; He continues to give, forever and ever. One who has no skepticism at all never suffers humiliation. O Nanak, the Gurmukh obtains the Name of the Lord, when the Lord bestows His Glance of Grace. ||2|| Pauree: He Himself is deep within all hearts, and He Himself is outside them. He Himself is prevailing unmanifest, and He Himself is manifest. For thirty-six ages. He created the darkness, abiding in the void. There were no Vedas, Puraanas or Shaastras there; only the Lord Himself existed. He Himself sat in the absolute trance, withdrawn from everything. Only He Himself knows His state; He Himself is the unfathomable ocean. ||18|| Shalok, Third Mehl: In egotism, the world is dead; it dies and dies, again and again

Section 11 - Raag Bihaagra - Part 020

As long as there is breath in the body, he does not remember the Lord; what will he do in the world hereafter? One who remembers the Lord is a spiritual teacher; the ignorant one acts blindly. O Nanak, whatever one does in this world, determines what he shall receive in the world hereafter. [[1]] Third Mehl: From the very beginning, it has been the Will of the Lord Master, that He cannot be remembered without the True Guru. Meeting the True Guru, he realises that the Lord is permeating and pervading deep within him; he remains forever absorbed in the Lord's Love. With each and every breath, he constantly remembers the Lord in meditation; not a single breath passes in vain. His fears of birth and death depart, and he obtains the honoured state of eternal life. O Nanak, He bestows this rank upon that mortal, upon whom He showers His Mercy. ||2|| Pauree: He Himself is all-wise and all-knowing; He Himself is supreme. He Himself reveals His form, and He Himself enjoins us to His meditation. He Himself poses as a silent sage, and He Himself speaks spiritual wisdom. He does not seem bitter to anyone: He is pleasing to all. His Praises cannot be described; forever and ever, I am a sacrifice to Him. ||19|| Shalok, First Mehl: In this Dark Age of Kali Yuga, O Nanak, the demons have taken birth. The son is a demon, and the daughter is a demon; the wife is the chief of the demons. ||1|| First Mehl: The Hindus have forgotten the Primal Lord; they are going the wrong way. As Naarad instructed them, they are worshipping idols. They are blind and mute, the blindest of the blind. The ignorant fools pick up stones and worship them. But when those stones themselves sink, who will carry you across? ||2|| Pauree: Everything is in Your power; You are the True King. The devotees are imbued with the Love of the One Lord; they have perfect faith in Him. The Name of the Lord is the ambrosial food: His humble servants eat their fill. All treasures are obtained - meditative remembrance on the Lord is the true profit. The Saints are very dear to the Supreme Lord God, O Nanak; the Lord is unapproachable and unfathomable. [[20]] Shalok, Third Mehl: Everything comes by the Lord's Will, and everything goes by

the Lord's Will. If some fool believes that he is the creator, he is blind, and acts in blindness. O Nanak, the Gurmukh understands the Hukam of the Lord's Command; the Lord showers His Mercy upon him. ||1|| Third Mehl: He alone is a Yogi, and he alone finds the Way, who, as Gurmukh, obtains the Naam. In the body-village of that Yogi are all blessings; this Yoga is not obtained by outward show. O Nanak, such a Yogi is very rare; the Lord is manifest in his heart. ||2|| Pauree: He Himself created the creatures, and He Himself supports them. He Himself is seen to be subtle, and He Himself is obvious. He Himself remains a solitary recluse, and He Himself has a huge family. Nanak asks for the gift of the dust of the feet of the Saints of the Lord. I cannot see any other Giver; You alone are the Giver, O Lord. ||21||1||Sudh||

GURU GRANTH SAHIB 12 - RAAG WADAHANS Section 12 - Raag Wadahans - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Wadahans First Mehl First House. To the addict there is nothing like the drug; to the fish, there is nothing else like water. Those who are attuned to their Lord - everyone is pleasing to them. ||1|| I am a sacrifice, cut apart into pieces, a sacrifice to Your Name, O Lord Master. ||1||Pause|| The Lord is the fruitful tree; His Name is ambrosial nectar. Those who drink it in are satisfied; I am a sacrifice to them. ||2|| You are not visible to me, although You dwell with everyone. How can the thirst of the thirsty be quenched, with that wall between me and the pond? ||3|| Nanak is Your merchant; You, O Lord Master, are my merchandise. My mind is cleansed of doubt, only when I praise You, and pray to You. ||4||1|| Wadahans, First Mehl: The virtuous bride enjoys her Husband Lord; why does the unworthy one cry out? If she were to become virtuous, then she too could enjoy her Husband Lord. ||1|| My Husband Lord is loving and playful; why should the soul-bride enjoy anyone else? ||1||Pause|| If the soul-bride does good deeds, and strings them on the thread of her mind, she obtains the jewel, which cannot be purchased for any price, strung upon the thread of her consciousness. [2] I ask, but do not follow the way shown to me: still. I claim to have reached my destination. I do not speak with You, O my Husband Lord; how then can I come to have a place in Your home? [3] O Nanak, without the One Lord, there is no other at all. If the soul-bride remains attached to You, then she shall enjoy her Husband Lord. ||4||2|| Wadahans, First Mehl, Second House: The peacocks are singing so sweetly, O sister: the rainv season of Saawan has come. Your beauteous eves are like a string of charms, fascinating and enticing the soul-bride. I would cut myself into pieces for the Blessed Vision of Your Darshan; I am a sacrifice to Your Name. I take pride in You; without You, what could I be proud of? So smash your bracelets along with your bed, O soul-bride, and break your arms, along with the arms of your couch. In spite of all the decorations which you have made, O soul-bride, your Husband Lord is enjoying someone else.

Section 12 - Raag Wadahans - Part 002

You don't have the bracelets of gold, nor the good crystal jewelry; you haven't dealt with the true jeweller. Those arms, which do not embrace the neck of the Husband Lord, burn in anguish. All my companions have gone to enjoy their Husband Lord; which door should I, the wretched one, go to? O friend, I may look very attractive, but I am not pleasing to my Husband Lord at all. I have woven my hair into lovely braids, and saturated their partings with vermillion; but when I go before Him, I am not accepted, and I die, suffering in anguish. I weep; the whole world weeps; even the birds of the forest weep with me. The only thing which doesn't weep is my body's sense of separateness, which has separated me from my Lord. In a dream, He came, and went away again; I cried so many tears. I can't come to You, O my Beloved, and I can't send anyone to You. Come to me, O blessed sleep - perhaps I will see my Husband Lord again. One who brings me a message from my Lord and Master - says Nanak, what shall I give to Him? Cutting off my head, I give it to Him to sit upon; without my head, I shall still serve Him. Why haven't I died? Why hasn't my life just ended? My Husband Lord has become a stranger to me. ||1||3|| Wadahans, Third Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned. This world is deluded by doubt: how rare are those who understand this. ||1|| O my mind, chant the One Name. The True Guru has given me this treasure. ||1||Pause|| Even if one learns the Yogic postures of the Siddhas, and holds his sexual energy in check, still, the filth of the mind is not removed, and the filth of egotism is not eliminated. ||2|| This mind is not controlled by any other discipline, except the Sanctuary of the True Guru. Meeting the True Guru, one is transformed beyond description. ||3|| Prays Nanak, one who dies upon meeting the True Guru, shall be rejuvenated through the Word of the Guru's Shabad. The filth of his attachment and possessiveness shall depart, and his mind shall become pure. ||4||1|| Wadahans, Third Mehl: By His Grace, one serves the True Guru; by His Grace, service is performed. By His grace, this mind is controlled, and by His Grace, it becomes pure. ||1|| O my mind, think of the True Lord. Think of the One Lord, and you shall obtain peace; you shall never suffer in sorrow again. ||1||Pause|| By His Grace, one dies while yet alive, and by His Grace, the Word of the Shabad is enshrined in the mind. By His Grace, one understands the Hukam of the Lord's Command, and by His Command, one merges into the Lord. ||2|| That tongue, which does not savor the sublime essence of the Lord - may that tongue be burned of!! It remains attached to other pleasures, and through the love of duality, it suffers in pain. ||3|| The One Lord grants His Grace to all; He Himself makes distinctions. O Nanak, meeting the True Guru, the fruits are obtained, and one is blessed with the Glorious Greatness of the Naam. ||4||2||

Section 12 - Raag Wadahans - Part 003

Wadahans, Third Mehl: Emotional attachment to Maya is darkness; without the Guru, there is no wisdom. Those who are attached to the Word of the Shahad understand: duality has ruined the people. ||1|| O my mind, under Guru's Instruction, do good deeds. Dwell forever and ever upon the Lord God, and you shall find the gate of salvation. ||1||Pause|| The Lord alone is the treasure of virtue; He Himself gives, and then one receives. Without the Name, all are separated from the Lord: through the Word of the Guru's Shabad, one meets the Lord. $\|2\|$ Acting in ego, they lose, and nothing comes into their hands. Meeting the True Guru, they find Truth, and merge into the True Name. $\|3\|$ Hope and desire abide in this body, but the Lord's Light shines within as well. O Nanak, the self-willed manmukhs remain in bondage; the Gurmukhs are liberated. ||4||3|| Wadahans, Third Mehl: The faces of the happy soul-brides are radiant forever; through the Guru, they are peacefully poised. They enjoy their Husband Lord constantly, eradicating their ego from within. ||1|| O my mind, meditate on the Name of the Lord, Har, Har. The True Guru has led me to understand the Lord. ||1||Pause|| The abandoned brides cry out in their suffering; they do not attain the Mansion of the Lord's Presence. In the love of duality, they appear so ugly; they suffer in pain as they go to the world beyond. ||2|| The virtuous soul-bride constantly chants the Glorious Praises of the Lord; she enshrines the Naam, the Name of the Lord, within her heart. The unvirtuous woman suffers, and cries out in pain. ||3|| The One Lord and Master is the Husband Lord of all; His Praises cannot be expressed. O Nanak, He has separated some from Himself, while others are to His Name. ||4||4|| Wadahans, Third Mehl: The Ambrosial Nectar of the Naam is always sweet to me: through the Word of the Guru's Shabad, I come to taste it. Through the True Word of the Guru's Bani, I am merged in peace and poise; the Dear Lord is enshrined in the mind. ||1|| The Lord, showing His Mercy, has caused me to meet the True Guru. Through the Perfect True Guru. I meditate on the Name of the Lord. ||1||Pause|| Through Brahma, the hymns of the Vedas were revealed, but the love of Maya spread. The wise one, Shiva, remains absorbed in himself, but he is engrossed in dark passions and excessive egotism. ||2|| Vishnu is always busy reincarnating himself - who will save the world? The Gurmukhs are imbued with spiritual wisdom in this age; they are rid of the darkness of emotional attachment. ||3|| Serving the True Guru, one is emancipated: the Gurmukh crosses over the world-ocean. The detached renunciates are imbued with the True Name; they attain the gate of salvation. ||4|| The One True Lord is pervading and permeating everywhere; He cherishes everyone. O Nanak, without the One Lord, I do not know any other; He is the Merciful Master of all. ||5||5|| Wadahans, Third Mehl: The Gurmukh practices true selfdiscipline, and attains the essence of wisdom. The Gurmukh meditates on the True Lord. ||1||

Section 12 - Raag Wadahans - Part 004

As Gurmukh, O my mind, remember the Naam, the Name of the Lord. It shall stand by you always, and go with you. |Pause|| The True Lord is the social status and honour of the Gurmukh. Within the Gurmukh, is God, his friend and helper. [2] He alone becomes Gurmukh, whom the Lord so blesses. He Himself blesses the Gurmukh with greatness. ||3|| The Gurmukh lives the True Word of the Shabad, and practices good deeds. The Gurmukh, O Nanak, emancipates his family and relations. ||4||6|| Wadahans, Third Mehl: My tongue is intuitively attracted to the taste of the Lord. My mind is satisfied, meditating on the Name of the Lord. ||1|| Lasting peace is obtained, contemplating the Shabad, the True Word of God. I am forever a sacrifice to my True Guru. ||1||Pause|| My eyes are content, lovingly focused on the One Lord. My mind is content, having forsaken the love of duality. ||2|| The frame of my body is at peace, through the Shabad, and the Name of the Lord. The fragrance of the Naam permeates my heart. ||3|| O Nanak, one who has such great destiny written upon his forehead, through the Bani of the Guru's Word, easily and intuitively becomes free of desire. ||4||7|| Wadahans, Third Mehl: From the Perfect Guru, the Naam is obtained. Through the Shabad, the True Word of God, one merges in

the True Lord. $\|\mathbf{1}\|$ O my soul, obtain the treasure of the Naam, by submitting to the Will of your Guru. ||1||Pause|| Through the Word of the Guru's Shabad, filth is washed away from within. The Immaculate Naam comes to abide within the mind. ||2|| Deluded by doubt, the world wanders around. It dies, and is born again, and is ruined by the Messenger of Death. ||3|| O Nanak, very fortunate are those who meditate on the Name of the Lord. By Guru's Grace, they enshrine the Name within their minds. $\|4\|8\|$ Wadahans, Third Mehl: Ego is opposed to the Name of the Lord; the two do not dwell in the same place. In egotism, selfless service cannot be performed, and so the soul goes unfulfilled. ||1|| O my mind, think of the Lord, and practice the Word of the Guru's Shabad. If you submit to the Hukam of the Lord's Command, then you shall meet with the Lord: only then will your ego depart from within. ||Pause|| Egotism is within all bodies; through egotism, we come to be born. Egotism is total darkness; in egotism, no one can understand anything. ||2|| In egotism, devotional worship cannot be performed, and the Hukam of the Lord's Command cannot be understood. In egotism, the soul is in bondage, and the Naam. the Name of the Lord, does not come to abide in the mind. ||3|| O Nanak, meeting with the True Guru, egotism is eliminated, and then, the True Lord comes to dwell in the mind|| One starts practicing truth, abides in truth and by serving the True One gets absorbed in Him. ||4||9||12|| Wadahans, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: There is one bed, and One Lord God. The Gurmukh enjoys the Lord, the ocean of peace, [[1]] My mind longs to meet my Beloved Lord.

Section 12 - Raag Wadahans - Part 005

The Perfect Guru leads me to meet my Beloved; I am a sacrifice, a sacrifice to my Guru. ||1||Pause|| My body is overflowing with corruption; how can I meet my Perfect Beloved? ||2|| The virtuous ones obtain my Beloved; I do not have these virtues. How can I meet Him, O my mother? [3] I am so tired of making all these efforts. Please protect Nanak, the meek one, O my Lord. ||4||1|| Wadahans, Fourth Mehl: My Lord God is so beautiful. I do not know His worth. Abandoning my Lord God, I have become entangled in duality. ||1|| How can I meet with my Husband? I don't know. She who pleases her Husband Lord is a happy soul-bride. She meets with her Husband Lord - she is so wise. ||1||Pause|| I am filled with faults; how can I attain my Husband Lord? You have many loves, but I am not in Your thoughts, O my Husband Lord. ||2|| She who enjoys her Husband Lord, is the good soul-bride. I don't have these virtues: what can I, the discarded bride, do? [3] The soul-bride continually, constantly enjoys her Husband Lord. I have no good fortune; will He ever hold me close in His embrace? ||4|| You, O Husband Lord, are meritorious, while I am without merit. I am worthless; please forgive Nanak, the meek. ||5||2|| Wadahans, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Within my mind there is such a great yearning; how will I attain the Blessed Vision of the Lord's Darshan? I go and ask my True Guru; with the Guru's advice, I shall teach my foolish mind. The foolish mind is instructed in the Word of the Guru's Shabad, and meditates forever on the Lord, Har, Har, O Nanak, one who is blessed with the Mercy of my Beloved, focuses his consciousness on the Lord's Feet, ||1|| I dress myself in all sorts of robes for my Husband. so that my True Lord God will be pleased. But my Beloved Husband Lord does not even cast a glance in my direction; how can I be consoled? For His sake, I adorn myself with adornments, but my Husband is imbued with the love of another. O Nanak, blessed, blessed, blessed is that soul-bride, who enjoys her True, Sublime Husband Lord. ||2|| I go and ask the fortunate, happy soul-bride, "How did you attain Him - your Husband Lord, my God?" She answers, "My True Husband blessed me with His Mercy; I abandoned the distinction between mine and yours. Dedicate everything, mind, body and soul, to the Lord God; this is the Path to meet Him, O sister." If her God gazes upon her with favor, O Nanak, her light merges into the Light. ||3|| I dedicate my mind and body to the one who brings me a message from my Lord God. I wave the fan over him every day, serve him and carry water for him. Constantly and continuously, I serve the Lord's humble servant, who recites to me the sermon of the Lord, Har, Har.

Section 12 - Raag Wadahans - Part 006

Hail, hail unto the Guru, the Guru, the Perfect True Guru, who fulfills Nanak's heart's desires. ||4|| O Lord, let me meet the Guru, my best friend; meeting Him, I meditate on the Lord's Name. I seek the Lord's sermon from the Guru, the True Guru; joining with Him, I sing the Glorious Praises of the Lord. Each and every day, forever, I sing the Lord's Praises; my mind lives by hearing Your Name. O Nanak, that moment when I forget my Lord and Master - at that moment, my soul dies. ||5|| Everyone longs to see the Lord, but he alone sees Him, whom the Lord causes to see the Lord, but he alone him, Beloved bestows His Glance of Grace, cherishes the Lord, Har, Har forever. He alone cherishes the Lord, Har, Har, forever and ever, who meets my Perfect True Guru. O Nanak, the Lord's humble servant and the Lord become One: meditating on the Lord, he blends with the Lord. ||6||1||3| Wadahans, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: His Darbaar, His Court, is the most lofty and exalted. It has no end or limitations. Millions, millions, tens of millions seek, but they cannot find even a tiny bit of His Mansion. ||1|| What is that auspicious moment, when God is met? ||1||Pause|| Tens of thousands of devotees worship Him in adoration. Tens of thousands of ascetics practice austere discipline. Tens of thousands of Yogis practice Yoga. Tens of thousands of pleasure seekers seek pleasure. ||2|| He dwells in each and every heart, but only a few know this. Is there any friend who can rip apart the screen of separation? I can only make the effort. if the Lord is merciful to me. I sacrifice my body and soul to Him. [3] After wandering around for so long, I have finally come to the Saints; all of my pains and doubts have been eradicated. God summoned me to the Mansion of His Presence, and blessed me with the Ambrosial Nectar of His Name. Says Nanak, my God is lofty and exalted. ||4||1|| Wadahans, Fifth Mehl: Blessed is that time, when the Blessed Vision of His Darshan is given; I am a sacrifice to the feet of the True Guru. [1] You are the Giver of souls, O my Beloved God. My soul lives by reflecting upon the Name of God. ||1||Pause|| True is Your Mantra, Ambrosial is the Bani of Your Word. Cooling and soothing is Your Presence, all-knowing is Your gaze. ||2| True is Your Command; You sit upon the eternal throne. My eternal God does not come or go. [3] You are the Merciful Master; I am Your humble servant. O Nanak, the Lord and Master is totally permeating and pervading everywhere. ||4||2|| Wadahans, Fifth Mehl: You are infinite - only a few know this. By Guru's Grace, some come to understand You through the Word of the Shabad. ||1|| Your servant offers this praver. O Beloved:

Section 12 - Raag Wadahans - Part 007

I live by meditating on Your Feet, God. ||1||Pause|| O my Merciful and Almighty God, O Great Giver, he alone knows You, whom You so bless. ||2|| Forever and ever, I am a sacrifice to You. Here and hereafter, I seek Your Protection. [3] I am without virtue; I know none of Your Glorious Virtues. O Nanak, seeing the Holy Saint, my mind is imbued with You. ||4||3|| Wadahans, Fifth Mehl: God is perfect - He is the Inner-knower, the Searcher of hearts. He blesses us with the gift of the dust of the feet of the Saints. ||1|| Bless me with Your Grace, God, O Merciful to the meek. I seek Your Protection, O Perfect Lord, Sustainer of the World. ||1||Pause|| He is totally pervading and permeating the water, the land and the sky. God is near at hand, not far away. ||2|| One whom He blesses with His Grace, meditates on Him. Twenty-four hours a day, he sings the Glorious Praises of the Lord. ||3|| He cherishes and sustains all beings and creatures. Nanak seeks the Sanctuary of the Lord's Door. ||4||4|| Wadahans, Fifth Mehl: You are the Great Giver, the Innerknower, the Searcher of hearts. God, the Perfect Lord and Master, is permeating and pervading in all. ||1|| The Name of my Beloved God is my only support. I live by hearing, continually hearing Your Name. ||1||Pause|| I seek Your Sanctuary, O my Perfect True Guru. My mind is purified by the dust of the Saints. ||2|| I have enshrined His Lotus Feet within my heart. I am a sacrifice to the Blessed Vision of Your Darshan. [3] Show mercy unto me, that I may sing Your Glorious Praises. O Nanak, chanting the Naam, the Name of the Lord, I obtain peace. ||4||5|| Wadahans, Fifth Mehl: In the Saadh Sangat, the Company of the Holy, drink in the Ambrosial Nectar of the Lord. The soul does not die, nor does it ever waste away. ||1|| By great good fortune, one meets the Perfect Guru. By Guru's Grace, one meditates on God. [11]Pause]] The Lord is the jewel, the pearl, the gem, the diamond. Meditating, meditating in remembrance on God, I am in ecstasy. ||2|| Wherever I look, I see the Sanctuary of the Holy. Singing the Glorious Praises of the Lord, my soul becomes immaculately pure. ||3|| Within each and every heart, dwells my Lord and Master. Ö Nanak, one obtains the Naam. the Name of the Lord, when God bestows His Mercy, ||4||6|| Wadahans, Fifth Mehl: Do not forget me, O God, Merciful to the meek. I seek Your Sanctuary, O Perfect, Compassionate Lord. ||1||Pause|| Wherever You come to mind, that place is blessed. The moment I forget You, I am stricken with regret. [1] All beings are Yours; You are their constant companion. Please, give me Your hand, and pull me up out of this worldocean. ||2|| Coming and going are by Your Will. One whom You save is not afflicted by suffering. ||3|| You are the One and only Lord and Master; there is no other. Nanak offers this prayer with his palms pressed together. ||4||7|| Wadahans, Fifth Mehl: When You allow Yourself to be known, then we know You. We chant Your Name, which You have given to us [1] You are wonderful! Your creative potency is amazing! 1 Pause

Section 12 - Raag Wadahans - Part 008

You Yourself are the Cause of causes, You Yourself are the Creator. By Your Will, we are born, and by Your Will, we die. ||2|| Your Name is the Support of our mind and body. This is Your blessing to Nanak, Your slave. ||3||8|| Wadahans, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Deep within me, there is a longing to meet my Beloved; how can I attain my Perfect Guru? Even though a baby may play hundreds of games, he cannot survive without milk. The hunger within me is not satisfied, O my friend, even though I am served hundreds of dishes. My mind and body are filled with love for my Beloved; how can my soul find relief, without the Blessed Vision of the Lord's Darshan? [1] Listen, O my dear friends and siblings - lead me to my True Friend, the Giver of peace. He knows all the troubles of my soul; every day, he tells me stories of the Lord. I cannot live without Him, even for an instant. I cry out for Him, just as the song-bird cries for the drop of water. Which of Your Glorious Virtues should I sing? You save even worthless beings like me. ||2|| I have become depressed, waiting for my Husband Lord, O my friend; when shall my eyes behold my Husband? I have forgotten how to enjoy all pleasures; without my Husband Lord, they are of no use at all. These clothes do not please my body; I cannot dress myself. I bow to those friends of mine, who have enjoyed their Beloved Husband Lord. ||3|| I have adorned myself with all sorts of decorations, O my friend, but without my Husband Lord, they are of no use at all. When my Husband does not care for me, O my friend, then my youth passes, totally useless. Blessed, blessed are the happy soul-brides, O my friend, who are blended with their Husband Lord. I am a sacrifice to those happy soul-brides: I wash their feet again and again, ||4|| As long as I suffered from duality and doubt, O my friend, I thought God was far away. But when I met the Perfect True Guru, O my friend, then all my hopes and desires were fulfilled. I have obtained all pleasures and comforts, O my friend; my Husband Lord is all-pervading everywhere. Servant Nanak enjoys the Lord's Love. O my friend: I fall at the feet of the Guru, the True Guru. ||5||1||9|| Wadahans, Third Mehl, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: True is the Bani of His Word, and True is the melody; True is contemplative meditation on the Word of the Shabad. Night and day, I praise the True Lord. Blessed, blessed is my great good fortune. ||1|| O my mind, let yourself be a sacrifice to the True Name. If you become the slave of the Lord's slaves, you shall obtain the True Name. ||1||Pause||

Section 12 - Raag Wadahans - Part 009

True is the tongue which is imbued with Truth, and true are the mind and body. By praising any other than the True Lord, one's whole life is wasted. ||2|| Let Truth be the farm, Truth the seed, and Truth the merchandise you trade. Night and day, you shall earn the profit of the Lord's Name; you shall have the treasure overflowing with the wealth of devotional worship. ||3|| Let Truth be your food, and let Truth be your clothes; let your True Support be the Name of the Lord. One who is so blessed by the Lord, obtains a seat in the Mansion of the Lord's Presence. ||4|| In Truth we come, and in Truth we go, and then, we are not consigned to reincarnation again. The Gurmukhs are hailed as True in the True Court: they merge in the True Lord. ||5|| Deep within they are True, and their minds are True; they sing the Glorious Praises of the True Lord. In the true place, they praise the True Lord; I am a sacrifice to the True Guru. ||6|| True is the time, and true is the moment, when one falls in love with the True Lord. Then, he sees Truth, and speaks the Truth; he realises the True Lord pervading the entire Universe. ||7|| O Nanak, one merges with the True Lord, when He merges with Himself. As it pleases Him, He preserves us; He Himself ordains His Will. ||8||1|| Wadahans, Third Mehl: His mind wanders in the ten directions - how can be sing the Glorious Praises of the Lord? The sensory organs are totally engrossed in sensuality; sexual desire and anger constantly afflict him. ||1|| Waaho! Waaho! Hail! Hail! Chant His Glorious Praises. The Lord's Name is so difficult to obtain in this age; under Guru's Instruction, drink in the subtle essence of the Lord. ||1||Pause|| Remembering the Word of the Shabad, the mind becomes immaculately pure, and then, one sings the Glorious Praises of the Lord. Under Guru's Instruction, one comes to understand his own self, and then, he comes to dwell in the home of his inner self. ||2|| O my mind, be imbued forever with the Lord's Love, and sing forever the Glorious Praises of the Lord. The Immaculate Lord is forever the Giver of peace; from Him, one receives the fruits of his heart's desires. $\|3\|$ I am lowly, but I have been exalted, entering the Sanctuary of the Lord. He has lifted up the sinking stone; True is His glorious greatness. ||4|| From poison, I have been transformed into Ambrosial Nectar; under Guru's Instruction, I have obtained wisdom. From bitter herbs, I have been transformed into sandalwood; this fragrance permeates me deep within. ||5|| This human birth is so precious: one must earn the right to come into the world. By perfect destiny, I met the True Guru, and I meditate on the Lord's Name. [6] The self-willed manmukhs are deluded; attached to corruption, they waste away their lives in vain. The Name of the Lord is forever an ocean of peace, but the manmukhs do not love the Word of the Shabad. [[7]] Everyone

can chant the Name of the Lord, Har, Har with their mouths, but only a few enshrine it within their hearts. O Nanak, those who enshrine the Lord within their hearts, attain liberation and emancipation. [|8]|2]| Wadahans, First Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: Why bother to wash the body, polluted by falsehood? One's cleansing bath is only approved, if he practices Truth. When there is Truth within the heart, then one becomes True, and obtains the True Lord.

Section 12 - Raag Wadahans - Part 010

Without pre-ordained destiny, understanding is not attained; talking and babbling, one wastes his life away. Wherever you go and sit, speak well, and write the Word of the Shabad in your consciousness. Why bother to wash the body which is polluted by falsehood? ||1|| When I have spoken, I spoke as You made me speak. The Ambrosial Name of the Lord is pleasing to my mind. The Naam, the Name of the Lord, seems so sweet to my mind; it has destroyed the dwelling of pain. Peace came to dwell in my mind, when You gave the Order. It is Yours to bestow Your Grace. and it is mine to speak this prayer; You created Yourself. When I have spoken, I spoke as You made me speak. ||2|| The Lord and Master gives them their turn, according to the deeds they have done. Do not speak ill of others, or get involved in arguments. Do not get into arguments with the Lord, or you shall ruin yourself. If you challenge the One, with whom you must abide, you will cry in the end. Be satisfied with what God gives you: tell your mind not to complain uselessly. The Lord and Master gives them their turn, according to the deeds they have done. [3] He Himself created all, and He blesses then with His Glance of Grace. No one asks for that which is bitter; everyone asks for sweets. Let everyone ask for sweets, and behold, it is as the Lord wills. Giving donations to charity, and performing various religious rituals are not equal to the contemplation of the Naam. O Nanak, those who are blessed with the Naam have had such good karma pre-ordained. He Himself created all, and He blesses them with His Glance of Grace. ||4||1|| Wadahans, First Mehl: Show mercy to me, that I may chant Your Name. You Yourself created all, and You are pervading among all. You Yourself are pervading among all, and You link them to their tasks. Some, You have made kings, while others go about begging. You have made greed and emotional attachment seem sweet; they are deluded by this delusion. Be ever merciful to me; only then can I chant Your Name. ||1|| Your Name is True, and ever pleasing to my mind. My pains are dispelled, and I am permeated with peace. The angels, the mortals and the silent sages sing of You. The angels, the mortals and the silent sages sing of You: they are pleasing to Your Mind. Enticed by Maya, they do not remember the Lord, and they waste away their lives in vain. Some fools and idiots never think of the Lord; whoever has come, shall have to go. Your Name is True, and ever pleasing to my mind. ||2|| Beauteous is Your time, O Lord; the Bani of Your Word is Ambrosial Nectar Your servants serve You with love; these mortals are attached to Your essence. Those mortals are attached to Your essence, who are blessed with the Ambrosial Name. Those who are imbued with Your Name, prosper more and more, day by day. Some do not practice good deeds, or live righteously; nor do they practice selfrestraint. They do not realise the One Lord. Ever beauteous is Your time, O Lord: the Bani of Your Word is Ambrosial Nectar. [3] I am a sacrifice to the True Name.

Section 12 - Raag Wadahans - Part 011

Your rule shall never end. Your rule is eternal and unchanging; it shall never come to an end. He alone becomes Your servant, who contemplates You in peaceful ease. Enemies and pains shall never touch him, and sin shall never draw near him. I am forever a sacrifice to the One Lord, and Your Name. ||4|| Throughout the ages, Your devotees sing the Kirtan of Your Praises, O Lord Master, at Your Door. They meditate on the One True Lord. Only then do they meditate on the True Lord, when they enshrine Him in their minds. Doubt and delusion are Your making; when these are dispelled, then, by Guru's Grace, You grant Your Grace, and save them from the noose of Death. Throughout the ages, they are Your devotees. ||5|| O my Great Lord and Master, You are unfathomable and infinite. How should I make and offer my prayer? I do not know what to say. If You bless me with Your Glance of Grace, I realise the Truth. Only then do I come to realise the Truth, when You Yourself instruct me. The pain and hunger of the world are Your making; dispel this doubt. Prays Nanak, ones skepticism is taken away, when he understands the Guru's wisdom. The Great Lord Master is unfathomable and infinite. ||6|| Your eyes are so beautiful, and Your teeth are delightful. Your nose is so graceful, and Your hair is so long. Your body is so precious, cast in gold. His body is cast in gold, and He wears Krishna's mala; meditate on Him, O sisters. You shall not have to stand at Death's door, O sisters, if you listen to these teachings. From a crane, you shall be transformed into a swan, and the filth of your mind shall be removed. Your eyes are so beautiful, and Your teeth are delightful. ||7|| Your walk is so graceful, and Your speech

THE GRAND BIBLE

is so sweet. You coo like a songbird, and your youthful beauty is alluring. Your youthful beauty is so alluring; it pleases You, and it fulfills the heart's desires. Like an elephant, You step with Your Feet so carefully; You are satisfied with Yourself. She who is imbued with the Love of such a Great Lord, flows intoxicated, like the waters of the Ganges. Prays Nanak, I am Your slave, O Lord; Your walk is so graceful, and Your speech is so sweet. ||8||2|| Wadahans, Third Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: Let yourself be imbued with the Love of your Husband Lord, O beautiful, mortal bride. Let yourself remain merged in the True Word of the Shabad, O mortal bride; savor and enjoy the Love of your Beloved Husband Lord. The Husband Lord embellishes His beloved bride with His True Love; she is in love with the Lord, Har, Har. Renouncing her selfcentredness, she attains her Husband Lord, and remains merged in the Word of the Guru's Shabad. That soul bride is adorned, who is attracted by His Love, and who treasures the Love of her Beloved within her heart. O Nanak, the Lord blends that soul bride with Himself; the True King adorns her. ||1|| O worthless bride, see your Husband Lord ever-present. One who, as Gurmukh, enjoys her Husband Lord, O mortal bride, knows Him to be all-pervading everywhere.

Section 12 - Raag Wadahans - Part 012

The Lord is all-pervading everywhere; behold Him everpresent. Throughout the ages, know Him as the One. The young, innocent bride enjoys her Husband Lord; she meets Him, the Architect of karma. One who tastes the sublime essence of the Lord, and utters the sublime Word of the Shabad, remains immersed in the Lord's Ambrosial Pool. O Nanak, that soul bride is pleasing to her Husband Lord, who, through the Shabad, remains in His Presence. ||2|| Go and ask the happy soul-brides, O mortal bride, who have eradicated their self-conceit from within. Those who have not eradicated their self-conceit. O mortal bride, do not realise the Hukam of their Husband Lord's Command. Those who eradicate their self-conceit, obtain their Husband Lord; they delight in His Love. Ever imbued with His Love, in perfect poise and grace, she repeats His Name, night and day. Very fortunate is that bride, who focuses her consciousness on Him; her Lord's Love is so sweet to her. O Nanak, that soul-bride who is adorned with Truth, is imbued with her Lord's Love, in the state of perfect poise. ||3|| Overcome your egotism, O mortal bride, and walk in the Guru's Way. Thus you shall ever enjoy your Husband Lord, O mortal bride, and obtain an abode in the home of your own inner being. Obtaining an abode in the home of her inner being, she vibrates the Word of the Shabad. and is a happy soul-bride forever. The Husband Lord is delightful, and forever young; night and day, He embellishes His bride. Her Husband Lord activates the destiny written on her forehead, and she is adorned with the True Shabad. O Nanak, the soul-bride is imbued with the Love of the Lord, when she walks according to the Will of the True Guru. ||4||1|| Wadahans. Third Mehl: All dealings of the Gurmukh are good, if they are accomplished with poise and grace. Night and day, he repeats the Naam, the Name of the Lord, and he earns his profits, drinking in the subtle essence of the Lord. He earns the profit of the subtle essence of the Lord, meditating on the Lord, and repeating the Naam, night and day. He gathers in merits, and eliminates demerits, and realises his own self. Under Guru's Instruction, he is blessed with glorious greatness; he drinks in the essence of the True Word of the Shabad. O Nanak, devotional worship of the Lord is wonderful, but only a few Gurmukhs perform it. ||1|| As Gurmukh, plant the crop of the Lord within the field of your body, and let it grow. Within the home of your own being, enjoy the Lord's subtle essence, and earn profits in the world hereafter. This profit is earned by enshrining the Lord within your mind; blessed is this farming and trade. Meditating on the Lord's Name, and enshrining Him within your mind, you shall come to understand the Guru's Teachings. The self-willed manmukhs have grown weary of this farming and trade; their hunger and thirst will not go away. O Nanak, plant the seed of the Name within your mind, and adorn yourself with the True Word of the Shabad. ||2|| Those humble beings engage in the Lord's Trade, who have the jewel of such pre-ordained destiny upon their foreheads. Under Guru's Instruction, the soul dwells in the home of the self; through the True Word of the Shabad, she becomes unattached. By the destiny written upon their foreheads, they become truly unattached, and by reflective meditation, they are imbued with Truth. Without the Naam, the Name of the Lord, the whole world is insane; through the Shabad, the ego is conquered. Attached to the True Word of the Shabad, wisdom comes forth. The Gurmukh obtains the Naam, the Name of the Husband Lord.

Section 12 - Raag Wadahans - Part 013

O Nanak, through the Shabad, one meets the Lord, the Destroyer of fear, and by the destiny written on her forehead, she enjoys Him. [[3]] All farming and trading is by Hukam of His Will; surrendering to the Lord's Will, glorious greatness is obtained. Under Guru's Instruction, one comes to

understand the Lord's Will, and by His Will, he is united in His Union. By His Will, one merges and easily blends with Him. The Shabads of the Guru are incomparable. Through the Guru, true greatness is obtained, and one is embellished with Truth. He finds the Destroyer of fear, and eradicates his self-conceit; as Gurmukh, he is united in His Union. Says Nanak, the Name of the immaculate, inaccessible, unfathomable Commander is permeating and pervading everywhere. ||4||2|| Wadahans, Third Mehl: O my mind, contemplate the True Lord forever. Dwell in peace in the home of your own self, and the Messenger of Death shall not touch you. The noose of the Messenger of Death shall not touch you, when you embrace love for the True Word of the Shabad. Ever imbued with the True Lord, the mind becomes immaculate, and its coming and going is ended. The love of duality and doubt have ruined the self-willed manmukh, who is lured away by the Messenger of Death. Says Nanak, listen, O my mind: contemplate the True Lord forever. ||1|| O my mind, the treasure is within you; do not search for it on the outside. Eat only that which is pleasing to the Lord, and as Gurmukh, receive the blessing of His Glance of Grace. As Gurmukh, receive the blessing of His Glance of Grace, O my mind; the Name of the Lord, your help and support, is within you. The self-willed manmukhs are blind, and devoid of wisdom; they are ruined by the love of duality. Without the Name, no one is emancipated. All are bound by the Messenger of Death. O Nanak, the treasure is within you: do not search for it on the outside. ||2|| O my mind, obtaining the blessing of this human birth, some are engaged in the trade of Truth. They serve their True Guru, and the Infinite Word of the Shabad resounds within them. Within them is the Infinite Shabad, and the Beloved Naam, the Name of the Lord; through the Naam, the nine treasures are obtained. The selfwilled manmukhs are engrossed in emotional attachment to Maya; they suffer in pain, and through duality, they lose their honour. But those who conquer their ego, and merge in the True Shabad, are totally imbued with Truth. O Nanak, it is so difficult to obtain this human life; the True Guru imparts this understanding. ||3|| O my mind, those who serve their True Guru are the most fortunate beings. Those who conquer their minds are beings of renunciation and detachment. They are beings of renunciation and detachment, who lovingly focus their consciousness on the True Lord; they realise and understand their own selves. Their intellect is steady, deep and profound; as Gurmukh, they naturally chant the Naam, the Name of the Lord. Some are lovers of beautiful young women; emotional attachment to Maya is very dear to them. The unfortunate self-willed manmukhs remain asleen. O Nanak those who intuitively serve their Guru, have perfect destiny. ||4||3|| Wadahans, Third Mehl: Purchase the jewel, the invaluable treasure; the True Guru has given this understanding. The profit of profits is the devotional worship of the Lord; one's virtues merge into the virtues of the Lord.

Section 12 - Raag Wadahans - Part 014

One's virtues merge into the virtues of the Lord; he comes to understand his own self. He earns the profit of devotional worship in this world. Without devotion, there is no peace; through duality, one's honour is lost, but under Guru's Instruction, he is blessed with the Support of the Naam. He ever earns the profit of the merchandise of the Naam, whom the Lord employs in this Trade. He purchases the jewel, the invaluable treasure, unto whom the True Guru has given this understanding. ||1|| The love of Maya is totally painful; this is a bad deal. Speaking falsehood, one eats poison, and the evil within increases greatly. The evil within increases greatly, in this world of doubt: without the Name, one's honour is lost. Reading and studying, the religious scholars argue and debate; but without understanding, there is no peace. Their comings and goings never end; emotional attachment to Maya is dear to them. The love of Maya is totally painful; this is a bad deal. [2] The counterfeit and the genuine are all assayed in the Court of the True Lord. The counterfeit are cast out of the Court, and they stand there, crying out in misery. They stand there, crying out in misery; the foolish, idiotic, self-willed manmukhs have wasted their lives. Maya is the poison which has deluded the world; it does not love the Naam, the Name of the Lord. The self-willed manmukhs are resentful toward the Saints; they harvest only pain in this world. The counterfeit and the genuine are assayed in that True Court of the Lord. [3] He Himself acts: who else should I ask? No one else can do anything. As He pleases, He engages us; such is His glorious greatness. Such is His glorious greatness - He Himself causes all to act; no one is a warrior or a coward. The Life of the World, the Great Giver, the Architect of karma - He Himself grants forgiveness. By Guru's Grace, self-conceit is eradicated, O Nanak, and through the Naam, honour is obtained. He Himself acts; who else should I ask? No one else can do anything. ||4||4|| Wadahans, Third Mehl: The True merchandise is the Lord's Name. This is the true trade. Under Guru's Instruction, we trade in the Lord's Name; its value is very great. The value of this true trade is very great; those are engaged in the true trade are very fortunate. who Inwardly and outwardly, they are imbued with devotion, and

they enshrine love for the True Name. One who is blessed with the Lord's Favor, obtains Truth, and reflects upon the Word of the Guru's Shabad. O Nanak, those who are imbued with the Name find peace; they deal only in the True Name. ||1|| Egotistical involvement in Maya is filth; Maya is overflowing with filth. Under Guru's Instruction, the mind is made pure and the tongue tastes the subtle essence of the Lord. The tongue tastes the subtle essence of the Lord, and deep within, the heart is drenched with His Love, contemplating the True Word of the Shabad. Deep within, the well of the heart is overflowing with the Lord's Ambrosial Nectar; the watercarrier draws and drinks in the water of the Shabad. One who is blessed with the Lord's favor is attuned to the Truth; with his tongue, he chants the Lord's Name. O Nanak, those who are attuned to the Naam, the Name of the Lord, are immaculate. The others are full of the filth of egotism. ||2|| All the religious scholars and astrologers read and study, and argue and shout. Who are they trying to teach?

Section 12 - Raag Wadahans - Part 015

The filth of attachment to Maya clings to their hearts; they deal in Maya alone. They love to deal in Maya in this world; coming and going, they suffer in pain. The worm of poison is addicted to poison; it is immersed in manure. He does what is pre-ordained for him; no one can erase his destiny. O Nanak, imbued with the Naam, the Name of the Lord, lasting peace is found; the ignorant fools die screaming. ||3|| Their minds are coloured by emotional attachment to Maya; because of this emotional attachment, they do not understand. The soul of the Gurmukh is imbued with the Lord's Love; the love of duality departs. The love of duality departs, and the soul merges in Truth; the warehouse is overflowing with Truth. One who becomes Gurmukh, comes to understand; the Lord embellishes him with Truth. He alone merges with the Lord, whom the Lord causes to merge; nothing else can be said or done. O Nanak, without the Name, one is deluded by doubt; but some, imbued with the Name, enshrine love for the Lord. ||4||5|| Wadahans, Third Mehl: O my mind, the world comes and goes in birth and death; only the True Name shall emancipate you in the end. When the True Lord Himself grants forgiveness, then one does not have to enter the cycle of reincarnation again. He does not have to enter the cycle of reincarnation again, and he is emancipated in the end; as Gurmukh, he obtains glorious greatness. Imbued with love for the True Lord, he is intoxicated with celestial bliss, and he remains absorbed in the Celestial Lord. The True Lord is pleasing to his mind; he enshrines the True Lord in his mind; attuned to the Word of the Shahad, he is emancinated in the end. O Nanak, those who are imbued with the Naam, merge in the True Lord; they are not cast into the terrifying worldocean again. ||1|| Emotional attachment to Maya is total madness; through the love of duality, one is ruined. Mother and father - all are subject to this love; in this love, they are entangled. They are entangled in this love, on account of their nast actions which no one can erase. The One who created the Universe, beholds it; no other is as great as He. The blind, self-willed manmukh is consumed by his burning rage; without the Word of the Shabad, peace is not obtained. O Nanak, without the Name, everyone is deluded, ruined by emotional attachment to Maya. ||2|| Seeing that this world on fire, I have hurried to the Sanctuary of the Lord. I offer my prayer to the Perfect Guru: please save me, and bless me with Your glorious greatness. Preserve me in Your Sanctuary, and bless me with the glorious greatness of the Name of the Lord; there is no other Giver as great as You. Those who are engaged in serving You are very fortunate; throughout the ages, they know the One Lord. You may practice celibacy, truth, austere self-discipline and rituals, but without the Guru, you shall not be emancipated. O Nanak, he alone understands the Word of the Shabad, who goes and seeks the Lord's Sanctuary. ||3|| That understanding, imparted by the Lord, wells up; there is no other understanding. Deep within, and beyond as well, You alone are, O Lord; You Yourself impart this understanding. One whom He Himself blesses with this understanding, does not love any other. As Gurmukh, he tastes the subtle essence of the Lord. In the True Court, he is forever True; with love, he chants the True Word of the Shabad

Section 12 - Raag Wadahans - Part 016

Within his home, he finds the home of his own being; the True Guru blesses him with glorious greatness. O Nanak, those who are attuned to the Naam find the Mansion of the Lord's Presence; their understanding is true, and approved. ||4||6|| Wadahans, Fourth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: My mind, my mind - the True Guru has blessed it with the Lord's Love. He has enshrined the Name of the Lord, Har, Har, Har, Har, within my mind. The Name of the Lord, Har, Har, Har, Har within my mind; He is the Destroyer of all pain. By great good fortune, I have obtained the Blessed Vision of the Guru's Darshan; blessed, blessed is my True Guru. While standing up and sitting down, I serve the True Guru, serving Him, I have found peace. My mind, my mind - the True Guru has blessed it

with the Lord's Love. ||1|| I live, I live, and I blossom forth, beholding the True Guru. The Name of the Lord, the Name of the Lord, He has implanted within me; chanting the Name of the Lord, Har, Har, I blossom forth. Chanting the Name of the Lord, Har, Har, the heart-lotus blossoms forth, and through the Name of the Lord, I have obtained the nine treasures. The disease of egotism has been eradicated, suffering has been eliminated, and I have entered the Lord's state of celestial Samaadhi. I have obtained the glorious greatness of Name of the Lord from the True Guru; beholding the Divine True Guru, my mind is at peace. I live, I live, and I blossom forth, beholding the True Guru. ||2|| If only someone would come, if only someone would come, and lead me to meet my Perfect True Guru. My mind and body, my mind and body - I cut my body into pieces, and I dedicate these to Him. Cutting my mind and body apart, cutting them into pieces, I offer these to the one, who recites to me the Words of the True Guru. My unattached mind has renounced the world; obtaining the Blessed Vision of the Guru's Darshan, it has found peace. O Lord, Har, Har, O Giver of Peace, please, grant Your Grace, and bless me with the dust of the feet of the True Guru. If only someone would come, if only someone would come, and lead me to meet my Perfect True Guru. ||3|| A Giver as great as the Guru, as great as the Guru - I cannot see any other. He blesses me with the gift of the Lord's Name, the gift of the Lord's Name; He is the Immaculate Lord God. Those who worship in adoration the Name of the Lord, Har, Har - their pain, doubts and fears are dispelled. Through their loving service, those very fortunate ones, whose minds are attached to the Guru's Feet, meet Him. Says Nanak, the Lord Himself causes us to meet the Guru; meeting the Almighty True Guru, peace is obtained. A Giver as great as the Guru, as great as the Guru - I cannot see any other. ||4||1|| Wadahans, Fourth Mehl: Without the Guru, I am - without the Guru, I am totally dishonoured. The Life of the World, the Life of the World, the Great Giver has led me to meet and merge with the Guru. Meeting with the True Guru, I have merged into the Naam, the Name of the Lord. I chant the Name of the Lord, Har, Har, and meditate on it. I was seeking and searching for Him, the Lord, my best friend, and I have found Him within the home of my own being.

Section 12 - Raag Wadahans - Part 017

I see the One Lord, and I know the One Lord; I realise Him within my soul. Without the Guru, I am - without the Guru, I am totally dishonoured. ||1|| Those who have found the True Guru, the True Guru, the Lord God unites them in His Union. Their feet their feet Ladore I fall at their feet O Lord Har Har. I adore the feet of those who meditate on the True Guru. and the Almighty Lord God. You are the Greatest Giver, the Inner-knower, the Searcher of hearts; please, reward my faith, O Lord King. Meeting the Gursikh, my faith is rewarded; night and day, I sing the Glorious Praises of the Lord. Those who have found the True Guru, the True Guru, the Lord God unites them in His Union. ||2|| I am a sacrifice, I am a sacrifice to the Gursikhs, my dear friends. They chant the Lord's Name. the Lord's Name; the Beloved Naam, the Name of the Lord, is my only Support. The Name of the Lord, Har, Har, is the companion of my breath of life; without it, I cannot live for an instant or a moment. The Lord, Har, Har, the Giver of peace, shows His Mercy, and the Gurmukh drinks in the Ambrosial Nectar. The Lord blesses him with faith, and unites him in His Union; He Himself adorns him. I am a sacrifice, I am a sacrifice to the Gursikhs, my dear friends. ||3|| The Lord Himself, the Lord Himself, is the Immaculate Almighty Lord God. The Lord Himself, the Lord Himself, unites us with Himself; that which He does, comes to pass. Whatever is pleasing to the Lord God, that alone comes to pass; nothing else can be done. Even by very clever tricks. He cannot be obtained; all have grown weary of practicing cleverness. By Guru's Grace, servant Nanak beholds the Lord; without the Lord, I have no other at all. The Lord Himself, the Lord Himself, is the Immaculate Almighty Lord God. ||4||2|| Wadahans, Fourth Mehl: The Lord, the True Guru. the Lord. the True Guru - if only I could meet the Lord, the True Guru; His Lotus Feet are so pleasing to me. The darkness of my ignorance was dispelled, when the Guru applied the healing ointment of spiritual wisdom to my eyes. The True Guru has applied the healing ointment of spiritual wisdom to my eyes, and the darkness of ignorance has been dispelled. Serving the Guru, I have obtained the supreme status; I meditate on the Lord with every breath, and every morsel of food. Those, upon whom the Lord God has bestowed His Grace, are committed to the service of the True Guru. The Lord, the True Guru, the Lord, the True Guru - if only I could meet the Lord, the True Guru; His Lotus Feet are so pleasing to me. [1] My True Guru, my True Guru is my Beloved; without the Guru, I cannot live. He gives me the Name of the Lord, the Name of the Lord, my only companion in the end. The Name of the Lord, Har, Har, is my only companion in the end; the Guru, the True Guru, has implanted the Naam, the Name of the Lord, within me. There, where neither child nor spouse shall accompany you, the Name of the Lord, Har, Har shall emancipate you. Blessed, blessed is the True Guru, the

Immaculate, Almighty Lord God; meeting Him, I meditate on the Name of the Lord. My True Guru, my True Guru is my Beloved; without the Guru, I cannot live. ||2||

Section 12 - Raag Wadahans - Part 018

Those who have not obtained the Blessed Vision, the Blessed Vision of the Darshan of the True Guru, the Almighty Lord God. they have fruitlessly, fruitlessly wasted their whole lives in vain. They have wasted away their whole lives in vain: those faithless cynics die a regretful death. They have the jewel-treasure in their own homes, but still, they are hungry; those unlucky wretches are far away from the Lord. O Lord, please, let me not see those who do not meditate on the Name of the Lord, Har, Har, and who have not obtained the Blessed Vision, the Blessed Vision of the Darshan of the True Guru, the Almighty Lord God. ||3|| I am a song-bird, I am a meek song-bird; I offer my prayer to the Lord. If only I could meet the Guru, meet the Guru, O my Beloved; I dedicate myself to the devotional worship of the True Guru. I worship the Lord, Har, Har, and the True Guru; the Lord God has granted His Grace. Without the Guru, I have no other friend. The Guru, the True Guru, is my very breath of life. Says Nanak, the Guru has implanted the Naam within me; the Name of the Lord, Har, Har, the True Name. I am a song-bird, I am a meek song-bird; I offer my prayer to the Lord. ||4||3|| Wadahans, Fourth Mehl: O Lord, show Your Mercy, show Your Mercy, and let me meet the True Guru, the Giver of peace. I go and ask, I go and ask from the True Guru, about the sermon of the Lord. I ask about the sermon of the Lord from the True Guru, who has obtained the treasure of the Naam. I bow at His Feet constantly, and pray to Him; the Guru, the True Guru, has shown me the Way. He alone is a devotee, who looks alike upon pleasure and pain; he is imbued with the Name of the Lord, Har, Har. O Lord, show Your Mercy, show Your Mercy, and let me meet the True Guru, the Giver of peace. ||1|| Listen as Gurmukh, listen as Gurmukh, to the Naam, the Name of the Lord; all egotism and sins are eradicated. Chanting the Name of the Lord, Har, Har, chanting the Name of the Lord, Har, Har, the troubles of the world vanish. Those who contemplate the Name of the Lord, Har, Har, are rid of their suffering and sins. The True Guru has placed the sword of spiritual wisdom in my hands: I have overcome and slain the Messenger of Death. The Lord God, the Giver of peace, has granted His Grace, and I am rid of pain, sin and disease. Listen as Gurmukh, listen as Gurmukh, to the Naam, the Name of the Lord; all egotism and sins are eradicated. ||2|| Chanting the Name of the Lord, Har, Har, chanting the Name of the Lord, Har, Har, is so pleasing to my mind. Speaking as Gurmukh, speaking as Gurmukh, chanting the Naam, all disease is eradicated. As Gurmukh, chanting the Naam, all disease is eradicated, and the body becomes free of disease. Night and day, one remains absorbed in the Perfect Poise of Samaadhi; meditate on the Name of the Lord, the inaccessible and unfathomable Lord. Whether of high or low social status, one who meditates on the Naam obtains the supreme treasure. Chanting the Name of the Lord, Har, Har, chanting the Name of the Lord, Har, Har, is pleasing to my mind. ||3||

Section 12 - Raag Wadahans - Part 019

Grant Your Grace, grant Your Grace, O Lord, and save me. I am a sinner. I am a worthless sinner. I am meek, but I am Yours, O Lord. I am a worthless sinner, and I am meek, but I am Yours; I seek Your Sanctuary, O Merciful Lord. You are the Destroyer of pain, the Giver of absolute peace; I am a stone - carry me across and save me. Meeting the True Guru, servant Nanak has obtained the subtle essence of the Lord: through the Naam, the Name of the Lord, he is saved. Grant Your Grace, grant Your Grace, Lord, and save me. ||4||4|| Wadahans, Fourth Mehl, Ghorees ~ The Wedding Procession Songs: One Universal Creator God. By The Grace Of The True Guru: This body-horse was created by the Lord. Blessed is human life, which is obtained by virtuous actions. Human life is obtained only by the most virtuous actions; this body is radiant and golden. The Gurmukh is imbued with the deep red colour of the poppy; he is imbued with the new colour of the Lord's Name, Har, Har, Har. This body is so very beautiful; it chants the Name of the Lord, and it is adorned with the Name of the Lord, Har, Har. By great good fortune, the body is obtained; the Naam, the Name of the Lord, is its companion; O servant Nanak, the Lord has created it. ||1|| I place the saddle on the body-horse, the saddle of realisation of the Good Lord. Riding this horse, I cross over the terrifying world-ocean. The terrifying world-ocean is rocked by countless waves, but the Gurmukh is carried across. Embarking upon the boat of the Lord, the very fortunate ones cross over; the Guru, the Boatman, carries them across through the Word of the Shabad. Night and day, imbued with the Lord's Love, singing the Glorious Praises of the Lord, the Lord's lover loves the Lord. Servant Nanak has obtained the state of Nirvaanaa, the state of ultimate goodness, the state of the Lord. ||2|| For a bridle in my mouth, the Guru has implanted spiritual wisdom within me. He has applied the whip of the Lord's Love to my body. Applying the whip of the

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4128 Lord's Love to his body, the Gurmukh conquers his mind, and wins the battle of life. He trains his untrained mind with the Word of the Shabad, and drinks in the rejuvenating essence of the Lord's Nectar. Listen with your ears to the Word, uttered by the Guru, and attune your body-horse to the Lord's Love. Servant Nanak has crossed over the long and treacherous path. [3] The transitory body-horse was created by the Lord. Blessed, blessed is that body-horse which meditates on the Lord God. Blessed and acclaimed is that body-horse which meditates on the Lord God; it is obtained by the merits of past actions. Riding the body-horse, one crosses over the terrifying world ocean; the Gurmukh meets the Lord, the embodiment of supreme bliss. The Lord, Har, Har, has perfectly arranged this wedding; the Saints have come together as a marriage party. Servant Nanak has obtained the Lord as his Spouse; joining together, the Saints sing the songs of joy and congratulations. ||4||1||5|| Wadahans, Fourth Mehl: The body is the Lord's horse; the Lord imbues it with the fresh and new colour. From the Guru, I ask for the Lord's spiritual wisdom

Section 12 - Raag Wadahans - Part 020

I ask for the Lord's spiritual wisdom, and the Lord's sublime sermon; through the Name of the Lord, I have come to know His value and His state. The Creator has made my life totally fruitful; I chant the Name of the Lord. The Lord's humble servant begs for the Lord's Name, for the Lord's Praises, and for devotional worship of the Lord God. Says servant Nanak, listen, O Saints: devotional worship of the Lord, the Lord of the Universe, is sublime and good. ||1|| The golden body is saddled with the saddle of gold. It is adorned with the jewel of the Name of the Lord, Har, Har. Adorned with the jewel of the Naam, one obtains the Lord of the Universe; he meets the Lord, sings the Glorious Praises of the Lord, and obtains all sorts of comforts. He obtains the Word of the Guru's Shabad, and he meditates on the Name of the Lord; by great good fortune, he assumes the colour of the Lord's Love. He meets his Lord and Master, the Inner-knower, the Searcher of hearts; His body is ever-new, and His colour is ever-fresh. Nanak chants and realises the Naam; he begs for the Name of the Lord, the Lord God. ||2|| The Guru has placed the reins in the mouth of the body-horse. The mindelephant is overpowered by the Word of the Guru's Shabad. The bride obtains the supreme status, as her mind is brought under control; she is the beloved of her Husband Lord. Deep within her inner self, she is in love with her Lord; in His home, she is beautiful - she is the bride of her Lord God. Imbued with the Lord's Love, she is intuitively absorbed in bliss; she obtains the Lord God. Har. Har. Servant Nanak, the Lord's slave, says that only the very fortunate meditate on the Lord, Har, Har. ||3|| The body is the horse, upon which one rides to the Lord. Meeting with the True Guru, one sings the songs of joy. Sing the songs of joy to the Lord, serve the Name of the Lord, and become the servant of His servants. You shall go and enter the Mansion of the Beloved Lord's Presence and lovingly enjoy His Love. I sing the Glorious Praises of the Lord, so pleasing to my mind; following the Guru's Teachings, I meditate on the Lord within my mind. The Lord has showered His Mercy upon servant Nanak; mounting the body-horse, he has found the Lord. ||4||2||6|| Raag Wadahans, Fifth Mehl, Chhant, Fourth House: One Universal Creator God. By The Grace Of The True Guru: Meeting with the Guru, I have found my Beloved Lord God. I have made this body and mind a sacrifice, a sacrificial offering to my Lord. Dedicating my body and mind, I have crossed over the terrifying world-ocean, and shaken off the fear of death. Drinking in the Ambrosial Nectar, I have become immortal: my comings and goings have ceased. I have found that home, of celestial Samaadhi: the Name of the Lord is my only Support. Says Nanak, I enjoy peace and pleasure; I bow in reverence to the Perfect Guru. ||1|| Listen, O my friend and companion - the Guru has given the Mantra of the Shabad, the True Word of God. Meditating on this True Shabad, I sing the songs of joy, and my mind is rid of anxiety. I have found God, who never leaves: forever and ever. He sits with me. One who is pleasing to God receives true honour. The Lord God blesses him with wealth.

Section 12 - Raag Wadahans - Part 021

Says Nanak, I am a sacrifice to such a humble being. O Lord, You bless all with Your bountiful blessings. [[2]] When it pleases You, then I am satisfied and satiated. My mind is soothed and calmed, and all my thirst is quenched. My mind is soothed and calmed, the burning has ceased, and I have found so many treasures. All the Sikhs and servants partake of them; I am a sacrifice to my True Guru. I have become fearless, imbued with the Love of my Lord Master, and I have shaken off the fear of death. Slave Nanak, Your humble servant, lovingly embraces Your meditation; O Lord, be with me always. [[3]] My hopes and desires have been fulfilled, O my Lord. I am worthless, without virtue; all virtues are Yours, O Lord. All virtues are Yours, O my Lord and Master; with what mouth should I praise You? You did not consider my merits and demerits; you forgave me in an instant. I have THE GRAND BIBLE

Section 12 - Raag Wadahans - Part 023

obtained the nine treasures, congratulations are pouring in, and the unstruck melody resounds. Says Nanak, I have found This dear soul is driven off, when the pre-ordained Order is received, and all the relatives cry out in mourning. The body and the swan-soul are separated, when one's days are past and done, O my mother. As is one's pre-ordained Destiny, so does one receive, according to one's past actions. Blessed is the Creator, the True King, who has linked the whole world to its tasks. ||1|| Meditate in remembrance on the Lord and Master, O my Siblings of Destiny: everyone has to pass this way. These false entanglements last for only a few days; then, one must surely move on to the world hereafter. He must surely move on to the world hereafter, like a guest; so why does he indulge in ego? Chant the Name of the Lord; serving Him, you shall obtain peace in His Court. In the world hereafter, no one's commands will be obeyed. According to their actions, each and every person proceeds. Meditate in remembrance on the Lord and Master, O my Siblings of Destiny; everyone has to pass this way. ||2|| Whatever pleases the Almighty Lord, that alone comes to pass; this world is an opportunity to please Him. The True Creator Lord is pervading and permeating the water, the land and the air. The True Creator Lord is invisible and infinite: His limits cannot be found. Fruitful is the coming of those, who meditate single-mindedly on Him. He destroys, and having destroyed, He creates; by His Order, He adorns us. Whatever pleases the Almighty Lord, that alone comes to pass; this world is an opportunity to please Him. ||3|| Nanak: he alone truly weeps, O Baba, who weeps in the Lord's Love. One who weeps for the sake of worldly objects. O Baba.

weeps totally in vain. This weeping is all in vain; the world forgets the Lord, and weeps for the sake of Maya. He does not distinguish between good and evil, and wastes away this life in vain. Everyone who comes here, shall have to leave; to act in ego is false. Nanak: he alone truly weeps, O Baba, who weeps in the Lord's Love. ||4||1|| Wadahans, First Mehl: Come, O my companions - let us meet together and dwell upon the True Name. Let us weep over the body's separation from the Lord and Master; let us remember Him in contemplation. Let us remember the Lord and Master in contemplation, and keep a watchful eye on the Path. We shall have to go there as well. He who has created, also destroys; whatever happens is by His Will. Whatever He has done, has come to pass; how can we command Him? Come. O my companions - let us meet together and dwell upon the True Name. ||1|| Death would not be called bad, O people, if one knew how to truly die. Serve your Almighty Lord and Master, and your path in the world hereafter will be easy. Take this easy path, and you shall obtain the fruits of your rewards, and receive honour in the world hereafter. Go there with your offering, and you shall merge in the True Lord; your honour shall be confirmed. You shall obtain a place in the Mansion of the Lord Master's Presence; being pleasing to Him, you shall enjoy the pleasures of His Love. Death would not be called bad, O people, if one knew how to truly die. ||2|| The death of brave heroes is blessed, if it is approved by God. Section 12 - Raag Wadahans - Part 024 They alone are acclaimed as brave warriors in the world

hereafter, who receive true honour in the Court of the Lord. They are honoured in the Court of the Lord; they depart with honour, and they do not suffer pain in the world hereafter. They meditate on the One Lord, and obtain the fruits of their rewards. Serving the Lord, their fear is dispelled. Do not indulge in egotism, and dwell within your own mind; the Knower Himself knows everything. The death of brave heroes is blessed, if it is approved by God. [3] Nanak: for whom should we mourn, O Baba? This world is merely a play. The Lord Master beholds His work, and contemplates His creative potency. He contemplates His creative potency, having established the Universe. He who created it, He alone knows, He Himself beholds it, and He Himself understands it. He Himself realises the Hukam of His Command. He who created these things, He alone knows. His subtle form is infinite. Nanak: for whom should we mourn, O Baba? This world is merely a play. ||4||2|| Wadahans, First Mehl, Dakhanee: The True Creator Lord is True - know this well: He is the True Sustainer. He Himself fashioned His Own Self: the True Lord is invisible and infinite. He brought together, and then separated, the two grinding stones of the earth and the sky; without the Guru, there is only pitch darkness. He created the sun and the moon; night and day, they move according to His Thought. ||1|| O True Lord and Master, You are True. O True Lord bless me with Your Love. ||Pause|| You created the Universe; You are the Giver of pain and pleasure. You created woman and man, the love of poison, and emotional attachment to Maya. The four sources of creation, and the power of the Word, are also of Your making. You give Support to all beings. You have made the Creation as Your Throne; You are the True Judge. ||2|| You created comings and goings, but You are ever-stable. O Creator Lord. In birth and death, in coming and going, this soul is held in bondage by corruption. The evil person has forgotten the Naam; he has drowned - what can he do now? Forsaking merit, he has loaded the poisonous cargo of demerits; he is a trader of sins. [3] The beloved soul has received the Call, the Command of

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the True Creator Lord. The soul, the husband, has become separated from the body, the bride. The Lord is the Re-uniter of the separated ones. No one cares for your beauty, O beautiful bride.; the Messenger of Death is bound only by the Lord Commander's Command. He does not distinguish between young children and old people; he tears apart love and affection. ||4|| The nine doors are closed by the True Lord's Command, and the swan-soul takes flight into the skies. The body-bride is separated, and defrauded by falsehood; she is now a widow - her husband's body lies dead in the courtyard. The widow cries out at the door, "The light of my mind has gone out, O my mother, with his death." So cry out, O soul-brides of the Husband Lord, and dwell on the Glorious Praises of the True Lord. ||5|| Her loved one is cleansed, bathed in water, and dressed in silken robes. The musicians play, and the Bani of the True Lord's Words are sung; the five relatives feel as if they too are dead, so deadened are their minds. "Separation from my beloved is like death to me!" cries the widow. "My life in this world is cursed and worthless!" But she alone is approved, who dies, while yet still alive; she lives for the sake of the Love of her Beloved. ||6|| So cry out in mourning, you who have come to mourn; this world is false and fraudulent.

Section 12 - Raag Wadahans - Part 025

I too have been defrauded, chasing after worldly entanglements: my Husband Lord has forsaken me - I practice the evil deeds of a wife without a spouse. In each and every home, are the brides of the Husband Lord; they gaze upon their Handsome Lord with love and affection. I sing the Praises of my True Husband Lord, and through the Naam, the Name of my Husband Lord, I blossom forth. ||7|| Meeting with the Guru, the soul-bride's dress is transformed, and she is adorned with Truth. Come and meet with me, O brides of the Lord: let's meditate in remembrance on the Creator Lord. Through the Naam, the soul-bride becomes the Lord's favorite; she is adorned with Truth. Do not sing the songs of separation, O Nanak; reflect upon God. [8][3]] Wadahans, First Mehl: The One who creates and dissolves the world that Lord and Master alone knows His creative power. Do not search for the True Lord far away; recognise the Word of the Shabad in each and every heart. Recognise the Shabad, and do not think that the Lord is far away; He created this creation. Meditating on the Naam, the Name of the Lord, one obtains peace; without the Naam, he plays a losing game. The One who established the Universe, He alone knows the Way; what can anyone say? The One who established the world cast the net of Mava over it: accept Him as your Lord and Master. ||1|| O Baba, he has come, and now he must get up and depart; this world is only a way-station. Upon each and every head, the True Lord writes their destiny of pain and pleasure, according to their past actions. He bestows pain and pleasure, according to the deeds done; the record of these deeds stays with the soul. He does those deeds which the Creator Lord causes him to do: he attempts no other actions. The Lord Himself is detached. while the world is entangled in conflict; by His Command, He emancipates it. He may put this off today, but tomorrow he is seized by death; in love with duality, he practices corruption. ||2|| The path of death is dark and dismal; the way cannot be seen. There is no water, no quilt or mattress, and no food there. He receives no food there, no honour or water, no clothes or decorations. The chain is put around his neck, and the Messenger of Death standing over his head strikes him; he cannot see the door of his home. The seeds planted on this path do not sprout; bearing the weight of his sins upon his head, he regrets and repents. Without the True Lord, no one is his friend; reflect upon this as true. ||3|| O Baba, they alone are known to truly weep and wail, who meet together and weep, chanting the Praises of the Lord. Defrauded by Maya and worldly affairs, the weepers weep. They weep for the sake of worldly affairs, and they do not wash off their own filth; the world is merely a dream. Like the juggler, deceiving by his tricks, one is deluded by egotism, falsehood and illusion. The Lord Himself reveals the Path: He Himself is the Doer of deeds. Those who are imbued with the Naam, are protected by the Perfect Guru, O Nanak: they merge in celestial bliss. ||4||4|| Wadahans, First Mehl: O Baba, whoever has come, will rise up and leave; this world is merely a false show. One's true home is obtained by serving the True Lord; real Truth is obtained by being truthful. By falsehood and greed, no place of rest is found, and no place in the world hereafter is obtained. No one invites him to come in and sit down. He is like a crow in a deserted home. Trapped by birth and death, he is separated from the Lord for such a long time; the whole world is wasting away. Greed, worldly entanglements and Maya deceive the world. Death hovers over its head, and causes it to weep. ||1||

Section 12 - Raag Wadahans - Part 026

Come, O Baba, and Siblings of Destiny - let's join together; take me in your arms, and bless me with your prayers. O Baba, union with the True Lord cannot be broken; bless me with your prayers for union with my Beloved. Bless me with your prayers, that I may perform devotional worship service to my

my Husband Lord within my own home, and all my anxiety is forgotten. ||4||1|| Shalok: Why do you listen to falsehood? It shall vanish like a gust of wind. O Nanak, those ears are acceptable, which listen to the True Master. ||1|| Chhant: I am a sacrifice to those who listen with their ears to the Lord God. Blissful and comfortable are those, who with their tongues chant the Name of the Lord, Har, Har. They are naturally embellished, with priceless virtues; they have come to save the world. God's Feet are the boat, which carries so many across the terrifying world-ocean. Those who are blessed with the favor of my Lord and Master, are not asked to render their account. Says Nanak, I am a sacrifice to those who listen to God with their ears. ||1|| Shalok: With my eyes, I have seen the Light of the Lord, but my great thirst is not quenched. O Nanak, those eyes are different, which behold my Husband Lord. [1] Chhant: I am a sacrifice to those who have seen the Lord God. In the True Court of the Lord, they are approved. They are approved by their Lord and Master, and acclaimed as supreme; they are imbued with the Lord's Love. They are satiated with the sublime essence of the Lord, and they merge in celestial peace; in each and every heart, they see the allpervading Lord. They alone are the friendly Saints, and they alone are happy, who are pleasing to their Lord and Master. Says Nanak, I am forever a sacrifice to those who have seen the Lord God. ||2|| Shalok: The body is blind, totally blind and desolate, without the Naam, O Nanak, fruitful is the life of that being, within whose heart the True Lord and Master abides. ||1|| Chhant: I am cut into pieces as a sacrifice, to those who have seen my Lord God. His humble servants partake of the Sweet Ambrosial Nectar of the Lord, Har, Har, and are satiated. The Lord seems sweet to their minds; God is merciful to them, His Ambrosial Nectar rains down upon them, and they are at peace. Pain is eliminated and doubt is dispelled from the body; chanting the Name of the Lord of the World, their victory is celebrated. They are rid of emotional attachment, their sins are erased, and their association with the five passions is broken off.

Section 12 - Raag Wadahans - Part 022

Says Nanak, I am every bit a sacrifice to those, within whose hearts my Lord God abides. ||3|| Shalok: Those who long for the Lord, are said to be His servants. Nanak knows this Truth, that the Lord is not different from His Saint. ||1|| Chhant: As water mixes and blends with water, so does one's light mix and blend with the Lord's Light. Merging with the perfect, all-powerful Creator one comes to know his own self. Then he enters the celestial state of absolute Samaadhi, and speaks of the One and Only Lord. He Himself is unmanifest, and He Himself is liberated; He Himself speaks of Himself. O Nanak, doubt, fear and the limitations of the three qualities are dispelled, as one merges into the Lord, like water blending with water. ||4||2|| Wadahans, Fifth Mehl: God is the allpowerful Creator, the Cause of causes. He preserves the whole world, reaching out with His hand. He is the all-powerful, safe Sanctuary, Lord and Master, Treasure of mercy, Giver of peace. I am a sacrifice to Your slaves, who recognise only the One Lord. His colour and shape cannot be seen; His description is indescribable. Prays Nanak, hear my prayer, O God, Almighty Creator, Cause of causes. ||1|| These beings are Yours: You are their Creator. God is the Destroyer of pain. suffering and doubt. Eliminate my doubt, pain and suffering in an instant, and preserve me, O Lord, Merciful to the meek. You are mother, father and friend, O Lord and Master; the whole world is Your child, O Lord of the World. One who comes seeking Your Sanctuary, obtains the treasure of virtue, and does not have to enter the cycle of birth and death again. Prays Nanak, I am Your slave. All beings are Yours; You are their Creator. ||2|| Meditating on the Lord, twenty-four hours a day, the fruits of the heart's desires are obtained. Your heart's desires are obtained, meditating on God, and the fear of death is dispelled. I sing of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, and my hopes are fulfilled. Renouncing egotism, emotional attachment and all corruption, we become pleasing to the Mind of God. Prays Nanak, day and night, meditate forever on the Lord, Har, Har. ||3|| At the Lord's Door, the unstruck melody resounds. In each and every heart, the Lord, the Lord of the Universe, sings. The Lord of the Universe sings, and abides forever; He is unfathomable, profoundly deep, lofty and exalted. His virtues are infinite - none of them can be described. No one can reach Him. He Himself creates, and He Himself sustains; all beings and creatures are fashioned by Him. Prays Nanak, happiness comes from devotional worship of the Naam; at His Door, the unstruck melody resounds. ||4||3|| Raag Wadahans, First Mehl, Fifth House, Alaahanees ~ Songs Of Mourning: One Universal Creator God. By The Grace Of The True Guru: Blessed is the Creator, the True King, who has linked the whole world to its tasks. When one's time is up, and the measure is full, this dear soul is caught, and driven off.

Lord; for those already united with Him, what is there to unite? Some have wandered away from the Name of the Lord. and lost the Path. The Word of the Guru's Shabad is the true game. Do not go on Death's path; remain merged in the Word of the Shabad, the true form throughout the ages. Through good fortune, we meet such friends and relatives, who meet with the Guru, and escape the noose of Death. ||2|| O Baba, we come into the world naked, into pain and pleasure, according to the record of our account. The call of our pre-ordained destiny cannot be altered; it follows from our past actions. The True Lord sits and writes of ambrosial nectar, and bitter poison; as the Lord attaches us, so are we attached. The Charmer, Maya, has worked her charms, and the multicoloured thread is around everyone's neck. Through shallow intellect, the mind becomes shallow, and one eats the fly, along with the sweets. Contrary to custom, he comes into the Dark Age of Kali Yuga naked, and naked he is bound down and sent away again. [3] O Baba, weep and mourn if you must; the beloved soul is bound and driven off. The preordained record of destiny cannot be erased; the summons has come from the Lord's Court. The messenger comes, when it pleases the Lord, and the mourners begin to mourn. Sons, brothers, nephews and very dear friends weep and wail. Let him weep, who weeps in the Fear of God, cherishing the virtues of God. No one dies with the dead. O Nanak, throughout the ages, they are known as wise, who weep, remembering the True Lord. ||4||5|| Wadahans, Third Mehl: One Universal Creator God. By The Grace Of The True Guru: Praise God, the True Lord: He is all-powerful to do all things. The soul-bride shall never be a widow, and she shall never have to endure suffering. She shall never suffer - night and day, she enjoys pleasures; that soul-bride merges in the Mansion of her Lord's Presence. She knows her Beloved, the Architect of karma, and she speaks words of ambrosial sweetness. The virtuous soul-brides dwell on the Lord's virtues: they keep their Husband Lord in their remembrance, and so they never suffer separation from Him. So praise your True Husband Lord, who is all-powerful to do all things. ||1|| The True Lord and Master is realised through the Word of His Shabad; He blends all with Himself. That soul-bride is imbued with the Love of her Husband Lord, who banishes her self-conceit from within. Eradicating her ego from within herself, death shall not consume her again; as Gurmukh, she knows the One Lord God. The desire of the soul-bride is fulfilled; deep within herself, she is drenched in His Love. She meets the Great Giver, the Life of the World. Imbued with love for the Shabad, she is like a youth intoxicated; she merges into the very being of her Husband Lord The True Lord Master is realised through the Word of His Shabad. He blends all with Himself. ||2|| Those who have realised their Husband Lord - I go and ask those Saints about Him.

Section 12 - Raag Wadahans - Part 027

Renouncing ego, I serve them; thus I meet my True Husband Lord with intuitive ease. The True Husband Lord comes to meet the soul-bride who practices Truth, and is imbued with the True Word of the Shabad. She shall never become a widow; she shall always be a happy bride. Deep within herself, she dwells in the celestial bliss of Samaadhi. Her Husband Lord is fully pervading everywhere; beholding Him ever-present, she enjoys His Love, with intuitive ease. Those who have realised their Husband Lord - I go and ask those Saints about Him. ||3|| The separated ones also meet with their Husband Lord, if they fall at the Feet of the True Guru. The True Guru is forever merciful; through the Word of His Shabad, demerits are burnt away. Burning away her demerits through the Shabad, the soul-bride eradicates her love of duality, and remains absorbed in the True, True Lord. Through the True Shabad, everlasting peace is obtained, and egotism and doubt are dispelled. The Immaculate Husband Lord is forever the Giver of peace; O Nanak, through the Word of His Shabad, He is met. The separated ones also meet with their Husband Lord, if they fall at the feet of the True Guru. ||4||1|| Wadahans, Third Mehl: Listen, O brides of the Lord: serve your Beloved Husband Lord, and contemplate the Word of His Shabad. The worthless bride does not know her Husband Lord - she is deluded; forgetting her Husband Lord, she weeps and wails. She weeps, thinking of her Husband Lord, and she cherishes His virtues; her Husband Lord does not die, and does not leave. As Gurmukh, she knows the Lord; through the Word of His Shabad, He is realised; through True Love, she merges with Him. She who does not know her Husband Lord, the Architect of karma, is deluded by falsehood - she herself is false. Listen, O brides of the Lord: serve your Beloved Husband Lord, and contemplate the Word of His Shabad. ||1|| He Himself created the whole world; the world comes and goes. The love of Maya has ruined the world; people die, to be re-born, over and over again. People die to be re-born, over and over again, while their sins increase; without spiritual wisdom, they are deluded. Without the Word of the Shabad, the Husband Lord is not found; the worthless, false bride wastes her life away, weeping and wailing. He is my Beloved Husband Lord, the Life of the World - for whom should I weep? They alone weep, who

forget their Husband Lord. He Himself created the whole world; the world comes and goes. ||2|| That Husband Lord is True, forever True: He does not die, and He does not leave. The ignorant soul-bride wanders in delusion; in the love of duality, she sits like a widow. She sits like a widow, in the love of duality; through emotional attachment to Maya, she suffers in pain. She is growing old, and her body is withering away. Whatever has come, all that shall pass away; through the love of duality, they suffer in pain. They do not see the Messenger of Death; they long for Maya, and their consciousness is attached to greed. That Husband Lord is True, forever True; He does not die, and He does not leave. ||3|| Some weep and wail, separated from their Husband Lord; the blind ones do not know that their Husband is with them. By Guru's Grace, they may meet with their True Husband, and cherish Him always deep within. She cherishes her Husband deep within herself - He is always with her; the self-willed manmukhs think that He is far away. This body rolls in the dust, and is totally useless; it does not realise the Presence of the Lord and Master

Section 12 - Raag Wadahans - Part 028

O Nanak, that soul-bride is united in Union; she cherishes her Beloved Husband forever, deep within herself. Some weep and wail, separated from their Husband Lord; the blind ones do not know that their Husband is with them. ||4||2|| Wadahans, Third Mehl: Those who are separated from their Beloved Husband Lord weep and wail, but my True Husband Lord is always with me. Those who know that they must depart, serve the True Guru, and dwell upon the Naam, the Name of the Lord. They dwell constantly upon the Naam, and the True Guru is with them; they serve the True Guru, and so obtain peace. Through the Shabad, they kill death, and enshrine the True Lord within their hearts; they shall not have to come and go again. True is the Lord and Master. and True is His Name; bestowing His Gracious Glance, one is enraptured. Those who are separated from their Beloved Husband Lord weep and wail, but my True Husband Lord is always with me. ||1|| God, my Lord and Master, is the highest of all; how can I meet my Dear Beloved? When the True Guru united me, then I was naturally united with my Husband Lord, and now. I keep Him clasped to my heart. I constantly, lovingly cherish my Beloved within my heart; through the True Guru, I see my Beloved. The cloak of Maya's love is false; wearing it, one slips and loses his footing. That cloak is true, which is dyed in the colour of the Love of my Beloved; wearing it, my inner thirst is quenched. God, my Lord and Master, is the highest of all; how can I meet my Dear Beloved? ||2|| I have realised my True Lord God, while the other worthless ones have gone astray. I dwell constantly upon my Beloved Husband Lord, and reflect upon the True Word of the Shabad. The bride reflects upon the True Shabad, and is imbued with His Love; she meets with the True Guru, and finds her Beloved. Deep within, she is imbued with His Love, and intoxicated with delight; her enemies and sufferings are all taken away. Surrender body and soul to your Guru, and then you shall become happy; your thirst and pain shall be taken away. I have realised my True Lord God, while the other worthless ones have gone astray. ||3|| The True Lord Himself created the world; without the Guru, there is only pitch darkness. He Himself unites, and causes us to unite with Him: He Himself blesses us with His Love. He Himself blesses us with His Love, and deals in celestial peace; the life of the Gurmukh is reformed. Blessed is his coming into the world; he banishes his self-conceit, and is acclaimed as true in the Court of the True Lord. The light of the jewel of spiritual wisdom shines within his heart. O Nanak, and he loves the Naam, the Name of the Lord. The True Lord Himself created the world: without the Guru, there is only pitch darkness. ||4||3||Wadahans, Third Mehl: This body is frail; old age is overtaking it. Those who are protected by the Guru are saved, while others die, to be reincarnated; they continue coming and going. Others die, to be reincarnated; they continue coming and going, and in the end, they depart regretfully. Without the Name, there is no peace. As one acts here, so does he obtain his rewards: the self-willed manmukh loses his honour. In the City of Death, there is pitch darkness, and huge clouds of dust; neither sister nor brother is there. This body is frail; old age is overtaking it. ||1|| The body becomes like gold, when the True Guru unites one with Himself.

Section 12 - Raag Wadahans - Part 029

Doubt and Maya have been removed from within me, and I am merged in the Naam, the True Name of the Lord. Merged in the True Name of the Lord, I sing the Glorious Praises of the Lord; meeting my Beloved, I have found peace. I am in constant bliss, day and night; egotism has been dispelled from within me. I fall at the feet of those who enshrine the Naam within their consciousness. The body becomes like gold, when the True Guru unites one with Himself. ||2|| We truly praise the True Lord, when the True Guru imparts understanding. Without the True Guru, they are deluded by doubt; going to the world hereafter, what face will they display? What face will they show, when they go there? They will regret and

and suffering. Those who are imbued with the Naam are dyed in the deep crimson colour of the Lord's Love; they merge into the Being of their Husband Lord. I can conceive of no other as great as the Lord; unto whom should I go and speak? We truly praise the True Lord, when the True Guru imparts understanding. ||3|| I fall at the feet of those who praise the Truest of the True. Those humble beings are true, and immaculately pure; meeting them, all filth is washed off. Meeting them, all filth is washed off; bathing in the Pool of Truth, one becomes truthful, with intuitive ease. The True Guru has given me the realisation of the Naam, the Immaculate Name of the Lord, the unfathomable, the imperceptible. Those who perform devotional worship to the Lord night and day, are imbued with His Love: O Nanak, they are absorbed in the True Lord. I fall at the feet of those who meditate on the Truest of the True. ||4||4|| Vaar Of Wadahans, Fourth Mehl: To Be Sung In The Tune Of Lalaa-Behleemaa: One Universal Creator God. By The Grace Of The True Guru: Shalok, Third Mehl: The great swans are imbued with the Word of the Shabad; they enshrine the True Name within their hearts. They gather Truth, remain always in Truth, and love the True Name. They are always pure and immaculate - filth does not touch them; they are blessed with the Grace of the Creator Lord. O Nanak, I am a sacrifice to those who, night and day, meditate on the Lord. ||1|| Third Mehl: I thought that he was a great swan, so I associated with him. If I had known that he was only a wretched heron from birth, I would not have touched him. ||2|| Third Mehl: Seeing the swans swimming, the herons became envious. But the poor herons drowned and died, and floated with their heads down, and their feet above. [3] Pauree: You Yourself are Yourself, all by Yourself; You Yourself created the creation. You Yourself are Yourself the Formless Lord; there is no other than You. You are the all-powerful Cause of causes; what You do, comes to be. You give gifts to all beings, without their asking. Everyone proclaims, "Waaho! Waaho! Blessed, blessed is the True Guru, who has given the supreme gift of the Name of the Lord. ||1||

repent for their sins; their actions will bring them only pain

Section 12 - Raag Wadahans - Part 030

Shalok. Third Mehl: The entire universe is in fear: only the Dear Lord is fearless. Serving the True Guru, the Lord comes to dwell in the mind, and then, fear cannot stay there. Enemies and pain cannot come close, and no one can touch him. The Gurmukh reflects upon the Lord in his mind; whatever pleases the Lord - that alone comes to pass. O Nanak, He Himself preserves one's honour: He alone resolves our affairs. ||1||- Third Mehl: Some friends are leaving, some have already left, and those remaining will eventually leave. Those who do not serve the True Guru, come and go regretting. O Nanak, those who are attuned to Truth are not separated; serving the True Guru, they merge into the Lord. ||2|| Pauree: Meet with that True Guru, the True Friend, within whose mind the Lord, the virtuous One, abides. Meet with that Beloved True Guru, who has subdued ego from within himself. Blessed, blessed is the Perfect True Guru, who has given the Lord's Teachings to reform the whole world. O Saints, meditate constantly on the Lord's Name, and cross over the terrifying, poisonous world-ocean. The Perfect Guru has taught me about the Lord: I am forever a sacrifice to the Guru. [2] Shalok, Third Mehl: Service to, and obedience to the True Guru, is the essence of comfort and peace. Doing so, one obtains honour here, and the door of salvation in the Court of the Lord. In this way, perform the tasks of Truth, wear Truth, and take the Support of the True Name. Associating with Truth, obtain Truth, and love the True Name. Through the True Word of the Shabad, be always happy, and you shall be acclaimed as True in the True Court, O Nanak, he alone serves the True Guru, whom the Creator has blessed with His Glance of Grace. ||1|| Third Mehl: Cursed is the life, and cursed is the dwelling, of those who serve another. Abandoning the Ambrosial Nectar, they turn to poison; they earn poison, and poison is their only wealth. Poison is their food, and poison is their dress; they fill their mouths with morsels of poison. In this world, they earn only pain and suffering, and dving, they go to abide in hell. The self-willed manmukhs have filthy faces; they do not know the Word of the Shabad; in sexual desire and anger they waste away. They forsake the Fear of the True Guru, and because of their stubborn ego, their efforts do not come to fruition. In the City of Death, they are bound and beaten, and no one hears their prayers. O Nanak, they act according to their pre-ordained destiny; the Gurmukh abides in the Naam, the Name of the Lord. ||2|| Pauree: Serve the True Guru, O Holy people; He implants the Name of the Lord, Har, Har, in our minds. Worship the True Guru day and night; He leads us the meditate on the Lord of the Universe, the Master of the Universe. Behold the True Guru, each and every moment: He shows us the Divine Path of the Lord Let everyone fall at the feet of the True Guru; He has dispelled the darkness of emotional attachment. Let everyone hail and praise the True Guru, who has led us to find the treasure of the Lord's devotional worship. ||3|| Shalok, Third Mehl:

Meeting with the True Guru, hunger departs; by wearing the robes of a beggar, hunger does not depart.

Section 12 - Raag Wadahans - Part 031

Afflicted with pain, he wanders from house to house, and in the world hereafter, he receives double punishment. Peace does not come to his heart - he is not content to eat what comes his way. With his stubborn mind, he begs, and grabs, and annovs those who give. Instead of wearing these beggar's robes, it is better to be a householder, and give to others. Those who are attuned to the Word of the Shabad, acquire understanding; the others wander, deluded by doubt. They act according to their past actions; it is useless to talk to them. O Nanak, those who are pleasing unto the Lord are good; He upholds their honour. ||1|| Third Mehl: Serving the True Guru, one finds a lasting peace; the pains of birth and death are removed. He is not troubled by anxiety, and the carefree Lord comes to dwell in the mind. Deep within himself, is the sacred shrine of spiritual wisdom, revealed by the True Guru. His filth is removed, and his soul becomes immaculately pure, bathing in the sacred shrine, the pool of Ambrosial Nectar. The friend meets with the True Friend, the Lord, through the love of the Shabad. Within the home of his own being, he finds the Divine Self, and his light blends with the Light. The Messenger of Death does not leave the hypocrite; he is led away in dishonour. O Nanak, those who are imbued with the Naam are saved; they are in love with the True Lord. ||2|| Pauree: Go, and sit in the Sat Sangat, the True Congregation. where the Name of the Lord is churned. In peace and poise, contemplate the Lord's Name - don't lose the essence of the Lord. Chant the Name of the Lord, Har, Har, constantly, day and night, and you shall be accepted in the Court of the Lord He alone finds the Perfect True Guru, on whose forehead such a pre-ordained destiny is written. Let everyone bow in worship to the Guru, who utters the sermon of the Lord. ||4|| Shalok, Third Mehl: The friends who love the True Guru, meet with the Lord, the True Friend. Meeting their Beloved, they meditate on the True Lord with love and affection. Their minds are appeased by their own minds, through the incomparable Word of the Guru's Shabad. These friends are united, and will not be separated again; they have been united by the Creator Lord Himself. Some do not believe in the Blessed Vision of the Guru's Darshan; they do not contemplate the Shabad. The separated ones are in love with duality - what more separation can they suffer? Friendship with the self-willed manmukhs lasts for only a few short days. This friendship is broken in an instant; this friendship leads to corruption They do not fear the True Lord within their hearts, and they do not love the Naam. O Nanak, why become friends with those whom the Creator Lord Himself has misled? [1] Third Mehl: Some remain constantly imbued with the Lord's Love; I am forever a sacrifice to them. I dedicate my mind, soul and wealth to them; bowing low, I fall at their feet. Meeting them, the soul is satisfied, and one's hunger and thirst all depart. O Nanak, those who are attuned to the Naam are happy forever; they lovingly focus their minds on the True Lord. ||2|| Pauree: I am a sacrifice to the Guru, who recites the sermon of the Lord's Teachings.

Section 12 - Raag Wadahans - Part 032

I am forever a sacrifice to that Guru, who has led me to serve the Lord. That Beloved True Guru is always with me; wherever I may be, He will save me. Most blessed is that Guru, who imparts understanding of the Lord. O Nanak, I am a sacrifice to the Guru, who has given me the Lord's Name, and fulfilled the desires of my mind. ||5|| Shalok, Third Mehl: Consumed by desires, the world is burning and dying; burning and burning, it cries out. But if it meets with the cooling and soothing True Guru, it does not burn any longer. O Nanak, without the Name, and without contemplating the Word of the Shabad, no one becomes fearless. ||1|| Third Mehl: Wearing ceremonial robes, the fire is not quenched, and the mind is filled with anxiety. Destroying the snake's hole, the snake is not killed; it is just like doing deeds without a Guru. Serving the Giver, the True Guru, the Shabad comes to abide in the mind. The mind and body are cooled and soothed: peace ensues, and the fire of desire is quenched. The supreme comforts and lasting peace are obtained, when one eradicates ego from within. He alone becomes a detached Gurmukh, who lovingly focuses his consciousness on the True Lord. Anxiety does not affect him at all; he is satisfied and satiated with the Name of the Lord. O Nanak, without the Naam, no one is saved; they are utterly ruined by egotism. $\|2\|$ Pauree: Those who meditate on the Lord, Har, Har, obtain all peace and comforts. Fruitful is the entire life of those, who hunger for the Name of the Lord in their minds. Those who worship the Lord in adoration, through the Word of the Guru's Shabad, forget all their pains and suffering. Those Gursikhs are good Saints, who care for nothing other than the Lord. Blessed, blessed is their Guru, whose mouth tastes the Ambrosial Fruit of the Lord's Name. [6] Shalok, Third Mehl: In the Dark Age of Kali Yuga, the Messenger of Death is the enemy of life, but he acts according to the Lord's Command. Those who are protected by the Guru are saved, while the self-willed

manmukhs receive their punishment. The world is under the control, and in the bondage of the Messenger of Death; no one can hold him back. So serve the One who created Death; as Gurmukh, no pain shall touch you. O Nanak, Death serves the Gurmukhs; the True Lord abides in their minds. ||1|| Third Mehl: This body is filled with disease; without the Word of the Shabad, the pain of the disease of ego does not depart. When one meets the True Guru, then he becomes immaculately pure, and he enshrines the Lord's Name within his mind. O Nanak, meditating on the Naam, the Name of the Peace-Giving Lord, his pains are automatically forgotten. ||2|| Pauree: I am forever a sacrifice to the Guru, who has taught me about the Lord, the Life of the World. I am every bit a sacrifice to the Guru, the Lover of Nectar, who has revealed the Name of the Lord. I am a sacrifice to the Guru, who has totally cured me of the fatal disease of egotism. Glorious and great are the virtues of the Guru, who has eradicated evil, and instructed me in virtue.

Section 12 - Raag Wadahans - Part 033

The True Guru meets with those upon whose foreheads such blessed destiny is recorded. ||7|| Shalok, Third Mehl: They alone worship the Lord, who remain dead while yet alive; the Gurmukhs worship the Lord continually. The Lord blesses them with the treasure of devotional worship, which no one can destroy. They obtain the treasure of virtue, the One True Lord within their minds O Nanak the Gurmukhs remain united with the Lord; they shall never be separated again. ||1|| Third Mehl: He does not serve the True Guru; how can he reflect upon the Lord? He does not appreciate the value of the Shabad; the fool wanders in corruption and sin. The blind and ignorant perform all sorts of ritualistic actions; they are in love with duality. Those who take unjustified pride in themselves, are punished and humiliated by the Messenger of Death. O Nanak, who else is there to ask? The Lord Himself is the Forgiver. ||2|| Pauree: You, O Creator, know all things; all beings belong to You. Those who are pleasing to You, You unite with Yourself; what can the poor creatures do? You are all-powerful, the Cause of causes, the True Creator Lord. Only those unite with you, Beloved Lord, whom you approve and who meditate on Guru's Word. I am a sacrifice to my True Guru, who has allowed me to see my unseen Lord. [8] Shalok, Third Mehl: He is the Assayer of jewels; He contemplates the jewel. He is ignorant and totally blind - he does not appreciate the value of the jewel. The Jewel is the Word of the Guru's Shabad; the Knower alone knows it. The fools take pride in themselves, and are ruined in birth and death O Nanak he alone obtains the iewel who as Gurmukh enshrines love for it. Chanting the Naam, the Name of the Lord, forever and ever, make the Name of the Lord your daily occupation. If the Lord shows His Mercy, then I keep Him enshrined within my heart. ||1|| Third Mehl: They do not serve the True Guru, and they do not embrace love for the Lord's Name. Do not even think that they are alive - the Creator Lord Himself has killed them. Egotism is such a terrible disease; in the love of duality, they do their deeds. O Nanak, the self-willed manmukhs are in a living death; forgetting the Lord, they suffer in pain. ||2|| Pauree: Let all bow in reverence, to that humble being whose heart is pure within. I am a sacrifice to that humble being whose mind is filled with the treasure of the Naam. He has a discriminating intellect; he meditates on the Name of the Lord. That True Guru is a friend to all; everyone is dear to Him. The Lord, the Supreme Soul, is pervading everywhere; reflect upon the wisdom of the Guru's Teachings. ||9|| Shalok, Third Mehl: Without serving the True Guru, the soul is in the bondage of deeds done in ego. Without serving the True Guru, one finds no place of rest; he dies, and is reincarnated, and continues coming and going. Without serving the True Guru, one's speech is vapid and insipid; the Naam, the Name of the Lord, does not abide in his mind

Section 12 - Raag Wadahans - Part 034

O Nanak, without serving the True Guru, they are bound and beaten in the City of Death; they arise and depart with blackened faces. ||1|| First Mehl: Burn away those rituals which lead you to forget the Beloved Lord. O Nanak, sublime is that love, which preserves my honour with my Lord Master. [2] Pauree: Serve the One Lord, the Great Giver; meditate on the One Lord. Beg from the One Lord, the Great Giver, and you shall obtain your heart's desires. But if you beg from another, then you shall be shamed and destroyed. One who serves the Lord obtains the fruits of his rewards; all of his hunger is satisfied. Nanak is a sacrifice to those, who night and day, meditate within their hearts on the Name of the Lord. [10] Shalok, Third Mehl: He Himself is pleased with His humble devotees; my Beloved Lord attaches them to Himself. The Lord blesses His humble devotees with royalty: He fashions the true crown upon their heads. They are always at peace, and immaculately pure; they perform service for the True Guru. They are not said to be kings, who die in conflict, and then enter again the cycle of reincarnation. O Nanak, without the Name of the Lord, they wander about with their noses cut off in disgrace; they get no respect at all. ||1|| Third Mehl: Hearing the teachings, he does not appreciate them, as long as he is not Gurmukh, attached to the Word of the Shabad. Serving the True Guru, the Naam comes to abide in the mind, and doubts and fears run away. As he knows the True Guru, so he is transformed, and then, he lovingly focuses his consciousness on the Naam. O Nanak, through the Naam, the Name of the Lord, greatness is obtained; he shall be resplendent in the Court of the Lord hereafter. ||2|| Pauree: The minds of the Gursikhs are filled with the love of the Lord: they come and worship the Guru. They trade lovingly in the Lord's Name, and depart after earning the profit of the Lord's Name. The faces of the Gursikhs are radiant; in the Court of the Lord, they are approved. The Guru, the True Guru, is the treasure of the Lord's Name; how very fortunate are the Sikhs who share in this treasure of virtue. I am a sacrifice to those Gursikhs who, sitting and standing, meditate on the Lord's Name. ||11|| Shalok, Third Mehl: O Nanak, the Naam, the Name of the Lord, is the treasure, which the Gurmukhs obtain. The self-willed manmukhs are blind; they do not realise that it is within their own home. They die barking and crying. ||1|| Third Mehl: That body is golden and immaculate, which is attached to the True Name of the True Lord. The Gurmukh obtains the Pure Light of the Luminous Lord, and his doubts and fears run away. O Nanak, the Gurmukhs find lasting peace; night and day, they remain detached, while in the Love of the Lord. ||2|| Pauree: Blessed, blessed are those Gursikhs, who, with their ears, listen to the Guru's Teachings about the Lord. The Guru, the True Guru, implants the Naam within them, and their egotism and duality are silenced. There is no friend, other than the Name of the Lord; the Lord's humble servants reflect upon this and see.

Section 12 - Raag Wadahans - Part 035

Those Gursikhs, with whom the Lord is pleased, accept the Word of the True Guru. Those Gurmukhs who meditate on the Naam are imbued with the four-fold colour of the Lord's Love. ||12|| Shalok, Third Mehl: The self-willed manmukh is cowardly and ugly; lacking the Name of the Lord, his nose is cut off in disgrace. Night and day, he is engrossed in worldly affairs, and even in his dreams, he finds no peace. O Nanak, if he becomes Gurmukh, then he shall be saved: otherwise, he is held in bondage, and suffers in pain. ||1|| Third Mehl: The Gurmukhs always look beautiful in the Court of the Lord; they practice the Word of the Guru's Shabad. There is a lasting peace and happiness deep within them; at the Court of the True Lord, they receive honour. O Nanak, the Gurmukhs are blessed with the Name of the Lord; they merge imperceptibly into the True Lord. $\|2\|$ Pauree: As Gurmukh, Prahlaad meditated on the Lord, and was saved. As Gurmukh, Janak lovingly centred his consciousness on the Lord's Name. As Gurmukh, Vashisht taught the Teachings of the Lord. Without the Guru, no one has found the Lord's Name, O my Siblings of Destiny. The Lord blesses the Gurmukh with devotion. ||13|| Shalok, Third Mehl: One who has no faith in the True Guru and who does not love the Word of the Shabad, shall find no peace, even though he may come and go hundreds of times. O Nanak, the Gurmukh meets the True Lord with natural ease; he is in love with the Lord. ||1|| Third Mehl: O mind, search for such a True Guru, by serving whom the pains of birth and death are dispelled. Doubt shall never afflict you, and your ego shall be burnt away through the Word of the Shahad. The yeil of falsehood shall be torn down from within you, and Truth shall come to dwell in the mind. Peace and happiness shall fill your mind deep within, if you act according to truth and self-discipline. O Nanak, by perfect good karma, you shall meet the True Guru, and then the Dear Lord, by His Sweet Will, shall bless you with His Mercy. ||2|| Pauree: The whole world comes under the control of one whose home is filled with the Lord, the King. He is subject to no one else's rule, and the Lord, the King, causes everyone to fall at his feet. One may run away from the courts of other men, but where can one go to escape the Lord's Kingdom? The Lord is such a King, who abides in the hearts of His devotees; He brings the others, and makes them stand before His devotees. The glorious greatness of the Lord's Name is obtained only by His Grace; how few are the Gurmukhs who meditate on Him. ||14|| Shalok, Third Mehl: Without serving the True Guru, the people of the world are dead; they waste their lives away in vain. In love with duality, they suffer terrible pain; they die, and are reincarnated, and continue coming and going. They live in manure, and are reincarnated again and again. O Nanak, without the Name, the Messenger of Death punishes them; in the end, they depart regretting and repenting. ||1|| Third Mehl: In this world, there is one Husband Lord; all other beings are His brides.

Section 12 - Raag Wadahans - Part 036

He enjoys the hearts of all, and yet He remains detached; He is unseen; He cannot be described. The Perfect Guru reveals Him, and through the Word of His Shabad, we come to understand Him. Those who serve their Husband Lord, become like Him; their egos are burnt away by His Shabad. He has no rival, no attacker, no enemy. His rule is unchanging and eternal; He does not come or go. Night and day, His servant serves Him, singing the Glorious Praises of the True Lord. Beholding the Glorious Greatness of the True Lord, Nanak blossoms forth. ||2|| Pauree: Those whose hearts are forever filled with the Name of the Lord, have the Name of the Lord as their Protector. The Lord's Name is my father, the Lord's Name is my mother; the Lord's Name is my helper and friend. My conversation is with the Lord's Name, and my counseling is with the Lord's Name; the Lord's Name always takes care of me. The Lord's Name is my most beloved society. the Lord's Name is my ancestry, and the Lord's Name is my family. The Guru, the Lord Incarnate, has bestowed upon servant Nanak the Name of the Lord; in this world, and in the next, the Lord ever saves me. ||15|| Shalok, Third Mehl: Those who meet the True Guru, ever sing the Kirtan of the Lord's Praises. The Lord's Name naturally fills their minds, and they are absorbed in the Shabad, the Word of the True Lord. They redeem their generations, and they themselves obtain the state of liberation. The Supreme Lord God is pleased with those who fall at the Guru's Feet. Servant Nanak is the Lord's slave; by His Grace, the Lord preserves his honour. ||1|| Third Mehl: In egotism, one is assailed by fear; he passes his life totally troubled by fear. Egotism is such a terrible disease; he dies, to be reincarnated - he continues coming and going. Those who have such pre-ordained destiny meet with the True Guru, God Incarnate. O Nanak, by Guru's Grace, they are redeemed; their egos are burnt away through the Word of the Shabad. [2] Pauree: The Lord's Name is my immortal, unfathomable, imperishable Creator Lord, the Architect of Destiny. I serve the Lord's Name, I worship the Lord's Name, and my soul is imbued with the Lord's Name. I know of no other as great as the Lord's Name; the Lord's Name shall deliver me in the end. The Generous Guru has given me the Lord's Name; blessed, blessed are the Guru's mother and father. I ever bow in humble reverence to my True Guru; meeting Him, I have come to know the Lord's Name. ||16|| Shalok, Third Mehl: One who does not serve the Guru as Gurmukh, who does not love the Lord's Name, and who does not savor the taste of the Shabad, shall die, and be reborn, over and over again. The blind, selfwilled manmukh does not think of the Lord; why did he even come into the world? O Nanak, that Gurmukh, upon whom the Lord casts His Glance of Grace, crosses over the worldocean. ||1|| Third Mehl: Only the Guru is awake; the rest of the world is asleep in emotional attachment and desire. Those who serve the True Guru and remain wakeful, are imbued with the True Name, the treasure of virtue.

Section 12 - Raag Wadahans - Part 037

The blind self-willed manmukhs do not think of the Lord: they are ruined through birth and death. O Nanak, the Gurmukhs meditate on the Naam, the Name of the Lord; this is their destiny, pre-ordained by the Primal Lord God. ||2|| Pauree: The Lord's Name is my food; eating the thirty-six varieties of it, I am satisfied and satiated. The Lord's Name is my clothing; wearing it, I shall never be naked again, and my desire to wear other clothing is gone. The Lord's Name is my business, the Lord's Name is my commerce; the True Guru has blessed me with its use. I record the account of the Lord's Name, and I shall not be subject to death again. Only a few, as Gurmukh, meditate on the Lord's Name; they are blessed by the Lord, and receive their pre-ordained destiny. ||17|| Shalok Third Mehl: The world is blind and ignorant; in the love of duality, it engages in actions. But those actions which are performed in the love of duality, cause only pain to the body. By Guru's Grace, peace wells up, when one acts according to the Word of the Guru's Shabad. He acts according to the True Word of the Guru's Bani; night and day, he meditates on the Naam, the Name of the Lord, O Nanak, as the Lord Himself engages him, so is he engaged; no one has any say in this matter. ||1|| Third Mehl: Within the home of my own being, is the everlasting treasure of the Naam; it is a treasure house, overflowing with devotion. The True Guru is the Giver of the life of the soul; the Great Giver lives forever. Night and day, I continually sing the Kirtan of the Lord's Praise, through the Infinite Word of the Guru's Shabad. I recite continually the Guru's Shabads, which have been effective throughout the ages. This mind ever abides in peace, dealing in peace and poise. Deep within me is the Guru's Wisdom, the Lord's jewel, the Bringer of liberation. O Nanak, one who is blessed by the Lord's Glance of Grace obtains this, and is judged to be True in the Court of the Lord. ||2|| Pauree: Blessed, blessed is that Sikh of the Guru, who goes and falls at the Feet of the True Guru, Blessed, blessed is that Sikh of the Guru, who with his mouth, utters the Name of the Lord. Blessed, blessed is that Sikh of the Guru, whose mind, upon hearing the Lord's Name, becomes blissful. Blessed, blessed is that Sikh of the Guru, who serves the True Guru, and so obtains the Lord's Name. I bow forever in deepest respect to that Sikh of the Guru, who walks in the Way of the Guru. ||18|| Shalok, Third Mehl: No one has ever found the Lord through stubborn-mindedness. All have grown weary of performing such actions. Through their stubborn-mindedness, and by wearing their disguises, they are deluded; they suffer in pain from the love of duality. Riches and the supernatural spiritual powers of the Siddhas are all emotional attachments; through them, the Naam, the

Name of the Lord, does not come to dwell in the mind. Serving the Guru, the mind becomes immaculately pure, and the darkness of spiritual ignorance is dispelled. The jewel of the Naam is revealed in the home of one's own being; O Nanak, one merges in celestial bliss. [11] Third Mehl:

Section 12 - Raag Wadahans - Part 038

One who does not savor the taste of the Shabad, who does not love the Naam, the Name of the Lord, and who speaks insipid words with his tongue, is ruined, again and again. O Nanak, he acts according to the karma of his past actions, which no one can erase. ||2|| Pauree: Blessed, blessed is the True Being, my True Guru; meeting Him, I have found peace. Blessed, blessed is the True Being, my True Guru; meeting Him. I have attained the Lord's devotional worship. Blessed. blessed is the Lord's devotee, my True Guru; serving Him, I have come to enshrine love for the Name of the Lord. Blessed, blessed is the Knower of the Lord, my True Guru; He has taught me to look upon friend and foe alike. Blessed, blessed is the True Guru, my best friend; He has led me to embrace love for the Name of the Lord. ||19|| Shalok, First Mehl: The soul-bride is at home, while the Husband Lord is away: she cherishes His memory, and mourns His absence. She shall meet Him without delay, if she rids herself of duality. ||1|| First Mehl: O Nanak, false is the speech of one who acts without loving the Lord. He judges things to be good, only as long as the Lord gives and he receives. ||2|| Pauree: The Lord, who created the creatures, also protects them. I have tasted the food of Ambrosial Nectar, the True Name, I am satisfied and satiated, and my hunger is appeased. The One Lord is pervading in all, but rare are those who realise this. Servant Nanak is enraptured, in the Protection of God. [[20]] Shalok, Third Mehl: All the living beings of the world behold the True Guru. One is not liberated by merely seeing Him, unless one contemplates the Word of His Shabad. The filth of ego is not removed, and he does not enshrine love for the Naam. The Lord forgives some, and unites them with Himself; they forsake their duality and sinful ways. O Nanak, some behold the Blessed Vision of the True Guru's Darshan, with love and affection; conquering their ego, they meet with the Lord. ||1|| Third Mehl: The foolish, blind clown does not serve the True Guru. In love with duality, he endures terrible suffering, and burning, he cries out in pain. He forgets the Guru, for the sake of mere objects, but they will not come to his rescue in the end. Through the Guru's Instructions, Nanak has found peace; the Forgiving Lord has forgiven him. ||2|| Pauree: You Yourself, all by Yourself, are the Creator of all. If there were any other, then I would speak of another. The Lord Himself speaks, and causes us to speak; He Himself is pervading the water and the land. The Lord Himself destroys, and the Lord Himself saves. O mind, seek and remain in the Lord's Sanctuary. Other than the Lord, no one can kill or rejuvenate. O mind, do not be anxious - remain fearless. While standing, sitting, and sleeping, forever and ever, meditate on the Lord's Name; O servant Nanak, as Gurmukh, you shall attain the Lord. ||21||1||SUDH|| 106

GURU GRANTH SAHIB 13 - RAAG SORAT'H Section 13 - Raag Sorat'h - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified, No Fear, No Hatred, Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Sorat'h, First Mehl, First House, Chau-Padas: Death comes to all, and all must suffer separation. Go and ask the clever people, whether they shall meet in the world hereafter. Those who forget my Lord and Master shall suffer in terrible pain. [1] So praise the True Lord, by whose Grace peace ever prevails. ||Pause|| Praise Him as great; He is, and He shall ever be. You alone are the Great Giver; mankind cannot give anything. Whatever pleases Him, comes to pass; what good does it do to cry out in protest? ||2|| Many have proclaimed their sovereignty over millions of fortresses on the earth, but they have now departed. And those, whom even the sky could not contain, had ropes put through their noses. O mind, if you only knew the torment in your future, you would not relish the sweet pleasures of the present. [3] O Nanak, as many as are the sins one commits, so many are the chains around his neck. If he possesses virtues, then the chains are cut away; these virtues are his brothers, his true brothers. Going to the world hereafter, those who have no Guru are not accepted: they are beaten, and expelled, ||4||1|| Sorat'h, First Mehl, First House: Make your mind the farmer, good deeds the farm, modesty the water, and your body the field. Let the Lord's Name be the seed, contentment the plow, and your humble dress the fence. Doing deeds of love, the seed shall sprout, and you shall see your home flourish. ||1|| O Baba, the wealth of Maya does not go with anyone. This Maya has bewitched the world, but only a rare few understand this. ||Pause|| Make your ever-decreasing life your shop, and make the Lord's Name your merchandise. Make understanding and contemplation your warehouse, and in that warehouse, store the Lord's Name. Deal with the Lord's dealers, earn your profits, and rejoice in your mind. ||2|| Let your trade be

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listening to scripture, and let Truth be the horses you take to sell. Gather up merits for your travelling expenses, and do not think of tomorrow in your mind. When you arrive in the land of the Formless Lord, you shall find peace in the Mansion of His Presence. ||3|| Let your service be the focusing of your consciousness, and let your occupation be the placing of faith in the Naam.

Section 13 - Raag Sorat'h - Part 002

Let your work be restraint from sin; only then will people call you blessed. O Nanak, the Lord shall look upon you with His Glance of Grace, and you shall be blessed with honour four times over. ||4||2|| Sorat'h, First Mehl, Chau-Tukas: The son is dear to his mother and father; he is the wise son-in-law to his father-in-law. The father is dear to his son and daughter. and the brother is very dear to his brother. By the Order of the Lord's Command, he leaves his house and goes outside, and in an instant, everything becomes alien to him. The selfwilled manmukh does not remember the Name of the Lord, does not give in charity, and does not cleanse his consciousness; his body rolls in the dust. $\|1\|$ The mind is comforted by the Comforter of the Naam. I fall at the Guru's feet - I am a sacrifice to Him; He has given me to understand the true understanding. ||Pause|| The mind is impressed with the false love of the world; he quarrels with the Lord's humble servant. Infatuated with Maya, night and day, he sees only the worldly path; he does not chant the Naam, and drinking poison, he dies. He is imbued and infatuated with vicious talk; the Word of the Shabad does not come into his consciousness. He is not imbued with the Lord's Love, and he is not impressed by the taste of the Name; the self-willed manmukh loses his honour. ||2|| He does not enjoy celestial peace in the Company of the Holy, and there is not even a bit of sweetness on his tongue. He calls his mind, body and wealth his own; he has no knowledge of the Court of the Lord. Closing his eyes, he walks in darkness; he cannot see the home of his own being, O Siblings of Destiny. Tied up at Death's door, he finds no place of rest; he receives the rewards of his own actions. ||3|| When the Lord casts His Glance of Grace, then I see Him with my own eyes; He is indescribable, and cannot be described. With my ears, I continually listen to the Word of the Shabad. and I praise Him: His Ambrosial Name abides within my heart. He is Fearless, Formless and absolutely without vengeance; I am absorbed in His Perfect Light. O Nanak, without the Guru, doubt is not dispelled; through the True Name, glorious greatness is obtained. ||4||3|| Sorat'h, First Mehl, Du-Tukas: In the realm of land, and in the realm of water, Your seat is the chamber of the four directions. Yours is the one and only form of the entire universe: Your mouth is the mint to fashion all. ||1|| O my Lord Master, Your play is so wonderful! You are pervading and permeating the water, the land and the sky; You Yourself are contained in all. ||Pause|| Wherever I look, there I see Your Light, but what is Your form? You have one form, but it is unseen; there is none like any other. ||2|| The beings born of eggs, born of the womb, born of the earth and born of sweat, all are created by You. I have seen one glory of Yours, that You are pervading and permeating in all. [3] Your Glories are so numerous, and I do not know even one of them; I am such a fool - please, give me some of them! Prays Nanak, listen, O my Lord Master: I am sinking like a stone - please, save me! ||4||4|| Sorat'h, First Mehl: I am a wicked sinner and a great hypocrite; You are the Immaculate and Formless Lord. Tasting the Ambrosial Nectar, I am imbued with supreme bliss; O Lord and Master, I seek Your Sanctuary. ||1|| O Creator Lord, You are the honour of the dishonoured. In my lap is the honour and glory of the wealth of the Name; I merge into the True Word of the Shabad. ||Pause|| You are perfect, while I am worthless and imperfect. You are profound, while I am trivial.

Section 13 - Raag Sorat'h - Part 003

My mind is imbued with You, day and night and morning, O Lord; my tongue chants Your Name, and my mind meditates on You. ||2|| You are True, and I am absorbed into You; through the mystery of the Shabad, I shall ultimately become True as well. Those who are imbued with the Naam day and night are pure, while those who die to be reborn are impure. [3] I do not see any other like the Lord; who else should I praise? No one is equal to Him. Prays Nanak, I am the slave of His slaves; by Guru's Instruction, I know Him. [4][5] Sorat'h, First Mehl: He is unknowable, infinite, unapproachable and imperceptible. He is not subject to death or karma. His caste is casteless; He is unborn, self-illumined, and free of doubt and desire. ||1|| I am a sacrifice to the Truest of the True. He has no form, no colour and no features; through the True Word of the Shabad, He reveals Himself. ||Pause|| He has no mother, father, sons or relatives; He is free of sexual desire: He has no wife. He has no ancestry: He is immaculate. He is infinite and endless: O Lord. Your Light is pervading all. ||2|| Deep within each and every heart, God is hidden; His Light is in each and every heart. The heavy doors are opened by Guru's Instructions; one becomes fearless, in the trance of deep meditation. ||3|| The Lord created all beings, and placed death over the heads of all: all the world is under

Section 13 - Raag Sorat'h - Part 005

His Power. Serving the True Guru, the treasure is obtained; living the Word of the Shabad, one is emancipated. ||4|| In the pure vessel, the True Name is contained; how few are those who practice true conduct. The individual soul is united with the Supreme Soul; Nanak seeks Your Sanctuary, Lord. ||5||6|| Sorat'h, First Mehl: Like a fish without water is the faithless cynic, who dies of thirst. So shall you die, O mind, without the Lord, as your breath goes in vain. ||1|| O mind, chant the Lord's Name, and praise Him. Without the Guru, how will you obtain this juice? The Guru shall unite you with the Lord. |Pause|| For the Gurmukh, meeting with the Society of the Saints is like making a pilgrimage to a sacred shrine. The benefit of bathing at the sixty-eight sacred shrines of pilgrimage is obtained by the Blessed Vision of the Guru's Darshan. ||2|| Like the Yogi without abstinence, and like penance without truth and contentment, so is the body without the Lord's Name; death will slay it, because of the sin within. [3] The faithless cynic does not obtain the Lord's Love; the Lord's Love is obtained only through the True Guru. One who meets with the Guru, the Giver of pleasure and pain, says Nanak, is absorbed in the Lord's Praise, ||4||7|| Sorat'h, First Mehl: You, God, are the Giver of gifts, the Lord of perfect understanding; I am a mere beggar at Your Door. What should I beg for? Nothing remains permanent; O Lord, please, bless me with Your Beloved Name. ||1|| In each and every heart, the Lord, the Lord of the forest, is permeating and pervading. In the water, on the land, and in the sky, He is pervading but hidden; through the Word of the Guru's Shabad, He is revealed. ||Pause|| In this world, in the nether regions of the underworld, and in the Akaashic Ethers, the Guru, the True Guru, has shown me the Lord; He has showered me with His Mercy. He is the unborn Lord God; He is, and shall ever be. Deep within your heart, behold Him, the Destroyer of ego. ||2||

Section 13 - Raag Sorat'h - Part 004

This wretched world is caught in birth and death; in the love of duality, it has forgotten devotional worship of the Lord. Meeting the True Guru, the Guru's Teachings are obtained; the faithless cynic loses the game of life. ||3|| Breaking my bonds, the True Guru has set me free, and I shall not be cast into the womb of reincarnation again. O Nanak, the jewel of spiritual wisdom shines forth, and the Lord, the Formless Lord, dwells within my mind. ||4||8|| Sorat'h, First Mehl: The treasure of the Name, for which you have come into the world - that Ambrosial Nectar is with the Guru. Renounce costumes, disguises and clever tricks; this fruit is not obtained by duplicity. $\|1\|$ O my mind, remain steady, and do not wander away. By searching around on the outside, you shall only suffer great pain; the Ambrosial Nectar is found within the home of your own being. ||Pause|| Renounce corruption, and seek virtue; committing sins, you shall only come to regret and repent. You do not know the difference between good and evil; again and again, you sink into the mud. ||2|| Within you is the great filth of greed and falsehood; why do you bother to wash your body on the outside? Chant the Immaculate Naam, the Name of the Lord always, under Guru's Instruction; only then will your innermost being be emancipated. ||3|| Let greed and slander be far away from you, and renounce falsehood; through the True Word of the Guru's Shabad, you shall obtain the true fruit. As it pleases You, You preserve me, Dear Lord; servant Nanak sings the Praises of Your Shabad. ||4||9|| Sorat'h, First Mehl, Panch-Padas: You cannot save your own home from being plundered; why do you spy on the houses of others? That Gurmukh who joins himself to the Guru's service, saves his own home, and tastes the Lord's Nectar. ||1|| O mind, you must realise what your intellect is focused on. Forgetting the Naam, the Name of the Lord, one is involved with other tastes: the unfortunate wretch shall come to regret it in the end. ||Pause|| When things come, he is pleased, but when they go, he weeps and wails; this pain and pleasure remains attached to him. The Lord Himself causes him to enjoy pleasure and endure pain; the Gurmukh, however, remains unaffected. ||2|| What else can be said to be above the subtle essence of the Lord? One who drinks it in is satisfied and satiated. One who is lured by Maya loses this juice; that faithless cynic is tied to his evilmindedness. ||3|| The Lord is the life of the mind, the Master of the breath of life; the Divine Lord is contained in the body If You so bless us, Lord, then we sing Your Praises; the mind is satisfied and fulfilled, lovingly attached to the Lord. ||4|| In the Saadh Sangat, the Company of the Holy, the subtle essence of the Lord is obtained; meeting the Guru, the fear of death departs. O Nanak, chant the Name of the Lord, as Gurmukh; you shall obtain the Lord, and realise your preordained destiny. ||5||10|| Sorat'h, First Mehl: Destiny, preordained by the Lord, looms over the heads of all beings; no one is without this pre-ordained destiny. Only He Himself is beyond destiny; creating the creation by His creative power, He beholds it, and causes His Command to be followed. ||1|| O mind, chant the Name of the Lord, and be at peace. Day and night, serve at the Guru's feet; the Lord is the Giver, and the Enjoyer. ||Pause||

He is within - see Him outside as well: there is no one, other than Him. As Gurmukh, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained. ||2|| Restrain your fickle mind, and keep it steady within its own home; meeting the Guru, this understanding is obtained. Seeing the unseen Lord, you shall be amazed and delighted; forgetting your pain, you shall be at peace. ||3|| Drinking in the ambrosial nectar, you shall attain the highest bliss, and dwell within the home of your own self. So sing the Praises of the Lord, the Destroyer of the fear of birth and death, and you shall not be reincarnated again. ||4|| The essence, the immaculate Lord, the Light of all - I am He and He is me - there is no difference between us. The Infinite Transcendent Lord, the Supreme Lord God - Nanak has met with Him, the Guru. ||5||11|| Sorat'h, First Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: When I am pleasing to Him, then I sing His Praises. Singing His Praises, I receive the fruits of my rewards. The rewards of singing His Praises are obtained when He Himself gives them. ||1|| O my mind, through the Word of the Guru's Shabad, the treasure is obtained; this is why I remain immersed in the True Name. ||Pause|| When I awoke within myself to the Guru's Teachings, then I renounced my fickle intellect. When the Light of the Guru's Teachings dawned, and then all darkness was dispelled. ||2|| When the mind is attached to the Guru's Feet, then the Path of Death recedes. Through the Fear of God, one attains the Fearless Lord: then, one enters the home of celestial bliss. ||3|| Prays Nanak, how rare are those who reflect and understand, the most sublime action in this world. The noblest deed is to sing the Lord's Praises, and so meet the Lord Himself. ||4||1||12|| Sorat'h, Third Mehl, First House: One Universal Creator God, By The Grace Of The True Guru: All of Your servants, who relish the Word of Your Shabad, serve You, By Guru's Grace, they become pure, eradicating self-conceit from within. Night and day, they continually sing the Glorious Praises of the True Lord; they are adorned with the Word of the Guru's Shabad. [1] O my Lord and Master, I am Your child; I seek Your Sanctuary. You are the One and Only Lord, the Truest of the True; You Yourself are the Destroyer of ego. ||Pause|| Those who remain wakeful obtain God: through the Word of the Shabad, they conquer their ego. Immersed in family life, the Lord's humble servant ever remains detached; he reflects upon the essence of spiritual wisdom. Serving the True Guru, he finds eternal peace, and he keeps the Lord enshrined in his heart. ||2|| This mind wanders in the ten directions; it is consumed by the love of duality

Section 13 - Raag Sorat'h - Part 006

The foolish self-willed manmukh does not remember the Lord's Name; he wastes away his life in vain. But when he meets the True Guru, then he obtains the Name; he sheds egotism and emotional attachment. ||3|| The Lord's humble servants are True - they practice Truth, and reflect upon the Word of the Guru's Shabad. The True Lord God unites them with Himself, and they keep the True Lord enshrined in their hearts. O Nanak, through the Name, I have obtained salvation and understanding; this alone is my wealth. ||4||1|| Sorat'h, Third Mehl: The True Lord has blessed His devotees with the treasure of devotional worship, and the wealth of the Lord's Name. The wealth of the Naam, shall never be exhausted; no one can estimate its worth. With the wealth of the Naam, their faces are radiant, and they attain the True Lord. ||1|| O my mind, through the Word of the Guru's Shabad, the Lord is found. Without the Shabad, the world wanders around, and receives its punishment in the Court of the Lord. ||Pause|| Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism. They plunder the Nectar, but the self-willed manmukh does not realise it; no one hears his complaint. The world is blind, and its dealings are blind as well; without the Guru, there is only pitch darkness. ||2|| Indulging in egotism and possessiveness, they are ruined; when they depart, nothing goes along with them. But one who becomes Gurmukh meditates on the Naam, and ever contemplates the Lord's Name. Through the True Word of Gurbani, he sings the Glorious Praises of the Lord; blessed with the Lord's Glance of Grace, he is enraptured. ||3|| The spiritual wisdom of the True Guru is a steady light within the heart. The Lord's decree is over the heads of even kings. Night and day, the Lord's devotees worship Him; night and day, they gather in the true profit of the Lord's Name. O Nanak, through the Lord's Name, one is emancipated; attuned to the Shabad, he finds the Lord. ||4||2|| Sorat'h, Third Mehl: If one becomes the slave of the Lord's slaves, then he finds the Lord, and eradicates ego from within. The Lord of bliss is his object of devotion; night and day, he sings the Glorious Praises of the Lord Attuned to the Word of the Shabad, the Lord's devotees remain ever as one, absorbed in the Lord. ||1|| O Dear Lord, Your Glance of Grace is True. Show mercy to Your slave, O Beloved Lord, and preserve my honour. ||Pause|| Continually praising the Word of the Shabad, I live; under Guru's Instruction, my fear has been dispelled. My True Lord God is

so beautiful! Serving the Guru, my consciousness is focused on Him. One who chants the True Word of the Shabad, and the Truest of the True, the Word of His Bani, remains wakeful, day and night. ||2|| He is so very deep and profound, the Giver of eternal peace; no one can find His limit. Serving the Perfect Guru, one becomes carefree, enshrining the Lord within the mind. The mind and body become immaculately pure, and a lasting peace fills the heart; doubt is eradicated from within. ||3|| The Way of the Lord is always such a difficult path; only a few find it, contemplating the Guru. Imbued with the Lord's Love, and intoxicated with the Shabad, he renounces ego and corruption. O Nanak, imbued with the Naam, and the Love of the One Lord, he is embellished with the Word of the Shabad. ||4||3||

Section 13 - Raag Sorat'h - Part 007

Sorat'h, Third Mehl: Dear Beloved Lord, I praise You continually, as long as there is the breath within my body. If I were to forget You, for a moment, even for an instant, O Lord Master, it would be like fifty years for me. I was always such a fool and an idiot, O Siblings of Destiny, but now, through the Word of the Guru's Shabad, my mind is enlightened. ||1|| Dear Lord, You Yourself bestow understanding. Dear Lord, I am forever a sacrifice to You; I am dedicated and devoted to Your Name. ||Pause|| I have died in the Word of the Shabad, and through the Shabad, I am dead while yet alive, O Siblings of Destiny; through the Shabad, I have been liberated. Through the Shabad, my mind and body have been purified, and the Lord has come to dwell within my mind. The Guru is the Giver of the Shabad; my mind is imbued with it, and I remain absorbed in the Lord. ||2|| Those who do not know the Shabad are blind and deaf; why did they even bother to come into the world? They do not obtain the subtle essence of the Lord's elixir; they waste away their lives, and are reincarnated over and over again. The blind, idiotic, self-willed manmukhs are like maggots in manure, and in manure they rot away. ||3|| The Lord Himself creates us, watches over us, and places us on the Path, O Siblings of Destiny; there is no one other than Him. No one can erase that which is pre-ordained, O Siblings of Destiny; whatever the Creator wills, comes to pass. O Nanak, the Naam, the Name of the Lord, abides deep within the mind: O Siblings of Destiny, there is no other at all. ||4||4|| Sorat'h, Third Mehl: The Gurmukhs practice devotional worship, and become pleasing to God; night and day, they chant the Naam, the Name of the Lord. You Yourself protect and take care of Your devotees, who are pleasing to Your Mind. You are the Giver of virtue, realised through the Word of Your Shabad. Uttering Your Glories, we merge with You, O Glorious Lord. ||1|| O my mind, remember always the Dear Lord. At the very last moment, He alone shall be your best friend; He shall always stand by you. ||Pause|| The gathering of the wicked enemies shall always practice falsehood; they do not contemplate understanding. Who can obtain fruit from the slander of evil enemies? Remember that Harnaakhash was torn apart by the Lord's claws. Prahlaad. the Lord's humble servant, constantly sang the Glorious Praises of the Lord, and the Dear Lord saved him. ||2|| The self-willed manmukhs see themselves as being very virtuous; they have absolutely no understanding at all. They indulge in slander of the humble spiritual people; they waste their lives away, and then they have to depart. They never think of the Lord's Name, and in the end, they depart, regretting and repenting. ||3|| The Lord makes the lives of His devotees fruitful; He Himself links them to the Guru's service. Imbued with the Word of the Shabad, and intoxicated with celestial bliss, night and day, they sing the Glorious Praises of the Lord. Slave Nanak utters this prayer: O Lord, please, let me fall at their feet. ||4||5|| Sorat'h, Third Mehl: He alone is a Sikh, a friend, a relative and a sibling, who walks in the Way of the Guru's Will. One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished. Without the True Guru, peace is never obtained, O Siblings of Destiny; again and again, he regrets and repents. ||1|| The Lord's slaves are happy, O Siblings of Destiny

Section 13 - Raag Sorat'h - Part 008

The sins and sorrows of countless lifetimes are eradicated; the Lord Himself unites them in His Union. ||Pause|| All of these relatives are like chains upon the soul, O Siblings of Destiny; the world is deluded by doubt. Without the Guru, the chains cannot be broken; the Gurmukhs find the door of salvation. One who performs rituals without realising the Word of the Guru's Shabad, shall die and be reborn, again and again. ||2|| The world is entangled in egotism and possessiveness, O Siblings of Destiny, but no one belongs to anyone else. The Gurmukhs attain the Mansion of the Lord's Presence, singing the Glories of the Lord; they dwell in the home of their own inner being. One who understands here, realises himself; the Lord God belongs to him. ||3|| The True Guru is forever merciful, O Siblings of Destiny; without good destiny, what can anyone obtain? He looks alike upon all with His Glance of Grace, but people receive the fruits of their rewards according to their love for the Lord. O Nanak, when the Naam, the Name of the Lord, comes to dwell within the

mind, then self-conceit is eradicated from within. ||4||6|| Sorat'h, Third Mehl, Chau-Tukas: True devotional worship is obtained only through the True Guru, when the True Word of His Bani is in the heart. Serving the True Guru, eternal peace is obtained; egotism is obliterated through the Word of the Shabad. Without the Guru, there is no true devotion; otherwise, people wander around, deluded by ignorance. The self-willed manmukhs wander around, suffering in constant pain: they drown and die, even without water. ||1|| O Siblings of Destiny, remain forever in the Lord's Sanctuary, under His Protection. Bestowing His Glance of Grace, He preserves our honour, and blesses us with the glory of the Lord's Name. Pause Through the Perfect Guru, one comes to understand himself, contemplating the True Word of the Shabad. The Lord, the Life of the world, ever abides in his heart, and he renounces sexual desire, anger and egotism. The Lord is everpresent, permeating and pervading all places; the Name of the Infinite Lord is enshrined within the heart. Throughout the ages, through the Word of His Bani, His Shabad is realised, and the Name becomes so sweet and beloved to the mind. ||2|| Serving the Guru, one realises the Naam. the Name of the Lord; fruitful is his life, and his coming into the world. Tasting the sublime elixir of the Lord, his mind is satisfied and satiated forever; singing the Glories of the Glorious Lord, he is fulfilled and satisfied. The lotus of his heart blossoms forth, he is ever imbued with the Lord's Love, and the unstruck melody of the Shabad resounds within him. His body and mind become immaculately pure; his speech becomes immaculate as well, and he merges in the Truest of the True. [3] No one knows the state of the Lord's Name; through the Guru's Teachings, it comes to abide in the heart. One who becomes Gurmukh, understands the Path; his tongue savors the sublime essence of the Lord's Nectar. Meditation, austere self-discipline and self-restraint are all obtained from the Guru: the Naam, the Name of the Lord, comes to abide within the heart. O Nanak, those humble beings who praise the Naam are beautiful; they are honoured in the Court of the True Lord. ||4||7|| Sorat'h, Third Mehl, Du-Tukas: Meeting the True Guru, one turns away from the world, O Siblings of Destiny; when he remains dead while yet alive, he obtains true understanding. He alone is the Guru, and he alone is a Sikh. O Siblings of Destiny, whose light merges in the Light. ||1|| O my mind, be lovingly attuned to the Name of the Lord, Har, Har. Chanting the Name of the Lord, it seems so sweet to the mind, O Siblings of Destiny; the Gurmukhs obtain a place in the Court of the Lord. ||Pause||

Section 13 - Raag Sorat'h - Part 009

Without the Guru, love for the Lord does not well up, O Siblings of Destiny; the self-willed manmukhs are engrossed in the love of duality. Actions performed by the manmukh are like the threshing of the chaff - they obtain nothing for their efforts. ||2|| Meeting the Guru, the Naam comes to permeate the mind, O Siblings of Destiny, with true love and affection. He always sings the Glorious Praises of the Lord. O Siblings of Destiny, with infinite love for the Guru. [3] How blessed and approved is his coming into the world, O Siblings of Destiny, who focuses his mind on serving the Guru. O Nanak, the Name of the Lord is obtained, O Siblings of Destiny, through the Word of the Guru's Shabad, and we merge with the Lord. ||4||8|| Sorat'h, Third Mehl, First House: The three worlds are entangled in the three qualities, O Siblings of Destiny; the Guru imparts understanding. Attached to the Lord's Name, one is emancipated, O Siblings of Destiny; go and ask the wise ones about this. ||1|| O mind, renounce the three qualities, and focus your consciousness on the fourth state. The Dear Lord abides in the mind, O Siblings of Destiny; ever sing the Glorious Praises of the Lord. ||Pause|| From the Naam, everyone originated, O Siblings of Destiny; forgetting the Naam, they die away. The ignorant world is blind, O Siblings of Destiny; those who sleep are plundered. [2] Those Gurmukhs who remain awake are saved, O Siblings of Destiny; they cross over the terrifying world-ocean. In this world, the Name of the Lord is the true profit, O Siblings of Destiny; keep it enshrined within your heart. ||3|| In the Guru's Sanctuary, O Siblings of Destiny, you shall be saved; be lovingly attuned to the Lord's Name. O Nanak, the Name of the Lord is the boat, and the Name is the raft, O Siblings of Destiny; setting out on it, the Lord's humble servant crosses over the world-ocean. ||4||9|| Sorat'h, Third Mehl, First House: The True Guru is the ocean of peace in the world; there is no other place of rest and peace. The world is afflicted with the painful disease of egotism; dying, only to be reborn, it cries out in pain. ||1|| O mind, serve the True Guru, and obtain peace. If you serve the True Guru, you shall find peace; otherwise, you shall depart, after wasting away your life in vain. ||Pause|| Led around by the three qualities, he does many deeds, but he does not come to taste and savor the subtle essence of the Lord. He says his evening prayers, and makes offerings of water, and recites his morning prayers, but without true understanding, he still suffers in pain. ||2|| One who serves the True Guru is very fortunate; as the Lord so wills, he meets with the Guru. Drinking in the sublime essence of the Lord. His humble servants remain ever satisfied; they

eradicate self-conceit from within themselves. ||3|| This world is blind, and all act blindly; without the Guru, no one finds the Path. O Nanak, meeting with the True Guru, one sees with his eyes, and finds the True Lord within the home of his own being. ||4||10|| Sorat'h, Third Mehl: Without serving the True Guru, he suffers in terrible pain, and throughout the four ages, he wanders aimlessly. I am poor and meek, and throughout the ages, You are the Great Giver - please, grant me the understanding of the Shabad. ||1|| O Dear Beloved Lord, please show mercy to me. Unite me in the Union of the True Guru, the Great Giver, and give me the support of the Lord's Name. ||Pause|| Conquering my desires and duality, I have merged in celestial peace, and I have found the Naam, the Name of the Infinite Lord. I have tasted the sublime essence of the Lord, and my soul has become immaculately pure; the Lord is the Destroyer of sins. ||2||

Section 13 - Raag Sorat'h - Part 010

Dying in the Word of the Shabad, you shall live forever, and you shall never die again. The Ambrosial Nectar of the Naam is ever-sweet to the mind: but how few are those who obtain the Shabad. [3] The Great Giver keeps His Gifts in His Hand; He gives them to those with whom He is pleased. O Nanak, imbued with the Naam, they find peace, and in the Court of the Lord, they are exalted. ||4||11|| Sorat'h, Third Mehl: Serving the True Guru, the divine melody wells up within, and one is blessed with wisdom and salvation. The True Name of the Lord comes to abide in the mind, and through the Name, one merges in the Name. ||1|| Without the True Guru, the whole world is insane. The blind, self-willed manmukhs do not realise the Word of the Shabad; they are deluded by false doubts. ||Pause|| The three-faced Maya had led them astray in doubt, and they are snared by the noose of egotism. Birth and death hang over their heads, and being reborn from the womb, they suffer in pain. ||2|| The three qualities permeate the whole world: acting in ego, it loses its honour. But one who becomes Gurmukh comes to realise the fourth state of celestial bliss; he finds peace through the Name of the Lord. ||3|| The three qualities are all Yours, O Lord; You Yourself created them. Whatever You do, comes to pass. O Nanak, through the Lord's Name, one is emancipated; through the Shabad, he is rid of egotism. ||4||12|| Sorat'h, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: My Beloved Lord Himself pervades and permeates all; He Himself is, all by Himself. My Beloved Himself is the trader in this world; He Himself is the true banker. My Beloved Himself is the trade and the trader; He Himself is the true credit. ||1|| O mind, meditate on the Lord, Har, Har, and praise His Name. By Guru's Grace, the Beloved, Ambrosial, unapproachable and unfathomable Lord is obtained. ||Pause|| The Beloved Himself sees and hears everything; He Himself speaks through the mouths of all beings. The Beloved Himself leads us into the wilderness, and He Himself shows us the Way. The Beloved Himself is Himself all-in-all; He Himself is carefree. ||2|| The Beloved Himself, all by Himself, created everything; He Himself links all to their tasks. The Beloved Himself creates the Creation, and He Himself destroys it. He Himself is the wharf, and He Himself is the ferryman, who ferries us across. ||3|| The Beloved Himself is the ocean, and the boat; He Himself is the Guru, the boatman who steers it . The Beloved Himself sets sail and crosses over; He, the King, beholds His wondrous play. The Beloved Himself is the Merciful Master; O servant Nanak, He forgives and blends with Himself. ||4||1|| Sorat'h, Fourth Mehl: He Himself is born of the egg, from the womb, from sweat and from the earth; He Himself is the continents and all the worlds. He Himself is the thread, and He Himself is the many beads: through His Almighty Power, He has strung the worlds.

Section 13 - Raag Sorat'h - Part 011

He holds the thread, and when He withdraws the thread, the beads scatter into heaps. ||1|| O my mind, there is no other than the Lord for me. The treasure of the Beloved Naam is within the True Guru; in His Mercy, he pours the Ambrosial Nectar into my mouth. ||Pause|| The Beloved Himself is in all the oceans and lands; whatever God does, comes to pass. The Beloved brings nourishment to all; there is no other than Him. The Beloved Himself plays, and whatever He Himself does, comes to pass. ||2|| The Beloved Himself, all by Himself, is immaculate and pure; He Himself is immaculate and pure. The Beloved Himself determines the value of all: whatever He does comes to pass. The Beloved Himself is unseen - He cannot be seen; He Himself causes us to see. ||3|| The Beloved Himself is deep and profound and unfathomable; there is no other as great as He. The Beloved Himself enjoys every heart; He is contained within every woman and man. O Nanak, the Beloved is pervading everywhere, but He is hidden; through the Guru, He is revealed. ||4||2|| Sorat'h, Fourth Mehl: He Himself the Beloved is Himself all-in-all. He Himself establishes and disestablishes. The Beloved Himself beholds, and rejoices; God Himself works wonders, and beholds them. The Beloved Himself is contained in all the woods and meadows; as Gurmukh, He reveals Himself. ||1|| Meditate, O mind, on the Lord, Har, Har; through the sublime essence of Lord's Name, you shall be satisfied. The Ambrosial Nectar of the Naam, is the sweetest juice; through the Word of the Guru's Shabad, its taste is revealed. ||Pause|| The Beloved is Himself the place of pilgrimage and the raft; God Himself ferries Himself across. The Beloved Himself casts the net over all the world; the Lord Himself is the fish. The Beloved Himself is infallible; He makes no mistakes. There is no other like Him to be seen. ||2|| The Beloved Himself is the Yogi's horn, and the sound current of the Naad: He Himself plays the tune. The Beloved Himself is the Yogi, the Primal Being; He Himself practices intense meditation. He Himself is the True Guru, and He Himself is the disciple; God Himself imparts the Teachings. ||3|| The Beloved Himself inspires us to chant His Name, and He Himself practices meditation. The Beloved Himself is the Ambrosial Nectar: He Himself is the juice of it. The Beloved Himself praises Himself; servant Nanak is satisfied, with the sublime essence of the Lord. ||4||3|| Sorat'h, Fourth Mehl: God Himself is the balance scale, He Himself is the weigher, and He Himself weighs with the weights. He Himself is the banker, He Himself is the trader, and He Himself makes the trades. The Beloved Himself fashioned the world, and He Himself counter-balances it with a gram, [[1]] My mind meditates on the Lord, Har, Har, and finds peace. The Name of the Beloved Lord, Har, Har, is a treasure; the Perfect Guru has made it seem sweet to me. ||Pause|| The Beloved Himself is the earth, and He Himself is the water; He Himself acts, and causes others to act. The Beloved Himself issues His Commands, and keeps the water and the land bound down. The Beloved Himself instills the Fear of God: He binds the tiger and the goat together. ||2||

Section 13 - Raag Sorat'h - Part 012

The Beloved Lord Himself is the firewood, and He Himself keeps the fire within the wood. The Beloved Lord Himself, all by Himself, permeates them, and because of the Fear of God. the fire cannot burn the wood. The Beloved Himself kills and revives; all draw the breath of life, given by Him. ||3|| The Beloved Himself is power and presence; He Himself engages us in our work. As the Beloved makes me walk, I walk, as it pleases my Lord God. The Beloved Himself is the musician, and the musical instrument: servant Nanak vibrates His vibration. ||4||4|| Sorat'h, Fourth Mehl: The Beloved Himself created the Universe; He made the light of the sun and the moon. The Beloved Himself is the power of the powerless; He Himself is the honour of the dishonoured. The Beloved Himself grants His Grace and protects us; He Himself is wise and all-knowing. ||1|| O my mind, chant the Name of the Lord, and receive His Insignia. Join the Sat Sangat. the True Congregation, and meditate on the Lord, Har, Har; you shall not have to come and go in reincarnation again. ||Pause|| The Beloved Himself pervades His Glorious Praises, and He Himself approves them. The Beloved Himself grants His forgiveness, and He Himself bestows the Insignia of Truth. The Beloved Himself obevs His Will, and He Himself issues His Command. ||2|| The Beloved Himself is the treasure of devotion; He Himself gives His gifts. The Beloved Himself commits some to His service, and He Himself blesses them with honour. The Beloved Himself is absorbed in Samaadhi; He Himself is the treasure of excellence. ||3|| The Beloved Himself is the greatest; He Himself is supreme. The Beloved Himself appraises the value; He Himself is the scale, and the weights. The Beloved Himself is unweighable - He weighs Himself; servant Nanak is forever a sacrifice to Him. ||4||5|| Sorat'h, Fourth Mehl: The Beloved Himself commits some to His service; He Himself blesses them with the joy of devotional worship. The Beloved Himself causes us to sing His Glorious Praises; He Himself is absorbed in the Word of His Shabad. He Himself is the pen, and He Himself is the scribe; He Himself inscribes His inscription. ||1|| O my mind, joyfully chant the Name of the Lord. Those very fortunate ones are in ecstasy night and day; through the Perfect Guru, they obtain the profit of the Lord's Name. ||Pause|| The Beloved Himself is the milk-maid and Krishna; He Himself herds the cows in the woods. The Beloved Himself is the blue-skinned, handsome one; He Himself plays on His flute. The Beloved Himself took the form of a child, and destroyed Kuwalia-peer, the mad elephant. ||2|| The Beloved Himself sets the stage; He performs the plays, and He Himself watches them. The Beloved Himself assumed the form of the child, and killed the demons Chandoor, Kansa and Kaysee. The Beloved Himself, by Himself, is the embodiment of power; He shatters the power of the fools and idiots. $\|3\|$ The Beloved Himself created the whole world. In His hands He holds the power of the ages.

Section 13 - Raag Sorat'h - Part 013

The Beloved Himself puts the chains around their necks; as God pulls them, must they go. Whoever harbors pride shall be destroyed, O Beloved; meditating on the Lord, Nanak is absorbed in devotional worship. ||4||6|| Sorat'h, Fourth Mehl, Du-Tukas: Separated from the Lord for countless lifetimes, the self-willed manmukh suffers in pain, engaged in acts of egotism. Beholding the Holy Saint, I found God; O Lord of the Universe, I seek Your Sanctuary. ||1|| The Love of God is very dear to me. When I joined the Sat Sangat, the Company of the Holy People, the Lord, the embodiment of peace, came into my heart. [[Pause]] You dwell, hidden, within my heart day and night, Lord; but the poor fools do not understand Your Love. Meeting with the Almighty True Guru, God was revealed to me; I sing His Glorious Praises, and reflect upon His Glories. ||2|| As Gurmukh, I have become enlightened; peace has come, and evil-mindedness has been dispelled from my mind. Understanding the relationship of the individual soul with God. I have found peace, in Your Sat Sangat, Your True Congregation, O Lord. ||3|| Those who are blessed by Your Kind Mercy, meet the Almighty Lord, and find the Guru. Nanak has found the immeasurable, celestial peace; night and day, he remains awake to the Lord, the Master of the Forest of the Universe. ||4||7|| Sorat'h, Fourth Mehl: The inner depths of my mind are pierced by love for the Lord; I cannot live without the Lord. Just as the fish dies without water, I die without the Lord's Name. ||1|| O my God, please bless me with the water of Your Name. I beg for Your Name, deep within myself, day and night; through the Name, I find peace. ||Pause|| The song-bird cries out for lack of water . without water, its thirst cannot be quenched. The Gurmukh obtains the water of celestial bliss, and is rejuvenated, blossoming forth through the blessed Love of the Lord. ||2|| The self-willed manmukhs are hungry, wandering around in the ten directions; without the Name, they suffer in pain. They are born, only to die, and enter into reincarnation again; in the Court of the Lord, they are punished. ||3|| But if the Lord shows His Mercy, then one comes to sing His Glorious Praises; deep within the nucleus of his own self, he finds the sublime essence of the Lord's elixir. The Lord has become Merciful to meek Nanak, and through the Word of the Shabad, his desires are quenched. ||4||8|| Sorat'h, Fourth Mehl, Panch-Padas: If one eats the uneatable, then he becomes a Siddha, a being of perfect spirituality; through this perfection, he obtains wisdom. When the arrow of the Lord's Love pierces his body, then his doubt is eradicated. ||1|| O my Lord of the Universe, please bless Your humble servant with glory. Under Guru's Instructions, enlighten me with the Lord's Name, that I may dwell forever in Your Sanctuary. ||Pause|| This whole world is engrossed in coming and going; O my foolish and ignorant mind, be mindful of the Lord. O Dear Lord, please, take pity upon me, and unite me with the Guru, that I may merge in the Lord's Name. ||2|| Only one who has it knows God; he alone has it, to whom God has given it - so very beautiful, unapproachable and unfathomable. Through the Perfect Guru, the unknowable is known. ||3|| Only one who tastes it knows it, like the mute, who tastes the sweet candy, but cannot speak of it.

Section 13 - Raag Sorat'h - Part 014

The jewel is concealed, but it is not concealed, even though one may try to conceal it. ||4|| Everything is Yours, O Innerknower, Searcher of hearts; You are the Lord God of all. He alone receives the gift, unto whom You give it; O servant Nanak, there is no one else. ||5||9|| Sorat'h, Fifth Mehl, First House, Ti-Tukas: One Universal Creator God. By The Grace Of The True Guru: Who should I ask? Who should I worship? All were created by Him. Whoever appears to be the greatest of the great, shall ultimately be mixed with the dust. The Fearless, Formless Lord, the Destroyer of Fear bestows all comforts, and the nine treasures. ||1|| O Dear Lord, Your gifts alone satisfy me. Why should I praise the poor helpless man? Why should I feel subservient to him? ||Pause|| All things come to one who meditates on the Lord; the Lord satisfies his hunger. The Lord, the Giver of peace, bestows such wealth, that it can never be exhausted. I am in ecstasy, absorbed in celestial peace: the True Guru has united me in His Union. [2] O mind, chant the Naam, the Name of the Lord; worship the Naam, night and day, and recite the Naam. Listen to the Teachings of the Holy Saints, and all fear of death will be dispelled. Those blessed by God's Grace are attached to the Word of the Guru's Bani. [3] Who can estimate Your worth, God? You are kind and compassionate to all beings. Everything which You do, prevails; I am just a poor child what can I do? Protect and preserve Your servant Nanak; be kind to him, like a father to his son. ||4||1|| Sorat'h, Fifth Mehl, First House, Chau-Tukas: Praise the Guru, and the Lord of the Universe, O Siblings of Destiny; enshrine Him in your mind, body and heart. Let the True Lord and Master abide in your mind, O Siblings of Destiny; this is the most excellent way of life. Those bodies, in which the Name of the Lord does not well up, O Siblings of Destiny - those bodies are reduced to ashes. I am a sacrifice to the Saadh Sangat, the Company of the Holy, O Siblings of Destiny; they take the Support of the One and Only Lord. ||1|| So worship and adore that True Lord, O Siblings of Destiny; He alone does everything. The Perfect Guru has taught me, O Siblings of Destiny, that without Him, there is no other at all, ||Pause|| Without the Naam, the Name of the Lord, they putrefy and die, O Siblings of Destiny; their numbers cannot be counted. Without Truth, purity cannot be achieved, O Siblings of Destiny; the Lord is true and unfathomable. Coming and going do not end, O Siblings of Destiny; pride in worldly valuables is false. The Gurmukh saves millions of people, O

Siblings of Destiny, blessing them with even a particle of the Name. $\|2\|$ I have searched through the Simritees and the Shaastras, O Siblings of Destiny - without the True Guru, doubt does not depart. They are so tired of performing their many deeds, O Siblings of Destiny, but they fall into bondage again and again. I have searched in the four directions, O Siblings of Destiny, but without the True Guru, there is no place at all.

Section 13 - Raag Sorat'h - Part 015

By great good fortune, I found the Guru, O Siblings of Destiny, and I meditate on the Name of the Lord, Har, Har. [3] The Truth is forever pure, O Siblings of Destiny; those who are true are pure. When the Lord bestows His Glance of Grace, O Siblings of Destiny, then one obtains Him, Among millions, O Siblings of Destiny, hardly one humble servant of the Lord is found. Nanak is imbued with the True Name, O Siblings of Destiny; hearing it, the mind and body become immaculately pure. ||4||2|| Sorat'h, Fifth Mehl, Du-Tukas: As long as this person believes in love and hate, it is difficult for him to meet the Lord. As long as he discriminates between himself and others, he will distance himself from the Lord, [[1]] O Lord, grant me such understanding, that I might serve the Holy Saints, and seek the protection of their feet, and not forget them, for a moment, even an instant. ||Pause|| O foolish, thoughtless and fickle mind, such understanding did not come into your heart. Renouncing the Lord of Life, you have become engrossed in other things, and you are involved with your enemies. ||2|| Sorrow does not afflict one who does not harbor self-conceit; in the Saadh Sangat, the Company of the Holy, I have attained this understanding. Know that the babbling of the faithless cynic is like wind passing by. ||3|| This mind is inundated by millions of sins - what can I say? Nanak. Your humble servant has come to Your Sanctuary. God; please, erase all his accounts. ||4||3|| Sorat'h, Fifth Mehl: Children, spouses, men and women in one's household, are all bound by Maya. At the very last moment, none of them shall stand by you; their love is totally false. [1] O man, why do you pamper your body so? It shall disperse like a cloud of smoke; vibrate upon the One, the Beloved Lord. ||Pause|| There are three ways in which the body can be consumed - it can be thrown into water, given to the dogs, or cremated to ashes. He considers himself to be immortal; he sits in his home, and forgets the Lord, the Cause of causes. ||2|| In various ways, the Lord has fashioned the beads, and strung them on a slender thread. The thread shall break, O wretched man, and then, you shall repent and regret. ||3|| He created you, and after creating you. He adorned you - meditate on Him day and night. God has showered His Mercy upon servant Nanak; I hold tight to the Support of the True Guru. ||4||4|| Sorat'h, Fifth Mehl: I met the True Guru, by great good fortune, and my mind has been enlightened. No one else can equal me, because I have the loving support of my Lord and Master. ||1|| I am a sacrifice to my True Guru. I am at peace in this world, and I shall be in celestial peace in the next; my home is filled with bliss. ||Pause|| He is the Inner-knower, the Searcher of hearts, the Creator, my Lord and Master. I have become fearless, attached to the Guru's feet; I take the Support of the Name of the One Lord. ||2|| Fruitful is the Blessed Vision of His Darshan; the Form of God is deathless; He is and shall always be. He hugs His humble servants close, and protects and preserves them; their love for Him is sweet to Him. [3] Great is His glorious greatness, and wondrous is His magnificence; through Him, all affairs are resolved.

Section 13 - Raag Sorat'h - Part 016

Nanak has met with the Perfect Guru: all his sorrows have been dispelled. ||4||5|| Sorat'h, Fifth Mehl: To the happy person, everyone seems happy; to the sick person, everyone seems sick. The Lord and Master acts, and causes us to act; union is in His Hands. ||1|| O my mind, no one appears to be mistaken, to one who has dispelled his own doubts; he realises that everyone is God. ||Pause|| One whose mind is comforted in the Society of the Saints, believes that all are joyful. One whose mind is afflicted by the disease of egotism, cries out in birth and death. ||2|| Everything is clear to one whose eves are blessed with the ointment of spiritual wisdom. In the darkness of spiritual ignorance, he sees nothing at all; he wanders around in reincarnation, over and over again. ||3|| Hear my prayer, O Lord and Master; Nanak begs for this happiness: whereever Your Holy Saints sing the Kirtan of Your Praises, let my mind be attached to that place. ||4||6|| Sorat'h. Fifth Mehl: My body belongs to the Saints, my wealth belongs to the Saints, and my mind belongs to the Saints. By the Grace of the Saints, I meditate on the Lord's Name, and then, all comforts come to me. ||1|| Without the Saints, there are no other givers. Whoever takes to the Sanctuary of the Holy Saints, is carried across. ||Pause|| Millions of sins are erased by serving the humble Saints, and singing the Glorious Praises of the Lord with love. One finds peace in this world, and one's face is radiant in the next world, by associating with the humble Saints, through great good fortune. ||2|| I have only one tongue, and the Lord's humble servant is filled with countless virtues; how can I sing his praises? The inaccessible,

unapproachable and eternally unchanging Lord is obtained in the Sanctuary of the Saints. ||3|| I am worthless, lowly, without friends or support, and full of sins; I long for the Shelter of the Saints. I am drowning in the deep, dark pit of household attachments - please save me, Lord! ||4||7|| Sorat'h, Fifth Mehl, First House: O Creator Lord, You fulfill the desires of those, within whose heart You abide. Your slaves do not forget You; the dust of Your feet is pleasing to their minds. ||1|| Your Unspoken Speech cannot be spoken. O treasure of excellence, Giver of peace, Lord and Master, Your greatness is the highest of all. |Pause|| The mortal does those deeds, and those alone, which You ordained by destiny. Your servant, whom You bless with Your service, is satisfied and fulfilled, beholding the Blessed Vision of Your Darshan. ||2|| You are contained in all, but he alone realises this, whom You bless with understanding. By Guru's Grace, his spiritual ignorance is dispelled, and he is respected everywhere. [[3]] He alone is spiritually enlightened, he alone is a meditator, and he alone is a man of good nature. Says Nanak, one unto whom the Lord becomes Merciful, does not forget the Lord from his mind. ||4||8|| Sorat'h, Fifth Mehl: The whole creation is engrossed in emotional attachment; sometimes, one is high, and at other times, low. No one can be purified by any rituals or devices; they cannot reach their goal. ||1||

Section 13 - Raag Sorat'h - Part 017

O my mind, emancipation is attained in the Sanctuary of the Holy Saints. Without the Perfect Guru, births and deaths do not cease, and one comes and goes, over and over again. |Pause|| The whole world is entangled in what is called the delusion of doubt. The perfect devotee of the Primal Lord God remains detached from everything. ||2|| Don't indulge in slander for any reason, for everything is the creation of the Lord and Master. One who is blessed with the Mercy of my God, dwells on the Name in the Saadh Sangat, the Company of the Holy. ||3|| The Supreme Lord God, the Transcendent Lord, the True Guru, saves all. Says Nanak, without the Guru, no one crosses over; this is the perfect essence of all contemplation. ||4||9|| Sorat'h, Fifth Mehl: I have searched and searched and searched, and found that the Lord's Name is the most sublime reality. Contemplating it for even an instant, sins are erased; the Gurmukh is carried across and saved. ||1|| Drink in the sublime essence of the Lord's Name, O man of spiritual wisdom. Listening to the Ambrosial Words of the Holy Saints, the mind finds absolute fulfillment and satisfaction. ||Pause|| Liberation, pleasures, and the true way of life are obtained from the Lord, the Giver of all peace. The Perfect Lord, the Architect of Destiny, blesses His slave with the gift of devotional worship. ||2|| Hear with your ears, and sing with your tongue, and meditate within your heart on Him. The Lord and Master is all-powerful, the Cause of causes; without Him, there is nothing at all. ||3|| By great good fortune, I have obtained the jewel of human life; have mercy on me, O Merciful Lord. In the Saadh Sangat, the Company of the Holy. Nanak sings the Glorious Praises of the Lord. and contemplates Him forever in meditation. ||4||10|| Sorat'h, Fifth Mehl: After taking your cleansing bath, remember your God in meditation, and your mind and body shall be free of disease. Millions of obstacles are removed, in the Sanctuary of God, and good fortune dawns. ||1|| The Word of God's Bani, and His Shabad. are the best utterances. So constantly sing them, listen to them, and read them, O Siblings of Destiny, and the Perfect Guru shall save you. ||Pause|| The glorious greatness of the True Lord is immeasurable; the Merciful Lord is the Lover of His devotees. He has preserved the honour of His Saints; from the very beginning of time, His Nature is to cherish them. ||2|| So eat the Ambrosial Name of the Lord as your food; put it into your mouth at all times. The pains of old age and death shall all depart, when you constantly sing the Glorious Praises of the Lord of the Universe. ||3|| My Lord and Master has heard my prayer, and all my affairs have been resolved. The glorious greatness of Guru Nanak is manifest, throughout all the ages. ||4||11|| Sorat'h, Fifth Mehl, Second House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: The One God is our father: we are the children of the One God. You are our Guru. Listen, friends: my soul is a sacrifice, a sacrifice to You; O Lord, reveal to me the Blessed Vision of Your Darshan. ||1||

Section 13 - Raag Sorat'h - Part 018

Listen, friends: I am a sacrifice to the dust of Your feet. This mind is yours, O Siblings of Destiny. ||Pause|| I wash your feet, I massage and clean them; I give this mind to you. Listen, friends: I have come to Your Sanctuary; teach me, that I might unite with God. ||2|| Do not be proud; seek His Sanctuary, and accept as good all that He does. Listen, friends: dedicate your soul, body and your whole being to Him; thus you shall receive the Blessed Vision of His Darshan. ||3|| He has shown mercy to me, by the Grace of the Saints; the Lord's Name is sweet to me. The Guru has shown mercy to servant Nanak; I see the casteless, immaculate Lord everywhere. ||4||1||12|| Sorat'h, Fifth Mehl: God is the Lord and Master of millions of universes; He is the Giver of all beings. He ever

THE GRAND BIBLE

Section 13 - Raag Sorat'h - Part 020

cherishes and cares for all beings, but the fool does not appreciate any of His virtues. $\|\tilde{I}\|$ I do not know how to worship the Lord in adoration. I can only repeat, "Lord, Lord, Guru, Guru." O Dear Lord, I go by the name of the Lord's slave. ||Pause|| The Compassionate Lord is Merciful to the meek, the ocean of peace; He fills all hearts. He sees, hears, and is always with me; but I am a fool, and I think that He is far away. ||2|| The Lord is limitless, but I can only describe Him within my limitations; what do I know, about what He is like? I offer my prayer to my True Guru; I am so foolish please, teach me! ||3|| I am just a fool, but millions of sinners just like me have been saved. Those who have heard, and seen Guru Nanak, do not descend into the womb of reincarnation again. ||4||2||13|| Sorat'h, Fifth Mehl: Those things, which caused me such anxiety, have all vanished. Now, I sleep in peace and tranquility, and my mind is in a state of deep and profound peace; the inverted lotus of my heart has blossomed forth. ||1|| Behold, a wondrous miracle has happened! That Lord and Master, whose wisdom is said to be unfathomable, has been enshrined within my heart, by the Guru. ||Pause|| The demons which tormented me so much, have themselves become terrified. They pray: please, save us from your Lord Master; we seek your protection. ||2|| When the treasure of the Lord of the Universe is opened, those who are pre-destined, receive it. The Guru has given me the one jewel, and my mind and body have become peaceful and tranquil. ||3|| The Guru has blessed me with the one drop of Ambrosial Nectar, and so I have become stable, unmoving and immortal - I shall not die. The Lord blessed Guru Nanak with the treasure of devotional worship, and did not call him to account again. ||4||3||14|| Sorat'h, Fifth Mehl: Those whose minds are attached to the lotus feet of the Lord - those humble beings are satisfied and fulfilled. But those, within whose hearts the priceless virtue does not abide - those men remain thirsty and unsatisfied. ||1|| Worshipping the Lord in adoration, one becomes happy, and free of disease. But one who forgets my Dear Lord - know him to be afflicted with tens of thousands of illnesses. ||Pause||

Section 13 - Raag Sorat'h - Part 019

Those who hold tightly to Your Support, God, are happy in Your Sanctuary. But those humble beings who forget the Primal Lord, the Architect of Destiny, are counted among the most miserable beings. ||2|| One who has faith in the Guru, and who is lovingly attached to God, enjoys the delights of supreme ecstasy. One who forgets God and forsakes the Guru, falls into the most horrible hell. ||3|| As the Lord engages someone, so he is engaged, and so does he perform. Nanak has taken to the Shelter of the Saints: his heart is absorbed in the Lord's feet. ||4||4||15|| Sorat'h, Fifth Mehl: As the king is entangled in kingly affairs, and the egotist in his own egotism, and the greedy man is enticed by greed, so is the spiritually enlightened being absorbed in the Love of the Lord. ||1|| This is what befits the Lord's servant. Beholding the Lord near at hand, he serves the True Guru, and he is satisfied through the Kirtan of the Lord's Praises. ||Pause|| The addict is addicted to his drug, and the landlord is in love with his land. As the baby is attached to his milk, so the Saint is in love with God. [2] The scholar is absorbed in scholarship, and the eyes are happy to see. As the tongue savors the tastes, so does the humble servant of the Lord sing the Glorious Praises of the Lord. ||3|| As is the hunger, so is the fulfiller; He is the Lord and Master of all hearts. Nanak thirsts for the Blessed Vision of the Lord's Darshan; he has met God, the Inner-knower, the Searcher of hearts. ||4||5||16|| Sorat'h, Fifth Mehl: We are filthy, and You are immaculate, O Creator Lord; we are worthless, and You are the Great Giver. We are fools, and You are wise and all-knowing. You are the knower of all things. ||1|| O Lord, this is what we are, and this is what You are. We are sinners, and You are the Destroyer of sins. Your abode is so beautiful, O Lord and Master. ||Pause|| You fashion all, and having fashioned them, You bless them. You bestow upon them soul, body and the breath of life. We are worthless - we have no virtue at all; please, bless us with Your gift, O Merciful Lordand Master. ||2|| You do good for us, but we do not see it as good; You are kind and compassionate, forever and ever. You are the Giver of peace, the Primal Lord, the Architect of Destiny; please, save us, Your children! ||3|| You are the treasure, eternal Lord King; all beings and creatures beg of You. Says Nanak, such is our condition; please, Lord, keep us on the Path of the Saints. ||4||6||17|| Sorat'h, Fifth Mehl, Second House: In our mother's womb. You blessed us with Your meditative remembrance, and You preserved us there. Through the countless waves of the ocean of fire, please, carry us across and save us, O Savior Lord! ||1| O Lord, You are the Master above my head. Here and hereafter, You alone are my Support. ||Pause|| He looks upon the creation like a mountain of gold, and sees the Creator as a blade of grass. You are the Great Giver, and we are all mere beggars; O God, You give gifts according to Your Will. ||2|| In an instant, You are one thing, and in another instant, You are another. Wondrous are Your ways! You are beautiful, mysterious, profound, unfathomable, lofty, inaccessible and infinite. ||3|

When You brought me to the Saadh Sangat, the Company of the Holy, then I heard the Bani of Your Word. Nanak is in ecstasy, beholding the Glory of the Primal Lord of Nirvaanaa. ||4||7||18|| Sorat'h, Fifth Mehl: I am the dust of the feet of the Beloved Saints; I seek the Protection of their Sanctuary. The Saints are my all-powerful Support; the Saints are my ornament and decoration. ||1|| I am hand and glove with the Saints. I have realised my pre-ordained destiny. This mind is yours, O Siblings of Destiny. ||Pause|| My dealings are with the Saints, and my business is with the Saints. I have earned the profit with the Saints, and the treasure filled to overflowing with devotion to the Lord. ||2|| The Saints entrusted to me the capital, and my mind's delusion was dispelled. What can the Righteous Judge of Dharma do now? All my accounts have been torn up. ||3|| I have found the greatest bliss, and I am at peace, by the Grace of the Saints. Says Nanak, my mind is reconciled with the Lord; it is imbued with the wondrous Love of the Lord. ||4||8||19|| Sorat'h, Fifth Mehl: All the things that you see, O man, you shall have to leave behind. Let your dealings be with the Lord's Name, and you shall attain the state of Nirvaanaa. $\|1\|$ O my Beloved, You are the Giver of peace. The Perfect Guru has given me these Teachings, and I am attuned to You. ||Pause|| In sexual desire, anger, greed, emotional attachment and self-conceit, peace is not to be found. So be the dust of the feet of all, O my mind, and then you shall find bliss, joy and peace. ||2|| He knows the condition of your inner self, and He will not let your work go in vain - serve Him, O mind. Worship Him, and dedicate this mind unto Him, the Image of the Undying Lord, the Divine Guru. ||3|| He is the Lord of the Universe, the Compassionate Lord, the Supreme Lord God, the Formless Lord. The Naam is my merchandise, the Naam is my nourishment; the Naam, O Nanak, is the Support of my breath of life. ||4||9||20|| Sorat'h, Fifth Mehl: He infuses the breath into the dead bodies, and he reunited the separated ones. Even beasts, demons and fools become attentive listeners, when He sings the Praises of the Lord's Name. ||1|| Behold the glorious greatness of the Perfect Guru. His worth cannot be described. ||Pause|| He has demolished the abode of sorrow and disease, and brought bliss, joy and happiness. He effortlessly awards the fruits of the mind's desire, and all works are brought to perfection. ||2|| He finds peace in this world, and his face is radiant in the world hereafter; his comings and goings are finished. He becomes fearless, and his heart is filled with the Naam, the Name of the Lord; his mind is pleasing to the True Guru. ||3|| Standing up and sitting down, he sings the Glorious Praises of the Lord; his pain sorrow and doubt are dispelled Says Nanak his karma is perfect; his mind is attached to the Guru's feet. ||4||10||21|| Sorat'h, Fifth Mehl: Forsaking the jewel, he is attached to the shell; nothing will come of it.

Section 13 - Raag Sorat'h - Part 021

O my mind, meditate forever on the Perfect, Supreme Lord God, the Transcendent Lord. ||1|| Meditate in remembrance on the Name of the Lord, Har, Har, O mortal. Your frail body shall perish, you ignorant fool. ||Pause|| Illusions and dream-objects possess nothing of greatness. Without meditating on the Lord, nothing succeeds, and nothing will go along with you. ||2|| Acting in egotism and pride, his life passes away, and he does nothing for his soul. Wandering and wandering all around, he is never satisfied: he does not remember the Name of the Lord. ||3|| Intoxicated with the taste of corruption, cruel pleasures and countless sins, he is consigned to the cycle of reincarnation. Nanak offers his prayer to God, to eradicate his demerits. ||4||11||22|| Sorat'h, Fifth Mehl: Sing the Glorious Praises of the Perfect, Imperishable Lord, and the poison of sexual desire and anger shall be burnt away. You shall cross over the awesome, arduous ocean of fire, in the Saadh Sangat, the Company of the Holy. ||1|| The Perfect Guru has dispelled the darkness of doubt. Remember God with love and devotion; He is near at hand. ||Pause|| Drink in the sublime essence, the treasure of the Name of the Lord, Har, Har, and your mind and body shall remain satisfied. The Transcendent Lord is totally permeating and pervading everywhere: where would He come from, and where would He go? ||2|| One whose mind is filled with the Lord, is a person of meditation, penance, selfrestraint and spiritual wisdom, and a knower of reality. The Gurmukh obtains the jewel of the Naam; his efforts come to perfect fruition. ||3|| All his struggles, sufferings and pains are dispelled, and the noose of death is cut away from him. Says Nanak, God has extended His Mercy, and so his mind and body blossom forth. ||4||12||23|| Sorat'h, Fifth Mehl: God is the Doer, the Cause of causes, the Great Giver; God is the Supreme Lord and Master. The Merciful Lord created all beings; God is the Inner-knower, the Searcher of hearts. ||1|| My Guru is Himself my friend and support. I am in celestial peace, bliss, joy, pleasure and wondrous glory. ||Pause|| Seeking the Sanctuary of the Guru, my fears have been dispelled, and I am accepted in the Court of the True Lord. Singing His Glorious Praises, and worshipping in adoration the Name of the Lord, I have reached my destination. ||2|| Everyone applauds and congratulates me; the Saadh Sangat,

the Company of the Holy, is dear to me. I am forever a sacrifice to my God, who has totally protected and preserved my honour. [[3]] They are saved, who receive the Blessed Vision of His Darshan; they listen to the spiritual dialogue of the Naam. Nanak's God has become Merciful to him; he has arrived home in ecstasy. [[4][13][24]] Sorat'h, Fifth Mehl: In God's Sanctuary, all fears depart, suffering disappears, and peace is obtained. When the Supreme Lord God and Master becomes merciful, we meditate on the Perfect True Guru. [[1]] O Dear God, You are my Lord Master and Great Giver. By Your Mercy, O God, Merciful to the meek, imbue me with Your Love, that I might sing Your Glorious Praises. [Pause]] The True Guru has implanted the treasure of the Naam within me, and all my anxieties have been dispelled.

Section 13 - Raag Sorat'h - Part 022

By His Mercy, He has made me His own, and the imperishable Lord has come to dwell within my mind. ||2|| No misfortune afflicts one who is protected by the True Guru. The Lotus Feet of God come to abide within his heart, and he sayors the sublime essence of the Lord's Ambrosial Nectar [3] So, as a servant, serve your God, who fulfills your mind's desires. Slave Nanak is a sacrifice to the Perfect Lord, who has protected and preserved his honour. ||4||14||25|| Sorat'h, Fifth Mehl: Infatuated with the darkness of emotional attachment to Maya, he does not know the Lord, the Great Giver. The Lord created his body and fashioned his soul, but he claims that his power is his own. ||1|| O foolish mind, God, your Lord and Master is watching over you. Whatever you do. He knows; nothing can remain concealed from Him. ||Pause|| You are intoxicated with the tastes of the tongue, with greed and pride; countless sins spring from these. You wandered in pain through countless incarnations, weighed down by the chains of egotism. ||2|| Behind closed doors, hidden by many screens, the man takes his pleasure with another man's wife. When Chitr and Gupt, the celestial accountants of the conscious and subconscious, call for your account, who will screen you then? ||3|| O Perfect Lord, Merciful to the meek, Destroyer of pain, without You, I have no shelter at all. Please, lift me up out of the world-ocean; O God, I have come to Your Sanctuary. ||4||15||26|| Sorat'h, Fifth Mehl: The Supreme Lord God has become my helper and friend: His sermon and the Kirtan of His Praises have brought me peace. Chant the Word of the Perfect Guru's Bani, and be ever in bliss, O mortal. ||1|| Remember the True Lord in meditation, O Siblings of Destiny, In the Saadh Sangat, the Company of the Holy, eternal peace is obtained, and the Lord is never forgotten. ||Pause|| Your Name. O Transcendent Lord, is Ambrosial Nectar: whoever meditates on it, lives. One who is blessed with God's Grace that humble servant becomes immaculate and pure. ||2|| Obstacles are removed, and all pains are eliminated; my mind is attached to the Guru's feet. Singing the Glorious Praises of the immovable and imperishable Lord, one remains awake to the Lord's Love, day and night. ||3|| He obtains the fruits of his mind's desires, listening to the comforting sermon of the Lord. In the beginning, in the middle, and in the end, God is Nanak's best friend. ||4||16||27|| Sorat'h, Fifth Mehl, Panch-Padas: May my emotional attachment, my sense of mine and yours, and my self-conceit be dispelled. ||1|| O Saints, show me such a way, by which my egotism and pride might be eliminated. $\|1\|$ Pause $\|1$ see the Supreme Lord God in all beings, and I am the dust of all. $\|2\|$ I see God always with me, and the wall of doubt has been shattered. $\|3\|$ The medicine of the Naam, and the Immaculate Water of Ambrosial Nectar, are obtained through the Guru's Gate. ||4|| Says Nanak, one who has such pre-ordained destiny inscribed upon his forehead, meets with the Guru, and his diseases are cured. ||5||17||28||

Section 13 - Raag Sorat'h - Part 023

Sorat'h, Fifth Mehl, Second House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Fire is contained in all firewood, and butter is contained in all milk. God's Light is contained in the high and the low; the Lord is in the hearts of all beings. ||1|| O Saints, He is pervading and permeating each and every heart. The Perfect Lord is completely permeating everyone, everywhere; He is diffused in the water and the land. ||1||Pause|| Nanak sings the Praises of the Lord, the treasure of excellence; the True Guru has dispelled his doubt. The Lord is pervading everywhere, permeating all, and yet, He is unattached from all. ||2||1||29||Sorat'h, Fifth Mehl: Meditating on Him, one is in ecstasy; the pains of birth and death and fear are removed. The four cardinal blessings, and the nine treasures are received; you shall never feel hunger or thirst again. ||1|| Chanting His Name, you shall be at peace. With each and every breath, meditate on the Lord and Master, O my soul, with mind, body and mouth. ||1||Pause|| You shall find peace, and your mind shall be soothed and cooled: the fire of desire shall not burn within you. The Guru has revealed God to Nanak, in the three worlds, in the water, the earth and the woods. ||2||2||30|| Sorat'h, Fifth Mehl: Sexual desire, anger, greed, falsehood and slander - please, save me from these, O Lord. Please eradicate these from within me, and call me to come close to

You. ||1|| You alone teach me Your Ways. With the Lord's humble servants, I sing His Praises. ||1||Pause|| May I never forget the Lord within my heart; please, instill such understanding within my mind. By great good fortune, servant Nanak has met with the Perfect Guru, and now, he will not go anywhere else. ||2||3||31|| Sorat'h, Fifth Mehl: Meditating in remembrance on Him, all things are obtained, and one's efforts shall not be in vain. Forsaking God, why do you attach yourself to another? He is contained in everything [1] O Saints, meditate in remembrance on the World-Lord, Har, Har. Joining the Saadh Sangat, the Company of the Holy, meditate on the Naam, the Name of the Lord; your efforts shall be rewarded. ||1||Pause|| He ever preserves and cherishes His servant; with Love, He hugs him close. Says Nanak, forgetting You, O God, how can the world find life? ||2||4||32|| Sorat'h, Fifth Mehl: He is imperishable, the Giver of all beings; meditating on Him, all filth is removed. He is the treasure of excellence, the object of His devotees, but rare are those who find Him. ||1|| O my mind, meditate on the Guru, and God, the Cherisher of the world. Seeking His Sanctuary, one finds peace, and he shall not suffer in pain again. $\|1\|$ Pause $\|$ By great good fortune, one obtains the Saadh Sangat, the Company of the Holy. Meeting them, evilmindedness is eliminated.

Section 13 - Raag Sorat'h - Part 024

Slave Nanak yearns for the dust of the feet of those, who have woven the Lord's Name into their hearts. ||2||5||33|| Sorat'h, Fifth Mehl: He dispels the pains of countless incarnations, and lends support to the dry and shrivelled mind. Beholding the Blessed Vision of His Darshan, one is enraptured, contemplating the Name of the Lord. ||1|| My physician is the Guru, the Lord of the Universe. He places the medicine of the Naam into my mouth, and cuts away the noose of Death. ||1||Pause|| He is the all-powerful, Perfect Lord, the Architect of Destiny; He Himself is the Doer of deeds. The Lord Himself saves His slave; Nanak takes the Support of the Naam. ||2||6||34|| Sorat'h, Fifth Mehl: Only You know the state of my innermost self; You alone can judge me. Please forgive me, O Lord God Master; I have committed thousands of sins and mistakes. $\|\mathbf{1}\|$ O my Dear Lord God Master, You are always near me. O Lord, please bless Your disciple with the shelter of Your feet. ||1||Pause|| Infinite and endless is my Lord and Master; He is lofty, virtuous and profoundly deep. Cutting away the noose of death, the Lord has made Nanak His slave, and now, what does he owe to anyone else? ||2||7||35|| Sorat'h, Fifth Mehl: The Guru, the Lord of the Universe became merciful to me and Lobtained all of my mind's desires. I have become stable and steady, touching the Lord's Feet, and singing the Glorious Praises of the Lord of the Universe. ||1|| It is a good time, a perfectly auspicious time. I am in celestial peace, tranquility and ecstasy, chanting the Naam, the Name of the Lord; the unstruck melody of the sound current vibrates and resounds. ||1||Pause| Meeting with my Beloved Lord and Master, my home has become a mansion filled with happiness. Servant Nanak has attained the treasure of the Lord's Name; all his desires have been fulfilled. ||2||8||36|| Sorat'h, Fifth Mehl: The Guru's feet abide within my heart; God has blessed me with good fortune. The Perfect Transcendent Lord became merciful to me, and I found the treasure of the Naam within my mind. ||1|| My Guru is my Saving Grace, my only best friend. Over and over again, He blesses me with double, even four-fold, greatness. ||1||Pause|| God saves all beings and creatures, giving them the Blessed Vision of His Darshan. Wondrous is the glorious greatness of the Perfect Guru; Nanak is forever a sacrifice to Him. ||2||9||37|| Sorat'h, Fifth Mehl: I gather in and collect the immaculate wealth of the Naam; this commodity is inaccessible and incomparable. Revel in it, delight in it, be happy and enjoy peace, and live long, O Sikhs and brethren. ||1|| I have the support of the Lotus Feet of the Lord. By the Grace of the Saints, I have found the boat of Truth; embarking on it, I sail across the ocean of poison. ||1||Pause|| The perfect, imperishable Lord has become merciful; He Himself has taken care of me. Beholding, beholding His Vision, Nanak has blossomed forth in ecstasy. O Nanak, He is beyond estimation. ||2||10||38|| Sorat'h, Fifth Mehl: The Perfect Guru has revealed His power, and compassion has welled up in every heart. Blending me with Himself, He has blessed me with glorious greatness, and I have found pleasure and happiness. ||1|| The Perfect True Guru is always with me.

Section 13 - Raag Sorat'h - Part 025

Meditating on the Supreme Lord God, I am forever in ecstasy. ||Pause|| Inwardly and outwardly, in all places and interspaces, wherever I look, He is there. Nanak has found the Guru, by great good fortune; no one else is as great as He. ||2||11||39||Sorat'h, Fifth Mehl: I have been blessed with peace, pleasure, bliss, and the celestial sound current, gazing upon the feet of God. The Savior has saved His child, and the True Guru has cured his fever. ||1|| I have been saved, in the True Guru's Sanctuary; service to Him does not go in vain. ||1||Pause|| There is peace within the home of one's heart, and there is peace outside as well, when God becomes kind and

compassionate. O Nanak, no obstacles block my way; my God has become gracious and merciful to me. ||2||12||40|| Sorat'h, Fifth Mehl: In the Saadh Sangat, the Company of the Holy, my mind became excited, and I sang the Praises of the jewel of the Naam. My anxiety was dispelled, meditating in remembrance on the Infinite Lord; I have crossed over the world ocean, O Siblings of Destiny. ||1|| I enshrine the Lord's Feet within my heart. I have found peace, and the celestial sound current resounds within me: countless diseases have been eradicated. ||Pause|| Which of Your Glorious Virtues can speak and describe? Your worth cannot be estimated. O Nanak, the Lord's devotees become imperishable and immortal; their God becomes their friend and support. ||2||13||41|| Sorat'h, Fifth Mehl: My sufferings have come to an end, and all diseases have been eradicated. God has showered me with His Grace. Twenty-four hours a day, I worship and adore my Lord and Master; my efforts have come to fruition. ||1|| O Dear Lord, You are my peace, wealth and capital. Please, save me, O my Beloved! I offer this prayer to my God. ||Pause|| Whatever I ask for, I receive; I have total faith in my Master. Says Nanak. I have met with the Perfect Guru, and all my fears have been dispelled. ||2||14||42|| Sorat'h, Fifth Mehl: Meditating, meditating in remembrance on my Guru, the True Guru, all pains have been eradicated. The fever and the disease are gone, through the Word of the Guru's Teachings, and I have obtained the fruits of my mind's desires. ||1|| My Perfect Guru is the Giver of peace. He is the Doer, the Cause of causes, the Almighty Lord and Master, the Perfect Primal Lord, the Architect of Destiny. ||Pause|| Sing the Glorious Praises of the Lord in bliss, joy and ecstasy; Guru Nanak has become kind and compassionate. Shouts of cheers and congratulations ring out all over the world; the Supreme Lord God has become my Savior and Protector. ||2||15||43|| Sorat'h, Fifth Mehl: He did not take my accounts into account; such is His forgiving nature. He gave me His hand, and saved me and made me His own; forever and ever, I enjoy His Love. ||1|| The True Lord and Master is forever merciful and forgiving. My Perfect Guru has bound me to Him, and now, I am in absolute ecstasy. ||Pause|| The One who fashioned the body and placed the soul within, who gives you clothing and nourishment - He Himself preserves the honour of His slaves. Nanak is forever a sacrifice to Him. ||2||16||44||

Section 13 - Raag Sorat'h - Part 026

Sorat'h, Fifth Mehl: The Lord God Himself has rid the whole world of its sins, and saved it. The Supreme Lord God extended His mercy, and confirmed His innate nature. ||1|| I have attained the Protective Sanctuary of the Lord, my King, In celestial peace and ecstasy, I sing the Glorious Praises of the Lord, and my mind, body and being are at peace. ||Pause|| My True Guru is the Savior of sinners; I have placed my trust and faith in Him. The True Lord has heard Nanak's prayer, and He has forgiven everything. ||2||17||45|| Sorat'h, Fifth Mehl: The Supreme Lord God, the Transcendent Lord, has forgiven me and all diseases have been cured. Those who come to the Sanctuary of the True Guru are saved, and all their affairs are resolved. ||1|| The Lord's humble servant meditates in remembrance on the Naam, the Name of the Lord; this is his only support. The Perfect True Guru extended His Mercy, and the fever has been dispelled. ||Pause|| So celebrate and be happy, my beloveds - the Guru has saved Hargobind. Great is the glorious greatness of the Creator. O Nanak: True is the Word of His Shabad, and True is the sermon of His Teachings. ||2||18||46|| Sorat'h, Fifth Mehl: My Lord and Master has become Merciful, in His True Court. The True Guru has taken away the fever, and the whole world is at peace, O Siblings of Destiny. The Lord Himself protects His beings and creatures. and the Messenger of Death is out of work. ||1|| Enshrine the Lord's feet within your heart. Forever and ever, meditate in remembrance on God, O Siblings of Destiny. He is the Eradicator of suffering and sins. ||1||Pause|| He fashioned all beings, O Siblings of Destiny, and His Sanctuary saves them. He is the Almighty Creator, the Cause of causes, O Siblings of Destiny; He, the True Lord, is True. Nanak: meditate on God, O Siblings of Destiny, and your mind and body shall be cool and calm. ||2||19||47|| Sorat'h, Fifth Mehl: O Saints, meditate on the Name of the Lord, Har, Har. Never forget God, the ocean of peace; thus you shall obtain the fruits of your mind's desires. ||1||Pause|| Extending His Mercy, the Perfect True Guru has dispelled the fever. The Supreme Lord God has become kind and compassionate, and my whole family is now free of pain and suffering. $\|1\|$ The Treasure of absolute joy, sublime elixir and beauty, the Name of the Lord is my only Support. O Nanak, the Transcendent Lord has preserved my honour, and saved the whole world. ||2||20||48|| Sorat'h, Fifth Mehl: My True Guru is my Savior and Protector. Showering us with His Mercy and Grace, God extended His Hand, and saved Hargobind, who is now safe and secure, ||1||Pause|| The fever is gone - God Himself eradicated it, and preserved the honour of His servant. I have obtained all blessings from the Saadh Sangat, the Company of the Holy; I am a sacrifice to the True Guru. ||1|| God has saved me, both here and hereafter. He has not taken my merits and demerits into account.

Section 13 - Raag Sorat'h - Part 027

Your Word is eternal, O Guru Nanak: You placed Your Hand of blessing upon my forehead. ||2||21||49|| Sorat'h, Fifth Mehl: All beings and creatures were created by Him; He alone is the support and friend of the Saints. He Himself preserves the honour of His servants; their glorious greatness becomes perfect. ||1|| The Perfect Supreme Lord God is always with me. The Perfect Guru has perfectly and totally protected me, and now everyone is kind and compassionate to me. ||1||Pause|| Night and day, Nanak meditates on the Naam, the Name of the Lord; He is the Giver of the soul, and the breath of life itself. He hugs His slave close in His loving embrace, like the mother and father hug their child. ||2||22||50|| Sorat'h, Fifth Mehl, Third House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Meeting with the council. my doubts were not dispelled. The chiefs did not give me satisfaction. I presented my dispute to the noblemen as well. But it was only settled by meeting with the King, my Lord. [1] Now, I do not go searching anywhere else, because I have met the Guru, the Lord of the Universe. ||Pause|| When I came to God's Darbaar, His Holy Court, then all of my cries and complaints were settled. Now that I have attained what I had sought, where should I come and where should I go? ||2|| There, true justice is administered. There, the Lord Master and His disciple are one and the same. The Inner-knower, the Searcher of hearts, knows. Without our speaking, He understands. ||3|| He is the King of all places. There, the unstruck melody of the Shabad resounds. Of what use is cleverness when dealing with Him? Meeting with Him, O Nanak, one loses his self-conceit. ||4||1||51|| Sorat'h, Fifth Mehl: Enshrine the Naam, the Name of the Lord, within your heart; sitting within your own home, meditate on the Guru. The Perfect Guru has spoken the Truth; the True Peace is obtained only from the Lord. ||1|| My Guru has become merciful. In bliss, peace, pleasure and joy, I have returned to my own home, after my purifying bath. ||Pause|| True is the glorious greatness of the Guru; His worth cannot be described. He is the Supreme Overlord of kings. Meeting with the Guru, the mind is enraptured. ||2|| All sins are washed away, meeting with the Saadh Sangat, the Company of the Holy. The Lord's Name is the treasure of excellence; chanting it, one's affairs are perfectly resolved. ||3|| The Guru has opened the door of liberation, and the entire world applauds Him with cheers of victory. O Nanak, God is always with me; my fears of birth and death are gone. ||4||2||52|| Sorat'h, Fifth Mehl: The Perfect Guru has granted His Grace, and God has fulfilled my desire. After taking my bath of purification, I returned to my home, and I found bliss, happiness and peace, ||1|| O Saints, salvation comes from the Lord's Name. While standing up and sitting down, meditate on the Lord's Name. Night and day, do good deeds. ||1||Pause|

Section 13 - Raag Sorat'h - Part 028

The way of the Saints is the ladder of righteous living, found only by great good fortune. The sins of millions of incarnations are washed away, by focusing your consciousness on the Lord's feet. ||2|| So sing the Praises of your God forever; His almighty power is perfect. All beings and creatures are purified, listening to the True Teachings of the True Guru. [3] The True Guru has implanted the Naam, the Name of the Lord, within me; it is the Eliminator of obstructions, the Destroyer of all pains. All of my sins were erased, and I have been purified; servant Nanak has returned to his home of peace. ||4||3||53|| Sorat'h, Fifth Mehl: O Lord Master, You are the ocean of excellence. My home and all my possessions are Yours. The Guru, the Lord of the world, is my Savior. All beings have become kind and compassionate to me. [[1]] Meditating on the Guru's feet, I am in bliss. There is no fear at all, in God's Sanctuary. ||Pause|| You dwell in the hearts of Your slaves, Lord. God has laid the eternal foundation. You are my strength, wealth and support. You are my Almighty Lord and Master. ||2|| Whoever finds the Saadh Sangat, the Company of the Holy, is saved by God Himself. By His Grace, He has blessed me with the sublime essence of the Naam. All joy and pleasure then came to me. ||3|| God became my helper and my best friend; everyone rises up and bows down at my feet. With each and every breath, meditate on God; O Nanak, sing the songs of joy to the Lord. ||4||4||54|| Sorat'h, Fifth Mehl: Celestial peace and bliss have come, meeting God, who is so pleasing to my mind. The Perfect Guru showered me with His Mercy, and I attained salvation. ||1|| My mind is absorbed in loving devotional worship of the Lord, and the unstruck melody of the celestial sound current ever resounds within me. ||Pause|| The Lord's feet are my all-powerful shelter and support; my dependence on other people is totally finished. I have found the Life of the world, the Great Giver; in joyful rapture, I sing the Glorious Praises of the Lord. ||2|| God has cut away the noose of death. My mind's desires have been fulfilled: wherever I look. He is there. Without the Lord God, there is no other at all. ||3|| In His Mercy, God has protected and preserved me. I am rid of all the pains of countless incarnations. I have meditated on the Naam, the Name of the Fearless Lord; O Nanak, I have found eternal peace. ||4||5||55|| Sorat'h, Fifth Mehl: The Creator has

brought utter peace to my home; the fever has left my family. The Perfect Guru has saved us. I sought the Sanctuary of the True Lord. ||1|| The Transcendent Lord Himself has become my Protector. Tranquility, intuitive peace and poise welled up in an instant, and my mind was comforted forever. ||Pause|| The Lord, Har, Har, gave me the medicine of His Name, which has cured all disease. He extended His Mercy to me, and resolved all these affairs. ||2|| God confirmed His loving nature; He did not take my merits or demerits into account. The Word of the Guru's Shabad has become manifest,

Section 13 - Raag Sorat'h - Part 029

and through it, my honour was totally preserved. ||3|| I speak as You cause me to speak; O Lord and Master, You are the ocean of excellence. Nanak chants the Naam, the Name of the Lord, according to the Teachings of Truth. God preserves the honour of His slaves. ||4||6||56|| Sorat'h, Fifth Mehl: The Creator Lord Himself stood between us, and not a hair upon my head was touched. The Guru made my cleansing bath successful; meditating on the Lord, Har, Har, my sins were erased. ||1|| O Saints, the purifying pool of Ram Das is sublime. Whoever bathes in it, his family and ancestry are saved, and his soul is saved as well. ||1||Pause|| The world sings cheers of victory, and the fruits of his mind's desires are obtained. Whoever comes and bathes here, and meditates on his God, is safe and sound. ||2|| One who bathes in the healing pool of the Saints, that humble being obtains the supreme status. He does not die, or come and go in reincarnation; he meditates on the Name of the Lord, Har, Har, ||3|| He alone knows this about God, whom God blesses with His kindness. Baba Nanak seeks the Sanctuary of God; all his worries and anxieties are dispelled. ||4||7||57|| Sorat'h, Fifth Mehl: The Supreme Lord God has stood by me and fulfilled me, and nothing is left unfinished. Attached to the Guru's feet, I am saved; I contemplate and cherish the Name of the Lord. Har. Har. [11] He is forever the Savior of His slaves. Bestowing His Mercy, He made me His own and preserved me; like a mother or father, He cherishes me. ||1||Pause|| By great good fortune, I found the True Guru, who obliterated the path of the Messenger of Death. My consciousness is focused on loving, devotional worship of the Lord. One who lives in this meditation is very fortunate indeed. ||2|| He sings the Ambrosial Word of the Guru's Bani, and bathes in the dust of the feet of the Holy. He Himself bestows His Name. God, the Creator, saves us. ||3|| The Blessed Vision of the Lord's Darshan is the support of the breath of life. This is the perfect, pure wisdom. The Inner-knower, the Searcher of hearts, has granted His Mercy; slave Nanak seeks the Sanctuary of his Lord and Master. ||4||8||58|| Sorat'h, Fifth Mehl: The Perfect Guru has attached me to His feet. I have obtained the Lord as my companion, my support, my best friend. Wherever I go, I am happy there. By His Kind Mercy, God united me with Himself. ||1|| So sing forever the Glorious Praises of the Lord with loving devotion. You shall obtain all the fruits of your mind's desires and the Lord shall become the companion and the support of your soul. ||1||Pause|| The Lord is the support of the breath of life. I am the dust of the feet of the Holy people. I am a sinner, but the Lord made me pure. By His Kind Mercy, the Lord blessed me with His Praises. ||2|| The Supreme Lord God cherishes and nurtures me. He is always with me, the Protector of my soul. Singing the Kirtan of the Lord's Praises day and night. I shall not be consigned to reincarnation again. ||3|| One who is blessed by the Primal Lord, the Architect of Destiny, realises the subtle essence of the Lord. The Messenger of Death does not come near him. In the Lord's Sanctuary, Nanak has found peace. ||4||9||59||

Section 13 - Raag Sorat'h - Part 030

Sorat'h, Fifth Mehl: The Perfect Guru has made me perfect. God is totally pervading and permeating everywhere. With joy and pleasure, I take my purifying bath. I am a sacrifice to the Supreme Lord God. ||1|| I enshrine the lotus feet of the Guru within my heart. Not even the tiniest obstacle blocks my way; all my affairs are resolved. ||1||Pause|| Meeting with the Holy Saints, my evil-mindedness was eradicated. All the sinners are purified. Bathing in the sacred pool of Guru Ram Das, all the sins one has committed are washed away. ||2|| So sing forever the Glorious Praises of the Lord of the Universe; joining the Saadh Sangat, the Company of the Holy, meditate on Him. The fruits of your mind's desires are obtained by meditating on the Perfect Guru within your heart. ||3|| The Guru, the Lord of the World, is blissful; chanting, meditating on the Lord of supreme bliss, He lives. Servant Nanak meditates on the Naam, the Name of the Lord. God has confirmed His innate nature. ||4||10||60|| Sorat'h, Fifth Mehl: In the ten directions, the clouds cover the sky like a canopy; through the dark clouds, lightning flashes, and I am terrified. By bed is empty, and my eyes are sleepless; my Husband Lord has gone far away. ||1|| Now, I receive no messages from Him, O mother! When my Beloved used to go even a mile away, He would send me four letters. ||Pause|| How could I forget this Dear Beloved of mine? He is the Giver of peace, and all virtues Ascending to His Mansion, I gaze upon His path, and my eyes are filled with tears. ||2|| The wall of egotism and pride

separates us, but I can hear Him nearby. There is a veil between us, like the wings of a butterfly; without being able to see Him, He seems so far away. ||3|| The Lord and Master of all has become merciful; He has dispelled all my sufferings. Says Nanak, when the Guru tore down the wall of egotism, then. I found my Merciful Lord and Master, ||4|| All my fears have been dispelled, O mother! Whoever I seek, the Guru leads me to find. The Lord, our King, is the treasure of all virtue. ||Second Pause||11||61|| Sorat'h, Fifth Mehl: The Restorer of what was taken away, the Liberator from captivity; the Formless Lord, the Destroyer of pain. I do not know about karma and good deeds; I do not know about Dharma and righteous living. I am so greedy, chasing after Maya. I go by the name of God's devotee; please, save this honour of Yours. [1] O Dear Lord. You are the honour of the dishonoured. You make the unworthy ones worthy, O my Lord of the Universe; I am a sacrifice to Your almighty creative power. |Pause|| Like the child, innocently making thousands of mistakes - his father teaches him, and scolds him so many times, but still, he hugs him close in his embrace. Please forgive my past actions, God, and place me on Your path for the future. ||2|| The Lord, the Inner-knower, the Searcher of hearts, knows all about my state of mind; so who else should I go to and speak to? The Lord, the Lord of the Universe, is not leased by mere recitation of words; if it is pleasing to His Will, He preserves our honour. I have seen all other shelters, but Yours alone remains for me. [3]

Section 13 - Raag Sorat'h - Part 031

Becoming kind and compassionate, God the Lord and Master Himself listens to my prayer. He unites me in Union with the Perfect True Guru, and all the cares and anxieties of my mind are dispelled. The Lord, Har, Har, has placed the medicine of the Naam into my mouth; servant Nanak abides in peace. ||4||12||62|| Sorat'h, Fifth Mehl: Remembering, remembering God in meditation, bliss ensues, and one is rid of all suffering and pain. Singing the Glorious Praises of God, and meditating on Him, all my affairs are brought into harmony. ||1|| Your Name is the Life of the world. The Perfect Guru has taught me, that by meditating, I cross over the terrifying world-ocean. ||Pause|| You are Your own advisor; You hear everything, God, and You do everything. You Yourself are the Giver, and You Yourself are the Enjoyer. What can this poor creature do? ||2|| Which of Your Glorious Virtues should I describe and speak of? Your value cannot be described. I live by beholding, beholding You, O God. Your glorious greatness is wonderful and amazing! ||3|| Granting His Grace God my Lord and Master Himself saved my honour, and my intellect has been made perfect. Forever and ever, Nanak is a sacrifice, longing for the dust of the feet of the Saints. ||4||13||63|| Sorat'h, Fifth Mehl: I bow in reverence to the Perfect Guru. God has resolved all my affairs. The Lord has showered me with His Mercy. God has perfectly preserved my honour. ||1|| He has become the help and support of His slave. The Creator has achieved all my goals, and now, nothing is lacking. ||Pause|| The Creator Lord has caused the pool of nectar to be constructed. The wealth of Maya follows in my footsteps, and now, nothing is lacking at all. This is pleasing to my Perfect True Guru. ||2|| Remembering, remembering the Merciful Lord in meditation, all beings have become kind and compassionate to me. Hail! Hail to the Lord of the world, who created the perfect creation, ||3|| You are my Great Lord and Master. These blessings and wealth are Yours. Servant Nanak has meditated on the One Lord; he has obtained the fruitful rewards for all good deeds. ||4||14||64|| Sorat'h, Fifth Mehl, Third House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Bathing in the nectar tank of Ram Das, all sins are erased. One becomes immaculately pure, taking this cleansing bath. The Perfect Guru has bestowed this gift. ||1|| God has blessed all with peace and pleasure. Everything is safe and sound, as we contemplate the Word of the Guru's Shabad. ||Pause|| In the Saadh Sangat, the Company of the Holy, filth is washed off. The Supreme Lord God has become our friend and helper. Nanak meditates on the Naam, the Name of the Lord. He has found God, the Primal Being. ||2||1||65|| Sorat'h, Fifth Mehl: The Supreme Lord God has established that home, in which He comes to mind.

Section 13 - Raag Sorat'h - Part 032

I found the Guru, the ocean of peace, and all my doubts were dispelled. [11]] This is the glorious greatness of the Naam. Twenty-four hours a day, I sing His Glorious Praises. I obtained this from the Perfect Guru. [Pause]] God's sermon is inexpressible. His humble servants speak words of Ambrosial Nectar. Slave Nanak has spoken. Through the Perfect Guru, it is known. [12][2][66]] Sorat'h, Fifth Mehl: The Guru has blessed me with peace here, and the Guru has arranged peace and pleasure for me hereafter. I have all treasures and comforts, meditating on the Guru in my heart. [11]] This is the glorious greatness of my True Guru; I have obtained the fruits of my mind's desires. O Saints, His Glory increases day by day. [Pause]] All beings and creatures have become kind and compassionate to me; my God has made them so. Nanak has met with the Lord of the world with intuitive ease, and with Truth, he is pleased. ||2||3||67|| Sorat'h, Fifth Mehl: The Word of the Guru's Shabad is my Saving Grace. It is a guardian posted on all four sides around me. My mind is attached to the Lord's Name. The Messenger of Death has run away in shame. ||1|| O Dear Lord, You are my Giver of peace. The Perfect Lord, the Architect of Destiny, has shattered my bonds, and made my mind immaculately pure. ||Pause|| O Nanak, God is eternal and imperishable. Service to Him shall never go unrewarded. Your slaves are in bliss; chanting and meditating, their desires are fulfilled. ||2||4||68|| Sorat'h, Fifth Mehl: I am a sacrifice to my Guru. He has totally preserved my honour. I have obtained the fruits of my mind's desires. I meditate forever on my God. ||1|| O Saints, without Him, there is no other at all. He is God, the Cause of causes. ||Pause|| My God has given me His Blessing. He has made all creatures subject to me. Servant Nanak meditates on the Naam, the Name of the Lord, and all his sorrows depart. ||2||5||69|| Sorat'h, Fifth Mehl: The Perfect Guru has dispelled the fever. The unstruck melody of the sound current resounds. God has bestowed all comforts. In His Mercy, He Himself has given them. ||1|| The True Guru Himself has eradicated the disease. All the Sikhs and Saints are filled with joy, meditating on the Name of the Lord, Har, Har. ||Pause|| They obtain that which they ask for. God gives to His Saints. God saved Hargobind. Servant Nanak speaks the Truth. ||2||6||70|| Sorat'h, Fifth Mehl: You make me do what pleases You. I have no cleverness at all. I am just a child - I seek Your Protection. God Himself preserves my honour. ||1|| The Lord is my King; He is my mother and father. In Your Mercy, You cherish me; I do whatever You make me do. ||Pause|| The beings and creatures are Your creation. O God, their reins are in Your hands.

Section 13 - Raag Sorat'h - Part 033

Whatever You cause us to do, we do. Nanak, Your slave, seeks Your Protection. ||2||7||71|| Sorat'h, Fifth Mehl: I have woven the Lord's Name into the fabric of my heart. All my affairs are resolved. His mind is attached to God's feet, whose destiny is perfect. ||1|| Joining the Saadh Sangat, the Company of the Holy, I meditate on the Lord. Twenty-four hours a day, I worship and adore the Lord, Har, Har: I have obtained the fruits of my mind's desires. ||Pause|| The seeds of my past actions have sprouted. My mind is attached to the Lord's Name. My mind and body are absorbed into the Blessed Vision of the Lord's Darshan. Slave Nanak sings the Glorious Praises of the True Lord. ||2||8||72|| Sorat'h, Fifth Mehl: Meeting with the Guru, I contemplate God. All of my affairs have been resolved. No one speaks ill of me Everyone congratulates me on my victory. ||1|| O Saints, I seek the True Sanctuary of the Lord and Master. All beings and creatures are in His hands; He is God, the Inner-knower, the Searcher of hearts. ||Pause|| He has resolved all of my affairs. God has confirmed His innate nature. God's Name is the Purifier of sinners. Servant Nanak is forever a sacrifice to Him. ||2||9||73|| Sorat'h Fifth Mehl: The Supreme Lord God created and embellished him. The Guru has saved this small child. So celebrate and be happy, father and mother. The Transcendent Lord is the Giver of souls. ||1|| Your slaves, O Lord, focus on pure thoughts. You preserve the honour of Your slaves, and You Yourself arrange their affairs. ||Pause|| My God is so benevolent. His Almighty Power is manifest. Nanak has come to His Sanctuary. He has obtained the fruits of his mind's desires. ||2||10||74|| Sorat'h, Fifth Mehl: Forever and ever, I chant the Lord's Name. God Himself has saved my child. He healed him from the smallpox. My troubles have been removed through the Lord's Name. ||1|| My God is forever Merciful. He heard the prayer of His devotee, and now all beings are kind and compassionate to him. ||Pause|| God is Almighty, the Cause of causes. Remembering the Lord in meditation, all pains and sorrows vanish. He has heard the prayer of His slave. O Nanak, now everyone sleeps in peace. ||2||11||75|| Sorat'h, Fifth Mehl: I meditated on my Guru. I met with Him, and returned home in joy. This is the glorious greatness of the Naam. Its value cannot be estimated. ||1|| O Saints, worship and adore the Lord, Har, Har, Har, Worship the Lord in adoration, and you shall obtain everything; your affairs shall all be resolved. ||Pause|| He alone is attached in loving devotion to God, who realises his great destiny. Servant Nanak meditates on the Naam, the Name of the Lord. He obtains the rewards of all joys and peace. ||2||12||76|| Sorat'h, Fifth Mehl: The Transcendent Lord has given me His support. The house of pain and disease has been demolished. The men and women celebrate. The Lord God, Har, Har, has extended His Mercy. ||1||

Section 13 - Raag Sorat'h - Part 034

O Saints, there is peace everywhere. The Supreme Lord God, the Perfect Transcendent Lord, is pervading everywhere. ||Pause|| The Bani of His Word emanated from the Primal Lord. It eradicates all anxiety. The Lord is merciful, kind and compassionate. Nanak chants the Naam, the Name of the True Lord. ||2||13||77|| Sorat'h, Fifth Mehl: Here and hereafter, He is our Savior. God, the True Guru, is Merciful to the meek. He Himself protects His slaves. In each and every THE GRAND BIBLE

Section 13 - Raag Sorat'h - Part 036

All beings are Yours, O Merciful Lord. You cherish Your evotees. Your glorious greatness is wonderful and devotees. marvellous. Nanak ever meditates on the Naam, the Name of the Lord. ||2||23||87|| Sorat'h, Fifth Mehl: The Lord is always with me. The Messenger of Death does not approach me. God holds me close in His embrace, and protects me. True are the Teachings of the True Guru. ||1|| The Perfect Guru has done it perfectly. He has beaten and driven off my enemies, and given me, His slave, the sublime understanding of the neutral mind. [1] Pause God has blessed all places with prosperity. I have returned again safe and sound. Nanak has entered God's Sanctuary. It has eradicated all disease. ||2||24||88|| Sorat'h, Fifth Mehl: The True Guru is the Giver of all peace and comfort - seek His Sanctuary. Beholding the Blessed Vision of His Darshan, bliss ensues, pain is dispelled, and one sings the Lord's Praises. ||1|| Drink in the sublime essence of the Lord, O Siblings of Destiny. Chant the Naam, the Name of the Lord; worship the Naam in adoration, and enter the Sanctuary of the Perfect Guru. ||Pause|| Only one who has such preordained destiny receives it: he alone becomes perfect. O Siblings of Destiny, Nanak's prayer, O Dear God, is to remain lovingly absorbed in the Naam. ||2||25||89|| Sorat'h, Fifth Mehl: The Lord is the Cause of Causes, the Inner-knower, the Searcher of hearts; He preserves the honour of His servant. He is hailed and congratulated throughout the world, and he tastes the sublime essence of the Word of the Guru's Shabad. ||1|| Dear God, Lord of the world, You are my only support. You are all-powerful, the Giver of Sanctuary; twenty-four hours a day, I meditate on You. ||Pause|| That humble being, who vibrates upon You, O God, is not afflicted by anxiety. Attached to the Feet of the True Guru, his fear is dispelled, and within his mind, he sings the Glorious Praises of the Lord. [2] He abides in celestial peace and utter ecstasy; the True Guru has comforted him. He has returned home victorious. with honour, and his hopes have been fulfilled. ||3|| Perfect are the Teachings of the Perfect Guru; Perfect are the actions of God. Grasping hold of the Guru's feet, Nanak has crossed over the terrifying world-ocean, chanting the Name of the Lord, Har, Har. ||4||26||90|| Sorat'h, Fifth Mehl: Becoming merciful, the Destroyer of the pains of the poor has Himself devised all devices. In an instant, He has saved His humble servant; the Perfect Guru has cut away his bonds. ||1|| O my mind, meditate forever on the Guru, the Lord of the Universe. All illness shall depart from this body, and you shall obtain the fruits of your mind's desires. ||Pause|| God created all beings and creatures; He is lofty, inaccessible and infinite. In the Saadh Sangat, the Company of the Holy, Nanak meditates on the Naam, the Name of the Lord; his face is radiant in the Court of the Lord. ||2||27||91|| Sorat'h, Fifth Mehl: I meditate in remembrance on my Lord. Day and night, I ever meditate on Him. He gave me His hand, and protected me. I drink in the most sublime essence of the Lord's Name. ||1||

Section 13 - Raag Sorat'h - Part 037

I am a sacrifice to my Guru. God, the Great Giver, the Perfect One, has become merciful to me, and now, all are kind to me. ||Pause|| Servant Nanak has entered His Sanctuary. He has perfectly preserved his honour. All suffering has been dispelled. So enjoy peace, O my Siblings of Destiny! ||2||28||92|| Sorat'h, Fifth Mehl: Hear my prayer, O my Lord and Master; all beings and creatures were created by You. You preserve the honour of Your Name, O Lord, Cause of causes. ||1|| O Dear God, Beloved, please, make me Your own. Whether good or bad, I am Yours. ||Pause|| The Almighty Lord and Master heard my prayer; cutting away my bonds He has adorned me. He dressed me in robes of honour, and blended His servant with Himself: Nanak is revealed in glory throughout the world. ||2||29||93|| Sorat'h, Fifth Mehl: All beings and creatures are subservient to all those who serve in the Lord's Court. Their God made them His own, and carried them across the terrifying world-ocean. ||1|| He resolves all the affairs of His Saints. He is merciful to the meek, kind and compassionate, the ocean of kindness, my Perfect Lord and Master. ||Pause|| I am asked to come and be seated, everywhere I go, and I lack nothing. The Lord blesses His humble devotee with robes of honour; O Nanak, the Glory of God is manifest. ||2||30||94|| Sorat'h, Ninth Mehl: One Universal Creator God. The Grace Of The True Guru: O mind, love the Lord. With your ears, hear the Glorious Praises of the Lord of the Universe, and with your tongue, sing His song. ||1||Pause|| Join the Saadh Sangat, the Company of the Holy, and meditate in remembrance on the Lord; even a sinner like yourself will become pure. Death is on the prowl, with its mouth wide open, friend. ||1|| Today or tomorrow, eventually it will seize you; understand this in your consciousness. Says Nanak, meditate, and vibrate upon the Lord; this opportunity is slipping away! $\|2\|1\|$ Sorat'h, Ninth Mehl: The mind remains in the mind. He does not meditate on the Lord nor does he perform service at sacred shrines, and so death seizes him by the hair. ||1||Pause|| Wife, friends, children, carriages, property, total wealth, the entire world - know that all of these things are false. The Lord's meditation alone is true. ||1|| Wandering, wandering around for so many ages,

he has grown weary, and finally, he obtained this human body. Says Nanak, this is the opportunity to meet the Lord; why don't you remember Him in meditation? ||2||2|| Sorat'h, Ninth Mehl: O mind, what evil-mindedness have you developed? You are engrossed in the pleasures of other men's wives, and slander; you have not worshipped the Lord at all. ||1||Pause|| You do not know the way to liberation, but you run all around chasing wealth.

Section 13 - Raag Sorat'h - Part 038

In the end, nothing shall go along with you; you have entrapped yourself in vain. ||1|| You have not meditated or vibrated upon the Lord; you have not served the Guru, or His humble servants; spiritual wisdom has not welled up within you. The Immaculate Lord is within your heart, and yet you search for Him in the wilderness. ||2|| You have wandered through many many births; you are exhausted but have still not found a way out of this endless cycle. Now that you have obtained this human body, meditate on the Lord's Feet; Nanak advises with this advice. ||3||3|| Sorat'h, Ninth Mehl: O mind, contemplate the Sanctuary of God. Meditating on Him in remembrance. Ganika the prostitute was saved: enshrine His Praises within your heart. ||1||Pause|| Meditating on Him in remembrance, Dhroo became immortal, and obtained the state of fearlessness. The Lord and Master removes suffering in this way - why have you forgotten Him? ||1|| As soon as the elephant took to the protective Sanctuary of the Lord, the ocean of mercy, he escaped from the crocodile. How much can I describe the Glorious Praises of the Naam? Whoever chants the Lord's Name, his bonds are broken. ||2|| Ajaamal, known throughout the world as a sinner, was redeemed in an instant. Says Nanak, remember the Chintaamani, the jewel which fulfills all desires, and you too shall be carried across and saved. ||3||4|| Sorat'h, Ninth Mehl: What efforts should the mortal make, to attain devotional worship of the Lord, and eradicate the fear of death? ||1||Pause|| Which actions, what sort of knowledge, and what religion - what Dharma should one practice? What Name of the Guru should one remember in meditation, to cross over the terrifying world-ocean? ||1|| In this Dark Age of Kali Yuga, the Name of the One Lord is the treasure of mercy; chanting it, one obtains salvation. No other religion is comparable to this; so speak the Vedas, ||2|| He is beyond pain and pleasure, forever unattached; He is called the Lord of the world. He dwells deep within your inner self, O Nanak, like the image in a mirror. [3][5] Sorat'h, Ninth Mehl: O mother, how can I see the Lord of the world? In the utter darkness of emotional attachment and spiritual ignorance my mind remains entangled ||1||Pause|| Deluded by doubt. I have wasted my whole life: I have not obtained a stable intellect. I remain under the influence of corrupting sins, night and day, and I have not renounced wickedness. ||1|| I never joined the Saadh Sangat, the Company of the Holy, and I did not sing the Kirtan of God's Praises. O servant Nanak, I have no virtues at all; keep me in Your Sanctuary, Lord. [[2][6]] Sorat'h, Ninth Mehl: O mother, my mind is out of control. Night and day, it runs after sin and corruption. How can I restrain it? ||1||Pause|| He listens to the teachings of the Vedas, the Puraanas and the Simritees, but he does not enshrine them in his heart, even for an instant. Engrossed in the wealth and women of others, his life passes away uselessly. ||1|| He has gone insane with the wine of Maya, and does not understand even a bit of spiritual wisdom. Deep within his heart, the Immaculate Lord dwells, but he does not know this secret. ||2||

Section 13 - Raag Sorat'h - Part 039

When I came to the Sanctuary of the Holy Saints, all my evil-mindedness was dispelled. Then, O Nanak, I remembered the Chintaamani, the jewel which fulfills all desires, and the noose of Death was snapped. ||3||7|| Sorat'h, Ninth Mehl: O man, grasp this Truth firmly in your soul. The whole world is just like a dream; it will pass away in an instant. ||1||Pause|| Like a wall of sand, built up and plastered with great care, which does not last even a few days, just so are the pleasures of Maya. Why are you entangled in them, you ignorant fool? $\|1\|$ Understand this today - it is not yet too late! Chant and vibrate the Name of the Lord. Says Nanak, this is the subtle wisdom of the Holy Saints, which I proclaim out loud to you. ||2||8|| Sorat'h, Ninth Mehl: In this world, I have not found any true friend. The whole world is attached to its own pleasures, and when trouble comes, no one is with you. 11 Pausell Wives, friends, children and relatives - all are attached to wealth. When they see a poor man, they all forsake his company and run away. ||1|| So what should I say to this crazy mind, which is affectionately attached to them? The Lord is the Master of the meek, the Destroyer of all fears, and I have forgotten to praise Him. ||2|| Like a dog's tail, which will never straighten out, the mind will not change, no matter how many things are tried. Says Nanak, please, Lord, uphold the honour of Your innate nature; I chant Your Name. [3]9] Sorat'h, Ninth Mehl: O mind, you have not accepted the Guru's Teachings. What is the use of shaving your head, and wearing saffron robes? ||1||Pause|| Abandoning Truth, you cling to falsehood; your life is uselessly wasting away.

heart, the Beautiful Word of His Shabad resounds. ||1|| I am a sacrifice to the Guru's Feet. Day and night, with each and every breath, I remember Him; He is totally pervading and permeating all places. ||Pause|| He Himself has become my help and support. True is the support of the True Lord. Glorious and great is devotional worship to You. Nanak has found God's Sanctuary. ||2||14||78|| Sorat'h, Fifth Mehl: When it was pleasing to the Perfect True Guru, then I chanted the Naam, the Name of the Pervading Lord. The Lord of the Universe extended His Mercy to me, and God saved my honour. ||1|| The Lord's feet are forever peace-giving. Whatever fruit one desires, he receives; his hopes shall not go in vain. ||1||Pause|| That Saint, unto whom the Lord of Life, the Great Giver, extends His Mercy - he alone sings the Glorious Praises of the Lord. His soul is absorbed in loving devotional worship; his mind is pleasing to the Supreme Lord God. ||2|| Twenty-four hours a day, he chants the Praises of the Lord, and the bitter poison does not affect him. My Creator Lord has united me with Himself, and the Holy Saints have become my companions. ||3|| Taking me by the hand, He has given me everything, and blended me with Himself. Says Nanak, everything has been perfectly resolved; I have found the Perfect True Guru. ||4||15||79|| Sorat'h, Fifth Mehl: Humility is my spiked club. My dagger is to be the dust of all men's feet. No evil-doer can withstand these weapons. The Perfect Guru has given me this understanding. ||1|| The Name of the Lord, Har, Har, is the support and shelter of the Saints. One who remembers the Lord in meditation, is emancipated: millions have been saved in this way. ||1||Pause|| In the Society of the Saints, I sing His Praises. I have found this, the perfect wealth of the Lord. Says Nanak, I have eradicated my selfconceit. I see the Supreme Lord God everywhere. ||2||16||80|| Sorat'h, Fifth Mehl: The Perfect Guru has done it perfectly. He blessed me with forgiveness. I have found lasting peace and bliss. Everywhere, the people dwell in peace. ||1|| Devotional worship to the Lord is what gives rewards. The Perfect Guru, by His Grace, gave it to me; how rare are those who know this |Pause|| Sing the Word of the Guru's Bani, O Siblings of Destiny. That is always rewarding and peace-giving. Nanak has meditated on the Naam, the Name of the Lord. He has realised his pre-ordained destiny. ||2||17||81|| Sorat'h, Fifth Mehl:

Section 13 - Raag Sorat'h - Part 035

I worship and adore the Perfect Guru. All my affairs have been resolved. All desires have been fulfilled. The unstruck melody of the sound current resounds. $\|1\|$ O Saints, meditating on the Lord, we obtain peace. In the home of the Saints, celestial peace is pervading; all pain and suffering is dispelled. ||1||Pause|| The Word of the Perfect Guru's Bani is pleasing to the Mind of the Supreme Lord God. Slave Nanak speaks the Unspoken, immaculate sermon of the Lord. ||2||18||82|| Sorat'h, Fifth Mehl: The hungry man is not ashamed to eat. Just so, the humble servant of the Lord sings the Glorious Praises of the Lord. ||1|| Why are you so lazy in your own affairs? Remembering Him in meditation, your face shall be radiant in the Court of the Lord; you shall find peace, forever and ever. ||1||Pause|| Just as the lustful man is enticed by lust, so is the Lord's slave pleased with the Lord's Praise. [2] Just as the mother holds her baby close, so does the spiritual person cherish the Naam, the Name of the Lord. ||3|| This is obtained from the Perfect Guru. Servant Nanak meditates on the Naam, the Name of the Lord. ||4||19||83|| Sorat'h, Fifth Mehl: Safe and sound, I have returned home The slanderer's face is blackened with ashes. The Perfect Guru has dressed in robes of honour. All my pains and sufferings are over. ||1|| O Saints, this is the glorious greatness of the True Lord. He has created such wonder and glory! ||1||Pause|| I speak according to the Will of my Lord and Master. God's slave chants the Word of His Bani. O Nanak, God is the Giver of peace. He has created the perfect creation. ||2||20||84|| Sorat'h, Fifth Mehl: Within my heart, I meditate on God. I have returned home safe and sound. The world has become contented. The Perfect Guru has saved me. ||1|| O Saints, my God is forever merciful. The Lord of the world does not call His devotee to account: He protects His children. ||1||Pause|| I have enshrined the Lord's Name within my heart. He has resolved all my affairs. The Perfect Guru was pleased, and blessed me, and now, Nanak shall never again suffer pain. ||2||21||85|| Sorat'h, Fifth Mehl: The Lord abides in my mind and body. Everyone congratulates me on my victory. This is the glorious greatness of the Perfect Guru. His value cannot be described. ||1|| I am a sacrifice to Your Name. He alone, whom You have forgiven, O my Beloved, sings Your Praises. ||1||Pause|| You are my Great Lord and Master. You are the support of the Saints. Nanak has entered God's Sanctuary. The faces of the slanderers are blackened with ashes. ||2||22||86|| Sorat'h, Fifth Mehl: Peace in this world, O my friends, and bliss in the world hereafter - God has given me this. The Transcendent Lord has arranged these arrangements; I shall never waver again. ||1|| My mind is pleased with the True Lord Master. I know the Lord to be pervading all. ||1||Pause||

THE GRAND BIBLE

Practicing hypocrisy, you fill your belly, and then sleep like an animal. ||1|| You do not know the Way of the Lord's meditation; you have sold yourself into Maya's hands. The madman remains entangled in vice and corruption; he has forgotten the jewel of the Naam. ||2|| He remains thoughtless, not thinking of the Lord of the Universe; his life is uselessly passing away. Says Nanak, O Lord, please, confirm your innate nature; this mortal is continually making mistakes. [3][10] Sorat'h, Ninth Mehl: That man, who in the midst of pain, does not feel pain, who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust; ||1||Pause|| Who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, honour and dishonour; 11 who renounces all hopes and desires and remains desireless in the world; who is not touched by sexual desire or anger - within his heart, God dwells. ||2|| That man, blessed by Guru's Grace, understands this way. O Nanak, he merges with the Lord of the Universe, like water with water. ||3||11||

Section 13 - Raag Sorat'h - Part 040 Sorat'h, Ninth Mehl: O dear friend, know this in your mind. The world is entangled in its own pleasures; no one is for anyone else. ||1||Pause|| In good times, many come and sit together, surrounding you on all four sides. But when hard times come, they all leave, and no one comes near you. ||1|| Your wife, whom you love so much, and who has remained ever attached to you, runs away crying, "Ghost! Ghost!", as soon as the swan-soul leaves this body. ||2|| This is the way they act - those whom we love so much. At the very last moment, O Nanak, no one is any use at all, except the Dear Lord. ||3||12||139|| Sorat'h, First Mehl, First House, Ashtapadees, Chau-Tukas: One Universal Creator God. By The Grace Of The True Guru: I am not torn by duality, because I do not worship any other than the Lord; I do not visit tombs or crematoriums. I do not enter the houses of strangers, engrossed in desire. The Naam, the Name of the Lord, has satisfied my desires. Deep within my heart, the Guru has shown me the home of my being, and my mind is imbued with peace and poise, O Siblings of Destiny. You Yourself are all-knowing, and You Yourself are all-seeing; You alone bestow intelligence, O Lord. ||1|| My mind is detached, imbued with detachment; the Word of the Shabad has pierced my mind, O my mother. God's Light shines continually within the nucleus of my deepest self; I am lovingly attached to the Bani, the Word of the True Lord Master. ||Pause|| Countless detached renunciates talk of detachment and renunciation but he alone is a true renunciate, who is pleasing to the Lord Master. The Word of the Shabad is ever in his heart; he is absorbed in the Fear of God, and he works to serve the Guru. He remembers the One Lord, his mind does not waver, and he restrains its wanderings. He is intoxicated with celestial bliss, and is ever imbued with the Lord's Love; he sings the Glorious Praises of the True Lord. ||2|| The mind is like the wind, but if it comes to rest in peace, even for an instant, then he shall abide in the peace of the Name, O Siblings of Destiny. His tongue, eyes and ears are imbued with Truth; O Lord, You quench the fires of desire. In hope, the renunciate remains free of hopes; in the home of his own inner self, he is absorbed in the trance of deep meditation. He remains content, satisfied with the charity of the Naam: he drinks in the Ambrosial Amrit with ease, [3] There is no renunciation in duality, as long as there is even a particle of duality. The whole world is Yours, Lord; You alone are the Giver. There is not any other, O Siblings of Destiny. The self-willed manmukh dwells in misery forever, while the Lord bestows greatness upon the Gurmukh. God is infinite, endless, inaccessible and unfathomable; His worth cannot be described. ||4|| The consciousness in deep Samaadhi. the Supreme Being, the Lord of the three worlds - these are Your Names, Lord. The creatures born into this world have their destiny inscribed upon their foreheads; they experience according to their destinies. The Lord Himself causes them to do good and bad deeds; He Himself makes them steadfast in devotional worship. The filth of their mind and mouth is washed off when they live in the Fear of God; the inaccessible Lord Himself blesses them with spiritual wisdom. ||5||

Section 13 - Raag Sorat'h - Part 041

Only those who taste it know its sweet taste, like the mute, who eats the candy, and only smiles. How can I describe the indescribable, O Siblings of Destiny? I shall follow His Will forever. If one meets with the Guru, the Generous Giver, then he understands; those who have no Guru cannot understand this. As the Lord causes us to act, so do we act, O Siblings of Destiny. What other clever tricks can anyone try? [[6]] Some are deluded by doubt, while others are imbued with devotional worship; Your play is infinite and endless. As You engage them, they receive the fruits of their rewards; You alone are the One who issues Your Commands. I would serve You, if anything were my own; my soul and body are Yours. One who meets with the True Guru, by His Grace, takes the Support of the Ambrosial Naam. ||7|| He dwells in the heavenly realms, and his virtues radiantly shine forth;

meditation and spiritual wisdom are found in virtue. The Naam is pleasing to his mind; he speaks it, and causes others to speak it as well. He speaks the essential essence of wisdom. The Word of the Shabad is his Guru and spiritual teacher, profound and unfathomable; without the Shabad, the world is insane. He is a perfect renunciate, naturally at ease, O Nanak, whose mind is pleased with the True Lord. $\|8\|1\|$ Sorat'h, First Mehl, Ti-Tukas: Hope and desire are entrapments, O Siblings of Destiny. Religious rituals and ceremonies are traps. Because of good and bad deeds, one is born into the world, O Siblings of Destiny; forgetting the Naam, the Name of the Lord, he is ruined. This Maya is the enticer of the world, O Siblings of Destiny; all such actions are corrupt. ||1|| Listen, O ritualistic Pandit: that religious ritual which produces happiness, O Siblings of Destiny, is contemplation of the essence of the soul. ||Pause|| You may stand and recite the Shaastras and the Vedas, O Siblings of Destiny, but these are just worldly actions. Filth cannot be washed away by hypocrisy, O Siblings of Destiny; the filth of corruption and sin is within you. This is how the spider is destroyed, O Siblings of Destiny, by falling head-long in its own web. ||2|| So many are destroyed by their own evilmindedness, O Siblings of Destiny; in the love of duality, they are ruined. Without the True Guru, the Name is not obtained, O Siblings of Destiny; without the Name, doubt does not depart. If one serves the True Guru, then he obtains peace, O Siblings of Destiny; his comings and goings are ended. ||3|| True celestial peace comes from the Guru, O Siblings of Destiny: the immaculate mind is absorbed into the True Lord. One who serves the Guru, understands, O Siblings of Destiny; without the Guru, the way is not found. What can anyone do, with greed within? O Siblings of Destiny, by telling lies, they eat poison. ||4|| O Pandit, by churning cream, butter is produced. By churning water, you shall only see water, O Siblings of Destiny: this world is like that. Without the Guru. he is ruined by doubt, O Siblings of Destiny; the unseen Divine Lord is in each and every heart. ||5|| This world is like a thread of cotton, O Siblings of Destiny, which Maya has tied on all ten sides. Without the Guru, the knots cannot be untied, O Siblings of Destiny; I am so tired of religious rituals. This world is deluded by doubt, O Siblings of Destiny; no one can say anything about it. [6] Meeting with the Guru, the Fear of God comes to abide in the mind; to die in the Fear of God is one's true destiny. In the Court of the Lord, the Naam is far superior to ritualistic cleansing baths, charity and good deeds, O Siblings of Destiny.

Section 13 - Raag Sorat'h - Part 042

One who implants the Naam within himself, through the Guru's halter - O Siblings of Destiny, the Lord dwells in his mind, and he is free of hypocrisy. ||7|| This body is the jeweller's shop, O Siblings of Destiny; the incomparable Naam is the merchandise. The merchant secures this merchandise, O Siblings of Destiny, by contemplating the Word of the Guru's Shabad. Blessed is the merchant, O Nanak, who meets the Guru, and engages in this trade. [8][2]] Sorat'h, First Mehl: Those who serve the True Guru, O Beloved, their companions are saved as well. No one blocks their way, O Beloved, and the Lord's Ambrosial Nectar is on their tongue. Without the Fear of God, they are so heavy that they sink and drown, O Beloved; but the Lord, casting His Glance of Grace, carries them across. ||1|| I ever praise You, O Beloved, I ever sing Your Praises. Without the boat, one is drowned in the sea of fear, O Beloved; how can I reach the distant shore? ||1||Pause|| I praise the Praiseworthy Lord, O Beloved; there is no other one to praise. Those who praise my God are good, O Beloved; they are imbued with the Word of the Shabad, and His Love. If I join them, O Beloved, I can churn the essence and so find joy. ||2|| The gateway to honour is Truth, O Beloved; it bears the Insignia of the True Name of the Lord. We come into the world, and we depart, with our destiny written and preordained, O Beloved; realise the Command of the Commander. Without the Guru, this Command is not understood, O Beloved; True is the Power of the True Lord. ||3|| By His Command, we are conceived, O Beloved, and by His Command, we grow in the womb. By His Command, we are born, O Beloved, head-first, and upside-down. The Gurmukh is honoured in the Court of the Lord, O Beloved; he departs after resolving his affairs. ||4|| By His Command, one comes into the world, O Beloved, and by His Will, he goes. By His Will, some are bound and gagged and driven away, O Beloved; the self-willed manmukhs suffer their punishment. By His Command, the Word of the Shabad, is realised, O Beloved, and one goes to the Court of the Lord robed in honour. ||5|| By His Command, some accounts are accounted for. Beloved; by His Command, some suffer in egotism and duality. By His Command, one wanders in reincarnation, O Beloved; deceived by sins and demerits, he cries out in his suffering. If he comes to realise the Command of the Lord's Will O Beloved, then he is blessed with Truth and Honour. ||6|| It is so difficult to speak it, O Beloved; how can we speak, and hear, the True Name? I am a sacrifice to those who praise the Lord, O Beloved. I have obtained the Name, and I am satisfied, O Beloved; by His Grace, I am united in His Union. ||7|| If my

body were to become the paper, O Beloved, and my mind the inkpot; and if my tongue became the pen, O Beloved. I would write, and contemplate, the Glorious Praises of the True Lord. Blessed is that scribe, O Nanak, who writes the True Name, and enshrines it within his heart. ||8||3|| Sorat'h, First Mehl, Du-Tukas: You are the Giver of virtue, O Immaculate Lord, but my mind is not immaculate, O Siblings of Destiny. I am a worthless sinner, O Siblings of Destiny; virtue is obtained from You alone, Lord. ||1|| O my Beloved Creator Lord, You create, and You behold. I am a hypocritical sinner, O Siblings of Destiny. Bless my mind and body with Your Name, O Lord. ||Pause||

Section 13 - Raag Sorat'h - Part 043 The poisonous Maya has enticed the consciousness, O Siblings of Destiny; through clever tricks, one loses his honour. The True Lord and Master abides in the consciousness, O Siblings of Destiny, if the Guru's spiritual wisdom permeates it. $\|2\|$ Beautiful, beautiful, the Lord is called, O Siblings of Destiny; beautiful, like the deep crimson colour of the poppy. If man loves the Lord with detachment, O Siblings of Destiny, he is judged to be true and infallible in the Lord's court and home. ||3|| You are pervading the realms of the underworld and the heavenly skies; Your wisdom and glories are in each and every heart. Meeting with the Guru, one finds peace, O Siblings of Destiny, and pride is dispelled from the mind. ||4|| Scrubbing with water, the body can be cleaned, O Siblings of Destiny, but the body becomes dirty again. Bathing in the supreme essence of spiritual wisdom. O Siblings of Destiny, the mind and body become pure. ||5|| Why worship gods and goddesses, O Siblings of Destiny? What can we ask of them? What can they give us? The stone gods are washed with water, O Siblings of Destiny, but they just sink in the water. [6] Without the Guru, the unseen Lord cannot be seen, O Siblings of Destiny; the world is drowning, having lost its honour. Greatness is in the hands of my Lord and Master, O Siblings of Destiny; as He is pleased, He gives. ||7|| That soul-bride, who talks sweetly and speaks the Truth, O Siblings of Destiny, becomes pleasing to her Husband Lord. Pierced by His Love, she abides in Truth, O Siblings of Destiny, deeply imbued with the Lord's Name. [8] Everyone calls God his own. O Siblings of Destiny, but the all-knowing Lord is known only through the Guru. Those who are pierced by His Love are saved, O Siblings of Destiny; they bear the Insignia of the True Word of the Shabad. ||9|| A large pile of firewood, O Siblings of Destiny, will burn if a small fire is applied. In the same way, if the Naam, the Name of the Lord, dwells in the heart for a moment, even for an instant, O Siblings of Destiny, then one meets the Lord with ease, O Nanak. ||10||4|| Sorat'h, Third Mehl, First House, Ti-Tukas: One Universal Creator God. By The Grace Of The True Guru: You always preserve the honour of Your devotees, O Dear Lord; You have protected them from the very beginning of time. You protected Your servant Prahlaad, O Dear Lord, and annihilated Harnaakhash. The Gurmukhs place their faith in the Dear Lord, but the self-willed manmukhs are deluded by doubt. ||1|| O Dear Lord, this is Your Glory. You preserve the honour of Your devotees, O Lord Master; Your devotees seek Your Sanctuary. ||Pause|| The Messenger of Death cannot touch Your devotees; death cannot even approach them. The Name of the Lord alone abides in their minds: through the Naam, the Name of the Lord, they find liberation. Wealth and all the spiritual powers of the Siddhis fall at the feet of the Lord's devotees; they obtain peace and poise from the Guru. ||2|| The self-willed manmukhs have no faith; they are filled with greed and self-interest. They are not Gurmukh - they do not understand the Word of the Shabad in their hearts; they do not love the Naam, the Name of the Lord. Their masks of falsehood and hypocrisy shall fall off; the selfwilled manmukhs speak with insipid words. ||3|| You are pervading through Your devotees, O Dear God; through Your devotees, You are known. All the people are enticed by Maya; they are Yours, Lord - You alone are the Architect of Destiny.

Section 13 - Raag Sorat'h - Part 044

Overcoming my egotism and quieting the desires within my mind, I have come to realise the Word of the Guru's Shabad. [4] God automatically does the work of those who love the Name of the Lord. By Guru's Grace, he ever dwells in their minds, and He resolves all their affairs. Whoever challenges them is destroyed; they have the Lord God as their Savior. ||5|| Without serving the True Guru, no one finds the Lord; the self-willed manmukhs die crying out in pain. They come and go, and find no place of rest; in pain and suffering, they perish. But one who becomes Gurmukh drinks in the Ambrosial Nectar, and is easily absorbed in the True Name. [6] Without serving the True Guru, one cannot escape reincarnation, even by performing numerous rituals. Those who read the Vedas, and argue and debate without the Lord, lose their honour. True is the True Guru, and True is the Word of His Bani; in the Guru's Sanctuary, one is saved. ||7|| Those whose minds are filled with the Lord are judged as true in the Court of the Lord; they are hailed as true in the True Court. Their praises echo throughout the ages, and no one can erase them. Nanak is forever a sacrifice to those who enshrine the Lord within their hearts. ||8||1|| Sorat'h, Third Mehl, Du-Tukas: He Himself forgives the worthless, O Siblings of Destiny; He commits them to the service of the True Guru. Service to the True Guru is sublime, O Siblings of Destiny; through it, one's consciousness is attached to the Lord's Name. ||1|| The Dear Lord forgives, and unites with Himself, I am a sinner, totally without virtue, O Siblings of Destiny; the Perfect True Guru has blended me. ||Pause|| So many, so many sinners have been forgiven, O beloved one, by contemplating the True Word of the Shabad. They got on board the boat of the True Guru, who carried them across the terrifying world-ocean, O Siblings of Destiny. ||2|| I have been transformed from rusty iron into gold, O Siblings of Destiny, united in Union with the Guru, the Philosopher's Stone. Eliminating my self-conceit, the Name has come to dwell within my mind, O Siblings of Destiny; my light has merged in the Light. ||3|| I am a sacrifice, I am a sacrifice, O Siblings of Destiny, I am forever a sacrifice to my True Guru. He has given me the treasure of the Naam; O Siblings of Destiny, through the Guru's Teachings, I am absorbed in celestial bliss. [4] Without the Guru, celestial peace is not produced, O Siblings of Destiny; go and ask the spiritual teachers about this. Serve the True Guru forever, O Siblings of Destiny, and eradicate self-conceit from within. ||5|| Under Guru's Instruction, the Fear of God is produced, O Siblings of Destiny: true and excellent are the deeds done in the Fear of God. Then, one is blessed with the treasure of the Lord's Love. O Siblings of Destiny, and the Support of the True Name. ||6|| I fall at the feet of those who serve their True Guru, O Siblings of Destiny. I have fulfilled my life, O Siblings of Destiny, and my family has been saved as well. ||7|| The True Word of the Guru's Bani, and the True Word of the Shabad, O Siblings of Destiny, are obtained only by Guru's Grace. O Nanak, with the Name of the Lord abiding in one's mind, no obstacles stand in one's way, O Siblings of Destiny. ||8||2||

Section 13 - Raag Sorat'h - Part 045

Sorat'h, Third Mehl: The Dear Lord is realised through the Word of His Shabad, O Siblings of Destiny, which is found only by perfect destiny. The happy soul-brides are forever in peace, O Siblings of Destiny; night and day, they are attuned to the Lord's Love. ||1|| O Dear Lord, You Yourself colour us in Your Love. Sing, continually sing His Praises, imbued with His Love, O Siblings of Destiny; be in love with the Lord. Pause Work to serve the Guru, O Siblings of Destiny; abandon self-conceit and focus your consciousness. You shall be in peace forever, and you shall not suffer in pain any longer. O Siblings of Destiny; the Lord Himself shall come and abide in your mind. ||2|| She who does not know the Will of her Husband Lord, O Siblings of Destiny, is an ill-mannered and bitter bride. She does things with a stubborn mind, O Siblings of Destiny; without the Name, she is false. ||3|| They alone sing the Lord's Praises, who have such pre-ordained destiny written upon their foreheads, O Siblings of Destiny; through the Love of the True Lord, they find detachment. Night and day, they are imbued with His Love; they utter His Glorious Praises, O Siblings of Destiny, and they lovingly focus their consciousness on the Fearless Guru. ||4|| He kills and revives all, O Siblings of Destiny; serve Him, day and night. How can we forget Him from our minds, O Siblings of Destiny? His gifts are glorious and great. ||5|| The self-willed manmukh is filthy and double-minded, O Siblings of Destiny; the finds no place of rest in the Court of the Lord. But if she becomes Gurmukh, then she chants the Glorious Praises of the Lord, O Siblings of Destiny; the meets her True Beloved, and merges in Him. [6] In this life, she has not focused her consciousness on the Lord, O Siblings of Destiny; how can she show her face when she leaves? In spite of the warning calls which were sounded, she has been plundered, O Siblings of Destiny; she yearned only for corruption. ||7|| Those who dwell upon the Naam, O Siblings of Destiny, their bodies are ever peaceful and tranquil. O Nanak, dwell upon the Naam; the Lord is infinite, virtuous and unfathomable, O Siblings of Destiny, [8][3]] Sorat'h, Fifth Mehl, First House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: The One who created the whole world, O Siblings of Destiny, is the Almighty Lord, the Cause of causes. He fashioned the soul and the body, O Siblings of Destiny, by His own power. How can He be described? How can He be seen, O Siblings of Destiny? The Creator is One: He is indescribable. Praise the Guru, the Lord of the Universe, O Siblings of Destiny; through Him, the essence is known. ||1|| O my mind, meditate on the Lord, the Lord God. He blesses His servant with the gift of the Naam; He is the Destroyer of pain and suffering. Pause Everything is in His home, O Siblings of Destiny; His warehouse is overflowing with the nine treasures. His worth cannot be estimated. O Siblings of Destiny: He is lofty. inaccessible and infinite. He cherishes all beings and creatures, O Siblings of Destiny; he continually takes care of them. So meet with the Perfect True Guru, O Siblings of Destiny, and merge in the Word of the Shabad. ||2|| Adoring the feet of the True Guru, O Siblings of Destiny, doubt and fear are

dispelled. Joining the Society of the Saints, cleanse your mind, O Siblings of Destiny, and dwell in the Name of the Lord. The darkness of ignorance shall be dispelled, O Siblings of Destiny, and the lotus of your heart shall blossom forth. By the Guru's Word, peace wells up, O Siblings of Destiny; all fruits are with the True Guru. [[3]]

Section 13 - Raag Sorat'h - Part 046

Give up your sense of mine and yours, O Siblings of Destiny, and become the dust of the feet of all. In each and every heart, God is contained, O Siblings of Destiny; He sees, and hears, and is ever-present with us. On that day when one forgets the Supreme Lord God, O Siblings of Destiny, on that day, one ought to die crying out in pain. He is the all-powerful Cause of Causes, O Siblings of Destiny; he is totally filled with all powers. ||4|| The Love of the Name is the greatest treasure, O Siblings of Destiny; through it, emotional attachment to Maya is dispelled. If it is pleasing to His Will, then He unites us in His Union, O Siblings of Destiny; the Naam, the Name of the Lord, comes to abide in the mind. The heart-lotus of the Gurmukh blossoms forth. O Siblings of Destiny, and the heart is illumined. The Glory of God has been revealed. O Siblings of Destiny, and the earth and sky have blossomed forth. [[5]] The Perfect Guru has blessed me with contentment, O Siblings of Destiny; day and night, I remain attached to the Lord's Love. My tongue continually chants the Lord's Name, O Siblings of Destiny; this is the true taste, and the object of human life. Listening with my ears, I hear and so I live, O Siblings of Destiny; I have obtained the unchanging, unmoving state. That soul, which does not place its faith in the Lord shall burn, O Siblings of Destiny. ||6|| My Lord and Master has so many virtues, O Siblings of Destiny; I am a sacrifice to Him. He nurtures even the most worthless, O Siblings of Destiny, and gives home to the homeless. He gives us nourishment with each and every breath, O Siblings of Destiny; His Name is everlasting. One who meets with the True Guru, O Siblings of Destiny, does so only by perfect destiny. ||7|| Without Him, I cannot live, even for an instant, O Siblings of Destiny; He is totally filled with all powers. With every breath and morsel of food, I will not forget Him, O Siblings of Destiny; I behold Him ever-present. In the Saadh Sangat, the Company of the Holy, I meet Him, O Siblings of Destiny; He is totally pervading and permeating everywhere. Those who do not embrace love for the Lord, O Siblings of Destiny, always die crying out in pain. ||8|| Grasping hold of the hem of His robe, O Siblings of Destiny, we are carried across the world-ocean of fear and pain. By His Glance of Grace He has blessed us. O Siblings of Destiny: He shall be with us until the very end. My mind and body are soothed and calmed, O Siblings of Destiny, nourished by the food of the Naam. Nanak has entered His Sanctuary, O Siblings of Destiny; the Lord is the Destroyer of sins. [9]1] Sorat'h, Fifth Mehl: The womb of the mother is an ocean of pain, O Beloved; even there, the Lord causes His Name to be chanted. When he emerges, he finds corruption pervading everywhere, O Beloved, and he becomes increasingly attached to Maya. One whom the Lord blesses with His kind favor, O Beloved, meets the Perfect Guru. He worships the Lord in adoration with each and every breath, O Beloved; he is lovingly attached to the Lord's Name. ||1|| You are the support of my mind and body, O Beloved; You are the support of my mind and body. There is no other Creator except for You, O Beloved; You alone are the Inner-knower, the Searcher of hearts. ||Pause|| After wandering in doubt for millions of incarnations, he comes into the world, O Beloved; for uncounted lifetimes, he has suffered in pain. He has forgotten his True Lord and Master, O Beloved, and so he suffers terrible punishment. Those who meet with the Perfect True Guru, O Beloved, are attached to the True Name

Section 13 - Raag Sorat'h - Part 047

We are saved by following those, O Beloved, who seek the Sanctuary of the True Lord. ||2|| He thinks that his food is so sweet, O Beloved, but it makes his body ill. It turns out to be bitter, O Beloved, and it produces only sadness. The Lord leads him astray in the enjoyment of pleasures. O Beloved, and so his sense of separation does not depart. Those who meet the Guru are saved, O Beloved; this is their pre-ordained destiny. [3] He is filled with longing for Maya, O Beloved, and so the Lord does not ever come into his mind. Those who forget You, O Supreme Lord Master, their bodies turn to dust. They cry out and scream horribly. O Beloved, but their torment does not end. Those who meet the Guru, and reform themselves, O Beloved, their capital remains intact. ||4|| As far as possible, do not associate with the faithless cynics, O Beloved. Meeting with them, the Lord is forgotten, O Beloved, and you rise and depart with a blackened face. The self-willed manmukh finds no rest or shelter. O Beloved: in the Court of the Lord, they are punished. Those who meet with the Guru and reform themselves, O Beloved, their affairs are resolved. ||5|| One may have thousands of clever tricks and techniques of austere selfdiscipline, O Beloved, but not even one of them will go with him. Those who turn their backs on the Lord of the Universe, O Beloved, their families are stained with disgrace. They do

not realise that they do have Him , O Beloved; falsehood will not go with them. Those who meet with the True Guru, O Beloved, dwell upon the True Name. ||6|| When the Lord casts His Glance of Grace, O Beloved, one is blessed with Truth, contentment, wisdom and meditation. Night and day, he sings the Kirtan of the Lord's Praises, O Beloved, totally filled with Ambrosial Nectar. He crosses over the sea of pain, O Beloved, and swims across the terrifying world-ocean. One who is pleasing to His Will, He unites with Himself, O Beloved; he is forever true. $\|7\|$ The all-powerful Divine Lord is compassionate, O Beloved; He is the Support of His devotees. I seek His Sanctuary, O Beloved; He is the Innerknower, the Searcher of hearts. He has adorned me in this world and the next, O Beloved; He has placed the Emblem of Truth upon my forehead. I shall never forget that God. O Beloved; Nanak is forever a sacrifice to Him. ||8||2|| Sorat'h, Fifth Mehl, Second House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism. $\|1\|$ O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times. I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect. ||Pause|| One may remain silent and use his hands as begging bowls, and wander naked in the forest. He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him, ||2||

Section 13 - Raag Sorat'h - Part 048

His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off; but this will not cause the filth of his mind to depart, even though he may make thousands of efforts. [[3]] He may give gifts of all sorts - gold, women, horses and elephants. He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door. ||4|| He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices. ||5|| He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these. He lives a long life, but is reincarnated again and again; he has not met with the Lord. ||6|| He may enjoy princely pleasures, and regal pomp and ceremony, and issue unchallenged commands. He may lie on beautiful beds perfumed with sandalwood oil but this will led him only to the gates of the most horrible hell. ||7|| Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions. Says Nanak, he alone obtains it, who is pre-destined to receive it. ||8|| Your slave is intoxicated with this Love of Yours. The Destroyer of the pains of the poor has become merciful to me, and this mind is imbued with the Praises of the Lord Har Har. ||Second Pause||1||3|| Vaar Of Raag Sorat'h, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok, First Mehl: Sorat'h is always beautiful, if it brings the True Lord to dwell in the mind of the soul-bride. Her teeth are clean and her mind is not split by duality; the Name of the True Lord is on her tongue. Here and hereafter, she abides in the Fear of God, and serves the True Guru without hesitation. Discarding worldly adornments, she meets her Husband Lord, and she celebrates joyfully with Him. She is adorned forever with the Name in her mind, and she does not have even an iota of filth. Her husband's younger and elder brothers, the corrupt desires, have died, suffering in pain; and now, who fears Maya, the mother-in-law? If she becomes pleasing to her Husband Lord, O Nanak. she bears the jewel of good karma upon her forehead, and everything is Truth to her. ||1|| Fourth Mehl: Sorat'h is beautiful only when it leads the soul-bride to seek the Lord's Name. She pleases her Guru and God; under Guru's Instruction, she speaks the Name of the Lord, Har, Har. She is attracted to the Lord's Name, day and night, and her body is drenched in the colour of the Love of the Lord. Har. Har. No other being like the Lord God can be found; I have looked and searched over the whole world. The Guru, the True Guru, has implanted the Naam within me; my mind does not waver any more. Servant Nanak is the Lord's slave, the slave of the slaves of the Guru, the True Guru. ||2|| Pauree: You Yourself are the Creator, the Fashioner of the world. You Yourself have arranged the play. and You Yourself arrange it. You Yourself are the Giver and the Creator; You Yourself are the Enjoyer. The Word of Your Shabad is pervading everywhere, O Creator Lord. As Gurmukh, I ever praise the Lord; I am a sacrifice to the Guru. ||1||

Section 13 - Raag Sorat'h - Part 049

Shalok, Third Mehl: In the flames of egotism, he is burnt to death; he wanders in doubt and the love of duality. The Perfect True Guru saves him, making him His own. This world is burning; through the Sublime Word of the Guru's Shabad, this comes to be seen. Those who are attuned to the Shabad are cooled and soothed; O Nanak, they practice Truth. ||1|| Third Mehl: Service to the True Guru is fruitful and rewarding; blessed and acceptable is such a life. Those who do not forget the True Guru, in life and in death, are truly wise people. Their families are saved, and they are approved by the Lord. The Gurmukhs are approved in death as in life, while the self-willed manmukhs continue the cycle of birth and death. O Nanak, they are not described as dead, who are absorbed in the Word of the Guru's Shabad. ||2|| Pauree: Serve the Immaculate Lord God, and meditate on the Lord's Name. Join the Society of the Holy Saints, and be absorbed in the Lord's Name. O Lord, glorious and great is service to You; I am so foolish - please, commit me to it. I am Your servant and slave; command me, according to Your Will. As Gurmukh, I shall serve You, as Guru has instructed me. ||2| Shalok, Third Mehl: He acts according to pre-ordained destiny, written by the Creator Himself. Emotional attachment has drugged him, and he has forgotten the Lord, the treasure of virtue. Don't think that he is alive in the world - he is dead, through the love of duality. Those who do not meditate on the Lord, as Gurmukh, are not permitted to sit near the Lord. They suffer the most horrible pain and suffering, and neither their sons nor their wives go along with them. Their faces are blackened among men, and they sigh in deep regret. No one places any reliance in the self-willed manmukhs; trust in them is lost. O Nanak, the Gurmukhs live in absolute peace; the Naam, the Name of the Lord, abides within them. ||1|| Third Mehl: They alone are relatives, and they alone are friends, who, as Gurmukh, join together in love. Night and day, they act according to the True Guru's Will; they remain absorbed in the True Name. Those who are attached to the love of duality are not called friends; they practice egotism and corruption. The self-willed manmukhs are selfish; they cannot resolve anyone's affairs. O Nanak, they act according to their pre-ordained destiny; no one can erase it. ||2|| Pauree: You Yourself created the world, and You Yourself arranged the play of it. You Yourself created the three qualities, and fostered emotional attachment to Maya. He is called to account for his deeds done in egotism; he continues coming and going in reincarnation. The Guru instructs those whom the Lord Himself blesses with Grace. I am a sacrifice to my Guru; forever and ever. I am a sacrifice to Him. ||3|| Shalok, Third Mehl: The love of Maya is enticing; without teeth, it has eaten up the world. The self-willed manmukhs are eaten away, while the Gurmukhs are saved; they focus their consciousness on the True Name. Without the Name, the world wanders around insane; the Gurmukhs come to see this

Section 13 - Raag Sorat'h - Part 050

Involved in worldly affairs, he wastes his life in vain; the peace-giving Lord does not come to abide in his mind. O Nanak, they alone obtain the Name, who have such preordained destiny. ||1|| Third Mehl: The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it. He is like the deer, who does not recognise its own musk-scent; it wanders around, deluded by doubt. The manmukh forsakes the Ambrosial Nectar, and instead gathers poison; the Creator Himself has fooled him. How rare are the Gurmukhs, who obtain this understanding; they behold the Lord God within themselves. Their minds and bodies are cooled and soothed, and their tongues enjoy the sublime taste of the Lord. Through the Word of the Shabad, the Name wells up; through the Shabad, we are united in the Lord's Union. Without the Shabad, the whole world is insane, and it loses its life in vain. The Shabad alone is Ambrosial Nectar; O Nanak, the Gurmukhs obtain it. ||2|| Pauree: The Lord God is inaccessible; tell me, how can we find Him? He has no form or feature, and He cannot be seen; tell me, how can we meditate on Him? The Lord is formless, immaculate and inaccessible; which of His Virtues should we speak of and sing? They alone walk on the Lord's Path, whom the Lord Himself instructs. The Perfect Guru has revealed Him to me; serving the Guru, He is found. ||4|| Shalok, Third Mehl: It is as if my body has been crushed in the oil-press, without yielding even a drop of blood: it is as if my soul has been cut apart into pieces for the sake of the Love of the True Lord; O Nanak, still, night and day, my Union with the Lord is not broken. ||1|| Third Mehl: My Friend is so full of joy and love; He colours my mind with the colour of His Love, like the fabric which is treated to retain the colour of the dye. O Nanak, this colour does not depart, and no other colour can be imparted to this fabric. ||2|| Pauree: The Lord Himself is pervading everywhere; the Lord Himself causes us to chant His Name. The Lord Himself created the creation; He commits all to their tasks. He engages some in devotional worship, and others, He causes to stray. He places some on the Path, while He leads others into the wilderness. Servant Nanak meditates on the Naam, the Name of the Lord; as Gurmukh, he sings the Glorious Praises of the Lord. [[5]] Shalok, Third Mehl: Service to the True Guru is fruitful and rewarding, if one performs it with his mind focused on it. The fruits of the mind's desires are obtained, and egotism departs from within. His bonds are broken, and he is liberated: he remains absorbed in the True Lord. It is so

difficult to obtain the Naam in this world; it comes to dwell in the mind of the Gurmukh. O Nanak, I am a sacrifice to one who serves his True Guru. [11] Third Mehl: The mind of the self-willed manmukh is so very stubborn; it is stuck in the love of duality. He does not find peace, even in dreams; he passes his life in misery and suffering. The Pandits have grown weary of going door to door, reading and reciting their scriptures; the Siddhas have gone into their trances of Samaadhi. This mind cannot be controlled; they are tired of performing religious rituals. The impersonators have grown weary of wearing false costumes, and bathing at the sixty-eight sacred shrines.

Section 13 - Raag Sorat'h - Part 051

They do not know the state of their own minds: they are deluded by doubt and egotism. By Guru's Grace, the Fear of God is obtained; by great good fortune, the Lord comes to abide in the mind. When the Fear of God comes, the mind is restrained, and through the Word of the Shabad, the ego is burnt away. Those who are imbued with Truth are immaculate; their light merges in the Light. Meeting the True Guru, one obtains the Name: O Nanak, he is absorbed in peace. ||2|| Pauree: The pleasures of kings and emperors are pleasing, but they last for only a few days. These pleasures of Maya are like the colour of the safflower, which wears off in a moment. They do not go with him when he departs; instead, he carries the load of sins upon his head. When death seizes him, and marches him away, then he looks absolutely hideous. That lost opportunity will not come into his hands again, and in the end, he regrets and repents. ||6|| Shalok, Third Mehl: Those who turn their faces away from the True Guru, suffer in sorrow and bondage. Again and again, they are born only to die: they cannot meet their Lord. The disease of doubt does not depart, and they find only pain and more pain. O Nanak, if the Gracious Lord forgives, then one is united in Union with the Word of the Shabad. ||1|| Third Mehl: Those who turn their faces away from the True Guru, shall find no place of rest or shelter. They wander around from door to door, like a woman forsaken, with a bad character and a bad reputation. O Nanak, the Gurmukhs are forgiven, and united in Union with the True Guru. ||2|| Pauree: Those who serve the True Lord, the Destroyer of ego, cross over the terrifying world-ocean. Those who chant the Name of the Lord, Har, Har, are passed over by the Messenger of Death. Those who meditate on the Lord, go to His Court in robes of honour. They alone serve You, O Lord, whom You bless with Grace. I sing continually Your Glorious Praises, O Beloved; as Gurmukh. my doubts and fears have been dispelled. ||7|| Shalok, Third Mehl: Upon the plate, three things have been placed; this is the sublime, ambrosial food of the Lord. Eating this, the mind is satisfied, and the Door of Salvation is found It is so difficult to obtain this food, O Saints; it is obtained only by contemplating the Guru. Why should we cast this riddle out of our minds? We should keep it ever enshrined in our hearts. The True Guru has posed this riddle. The Guru's Sikhs have found its solution. O Nanak, he alone understands this, whom the Lord inspires to understand. The Gurmukhs work hard, and find the Lord. ||1|| Third Mehl: Those whom the Primal Lord unites, remain in Union with Him; they focus their consciousness on the True Guru. Those whom the Lord Himself separates, remain separated; in the love of duality, they are ruined. O Nanak, without good karma, what can anyone obtain? He earns what he is pre-destined to receive. ||2|| Pauree: Sitting together, the companions sing the Songs the Lord's Praises. They praise the Lord's Name continually; they are a sacrifice to the Lord. Those who hear, and believe in the Lord's Name, to them I am a sacrifice. O Lord, let me unite with the Gurmukhs, who are united with You. I am a sacrifice to those who, day and night, behold their Guru. ||8|| Shalok, Third Mehl:

Section 13 - Raag Sorat'h - Part 052

Without the Name of the Lord, everyone wanders around the world, losing. The self-willed manmukhs do their deeds in the pitch black darkness of egotism. The Gurmukhs drink in the Ambrosial Nectar, O Nanak, contemplating the Word of the Shabad. ||1|| Third Mehl: He wakes in peace, and he sleeps in peace. The Gurmukh praises the Lord night and day. The self-willed manmukh remains deluded by his doubts. He is filled with anxiety, and he cannot even sleep. The spiritually wise wake and sleep in peace. Nanak is a sacrifice to those who are imbued with the Naam, the Name of the Lord, ||2|| Pauree: They alone meditate on the Lord's Name, who are imbued with the Lord. They meditate on the One Lord; the One and Only Lord is True. The One Lord is pervading everywhere; the One Lord created the Universe. Those who meditate on the Lord's Name, cast out their fears. The Lord Himself blesses them with Guru's Instruction: the Gurmukh meditates on the Lord. ||9|| Shalok, Third Mehl: Spiritual wisdom, which would bring understanding, does not enter into his mind. Without seeing, how can he praise the Lord? The blind act in blindness. O Nanak, when one realises the Word of the Shabad, then the Naam comes to abide in the mind. ||1|| Third Mehl: There is One Bani: there is One Guru: there is one

Shabad to contemplate. True is the merchandise, and true is the shop: the warehouses are overflowing with jewels. By Guru's Grace, they are obtained, if the Great Giver gives them. Dealing in this true merchandise, one earns the profit of the incomparable Naam. In the midst of poison, the Ambrosial Nectar is revealed; by His Mercy, one drinks it in. O Nanak, praise the True Lord; blessed is the Creator, the Embellisher. [2] Pauree: Those who are permeated by falsehood, do not love the Truth. If someone speaks the Truth, falsehood is burnt away. The false are satisfied by falsehood, like the crows who eat manure. When the Lord grants His Grace, then one meditates on the Naam, the Name of the Lord. As Gurmukh, worship the Lord's Name in adoration; fraud and sin shall disappear. ||10|| Shalok, Third Mehl: O Shaykh, you wander in the four directions, blown by the four winds; bring your mind back to the home of the One Lord. Renounce your petty arguments, and realise the Word of the Guru's Shabad. Bow in humble respect before the True Guru; He is the Knower who knows everything. Burn away your hopes and desires, and live like a guest in this world. If you walk in harmony with the True Guru's Will, then you shall be honoured in the Court of the Lord. O Nanak, those who do not contemplate the Naam, the Name of the Lord - cursed are their clothes, and cursed is their food. ||1|| Third Mehl: There is no end to the Lord's Glorious Praises; His worth cannot be described. O Nanak, the Gurmukhs chant the Glorious Praises of the Lord; they are absorbed in His Glorious Virtues. ||2|| Pauree: The Lord has adorned the coat of the body; He has embroidered it with devotional worship. The Lord has woven His silk into it. in so many ways and fashions. How rare is that man of understanding, who understands, and deliberates within. He alone understands these deliberations, whom the Lord Himself inspires to understand. Poor servant Nanak speaks: the Gurmukhs know the Lord, the Lord is True. ||11||

Section 13 - Raag Sorat'h - Part 053

Shalok, Third Mehl: Great men speak the teachings by relating them to individual situations, but the whole world shares in them. One who becomes Gurmukh knows the Fear of God, and realises his own self. If, by Guru's Grace, one remains dead while yet alive, the mind becomes content in itself. Those who have no faith in their own minds. O Nanak how can they speak of spiritual wisdom? ||1|| Third Mehl: Those who do not focus their consciousness on the Lord, as Gurmukh, suffer pain and grief in the end. They are blind, inwardly and outwardly, and they do not understand anything. O Pandit, O religious scholar, the whole world is fed for the sake of those who are attuned to the Lord's Name Those who praise the Word of the Guru's Shabad, remain blended with the Lord. O Pandit, O religious scholar, no one is satisfied, and no one finds true wealth through the love of duality. They have grown weary of reading scriptures, but still, they do not find contentment, and they pass their lives burning, night and day. Their cries and complaints never end, and doubt does not depart from within them O Nanak without the Naam, the Name of the Lord, they rise up and depart with blackened faces. ||2|| Pauree: O Beloved, lead me to meet my True Friend; meeting with Him, I shall ask Him to show me the Path. I am a sacrifice to that Friend, who shows it to me. I share His Virtues with Him, and meditate on the Lord's Name. I serve my Beloved Lord forever; serving the Lord. I have found peace. I am a sacrifice to the True Guru. who has imparted this understanding to me. ||12|| Shalok, Third Mehl: O Pandit, O religious scholar, your filth shall not be erased, even if you read the Vedas for four ages. The three qualities are the roots of Maya; in egotism, one forgets the Naam, the Name of the Lord. The Pandits are deluded. attached to duality, and they deal only in Maya. They are filled with thirst and hunger; the ignorant fools starve to death. Serving the True Guru, peace is obtained, contemplating the True Word of the Shabad. Hunger and thirst have departed from within me; I am in love with the True Name. O Nanak, those who are imbued with the Naam, who keep the Lord clasped tightly to their hearts, are automatically satisfied. [1] Third Mehl: The self-willed manmukh does not serve the Lord's Name, and so he suffers in horrible pain. He is filled with the darkness of ignorance, and he does not understand anything. Because of his stubborn mind, he does not plant the seeds of intuitive peace; what will he eat in the world hereafter, to satisfy his hunger? He has forgotten the treasure of the Naam; he is caught in the love of duality. O Nanak, the Gurmukhs are honoured with glory, when the Lord Himself unites them in His Union. ||2|| Pauree: The tongue which sings the Lord's Praises, is so very beautiful. One who speaks the Lord's Name, with mind, body and mouth, is pleasing to the Lord. That Gurmukh tastes the the sublime taste of the Lord, and is satisfied. She sings continually the Glorious Praises of her Beloved; singing His Glorious Praises, she is unlifted. She is blessed with the Lord's Mercy, and she chants the Words of the Guru, the True Guru. ||13|| Shalok, Third Mehl: The elephant offers its head to the reins, and the anvil offers itself to the hammer; just so, we offer our minds and bodies to our Guru; we stand before Him, and serve Him.

Section 13 - Raag Sorat'h - Part 054

This is how the Gurmukhs eliminate their self-conceit, and come to rule the whole world. O Nanak, the Gurmukh understands, when the Lord casts His Glance of Grace. ||1|| Third Mehl: Blessed and approved is the coming into the world, of those Gurmukhs who meditate on the Naam, the Name of the Lord. O Nanak, they save their families, and they are honoured in the Court of the Lord. ||2|| Pauree: The Guru unites His Sikhs, the Gurmukhs, with the Lord. The Guru keeps some of them with Himself, and engages others in His Service. Those who cherish their Beloved in their conscious minds, the Guru blesses them with His Love. The Guru loves all of His Gursikhs equally well, like friends, children and siblings. So chant the Name of the Guru, the True Guru, everyone! Chanting the Name of the Guru, Guru, you shall be rejuvenated. ||14|| Shalok, Third Mehl: O Nanak, the blind, ignorant fools do not remember the Naam, the Name of the Lord; they involve themselves in other activities. They are bound and gagged at the door of the Messenger of Death; they are punished, and in the end, they rot away in manure. [1] Third Mehl: O Nanak, those humble beings are true and approved, who serve their True Guru. They remain absorbed in the Name of the Lord, and their comings and goings cease. [2] Pauree: Gathering the wealth and property of Maya, brings only pain in the end. Homes, mansions and adorned palaces will not go with anyone. He may breed horses of various colours, but these will not be of any use to him. O human, link your consciousness to the Lord's Name, and in the end, it shall be your companion and helper. Servant Nanak meditates on the Naam, the Name of the Lord; the Gurmukh is blessed with peace. ||15|| Shalok, Third Mehl: Without the karma of good actions, the Name is not obtained; it can be obtained only by perfect good karma. O Nanak, if the Lord casts His Glance of Grace, then under Guru's Instruction, one is united in His Union. ||1|| First Mehl: Some are cremated, and some are buried; some are eaten by dogs. Some are thrown into water, while others are thrown into wells. O Nanak, it is not known, where they go and into what they merge. ||2|| Pauree: The food and clothes, and all the worldly possessions of those who are attuned to the Lord's Name are sacred. All the homes, temples, palaces and waystations are sacred, where the Gurmukhs, the selfless servants, the Sikhs and the renouncers of the world, go and take their rest. All the horses, saddles and horse blankets are sacred, upon which the Gurmukhs, the Sikhs, the Holy and the Saints mount and ride. All the rituals and Dharmic practices and deeds are sacred, for those who utter the Name of the Lord, Har Har the True Name of the Lord Those Gurmukhs those Sikhs, who have purity as their treasure, go to their Guru. ||16|| Shalok, Third Mehl: O Nanak, forsaking the Name, he loses everything, in this world and the next. Chanting, deep meditation and austere self-disciplined practices are all wasted; he is deceived by the love of duality. He is bound and gagged at the door of the Messenger of Death. He is beaten, and receives terrible punishment. [[1]]

Section 13 - Raag Sorat'h - Part 055

Third Mehl: They inflict their hatred upon the Saints, and they love the wicked sinners. They find no peace in either this world or the next; they are born only to die, again and again. Their hunger is never satisfied, and they are ruined by duality. The faces of these slanderers are blackened in the Court of the True Lord. O Nanak, without the Naam, they find no shelter on either this shore, or the one beyond. ||2|| Pauree: Those who meditate on the Lord's Name, are imbued with the Name of the Lord, Har, Har, in their minds. For those who worship the One Lord in their conscious minds, there is no other than the One Lord. They alone serve the Lord, upon whose foreheads such pre-ordained destiny is written. They continually sing the Glorious Praises of the Lord, and singing the Glories of the Glorious Lord, they are uplifted. Great is the greatness of the Gurmukhs, who, through the Perfect Guru, remain absorbed in the Lord's Name. ||17|| Shalok, Third Mehl: It is very difficult to serve the True Guru; offer your head, and eradicate self-conceit. One who dies in the Word of the Shabad shall never have to die again: his service is totally approved. Touching the philosopher's stone, one becomes the philosopher's stone, which transforms lead into gold; remain lovingly attached to the True Lord. One who has such pre-ordained destiny, comes to meet the True Guru and God. O Nanak, the Lord's servant does not meet Him because of his own account: he alone is acceptable, whom the Lord forgives. ||1|| Third Mehl: The fools do not know the difference between good and bad; they are deceived by their self-interests. But if they contemplate the Word of the Shabad, they obtain the Mansion of the Lord's Presence, and their light merges in the Light. The Fear of God is always on their minds, and so they come to understand everything. The True Guru is pervading the homes within; He Himself blends them with the Lord. O Nanak, they meet the True Guru, and all their desires are fulfilled, if the Lord grants His Grace and so wills. ||2|| Pauree: Blessed, blessed is the good fortune of those devotees, who, with their mouths, utter the Name of the Lord. Blessed, blessed is the good fortune of those Saints, who, with

their ears, listen to the Lord's Praises. Blessed, blessed is the good fortune of those holy people, who sing the Kirtan of the Lord's Praises, and so become virtuous. Blessed, blessed is the good fortune of those Gurmukhs, who live as Gursikhs, and conquer their minds. But the greatest good fortune of all, is that of the Guru's Sikhs, who fall at the Guru's feet. ||18|| Shalok. Third Mehl: One who knows God, and who lovingly focuses his attention on the One Word of the Shabad, keeps his spirituality intact. The nine treasures and the eighteen spiritual powers of the Siddhas follow him, who keeps the Lord enshrined in his heart. Without the True Guru, the Name is not found; understand this, and reflect upon it. O Nanak, through perfect good destiny, one meets the True Guru, and finds peace, throughout the four ages. ||1|| Third Mehl: Whether he is young or old, the self-willed manmukh cannot escape hunger and thirst. The Gurmukhs are imbued with the Word of the Shabad; they are at peace, having lost their self-conceit. They are satisfied and satiated within; they never feel hungry again.

Section 13 - Raag Sorat'h - Part 056

O Nanak, whatever the Gurmukhs do is acceptable; they remain lovingly absorbed in the Naam, the Name of the Lord. [2] Pauree: I am a sacrifice to those Sikhs who are Gurmukhs. behold the Blessed Vision, the Darshan of those who meditate on the Lord's Name. Listening to the Kirtan of the Lord's Praises, I contemplate His virtues: I write His Praises on the fabric of my mind. I praise the Lord's Name with love, and eradicate all my sins. Blessed, blessed and beauteous is that body and place, where my Guru places His feet. ||19|| Shalok, Third Mehl: Without the Guru, spiritual wisdom is not obtained, and peace does not come to abide in the mind. O Nanak, without the Naam, the Name of the Lord, the selfwilled manmukhs depart, after having wasted their lives. ||1|| Third Mehl: All the Siddhas, spiritual masters and seekers search for the Name: they have grown weary of concentrating and focusing their attention. Without the True Guru, no one finds the Name; the Gurmukhs unite in Union with the Lord. Without the Name, all food and clothes are worthless; cursed is such spirituality, and cursed are such miraculous powers. That alone is spirituality, and that alone is miraculous power, which the Carefree Lord spontaneously bestows. O Nanak, the Lord's Name abides in the mind of the Gurmukh; this is spirituality, and this is miraculous power. ||2|| Pauree: I am a minstrel of God, my Lord and Master; every day, I sing the songs of the Lord's Glorious Praises. I sing the Kirtan of the Lord's Praises, and I listen to the Praises of the Lord, the Master of wealth and Maya The Lord is the Great Giver: all the world is begging; all beings and creatures are beggars. O Lord, You are kind and compassionate; You give Your gifts to even worms and insects among the rocks. Servant Nanak meditates on the Naam, the Name of the Lord; as Gurmukh, he has become truly wealthy. ||20|| Shalok, Third Mehl: Reading and studying are just worldly pursuits, if there is thirst and corruption within. Reading in egotism, all have grown weary; through the love of duality, they are ruined. He alone is educated, and he alone is a wise Pandit, who contemplates the Word of the Guru's Shabad. He searches within himself, and finds the true essence; he finds the Door of Salvation. He finds the Lord, the treasure of excellence, and peacefully contemplates Him. Blessed is the trader, O Nanak, who, as Gurmukh, takes the Name as his only Support. ||1|| Third Mehl: Without conquering his mind, no one can be successful. See this, and concentrate on it. The wandering holy men are tired of of making pilgrimages to sacred shrines; they have not been able to conquer their minds. The Gurmukh has conquered his mind, and he remains lovingly absorbed in the True Lord. O Nanak, this is how the filth of the mind is removed; the Word of the Shabad burns away the ego. ||2|| Pauree: O Saints of the Lord, O my Siblings of Destiny, please meet with me, and implant the Name of the One Lord within me. O humble servants of the Lord, adorn me with the decorations of the Lord, Har, Har; let me wear the robes of the Lord's forgiveness. Such decorations are pleasing to my God: such love is dear to the Lord. I chant the Name of the Lord, Har, Har, day and night; in an instant, all sins are eradicated. That Gurmukh, unto whom the Lord becomes merciful, chants the Lord's Name, and wins the game of life. ||21||

Section 13 - Raag Sorat'h - Part 057

Shalok, Third Mehl: The filth of countless incarnations sticks to this mind; it has become pitch black. The oily rag cannot be cleaned by merely washing it, even if it is washed a hundred times. By Guru's Grace, one remains dead while yet alive; his intellect is transformed, and he becomes detached from the world. O Nanak, no filth sticks to him, and he does not fall into the womb again. [11] Third Mehl: Kali Yuga is called the Dark Age, but the most sublime state is attained in this age. The Gurmukh obtains the fruit, the Kirtan of the Lord's Praises; this is his destiny, ordained by the Lord. O Nanak, by Guru's Grace, he worships the Lord in the Lord's devotional worship. [12] Pauree: O Lord, unite me

with the Saadh Sangat, the Company of the Holy, so that with my mouth, I may speak the sublime Word of the Guru's Bani. I sing the Glorious Praises of the Lord, and constantly chant the Lord's Name; through the Guru's Teachings, I enjoy the Lord's Love constantly. I take the medicine of meditation on the Lord's Name, which has cured all diseases and multitudes of sufferings. Those who do not forget the Lord, while breathing or eating - know them to be the perfect servants of the Lord. Those Gurmukhs who worship the Lord in adoration end their subservience to the Messenger of Death, and to the world. ||22|| Shalok, Third Mehl: O man, you have been tormented by a nightmare, and you have passed your life in sleep. You did not wake to hear the Word of the True Guru's Shabad; you have no inspiration within yourself. That body burns, which has no virtue, and which does not serve the Guru. I have seen that the world is burning, in egotism and the love of duality. O Nanak, those who seek the Guru's Sanctuary are saved; within their minds, they meditate on the True Word of the Shabad. ||1|| Third Mehl: Attuned to the Word of the Shabad, the soul-bride is rid of egotism, and she is glorified. If she walks steadily in the way of His Will, then she is adorned with decorations. Her couch becomes beautiful. and she constantly enjoys her Husband Lord; she obtains the Lord as her Husband. The Lord does not die, and she never suffers pain; she is a happy soul-bride forever. O Nanak, the Lord God unites her with Himself; she enshrines love and affection for the Guru. ||2|| Pauree: Those who conceal and deny their Guru, are the most evil people. O Dear Lord. let me not even see them: they are the worst sinners and murderers. They wander from house to house, with impure minds, like wicked, forsaken women. But by great good fortune, they may meet the Company of the Holy; as Gurmukhs, they are reformed. O Lord, please be kind and let me meet the True Guru; I am a sacrifice to the Guru. ||23|| Shalok, Third Mehl: Serving the Guru, peace is produced, and then, one does not suffer in pain. The cycle of birth and death is brought to an end, and death has no power over at all. His mind is imbued with the Lord, and he remains merged in the True Lord. O Nanak, I am a sacrifice to those who walk in the Way of the True Guru's Will. ||1|| Third Mehl: Without the Word of the Shabad, purity is not obtained, even though the soul-bride may adorn herself with all sorts of decorations.

Section 13 - Raag Sorat'h - Part 058

She does not know the value of her Husband Lord; she is attached to the love of duality. She is impure, and illmannered, O Nanak; among women, she is the most evil woman ||2|| Pauree: Be kind to me Lord that I might chant the Word of Your Bani. May I meditate on the Lord's Name. chant the Lord's Name, and obtain the profit of the Lord's Name. I am a sacrifice to those who chant the Name of the Lord, Har, Har, day and night. May I behold with my eyes those who worship and adore my Beloved True Guru. I am a sacrifice to my Guru, who has united me with my Lord, my friend, my very best friend. ||24|| Shalok, Fourth Mehl: The Lord loves His slaves; the Lord is the friend of His slaves. The Lord is under the control of His slaves, like the musical instrument under the control of the musician. The Lord's slaves meditate on the Lord; they love their Beloved. Please, hear me, O God - let Your Grace rain over the whole world. The praise of the Lord's slaves is the Glory of the Lord. The Lord loves His Own Glory, and so His humble servant is celebrated and hailed. That humble servant of the Lord meditates on the Naam, the Name of the Lord; the Lord, and the Lord's humble servant, are one and the same. Servant Nanak is the slave of the Lord; O Lord, O God, please, preserve his honour. ||1|| Fourth Mehl: Nanak loves the True Lord; without Him, he cannot even survive. Meeting the True Guru, one finds the Perfect Lord, and the tongue enjoys the sublime essence of the Lord. ||2|| Pauree: Night and day, morning and night, I sing to You, Lord. All beings and creatures meditate on Your Name. You are the Giver, the Great Giver; we eat whatever You give us. In the congregation of the devotees, sins are eradicated. Servant Nanak is forever a sacrifice, a sacrifice, a sacrifice, O Lord. ||25|| Shalok, Fourth Mehl: He has spiritual ignorance within, and his intellect is dull and dim; he does not place his faith in the True Guru. He has deceit within himself, and so he sees deception in all others; through his deceptions, he is totally ruined. The True Guru's Will does not enter into his consciousness, and so he wanders around, pursuing his own interests. If He grants His Grace, then Nanak is absorbed into the Word of the Shabad. ||1|| Fourth Mehl: The self-willed manmukhs are engrossed in emotional attachment to Maya; in the love of duality, their minds are unsteady. Night and day, they are burning; day and night, they are totally ruined by their egotism. Within them, is the total pitch darkness of greed, and no one even approaches them. They themselves are miserable, and they never find peace; they are born, only to die, and die again. O Nanak, the True Lord God forgives those, who focus their consciousness on the Guru's feet. ||2|| Pauree: That Saint, that devotee, is acceptable, who is loved by God. Those beings are wise, who meditate on the Lord. They eat the food, the treasure of the Ambrosial Naam, the

Name of the Lord. They apply the dust of the feet of the Saints to their foreheads.

Section 13 - Raag Sorat'h - Part 059

O Nanak, they are purified, bathing in the sacred shrine of the Lord. ||26|| Shalok, Fourth Mehl: Within the Gurmukh is peace and tranquility; his mind and body are absorbed in the Naam, the Name of the Lord. He contemplates the Naam, he studies the Naam, and he remains lovingly absorbed in the Naam. He obtains the treasure of the Naam, and his anxiety is dispelled. Meeting with the Guru, the Naam wells up, and his thirst and hunger are completely relieved. O Nanak, imbued with the Naam, he gathers in the Naam. ||1|| Fourth Mehl: One who is cursed by the True Guru, abandons his home, and wanders around aimlessly. He is jeered at, and his face is blackened in the world hereafter. He babbles incoherently, and foaming at the mouth, he dies. What can anyone do? Such is his destiny, according to his past deeds. Wherever he goes, he is a liar, and by telling lies, he not liked by anyone. O Siblings of Destiny, behold this, the glorious greatness of our Lord and Master. O Saints: as one behaves, so does he receive. This shall be God's determination in His True Court; servant Nanak predicts and proclaims this. ||2|| Pauree: The True Guru has established the village; the Guru has appointed its guards and protectors. My hopes are fulfilled, and my mind is imbued with the love of the Guru's Feet. The Guru is infinitely merciful; He has erased all my sins. The Guru has showered me with His Mercy, and He has made me His own. Nanak is forever a sacrifice to the Guru, who has countless virtues. ||27|| Shalok, First Mehl: By His Command, we receive our pre-ordained rewards; so what can we do now, O Pandit? When His Command is received, then it is decided; all beings move and act accordingly. ||1|| Second Mehl: The string through the nose is in the hands of the Lord Master: one's own actions drive him on. Wherever his food is, there he eats it; O Nanak, this is the Truth. ||2|| Pauree: The Lord Himself puts everything in its proper place. He Himself created the creation, and He Himself destroys it. He Himself fashions His creatures, and He Himself nourishes them. He hugs His slaves close in His embrace, and blesses them with His Glance of Grace. O Nanak, His devotees are forever in bliss; they have burnt away the love of duality, ||28|| Shalok, Third Mehl: O mind, meditate on the Dear Lord, with singleminded conscious concentration. The glorious greatness of the Lord shall last forever and ever; He never regrets what He gives. I am forever a sacrifice to the Lord; serving Him, peace is obtained. O Nanak, the Gurmukh remains merged with the Lord; he burns away his ego through the Word of the Shabad. [1] Third Mehl: He Himself enjoins us to serve Him, and He Himself blesses us with forgiveness. He Himself is the father and mother of all; He Himself cares for us. O Nanak, those who meditate on the Naam, the Name of the Lord, abide in the home of their inner being; they are honoured throughout the ages. ||2|| Pauree: You are the Creator, all-powerful, able to do anything. Without You, there is no other at all.

Section 13 - Raag Sorat'h - Part 060

You Yourself created the world, and You Yourself shall destroy it in the end. The Word of Your Shabad alone is pervading everywhere; whatever You do, comes to pass. God blesses the Gurmukh with glorious greatness, and then, he finds the Lord. As Gurmukh, Nanak worships and adores the Lord; let everyone proclaim, "Blessed, blessed, blessed is He, the Guru!"||29||1||SUDH|| Raag Sorat'h, The Word Of Devotee Kabeer Jee, First House: One Universal Creator God. By The Grace Of The True Guru: Worshipping their idols, the Hindus die; the Muslims die bowing their heads. The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. ||1|| O mind, the world is a deep, dark pit. On all four sides, Death has spread his net. ||1||Pause|| Reciting their poems, the poets die; the mystical ascetics die while journeying to Kaydaar Naat'h. The Yogis die, with their matted hair, but even they do not find Your state, Lord. ||2|| The kings die, gathering and hoarding their money, burying great quantities of gold. The Pandits die, reading and reciting the Vedas; women die, gazing at their own beauty. ||3|| Without the Lord's Name, all come to ruin; behold, and know this, O body. Without the Name of the Lord, who can find salvation? Kabeer speaks the Teachings. 411 When the body is burnt, it turns to ashes; if it is not cremated, then it is eaten by armies of worms. The unbaked clay pitcher dissolves, when water is poured into it: this is also the nature of the body. ||1|| Why, O Siblings of Destiny, do you strut around, all puffed up with pride? Have you forgotten those days, when you were hanging, face down, for ten months? [[1] Pause]] Like the bee which collects honey, the fool eagerly gathers and collects wealth. At the time of death, they shout, "Take him away, take him away! Why leave a ghost lying around?" [2] His wife accompanies him to the threshold, and his friends and companions beyond. All the people and relatives go as far as the cremation grounds, and then, the soul-swan goes on alone. ||3|| Says Kabeer, listen, O mortal being: you have been seized by Death, and you have fallen into the deep, dark pit. You have entangled yourself in

the false wealth of Maya, like the parrot caught in the trap. ||4||2|| Listening to all the teachings of the Vedas and the Puraanas, I wanted to perform the religious rituals. But seeing all the wise men caught by Death, I arose and left the Pandits; now I am free of this desire. ||1|| O mind, you have not completed the only task you were given; you have not meditated on the Lord, your King. ||1||Pause|| Going to the forests, they practice Yoga and deep, austere meditation; they live on roots and the fruits they gather. The musicians, the Vedic scholars, the chanters of one word and the men of silence, all are listed on the Register of Death. ||2|| Loving devotional worship does not enter into your heart; pampering and adorning your body, you must still give it up. You sit and play music, but you are still a hypocrite; what do you expect to receive from the Lord? ||3|| Death has fallen on the whole world; the doubting religious scholars are also listed on the Register of Death.

Section 13 - Raag Sorat'h - Part 061

Says Kabeer, those humble people become pure - they become Khalsa - who know the Lord's loving devotional worship. ||4||3|| SECOND HOUSE|| With both of my eyes, I look around; I don't see anything except the Lord. My eyes gaze lovingly upon Him, and now, I cannot speak of anything else. ||1|| My doubts were removed, and my fear ran away, when my consciousness became attached to the Lord's Name. ||1||Pause|| When the magician beats his tambourine, everyone comes to see the show. When the magician winds up his show. then he enjoys its play all alone. ||2|| By preaching sermons, one's doubt is not dispelled. Everyone is tired of preaching and teaching. The Lord causes the Gurmukh to understand; his heart remains permeated with the Lord. ||3|| When the Guru grants even a bit of His Grace, one's body, mind and entire being are absorbed into the Lord. Says Kabeer, I am imbued with the Lord's Love; I have met with the Life of the world, the Great Giver, ||4||4|| Let the sacred scriptures be your milk and cream, and the ocean of the mind the churning vat. Be the butter-churner of the Lord, and your buttermilk shall not be wasted. ||1|| O soul-bride slave, why don't you take the Lord as your Husband? He is the Life of the world, the Support of the breath of life. ||1||Pause|| The chain is around your neck, and the cuffs are on your feet. The Lord has sent you wandering around from house to house. And still, you do not meditate on the Lord, O soul-bride, slave. Death is watching you, O wretched woman. ||2|| The Lord God is the Cause of causes. What is in the hands of the poor soul-bride, the slave? She awakens from her slumber, and she becomes attached to whatever the Lord attaches her [3] O soul-bride slave, where did you obtain that wisdom, by which you erased your inscription of doubt? Kabeer has tasted that subtle essence; by Guru's Grace, his mind is reconciled with the Lord. ||4||5|| Without Him, we cannot even live; when we meet Him, then our task is completed. People say it is good to live forever, but without dying, there is no life. ||1|| So now, what sort wisdom should I contemplate and preach? As I watch, worldly things dissipate. ||1||Pause|| Saffron is ground up, and mixed with sandalwood; without eyes, the world is seen. The son has given birth to his father; without a place, the city has been established. ||2|| The humble beggar has found the Great Giver, but he is unable to eat what he has been given. He cannot leave it alone, but it is never exhausted. He shall not go to beg from others any longer. ||3|| Those select few, who know how to die while yet alive, enjoy great peace. Kabeer has found that wealth; meeting with the Lord, he has erased his self-conceit. ||4||6|| What use is it to read, and what use is it to study? What use is it to listen to the Vedas and the Puraanas? What use is reading and listening, if celestial peace is not attained? [[1]] The fool does not chant the Name of the Lord. So what does he think of, over and over again? ||1||Pause|| In the darkness, we need a lamp

Section 13 - Raag Sorat'h - Part 062

to find the incomprehensible thing. I have found this incomprehensible thing; my mind is illuminated and enlightened. ||2|| Says Kabeer, now I know Him; since I know Him, my mind is pleased and appeased. My mind is pleased and appeased, and yet, people do not believe it. They do not believe it, so what can I do? ||3||7|| In his heart there is deception, and yet in his mouth are words of wisdom. You are false - why are you churning water? ||1|| Why do you bother to wash your body? Your heart is still full of filth. ||1||Pause|| The gourd may be washed at the sixty-eight sacred shrines. but even then, its bitterness is not removed. ||2|| Says Kabeer after deep contemplation, please help me cross over the terrifying world-ocean, O Lord, O Destroyer of ego. ||3||8|| Sorat'h: One Universal Creator God. By The Grace Of The True Guru: Practicing great hypocrisy, he acquires the wealth of others. Returning home, he squanders it on his wife and children. ||1|| O my mind, do not practice deception, even inadvertently. In the end, your own soul shall have to answer for its account. ||1||Pause|| Moment by moment, the body is wearing away, and old age is asserting itself. And then, when you are old, no one shall pour water into your cup. ||2|| Says Kabeer, no one belongs to you. Why not chant the Lord's Name in your heart, when you are still young? ||3||9|| O Saints, my windy mind has now become peaceful and still. It seems that I have learned something of the science of Yoga. ||Pause|| The Guru has shown me the hole, through which the deer carefully enters. I have now closed off the doors, and the unstruck celestial sound current resounds. ||1|| The pitcher of my heart-lotus is filled with water; I have spilled out the water, and set it upright. Says Kabeer, the Lord's humble servant, this I know. Now that I know this, my mind is pleased and appeased. ||2||10|| Raag Sorat'h: I am so hungry, I cannot perform devotional worship service. Here, Lord, take back Your mala. I beg for the dust of the feet of the Saints. I do not owe anyone anything. ||1|| O Lord, how can I be with You? If You do not give me Yourself, then I shall beg until I get You. ||Pause|| I ask for two kilos of flour, and half a pound of ghee. and salt. I ask for a pound of beans, which I shall eat twice a day. ||2|| I ask for a cot, with four legs, and a pillow and mattress. I ask for a quit to cover myself. Your humble servant shall perform Your devotional worship service with love. ||3|| I have no greed; Your Name is the only ornament I wish for. Says Kabeer, my mind is pleased and appeased; now that my mind is pleased and appeased, I have come to know the Lord. ||4||11|| Raag Sorat'h, The Word Of Devotee Naam Dayv Jee, Second House: One Universal Creator God. By The Grace Of The True Guru: When I see Him, I sing His Praises. Then I, his humble servant, become patient. ||1||

Section 13 - Raag Sorat'h - Part 063

Meeting the Divine True Guru. I merge into the sound current of the Naad. ||1||Pause|| Where the dazzling white light is seen, there the unstruck sound current of the Shabad resounds. One's light merges in the Light; by Guru's Grace, I know this. ||2|| The jewels are in the treasure chamber of the heart-lotus. They sparkle and glitter like lightning. The Lord is near at hand, not far away. He is totally permeating and pervading in my soul. ||3|| Where the light of the undying sun shines, the light of burning lamps seems insignificant. By Guru's Grace, I know this. Servant Naam Dayv is absorbed in the Celestial Lord. ||4||1|| FOURTH HOUSE, SORAT'H: The woman next door asked Naam Dayv, "Who built your house? I shall pay him double wages. Tell me, who is your carpenter?" [1] O sister, I cannot give this carpenter to you. Behold, my carpenter is pervading everywhere. My carpenter is the Support of the breath of life. ||1||Pause|| This carpenter demands the wages of love, if someone wants Him to build their house. When one breaks his ties with all the people and relatives, then the carpenter comes of His own accord. ||2|| I cannot describe such a carpenter, who is contained in everything, everywhere. The mute tastes the most sublime ambrosial nectar, but if you ask him to describe it, he cannot. [3] Listen to the virtues of this carpenter, O sister; He stopped the oceans, and established Dhroo as the pole star. Naam Dayv's Lord Master brought Sita back, and gave Sri Lanka to Bhabheekhan. ||4||2|| SORAT'H, THIRD HOUSE: The skinless drum plays. Without the rainy season, the clouds shake with thunder. Without clouds, the rain falls, if one contemplates the essence of reality. ||1|| I have met my Beloved Lord. Meeting with Him, my body is made beauteous and sublime. ||1||Pause|| Touching the philosopher's stone, I have been transformed into gold. I have threaded the jewels into my mouth and mind. I love Him as my own, and my doubt has been dispelled. Seeking the Guru's guidance, my mind is content. $\|2\|$ The water is contained within the pitcher; I know that the One Lord is contained in all. The mind of the disciple has faith in the Guru. Servant Naam Dayv understands the essence of reality. ||3||3|| Raag Sorat'h, The Word Of Devotee Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: When I am in my ego, then You are not with me. Now that You are with me, there is no egotism within me. The wind may raise up huge waves in the vast ocean, but they are just water in water. ||1|| O Lord, what can I say about such an illusion? Things are not as they seem. [1] Pause II is like the king, who falls asleep upon his throne, and dreams that he is a beggar. His kingdom is intact, but separated from it, he suffers in sorrow. Such is my own condition. ||2||

Section 13 - Raag Sorat'h - Part 064

Like the story of the rope mistaken for a snake, the mystery has now been explained to me. Like the many bracelets, which I mistakenly thought were gold; now, I do not say what I said then. []3]] The One Lord is pervading the many forms; He enjoys Himself in all hearts. Says Ravi Daas, the Lord is nearer than our own hands and feet. Whatever will be, will be. []4[]11] If I am bound by the noose of emotional attachment, then I shall bind You, Lord, with the bonds of love. Go ahead and try to escape, Lord; I have escaped by worshipping and adoring You. []11] O Lord, You know my love for You. Now, what will You do? []11][Pause]] A fish is caught, cut up, and cooked it in many different ways. Bit by bit, it is eaten, but still, it does not forget the water. []21] The Lord, our King, is father to no one, except those who love Him. The veil of emotional attachment has been cast over the entire world, but it does not bother the Lord's devotee. []31] Says Ravi Daas, my devotion to the One Lord is increasing; now, who can I tell this to? That which brought me to worship and adore You - I am still suffering that pain. ||4||2|| I obtained this precious human life as a reward for my past actions, but without discriminating wisdom, it is wasted in vain. Tell me, without devotional worship of the Lord, of what use are mansions and thrones like those of King Indra? ||1|| You have not considered the sublime essence of the Name of the Lord, our King: this sublime essence shall cause you to forget all other essences. ||1||Pause|| We do not know what we need to know, and we have become insane. We do not consider what we should consider; our days are passing away. Our passions are strong, and our discriminating intellect is weak; we have no access to the supreme objective. ||2|| We say one thing, and do something else: entangled in endless Maya, we do not understand anything. Says Ravi Daas, Your slave, O Lord, I am disillusioned and detached; please, spare me Your anger, and have mercy on my soul. ||3||3|| He is the ocean of peace; the miraculous tree of life, the wish-fulfilling jewel, and the Kaamadhayna, the cow which fulfills all desires, all are in His power. The four great blessings, the eighteen supernatural spiritual powers of the Siddhas, and the nine treasures, are all in the palm of His hand. ||1|| You do not chant with your tongue the Name of the Lord, Har, Har, Har. Abandon your involvement in all other words. ||1||Pause|| The various Shaastras, Puranaas, and the Vedas of Brahma, are made up of thirty-four letters. After deep contemplation, Vyaas spoke of the supreme objective; there is nothing equal to the Lord's Name, ||2|| Very fortunate are those who are absorbed in celestial bliss, and released from their entanglements; they are lovingly attached to the Lord. Says Ravi Daas, enshrine the Lord's Light within your heart, and your fear of birth and death shall run away from you. ||3||4|| If You are the mountain, Lord, then I am the peacock. If You are the moon, then I am the partridge in love with it. ||1|| O Lord, if You will not break with me, then I will not break with You. For, if I were to break with You, with whom would I then join? ||1||Pause|| If You are the lamp, then I am the wick. If You are the sacred place of pilgrimage, then I am the pilgrim. ||2||

Section 13 - Raag Sorat'h - Part 065

I am joined in true love with You, Lord. I am joined with You, and I have broken with all others. ||3|| Wherever I go, there I serve You. There is no other Lord Master than You, O Divine Lord. ||4|| Meditating, vibrating upon You, the noose of death is cut away. To attain devotional worship, Ravi Daas sings to You, Lord. $\|5\|5\|$ The body is a wall of water, supported by the pillars of air; the egg and sperm are the mortar. The framework is made up of bones, flesh and veins; the poor soul-bird dwells within it. ||1|| O mortal, what is mine, and what is yours? The soul is like a bird perched upon a tree. ||1||Pause|| You lay the foundation and build the walls. But in the end, three and a half cubits will be your measured space. ||2|| You make your hair beautiful, and wear a stylish turban on your head. But in the end, this body shall be reduced to a pile of ashes. [3] Your palaces are lofty, and your brides are beautiful. But without the Lord's Name, you shall lose the game entirely. ||4|| My social status is low, my ancestry is low, and my life is wretched. I have come to Your Sanctuary, O Luminous Lord, my King; so says Ravi Daas, the shoemaker. [[5][6][I am a shoemaker, but I do not know how to mend shoes. People come to me to mend their shoes. [1] Pause II have no awl to stitch them; I have no knife to patch them. ||1|| Mending, mending, people waste their lives and ruin themselves. Without wasting my time mending, I have found the Lord. ||2|| Ravi Daas chants the Lord's Name; he is not concerned with the Messenger of Death. ||3||7|| Raag Sorat'h, The Word Of Devotee Bheekhan Jee: One Universal Creator God. By The Grace Of The True Guru: Tears well up in my eyes, my body has become weak, and my hair has become milky-white. My throat is tight, and I cannot utter even one word; what can I do now? I am a mere mortal. ||1|| O Lord, my King, Gardener of the world-garden, be my Physician, and save me, Your Saint. ||1||Pause|| My head aches, my body is burning, and my heart is filled with anguish. Such is the disease that has struck me: there is no medicine to cure it. ||2|| The Name of the Lord, the ambrosial, immaculate water, is the best medicine in the world. By Guru's Grace, says servant Bheekhan, I have found the Door of Salvation. [3]1 Such is the Naam, the Name of the Lord, the invaluable jewel the most sublime wealth, which I have found through good deeds. By various efforts. I have enshrined it within my heart: this jewel cannot be hidden by hiding it. ||1|| The Glorious Praises of the Lord cannot be spoken by speaking. They are like the sweet candies given to a mute. ||1||Pause|| The tongue speaks, the ears listen, and the mind contemplates the Lord; they find peace and comfort. Says Bheekhan, my eyes are content; wherever I look, there I see the Lord, ||2||2|

GURU GRANTH SAHIB 14 - RAAG DHANAASAREE Section 14 - Raag Dhanaasaree - Part 001

Dhanaasaree, First Mehl, First House, Chau-Padas: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: My soul is afraid: to whom should I complain? I serve Him, who makes me forget my pains; He is the Giver, forever and ever. ||1|| My Lord and Master is forever new; He is the Giver, forever and ever. ||1||Pause|| Night and day, I serve my Lord and Master; He shall save me in the end. Hearing and listening, O my dear sister, I have crossed over. ||2|| O Merciful Lord, Your Name carries me across. I am forever a sacrifice to You, [[1][Pause]] In all the world, there is only the One True Lord; there is no other at all. He alone serves the Lord, upon whom the Lord casts His Glance of Grace. ||3|| Without You, O Beloved, how could I even live? Bless me with such greatness, that I may remain attached to Your Name. There is no other, O Beloved, to whom I can go and speak. ||1||Pause|| I serve my Lord and Master: I ask for no other. Nanak is His slave: moment by moment, bit by bit, he is a sacrifice to Him. ||4|| O Lord Master, I am a sacrifice to Your Name, moment by moment, bit by bit. ||1||Pause||4||1|| Dhanaasaree, First Mehl: We are human beings of the briefest moment; we do not know the appointed time of our departure. Prays Nanak, serve the One, to whom our soul and breath of life belong. ||1|| You are blind see and consider, how many days your life shall last. [1] Pause My breath, my flesh and my soul are all Yours, Lord; You are so very dear to me. Nanak, the poet, says this, O True Lord Cherisher. ||2|| If you gave nothing, O my Lord and Master, what could anyone pledge to You? Nanak prays, we receive that which we are pre-destined to receive. ||3|| The deceitful person does not remember the Lord's Name: he practices only deceit. When he is marched in chains to Death's door, then, he regrets his actions. ||4||

Section 14 - Raag Dhanaasaree - Part 002

As long as we are in this world. O Nanak, we should listen. and speak of the Lord. I have searched, but I have found no way to remain here; so, remain dead while yet alive. [[5][2]] Dhanaasaree, First Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: How can I remember the Lord in meditation? I cannot meditate on Him in remembrance. My heart is burning, and my soul is crying out in pain. The True Lord creates and adorns. Forgetting Him, how can one be good? [[1]] By clever tricks and commands, He cannot be found. How am I to meet my True Lord, O my mother? ||1||Pause|| How rare is the one who goes out, and searches for the merchandise of the Naam. No one tastes it, and no one eats it. Honour is not obtained by trying to please other people. One's honour is preserved, only if the Lord preserves it. ||2|| Wherever I look, there I see Him, pervading and permeating. Without You, I have no other place of rest. He may try, but what can anyone do by his own doing? He alone is blessed, whom the True Lord forgives. ||3|| Now, I shall have to get up and depart, in an instant, in the clapping of hands. What face will I show the Lord? I have no virtue at all. As is the Lord's Glance of Grace, so it is. Without His Glance of Grace, O Nanak, no one is blessed. ||4||1||3|| Dhanaasaree, First Mehl: If the Lord bestows His Glance of Grace, then one remembers Him in meditation. The soul is softened, and he remains absorbed in the Lord's Love. His soul and the Supreme Soul become one. The duality of the inner mind is overcome. ||1|| By Guru's Grace, God is found. One's consciousness is attached to the Lord, and so Death does not devour him. ||1||Pause|| Remembering the True Lord in meditation, one is enlightened. Then, in the midst of Maya, he remains detached. Such is the Glory of the True Guru; in the midst of children and spouses, they attain emancipation. ||2|| Such is the service which the Lord's servant performs, that he dedicates his soul to the Lord, to whom it belongs. One who is pleasing to the Lord and Master is acceptable. Such a servant obtains honour in the Court of the Lord. ||3|| He enshrines the image of the True Guru in his heart. He obtains the rewards which he desires. The True Lord and Master grants His Grace; how can such a servant be afraid of death? ||4|| Prays Nanak, practice contemplation, and enshrine love for the True Word of His Bani. Then, you shall find the Gate of Salvation. This Shabad is the most excellent of all chanting and austere meditations. ||5||2||4|| Dhanaasaree, First Mehl: My soul burns, over and over again. Burning and burning, it is ruined, and it falls into evil. That body, which forgets the Word of the Guru's Bani, cries out in pain, like a chronic patient. ||1|| To speak too much and babble is useless. Even without our speaking, He knows everything. ||1||Pause|| He created our ears, eyes and nose. He gave us our tongue to speak so fluently.

Section 14 - Raag Dhanaasaree - Part 003

He preserved the mind in the fire of the womb; at His Command, the wind blows everywhere. ||2|| These worldly attachments, loves and pleasurable tastes, all are just black stains. One who departs, with these black stains of sin on his face shall find no place to sit in the Court of the Lord. ||3|| By Your Grace, we chant Your Name. Becoming attached to it, one is saved; there is no other way. Even if one is drowning, still, he may be saved. O Nanak, the True Lord is the Giver of all. ||4||3||5|| Dhanaasaree, First Mehl: If a thief praises someone, his mind is not pleased. If a thief curses him, no damage is done. No one will take responsibility for a thief.

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How can a thief's actions be good? ||1|| Listen, O mind, you blind, false dog! Even without your speaking, the Lord knows and understands. ||1||Pause|| A thief may be handsome, and a thief may be wise, but he is still just a counterfeit coin, worth only a shell. If it is kept and mixed with other coins, it will be found to be false, when the coins are inspected. ||2|| As one acts, so does he receive. As he plants, so does he eat. He may praise himself gloriously, but still, according to his understanding, so is the path he must follow. [3] He may tell hundreds of lies to conceal his falsehood, and all the world may call him good. If it pleases You, Lord, even the foolish are approved. O Nanak, the Lord is wise, knowing, allknowing. ||4||4||6|| Dhanaasaree, First Mehl: The body is the paper, and the mind is the inscription written upon it. The ignorant fool does not read what is written on his forehead. In the Court of the Lord, three inscriptions are recorded. Behold, the counterfeit coin is worthless there. $\|1\|$ O Nanak, if there is silver in it, then everyone proclaims, "It is genuine, it is genuine." [1] Pause || The Qazi tells lies and eats filth; the Brahmin kills and then takes cleansing baths. The Yogi is blind, and does not know the Way. The three of them devise their own destruction. $\|2\|$ He alone is a Yogi, who understands the Way. By Guru's Grace, he knows the One Lord. He alone is a Qazi, who turns away from the world, and who, by Guru's Grace, remains dead while yet alive. He alone is a Brahmin, who contemplates God. He saves himself, and saves all his generations as well. ||3|| One who cleanses his own mind is wise. One who cleanses himself of impurity is a Muslim. One who reads and understands is acceptable. Upon his forehead is the Insignia of the Court of the Lord. ||4||5||7|| Dhanaasaree, First Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: No, no, this is not the time, when people know the way to Yoga and Truth. The holy places of worship in the world are polluted, and so the world is drowning. ||1|| In this Dark Age of Kali Yuga, the Lord's Name is the most sublime. Some people try to deceive the world by closing their eyes and holding their nostrils closed. ||1||Pause|| They close off their nostrils with their fingers, and claim to see the three worlds.

Section 14 - Raag Dhanaasaree - Part 004

But they cannot even see what is behind them. What a strange lotus pose this is! ||2|| The K'shatriyas have abandoned their religion, and have adopted a foreign language. The whole world has been reduced to the same social status; the state of righteousness and Dharma has been lost. ||3|| They analyze eight chapters of (Panini's) grammar and the Puraanas. They study the Vedas, but without the Lord's Name, no one is liberated; so says Nanak, the Lord's slave. ||4||1||6||8|| Dhanaasaree, First Mehl, Aartee: One Universal Creator God. By The Grace Of The True Guru: In the bowl of the sky, the sun and moon are the lamps; the stars in the constellations are the pearls. The fragrance of sandalwood is the incense, the wind is the fan, and all the vegetation are flowers in offering to You, O Luminous Lord, ||1|| What a beautiful lamp-lit worship service this is! O Destroyer of fear, this is Your Aartee, Your worship service. The sound current of the Shabad is the sounding of the temple drums. ||1||Pause|| Thousands are Your eyes, and yet You have no eyes. Thousands are Your forms, and yet You have not even one form. Thousands are Your lotus feet, and yet You have no feet. Without a nose, thousands are Your noses. I am enchanted with Your play! ||2|| The Divine Light is within everyone; You are that Light. Yours is that Light which shines within everyone. By the Guru's Teachings, this Divine Light is revealed. That which pleases the Lord is the true worship service. ||3|| My soul is enticed by the honey-sweet lotus feet of the Lord; night and day, I thirst for them. Bless Nanak, the thirsty song-bird, with the water of Your Mercy, that he may come to dwell in Your Name. ||4||1||7||9|| Dhanaasaree, Third Mehl, Second House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: This wealth is inexhaustible. It shall never be exhausted, and it shall never be lost. The Perfect True Guru has revealed it to me. I am forever a sacrifice to my True Guru. By Guru's Grace, I have enshrined the Lord within my mind. $\|I\|$ They alone are wealthy, who lovingly attune themselves to the Lord's Name. The Perfect Guru has revealed to me the Lord's treasure; by the Lord's Grace, it has come to abide in my mind. ||Pause|| He is rid of his demerits, and his heart is permeated with merit and virtue. By Guru's Grace, he naturally dwells in celestial peace. True is the Word of the Perfect Guru's Bani. They bring peace to the mind, and celestial peace is absorbed within. ||2|| O my humble Siblings of Destiny, behold this strange and wonderful thing: duality is overcome, and the Lord dwells within his mind. The Naam, the Name of the Lord, is priceless; it cannot be taken. By Guru's Grace, it comes to abide in the mind. ||3|| He is the One God, abiding within all. Through the Guru's Teachings, He is revealed in the heart. One who intuitively knows and realises God,

Section 14 - Raag Dhanaasaree - Part 005

O Nanak, obtains the Naam; his mind is pleased and appeased. $\|4\|1\|$ Dhanaasaree, Third Mehl: The wealth of the

Lord's Name is immaculate, and absolutely infinite. The Word of the Guru's Shabad is over-flowing with treasure. Know that, except for the wealth of the Name, all other wealth is poison. The egotistical people are burning in their attachment to Maya. ||1|| How rare is that Gurmukh who tastes the sublime essence of the Lord. He is always in bliss, day and night; through perfect good destiny, he obtains the Name. ||Pause|| The Word of the Shabad is a lamp, illuminating the three worlds. One who tastes it, becomes immaculate. The immaculate Naam, the Name of the Lord, washes off the filth of ego. True devotional worship brings lasting peace. ||2|| One who tastes the sublime essence of the Lord is the Lord's humble servant. He is forever happy; he is never sad. He himself is liberated, and he liberates others as well. He chants the Lord's Name, and through the Lord, he finds peace. [3] Without the True Guru, everyone dies, crying out in pain. Night and day, they burn, and find no peace. But meeting the True Guru, all thirst is quenched. O Nanak, through the Naam, one finds peace and tranquility. ||4||2|| Dhanaasaree, Third Mehl: Gather in and cherish forever the wealth of the Lord's Name, deep within; He cherishes and nurtures all beings and creatures. They alone obtain the treasure of Liberation, who are lovingly imbued with, and focused on the Lord's Name. $\|1\|$ Serving the Guru, one obtains the wealth of the Lord's Name. He is illumined and enlightened within, and he meditates on the Lord's Name. ||Pause|| This love for the Lord is like the love of the bride for her husband. God ravishes and enjoys the soul-bride who is adorned with peace and tranquility. No one finds God through egotism. Wandering away from the Primal Lord, the root of all, one wastes his life in vain. ||2|| Tranquility, celestial peace, pleasure and the Word of His Bani come from the Guru. True is that service, which leads one to merge in the Naam, Blessed with the Word of the Shabad, he meditates forever on the Lord, the Beloved, Through the True Name glorious greatness is obtained. ||3|| The Creator Himself abides throughout the ages. If He casts His Glance of Grace, then we meet Him. Through the Word of Gurbani, the Lord comes to dwell in the mind. O Nanak, God unites with Himself those who are imbued with Truth. ||4||3||Dhanaasaree, Third Mehl: The world is polluted, and those in the world become polluted as well. In attachment to duality, it comes and goes. This love of duality has ruined the entire world. The self-willed manmukh suffers punishment, and forfeits his honour. ||1|| Serving the Guru, one becomes immaculate. He enshrines the Naam, the Name of the Lord, within, and his state becomes exalted. ||Pause|| The Gurmukhs are saved, taking to the Lord's Sanctuary. Attuned to the Lord's Name, they commit themselves to devotional worship. The Lord's humble servant performs devotional worship, and is blessed with greatness. Attuned to Truth, he is absorbed in celestial peace. ||2|| Know that one who purchases the True Name is very rare. Through the Word of the Guru's Shabad, he comes to understand himself. True is his capital, and true is his trade. Blessed is that person, who loves the Naam. ||3|| God, the True Lord, has attached some to His True Name. They listen to the most sublime Word of His Bani, and the Word of His Shabad.

Section 14 - Raag Dhanaasaree - Part 006

True is service to the True Lord God. O Nanak, the Naam is the Embellisher. ||4||4|| Dhanaasaree, Third Mehl: I am a sacrifice to those who serve the Lord. The Truth is in their hearts, and the True Name is on their lips. Dwelling upon the Truest of the True, their pains are dispelled. Through the True Word of the Shabad, the Lord comes to dwell in their minds. ||1|| Listening to the Word of Gurbani, filth is washed off, and they naturally enshrine the Lord's Name in their minds. ||1||Pause|| One who conquers fraud, deceit and the fire of desire finds tranquility, peace and pleasure within. If one walks in harmony with the Guru's Will, he eliminates his selfconceit. He finds the True Mansion of the Lord's Presence, singing the Glorious Praises of the Lord. ||2|| The blind, self-willed manmukh does not understand the Shabad; he does not know the Word of the Guru's Bani, and so he passes his life in misery. But if he meets the True Guru, then he finds peace and the ego within is silenced. ||3|| Who else should I speak to? The One Lord is the Giver of all. When He grants His Grace, then we obtain the Word of the Shabad. Meeting with my Beloved, I sing the Glorious Praises of the True Lord. O Nanak, becoming truthful, I have become pleasing to the True Lord. [[4][5]] Dhanaasaree, Third Mehl: When the mind is conquered, its turbulent wanderings are stopped. Without conquering the mind, how can the Lord be found? Rare is the one who knows the medicine to conquer the mind. The mind is conquered through the Word of the Shabad; this is known to the Lord's humble servant. ||1|| The Lord forgives him, and blesses him with glory. By Guru's Grace, the Lord comes to dwell in the mind. ||Pause|| The Gurmukh does good deeds, and so, he comes to understand this mind. The mind is intoxicated, like the elephant with wine. The Guru places the harness upon it, and rejuvenates it, ||2|| The mind is undisciplined; only a rare few can discipline it. If someone eats the uneatable, then he becomes immaculate. As Gurmukh, his

mind is embellished. Egotism and corruption are eradicated from within, [3] Those whom the Primal Lord keeps united in His Union, shall never be separated from Him; they are merged in the Word of the Shabad. Only God Himself knows His own power. O Nanak, the Gurmukh realises the Naam, the Name of the Lord. ||4||6|| Dhanaasaree, Third Mehl: The ignorant fools amass false wealth. The blind, foolish, selfwilled manmukhs have gone astray. Poisonous wealth brings constant pain. It will not go with you, and it will not yield any profit. ||1|| True wealth is obtained through the Guru's Teachings. False wealth continues coming and going. ||Pause|| The foolish self-willed manmukhs all go astray and die. They drown in the terrifying world-ocean, and they cannot reach either this shore, or the one beyond. But by perfect destiny, they meet the True Guru; imbued with the True Name, day and night, they remain detached from the world. ||2|| Throughout the four ages, the True Bani of His Word is Ambrosial Nectar. By perfect destiny, one is absorbed in the True Name. The Siddhas, the seekers and all men long for the Name. It is obtained only by perfect destiny. ||3|| The True Lord is everything: He is True. Only a few realise the exalted Lord God. He is the Truest of the True; He Himself implants the True Name within.

Section 14 - Raag Dhanaasaree - Part 007

O Nanak, the Lord Himself sees all; He Himself links us to the Truth. ||4||7|| Dhanaasaree, Third Mehl: The value and worth of the Lord's Name cannot be described. Blessed are those humble beings, who lovingly focus their minds on the Naam, the Name of the Lord. True are the Guru's Teachings, and True is contemplative meditation. God Himself forgives, and bestows contemplative meditation. ||1|| The Lord's Name is wonderful! God Himself imparts it. In the Dark Age of Kali Yuga, the Gurmukhs obtain it. ||1||Pause|| We are ignorant; ignorance fills our minds. We do all our deeds in ego. By Guru's Grace, egotism is eradicated. Forgiving us, the Lord blends us with Himself. ||2|| Poisonous wealth gives rise to great arrogance. Drowning in egotism, no one is honoured. Forsaking self-conceit, one finds lasting peace. Under Guru's Instruction, he praises the True Lord. ||3|| The Creator Lord Himself fashions all. Without Him, there is no other at all. He alone is attached to Truth, whom the Lord Himself so attaches. O Nanak, through the Naam, lasting peace is attained in the hereafter. ||4||8|| Raag Dhanaasaree, Third Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: I am just a poor beggar of Yours; You are Your Own Lord Master, You are the Great Giver. Be Merciful, and bless me, a humble beggar, with Your Name, so that I may forever remain imbued with Your Love. ||1|| I am a sacrifice to Your Name, O True Lord. The One Lord is the Cause of causes; there is no other at all. ||1||Pause|| I was wretched; I wandered through so many cycles of reincarnation. Now, Lord, please bless me with Your Grace. Be merciful, and grant me the Blessed Vision of Your Darshan: please grant me such a gift. ||2|| Prays Nanak, the shutters of doubt have been opened wide; by Guru's Grace, I have come to know the Lord. I am filled to overflowing with true love; my mind is pleased and appeased by the True Guru. ||3||1||9|| Dhanaasaree, Fourth Mehl, First House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Those Saints and devotees who serve the Lord have all their sins washed away. Have Mercy on me, O Lord and Master, and keep me in the Sangat, the Congregation that You love. ||1|| I cannot even speak the Praises of the Lord, the Gardener of the world. We are sinners, sinking like stones in water; grant Your Grace, and carry us stones across. ||Pause|| The rust of poison and corruption from countless incarnations sticks to us; joining the Saadh Sangat, the Company of the Holy, it is cleaned away. It is just like gold, which is heated in the fire, to remove the impurities from it. ||2|| I chant the chant of the Name of the Lord, day and night; I chant the Name of the Lord, Har, Har, Har, and enshrine it within my heart. The Name of the Lord, Har, Har, Har, is the most perfect medicine in this world; chanting the Name of the Lord, Har, Har, I have conquered my ego. [3]

Section 14 - Raag Dhanaasaree - Part 008

The Lord, Har, Har, is unapproachable, of unfathomable wisdom, unlimited, all-powerful and infinite. Show Mercy to Your humble servant, O Life of the world, and save the honour of servant Nanak. ||4||1|| Dhanaasaree, Fourth Mehl: The humble Saints of the Lord meditate on the Lord: their pain, doubt and fear have run away. The Lord Himself inspires them to serve Him; they are awakened within to the Guru's Teachings. ||1|| Imbued with the Lord's Name, they are unattached to the world. Listening to the sermon of the Lord, Har, Har, their minds are pleased; through Guru's Instruction, they enshrine love for the Lord. ||1||Pause|| God, the Lord and Master is the caste and social status of His humble Saints You are the Lord and Master; I am just Your puppet. As is the understanding You bless us with, so are the words we speak. ||2|| What are we? Tiny worms, and microscopic germs. You are our great and glorious Lord and Master. I cannot describe Your state and extent, O God, how can we unfortunate ones

meet with You? ||3|| O God, my Lord and Master, shower me with Your Mercy, and commit me to Your service. Make Nanak the slave of Your slaves, God; I speak the speech of the Lord's sermon. ||4||2|| Dhanaasaree, Fourth Mehl: The True Guru is the Lord's Saint, the True Being, who chants the Bani of the Lord, Har, Har. Whoever chants it, and listens to it, is liberated; I am forever a sacrifice to him. ||1|| O Saints of the Lord, listen to the Lord's Praises with your ears. Listen to the sermon of the Lord, Har, Har, for a moment, for even an instant, and all your sins and mistakes shall be erased. ||1||Pause|| Those who find such humble, Holy Saints, are the greatest of the great persons. I beg for the dust of their feet; I long for the longing for God, my Lord and Master. ||2|| The Name of God, the Lord and Master, Har, Har, is the fruitbearing tree; those who meditate on it are satisfied. Drinking in the ambrosia of the Name of the Lord, Har, Har, I am satisfied; all my hunger and thirst is quenched. ||3|| Those who are blessed with the highest, loftiest destiny, chant and meditate on the Lord. Let me join their congregation, O God, my Lord and Master; Nanak is the slave of their slaves. ||4||3|| Dhanaasaree, Fourth Mehl: I am blind, totally blind, entangled in corruption and poison. How can I walk on the Guru's Path? If the True Guru, the Giver of peace, shows His kindness, He attaches us to the hem of His robe. ||1|| O Sikhs of the Guru, O friends, walk on the Guru's Path. Whatever the Guru says, accept that as good; the sermon of the Lord, Har, Har, is unique and wonderful. ||1||Pause|| O Saints of the Lord, O Siblings of Destiny, listen: serve the Guru, quickly now! Let your service to the True Guru be your supplies on the Lord's Path; pack them up, and don't think of today or tomorrow. ||2|| O Saints of the Lord, chant the chant of the Lord's Name; the Lord's Saints walk with the Lord. Those who meditate on the Lord, become the Lord; the playful, wondrous Lord meets them. ||3|| To chant the chant of the Lord's Name, Har, Har, is the longing I long for; have Mercy upon me, O Lord of the world-forest. O Lord, unite servant Nanak with the Saadh Sangat, the Company of the Holy; make me the dust of the feet of the Holy. ||4||4||

Section 14 - Raag Dhanaasaree - Part 009

Dhanaasaree, Fourth Mehl: The Lord, Har, Har, is the rain-drop; I am the song-bird, crying, crying out for it. O Lord God, please bless me with Your Mercy, and pour Your Name into my mouth, even if for only an instant. ||1|| Without the Lord, I cannot live for even a second. Like the addict who dies without his drug, I die without the Lord. ||Pause|| You, Lord, are the deepest, most unfathomable ocean; I cannot find even a trace of Your limits. You are the most remote of the remote, limitless and transcendent; O Lord Master, You alone know Your state and extent. ||2|| The Lord's humble Saints meditate on the Lord; they are imbued with the deep crimson colour of the Guru's Love. Meditating on the Lord, they attain great glory, and the most sublime honour. ||3|| He Himself is the Lord and Master, and He Himself is the servant; He Himself creates His environments Servant Nanak has come to Your Sanctuary, O Lord; protect and preserve the honour of Your devotee. ||4||5|| Dhanaasaree, Fourth Mehl: Tell me, O Siblings of Destiny, the religion for this Dark Age of Kali Yuga. I seek emancipation - how can I be emancipated? Meditation on the Lord, Har, Har, is the boat, the raft; meditating on the Lord, the swimmer swims across. ||1|| O Dear Lord, protect and preserve the honour of Your humble servant. O Lord, Har, Har, please make me chant the chant of Your Name; I beg only for Your devotional worship. ||Pause|| The Lord's servants are very dear to the Lord; they chant the Word of the Lord's Bani. The account of the recording angels, Chitr and Gupt, and the account with the Messenger of Death is totally erased. ||2|| The Saints of the Lord meditate on the Lord in their minds; they join the Saadh Sangat, the Company of the Holy. The piercing sun of desires has set, and the cool moon has risen. [3] You are the Greatest Being, absolutely unapproachable and unfathomable; You created the Universe from Your Own Being. O God, take pity on servant Nanak, and make him the slave of the slave of Your slaves. ||4||6|| Dhanaasaree, Fourth Mehl, Fifth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Enshrine the Lord within your heart, and contemplate Him. Dwell upon Him, reflect upon Him, and chant the Name of the Lord, the Enticer of hearts. The Lord Master is unseen, unfathomable and unreachable; through the Perfect Guru, He is revealed. ||1|| The Lord is the philosopher's stone, which transforms lead into gold, and sandalwood, while I am just dry wood and iron. Associating with the Lord, and the Sat Sangat, the Lord's True Congregation, the Lord has transformed me into gold and sandalwood. ||1||Pause|| One may repeat, verbatim, the nine grammars and the six Shaastras, but my Lord God is not pleased by this. O servant Nanak, meditate forever on the Lord in your heart; this is what pleases my Lord God. ||2||1||7|| Dhanaasaree, Fourth Mehl:

Section 14 - Raag Dhanaasaree - Part 010

Chant His Praises, learn of the Lord, and serve the True Guru; in this way, meditate on the Name of the Lord, Har, Har. In the Court of the Lord, He shall be pleased with you, and you shall not have to enter the cycle of reincarnation again; you shall merge in the Divine Light of the Lord, Har, Har, Har. ||1|| Chant the Name of the Lord, O my mind, and you shall be totally at peace. The Lord's Praises are the most sublime, the most exalted; serving the Lord, Har, Har, Har, you shall be emancipated. ||Pause|| The Lord, the treasure of mercy, blessed me, and so the Guru blessed me with the Lord's devotional worship: I have come to be in love with the Lord. I have forgotten my cares and anxieties, and enshrined the Lord's Name in my heart; O Nanak, the Lord has become my friend and companion. ||2||2||8|| Dhanaasaree, Fourth Mehl: Read about the Lord, write about the Lord, chant the Lord's Name, and sing the Lord's Praises; the Lord will carry you across the terrifying world-ocean. In your mind, by your words, and within your heart, meditate on the Lord, and He will be pleased. In this way, repeat the Name of the Lord. ||1|| O mind, meditate on the Lord, the Lord of the World. Join the Saadh Sangat, the Company of the Holy, O friend. You shall be happy forever, day and night; sing the Praises of the Lord, the Lord of the world-forest. ||Pause|| When the Lord, Har, Har, casts His Glance of Grace, then I made the effort in my mind; meditating on the Name of the Lord, Har, Har, I have been emancipated. Preserve the honour of servant Nanak, O my Lord and Master; I have come seeking Your Sanctuary. ||2||3||9|| Dhanaasaree, Fourth Mehl: The eighty-four Siddhas the spiritual masters, the Buddhas, the three hundred thirty million gods and the silent sages, all long for Your Name, O Dear Lord, By Guru's Grace, a rare few obtain it: upon their foreheads, the pre-ordained destiny of loving devotion is written. ||1|| O mind, chant the Name of the Lord; singing the Lord's Praises is the most exalted activity. I am forever a sacrifice to those who sing, and hear Your Praises, O Lord and Master. ||Pause|| I seek Your Sanctuary, O Cherisher God, my Lord and Master; whatever You give me, I accept. O Lord, Merciful to the meek, give me this blessing: Nanak longs for the Lord's meditative remembrance. ||2||4||10|| Dhanaasaree, Fourth Mehl: All the Sikhs and servants come to worship and adore You; they sing the sublime Bani of the Lord, Har, Har. Their singing and listening is approved by the Lord; they accept the Order of the True Guru as True, totally True, [[1]] Chant the Lord's Praises, O Siblings of Destiny: the Lord is the sacred shrine of pilgrimage in the terrifying world-ocean. They alone are praised in the Court of the Lord, O Saints, who know and understand the Lord's sermon. ||Pause|| He Himself is the Guru, and He Himself is the disciple; the Lord God Himself plays His wondrous games. O servant Nanak, he alone merges with the Lord whom the Lord Himself merges. all the others are forsaken, but the Lord loves him. ||2||5||11|| Dhanaasaree, Fourth Mehl: The Lord is the Fulfiller of desires, the Giver of total peace; the Kaamadhaynaa, the wishfulfilling cow, is in His power. So meditate on such a Lord, O my soul. Then, you shall obtain total peace, O my mind. ||1||

Section 14 - Raag Dhanaasaree - Part 011

Chant, O my mind, the True Name, Sat Naam, the True Name. In this world, and in the world beyond, your face shall be radiant, by meditating continually on the immaculate Lord God. ||Pause|| Wherever anyone remembers the Lord in meditation, disaster runs away from that place. By great good fortune, we meditate on the Lord. The Guru has blessed servant Nanak with this understanding, that by meditating on the Lord, we cross over the terrifying world-ocean. ||2||6||12|| Dhanaasaree, Fourth Mehl: O my King, beholding the Blessed Vision of the Lord's Darshan, I am at peace. You alone know my inner pain, O King; what can anyone else know? ||Pause|| O True Lord and Master, You are truly my King; whatever You do, all that is True. Who should I call a liar? There is no other than You, O King. ||1|| You are pervading and permeating in all; O King, everyone meditates on You, day and night. Everyone begs of You, O my King; You alone give gifts to all. ||2|| All are under Your Power, O my King; none at all are beyond You. All beings are Yours-You belong to all, O my King. All shall merge and be absorbed in You. [3] You are the hope of all, O my Beloved; all meditate on You, O my King. As it pleases You, protect and preserve me, O my Beloved; You are the True King of Nanak. ||4||7||13|| Dhanaasaree, Fifth Mehl, First House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: O Destroyer of fear, Remover of suffering, Lord and Master, Lover of Your devotees, Formless Lord, Millions of sins are eradicated in an instant when, as Gurmukh, one contemplates the Naam, the Name of the Lord. [1] My mind is attached to my Beloved Lord. God, Merciful to the meek, granted His Grace, and placed the five enemies under my control. ||1||Pause|| Your place is so beautiful; Your form is so beautiful; Your devotees look so beautiful in Your Court. O Lord and Master, Giver of all beings, please, grant Your Grace, and save me. ||2|| Your colour is not known, and Your form is not seen; who can contemplate Your Almighty Creative Power? You are contained in the water, the land and the sky, everywhere, O Lord of unfathomable form, Holder of the mountain. ||3|| All beings sing Your Praises; You are the imperishable Primal Being, the Destroyer of ego. As it pleases

You, please protect and preserve me; servant Nanak seeks Sanctuary at Your Door. ||4||1|| Dhanaasaree, Fifth Mehl: The fish out of water loses its life; it is deeply in love with the water. The bumble bee, totally in love with the lotus flower, is lost in it; it cannot find the way to escape from it. ||1|| Now, my mind has nurtured love for the One Lord. He does not die, and is not born; He is always with me. Through the Word of the True Guru's Shabad, I know Him, ||1||Pause||

Section 14 - Raag Dhanaasaree - Part 012

Lured by sexual desire, the elephant is trapped; the poor beast falls into the power of another. Lured by the sound of the hunter's bell, the deer offers its head; because of this enticement, it is killed. $\|2\|$ Gazing upon his family, the mortal is enticed by greed; he clings in attachment to Maya. Totally engrossed in worldly things, he considers them to be his own; but in the end, he shall surely have to leave them behind. ||3|| Know it well, that anyone who loves any other than God, shall be miserable forever. Says Nanak, the Guru has explained this to me, that love for God brings lasting bliss. ||4||2|| Dhanaasaree, Fifth Mehl: Granting His Grace, God has blessed me with His Name, and released me of my bonds. I have forgotten all worldly entanglements, and I am attached to the Guru's feet. ||1|| In the Saadh Sangat, the Company of the Holy, I have renounced my other cares and anxieties. I dug a deep pit, and buried my egotistical pride, emotional attachment and the desires of my mind. ||1||Pause|| No one is my enemy, and I am no one's enemy. God, who expanded His expanse, is within all: I learned this from the True Guru, ||2|| I am a friend to all; I am everyone's friend. When the sense of separation was removed from my mind, then I was united with the Lord, my King. ||3|| My stubbornness is gone, Ambrosial Nectar rains down, and the Word of the Guru's Shabad seems so sweet to me. He is pervading everywhere, in the water, on the land and in the sky; Nanak beholds the all-pervading Lord. ||4||3|| Dhanaasaree, Fifth Mehl: Ever since I obtained the Blessed Vision of the Darshan of the Holy, my days have been blessed and prosperous. I have found lasting bliss, singing the Kirtan of the Praises of the Primal Lord, the Architect of destiny. ||1|| Now, I sing the Praises of the Lord within my mind. My mind has been illumined and enlightened. and it is always at peace: I have found the Perfect True Guru. ||1||Pause|| The Lord, the treasure of virtue, abides deep within the heart, and so pain, doubt and fear have been dispelled. I have obtained the most incomprehensible thing, enshrining love for the Name of the Lord. ||2|| I was anxious, and now I am free of anxiety; I was worried, and now I am free of worry; my grief, greed and emotional attachments are gone. By His Grace, I am cured of the disease of egotism, and the Messenger of Death no longer terrifies me. ||3|| Working for the Guru, serving the Guru and the Guru's Command, all are pleasing to me. Says Nanak, He has released me from the clutches of Death; I am a sacrifice to that Guru. ||4||4|| Dhanaasaree, Fifth Mehl: Body, mind, wealth and everything belong to Him: He alone is all-wise and all-knowing. He listens to my pains and pleasures, and then my condition improves. ||1|| My soul is satisfied with the One Lord alone. People make all sorts of other efforts, but they have no value at all. ||Pause|| The Ambrosial Naam, the Name of the Lord, is a priceless jewel. The Guru has given me this advice. It cannot be lost, and it cannot be shaken off; it remains steady, and I am perfectly satisfied with it. $\|2\|$ Those things which tore me away from You, Lord, are now gone.

Section 14 - Raag Dhanaasaree - Part 013

When golden ornaments are melted down into a lump, they are still said to be gold. ||3|| The Divine Light has illuminated me, and I am filled with celestial peace and glory; the unstruck melody of the Lord's Bani resounds within me. Says Nanak, I have built my eternal home; the Guru has constructed it for me. ||4||5|| Dhanaasaree, Fifth Mehl: The desires of the greatest of the great kings and landlords cannot be satisfied. They remain engrossed in Maya, intoxicated with the pleasures of their wealth; their eyes see nothing else at all. ||1|| No one has ever found satisfaction in sin and corruption. The flame is not satisfied by more fuel; how can one be satisfied without the Lord? ||Pause|| Day after day, he eats his meals with many different foods, but his hunger is not eradicated. He runs around like a dog, searching in the four directions. [2] The lustful, lecherous man desires many women, and he never stops peeking into the homes of others. Day after day, he commits adultery again and again, and then he regrets his actions; he wastes away in misery and greed. ||3|| The Name of the Lord, Har, Har, is incomparable and priceless; it is the treasure of Ambrosial Nectar. The Saints abide in peace, poise and bliss; O Nanak, through the Guru, this is known. ||4||6|| Dhanaasaree, Fifth Mehl: Nothing which this mortal being runs after, can compare to it. He alone comes to have it, whom the Guru blesses with this Ambrosial Nectar. ||1|| The desire to eat, to wear new clothes, and all other desires, do not abide in the mind of one who comes to know the subtle essence of the One Lord. ||Pause|| The mind and body blossom forth in abundance, when one receives even a drop of this Nectar. I cannot express His glory; I cannot describe His worth. ||2|| We cannot meet the Lord by our own efforts, nor can we meet Him through service: He comes and meets us spontaneously. One who is blessed by my Lord Master's Grace, practices the Teachings of the Guru's Mantra. ||3|| He is merciful to the meek, always kind and compassionate; He cherishes and nurtures all beings. The Lord is mingled with Nanak, through and through; He cherishes him, like the mother her child. ||4||7|| Dhanaasaree, Fifth Mehl: I am a sacrifice to my Guru, who has implanted the Name of the Lord, Har, Har, within me. In the utter darkness of the wilderness, He showed me the straight path. ||1|| The Lord of the universe, the Cherisher of the world, He is my breath of life. Here and hereafter, he takes care of everything for me. ||1||Pause|| Meditating on Him in remembrance, I have found all treasures, respect, greatness and perfect honour. Remembering His Name, millions of sins are erased; all His devotees long for the dust of His feet. ||2|| If someone wishes for the fulfillment of all his hopes and desires, he should serve the one supreme treasure. He is the Supreme Lord God, infinite Lord and Master; meditating on Him in remembrance, one is carried across. ||3|| I have found total peace and tranquility in the Society of the Saints: my honour has been preserved. To gather in the Lord's wealth, and to taste the food of the Lord's Name - Nanak has made this his feast. ||4||8||

Section 14 - Raag Dhanaasaree - Part 014

Dhanaasaree, Fifth Mehl: You have made it your habit to practice those deeds which will bring you shame. You slander the Saints, and you worship the faithless cynics; such are the corrupt ways you have adopted. ||1|| Deluded by your emotional attachment to Maya, you love other things, like the enchanted city of Hari-chandauree, or the green leaves of the forest - such is your way of life. ||1||Pause|| Its body may be anointed with sandalwood oil, but the donkey still loves to roll in the mud. He is not fond of the Ambrosial Nectar: instead, he loves the poisonous drug of corruption, ||2|| The Saints are noble and sublime; they are blessed with good fortune. They alone are pure and holy in this world. The jewel of this human life is passing away uselessly, lost in exchange for mere glass. ||3|| The sins and sorrows of uncounted incarnations run away, when the Guru applies the healing ointment of spiritual wisdom to the eves. In the Saadh Sangat, the Company of the Holy, I have escaped from these troubles; Nanak loves the One Lord. ||4||9|| Dhanaasaree, Fifth Mehl: I carry the water, wave the fan, and grind the corn for the Saints; I sing the Glorious Praises of the Lord of the Universe. With each and every breath, my mind remembers the Naam, the Name of the Lord; in this way, it finds the treasure of peace. ||1|| Have pity on me, O my Lord and Master. Bless me with such understanding, O my Lord and Master, that I may forever and ever meditate on You. ||1||Pause|| By Your Grace, emotional attachment and egotism are eradicated, and doubt is dispelled. The Lord, the embodiment of bliss, is pervading and permeating in all; wherever I go, there I see Him. ||2|| You are kind and compassionate, the treasure of mercy, the Purifier of sinners, Lord of the world. I obtain millions of joys, comforts and kingdoms, if You inspire me to chant Your Name with my mouth, even for an instant. ||3|| That alone is perfect chanting, meditation, penance and devotional worship service, which is pleasing to God's Mind. Chanting the Naam, all thirst and desire is satisfied: Nanak is satisfied and fulfilled. [4][10]] Dhanaasaree, Fifth Mehl: She controls the three qualities and the four directions of the world. She destroys sacrificial feasts, cleansing baths, penances and sacred places of pilgrimage; what is this poor person to do? ||1|| I grasped God's Support and Protection, and then I was emancipated. By the Grace of the Holy Saints, I sang the Praises of the Lord, Har, Har, Har, and my sins and afflictions were taken away. ||1||Pause|| She is not heard - she does not speak with a mouth; she is not seen enticing mortals. She administers her intoxicating drug, and so confuses them; thus she seems sweet to everyone's mind. ||2|| In each and every home, she has implanted the sense of duality in mother, father, children, friends and siblings. Some have more, and some have less; they fight and fight, to the death. ||3|| I am a sacrifice to my True Guru, who has shown me this wondrous play. The world is being consumed by this hidden fire, but Maya does not cling to the Lord's devotees. ||4|| By the Grace of the Saints, I have obtained supreme bliss, and all my bonds have been broken. Nanak has obtained the wealth of the Name of the Lord, Har, Har; having earned his profits, he has now returned home. [5][11] Dhanaasaree, Fifth Mehl: You are the Giver, O Lord, O Cherisher, my Master, my Husband Lord.

Section 14 - Raag Dhanaasaree - Part 015

Each and every moment, You cherish and nurture me; I am Your child, and I rely upon You alone. [11] I have only one tongue - which of Your Glorious Virtues can I describe? Unlimited, infinite Lord and Master - no one knows Your limits. [11]Pause] You destroy millions of my sins, and teach me in so many ways. I am so ignorant - I understand nothing at all. Please honour Your innate nature, and save me! [12] I seek Your Sanctuary - You are my only hope. You are my companion, and my best friend. Save me, O Merciful Saviour

Lord; Nanak is the slave of Your home. ||3||12|| Dhanaasaree, Fifth Mehl: Worship, fasting, ceremonial marks on one's forehead, cleansing baths, generous donations to charities and self-mortification - the Lord Master is not pleased with any of these rituals, no matter how sweetly one may speak. [11] Chanting the Name of God, the mind is soothed and pacified. Everyone searches for Him in different ways, but the search is so difficult, and He cannot be found. ||1||Pause|| Chanting, deep meditation and penance, wandering over the face of the earth, the performance of austerities with the arms stretched up to the sky - the Lord is not pleased by any of these means, though one may follow the path of Yogis and Jains. ||2|| The Ambrosial Naam, the Name of the Lord, and the Praises of the Lord are priceless; he alone obtains them, whom the Lord blesses with His Mercy. Joining the Saadh Sangat, the Company of the Holy, Nanak lives in the Love of God; his life-night passes in peace. ||3||13|| Dhanaasaree, Fifth Mehl: Is there anyone who can release me from my bondage, unite me with God, recite the Name of the Lord, Har, Har, and make this mind steady and stable, so that it no longer wanders around? [[1]] Do I have any such friend? I would give him all my property, my soul and my heart; I would devote my consciousness to him. ||1||Pause|| Others' wealth, others' bodies, and the slander of others - do not attach your love to them. Associate with the Saints, speak with the Saints, and keep your mind awake to the Kirtan of the Lord's Praises. ||2|| God is the treasure of virtue, kind and compassionate, the source of all comfort. Nanak begs for the gift of Your Name; O Lord of the world, love him, like the mother loves her child. [3][14]] Dhanaasaree, Fifth Mehl: The Lord saves His Saints. One who wishes misfortune upon the Lord's slaves, shall be destroyed by the Lord eventually. ||1||Pause|| He Himself is the help and support of His humble servants; He defeats the slanderers, and chases them away. Wandering around aimlessly, they die out there; they never return to their homes again. ||1|| Nanak seeks the Sanctuary of the Destroyer of pain; he sings the Glorious Praises of the infinite Lord forever. The faces of the slanderers are blackened in the courts of this world, and the world beyond. ||2||15|| Dhanaasaree, Fifth Mehl: Now, I contemplate and meditate on the Lord, the Saviour Lord. He purifies sinners in an instant, and cures all diseases. ||1||Pause|| Talking with the Holy Saints, my sexual desire, anger and greed have been eradicated. Remembering, remembering the Perfect Lord in meditation, I have saved all my companions. ||1||

Section 14 - Raag Dhanaasaree - Part 016

The Mul Mantra, the Root Mantra, is the only cure for the mind; I have installed faith in God in my mind. Nanak ever longs for the dust of the Lord's feet; again and again, he is a sacrifice to the Lord. ||2||16|| Dhanaasaree, Fifth Mehl: I have fallen in love with the Lord. My True Guru is always my help and support; He has torn down the banner of pain. ||1||Pause| Giving me His hand, He has protected me as His own, and removed all my troubles. He has blackened the faces of the slanderers, and He Himself has become the help and support of His humble servant. ||1|| The True Lord and Master has become my Saviour; hugging me close in His embrace, He has saved me. Nanak has become fearless, and he enjoys eternal peace, singing the Glorious Praises of the Lord. ||2||17|| Dhanaasaree, Fifth Mehl: Your Name is the medicine, O Merciful Lord. I am so miserable, I do not know Your state; You Yourself cherish me, Lord. ||1||Pause|| Take pity on me, O my Lord and Master, and remove the love of duality from within me. Break my bonds, and take me as Your own, so that I may never come to lose. ||1|| Seeking Your Sanctuary, I live, almighty and merciful Lord and Master. Twenty-four hours a day, I worship God; Nanak is forever a sacrifice to Him. ||2||18|| Raag Dhanaasaree, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O God, please save me! By myself, I cannot do anything, O my Lord and Master; by Your Grace, please bless me with Your Name. ||1||Pause|| Family and worldly affairs are an ocean of fire. Through doubt, emotional attachment and ignorance, we are enveloped in darkness. ||1|| High and low, pleasure and pain. Hunger and thirst are not satisfied, ||2|| The mind is engrossed in passion, and the disease of corruption. The five thieves, the companions, are totally incorrigible. ||3|| The beings and souls and wealth of the world are all Yours. O Nanak, know that the Lord is always near at hand. ||4||1||19|| Dhanaasaree, Fifth Mehl: The Lord and Master destroys the pain of the poor; He preserves and protects the honour of His servants. The Lord is the ship to carry us across; He is the treasure of virtue - pain cannot touch Him. ||1|| In the Saadh Sangat, the Company of the Holy, meditate, vibrate upon the Lord of the world. I cannot think of any other way; make this effort, and make it in this Dark Age of Kali Yuga. ||Pause|| In the beginning, and in the end, there is none other than the perfect. merciful Lord. The cycle of birth and death is ended, chanting the Lord's Name, and remembering the Lord Master in meditation. ||2|| The Vedas, the Simritees, the Shaastras and the Lord's devotees contemplate Him; liberation is attained in the Saadh Sangat, the Company of the Holy, and the darkness of ignorance is dispelled. [3] The lotus feet of the Lord are

the support of His humble servants. They are his only capital and investment.

Section 14 - Raag Dhanaasaree - Part 017

The True Lord is Nanak's strength, honour and support; He alone is his protection. ||4||2||20|| Dhanaasaree, Fifth Mehl: Wandering and roaming around, I met the Holy Perfect Guru, who has taught me. All other devices did not work, so I meditate on the Name of the Lord, Har, Har. ||1|| For this reason, I sought the Protection and Support of my Lord, the Cherisher of the Universe. I sought the Sanctuary of the Perfect Transcendent Lord, and all my entanglements were dissolved. ||Pause|| Paradise, the earth, the nether regions of the underworld, and the globe of the world - all are engrossed in Maya. To save your soul, and liberate all your ancestors, meditate on the Name of the Lord, Har, Har. ||2|| O Nanak, singing the Naam, the Name of the Immaculate Lord, all treasures are obtained. Only that rare person, whom the Lord and Master blesses with His Grace, comes to know this. [3][3][21]] Dhanaasaree, Fifth Mehl, Second House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: You shall have to abandon the straw which you have collected. These entanglements shall be of no use to you. You are in love with those things that will not go with you. You think that your enemies are friends. ||1|| In such confusion, the world has gone astray. The foolish mortal wastes this precious human life. ||Pause|| He does not like to see Truth and righteousness. He is attached to falsehood and deception: they seem sweet to him. He loves gifts, but he forgets the Giver. The wretched creature does not even think of death. ||2|| He cries for the possessions of others. He forfeits all the merits of his good deeds and religion. He does not understand the Hukam of the Lord's Command, and so he continues coming and going in reincarnation. He sins, and then regrets and repents. ||3|| Whatever pleases You, Lord, that alone is acceptable. I am a sacrifice to Your Will. Poor Nanak is Your slave, Your humble servant. Save me, O my Lord God Master! ||4||1||22|| Dhanaasaree, Fifth Mehl: I am meek and poor; the Name of God is my only Support. The Name of the Lord, Har, Har, is my occupation and earnings. I gather only the Lord's Name. It is useful in both this world and the next, ||1|| Imbued with the Love of the Lord God's Infinite Name, the Holy Saints sing the Glorious Praises of the One Lord, the Formless Lord. ||Pause|| The Glory of the Holy Saints comes from their total humility. The Saints realise that their greatness rests in the Praises of the Lord. Meditating on the Lord of the Universe, the Saints are in bliss. The Saints find peace, and their anxieties are dispelled, ||2|| Wherever the Holy Saints gather, there they sing the Praises of the Lord, in music and poetry. In the Society of the Saints, there is bliss and peace. They alone obtain this Society, upon whose foreheads such destiny is written. ||3|| With my palms pressed together, I offer my prayer. I wash their feet, and chant the Praises of the Lord, the treasure of virtue, O God, merciful and compassionate, let me remain in Your Presence. Nanak lives, in the dust of the Saints. ||4||2||23||

Section 14 - Raag Dhanaasaree - Part 018

Dhanaasaree, Fifth Mehl: One who contemplates his Lord and Master - why should he be afraid? The wretched selfwilled manmukhs are ruined through fear and dread. ||1||Pause|| The Divine Guru, my mother and father, is over my head. His image brings prosperity; serving Him, we become pure. The One Lord, the Immaculate Lord, is our capital. Joining the Saadh Sangat, the Company of the Holy, we are illumined and enlightened. ||1|| The Giver of all beings is totally pervading everywhere. Millions of pains are removed by the Lord's Name. All the pains of birth and death are taken away from the Gurmukh, within whose mind and body the Lord dwells. ||2|| He alone, whom the Lord has attached to the hem of His robe, obtains a place in the Court of the Lord. They alone are devotees, who are pleasing to the True Lord. They are freed from the Messenger of Death. ||3|| True is the Lord, and True is His Court. Who can contemplate and describe His value? He is within each and every heart, the Support of all. Nanak begs for the dust of the Saints. ||4||3||24|| Dhanaasaree, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: At home, and outside, I place my trust in You; You are always with Your humble servant. Bestow Your Mercy, O my Beloved God, that I may chant the Lord's Name with love. ||1|| God is the strength of His humble servants. Whatever You do, or cause to be done, O Lord and Master, that outcome is acceptable to me. ||Pause|| The Transcendent Lord is my honour; the Lord is my emancipation; the glorious sermon of the Lord is my wealth Slave Nanak seeks the Sanctuary of the Lord's feet; from the Saints, he has learned this way of life. ||2||1||25|| Dhanaasaree, Fifth Mehl: God has fulfilled all my desires. Holding me close in His embrace the Guru has saved me. He has saved me from burning in the ocean of fire, and now, no one calls it impassible. ||1|| Those who have true faith in their minds, continually behold the Glory of the Lord; they are forever happy and blissful. ||Pause|| I seek the Sanctuary of the feet of the Perfect Transcendent Lord, the Searcher of hearts; I

behold Him ever-present. In His wisdom, the Lord has made Nanak His own; He has preserved the roots of His devotees. ||2||2||26|| Dhanaasaree, Fifth Mehl: Wherever I look, there I see Him present; He is never far away. He is all-pervading, everywhere; O my mind, meditate on Him forever. ||1|| He alone is called your companion, who will not be separated from you, here or hereafter. That pleasure, which passes away in an instant, is trivial. ||Pause|| He cherishes us, and gives us sustenance; He does not lack anything. With each and every breath, my God takes care of His creatures. ||2|| God is undeceiveable, impenetrable and infinite; His form is lofty and exalted. Chanting and meditating on the embodiment of wonder and beauty, His humble servants are in bliss. ||3|| Bless me with such understanding, O Merciful Lord God, that I might remember You.

Section 14 - Raag Dhanaasaree - Part 019

Nanak begs God for the gift of the dust of the feet of the Saints. ||4||3||27|| Dhanaasaree, Fifth Mehl: The One who sent you, has now recalled you; return to your home now in peace and pleasure. In bliss and ecstasy, sing His Glorious Praises; by this celestial tune, you shall acquire your everlasting kingdom. ||1|| Come back to your home, O my friend. The Lord Himself has eliminated your enemies, and your misfortunes are past. ||Pause|| God, the Creator Lord, has glorified you, and your running and rushing around has ended. In your home, there is rejoicing; the musical instruments continually play, and your Husband Lord has exalted you. ||2|| Remain firm and steady, and do not ever waver; take the Guru's Word as your Support. You shall be applauded and congratulated all over the world, and your face shall be radiant in the Court of the Lord. ||3|| All beings belong to Him: He Himself transforms them, and He Himself becomes their help and support. The Creator Lord has worked a wondrous miracle; O Nanak, His glorious greatness is true. ||4||4||28|| Dhanaasaree, Fifth Mehl, Sixth House: One Universal Creator God. By The Grace Of The True Guru: Listen, O Dear Beloved Saints, to my prayer. Without the Lord, no one is liberated. ||Pause|| O mind, do only deeds of purity; the Lord is the only boat to carry you across. Other entanglements shall be of no use to you. True living is serving the Divine, Supreme Lord God; the Guru has imparted this teaching to me. ||1|| Do not fall in love with trivial things; in the end, they shall not go along with you. Worship and adore the Lord with your mind and body, O Beloved Saint of the Lord; in the Saadh Sangat, the Company of the Holy, you shall be released from bondage. ||2|| In your heart, hold fast to the Sanctuary of the lotus feet of the Supreme Lord God; do not place your hopes in any other support. He alone is a devotee, spiritually wise, a meditator, and a penitent, O Nanak, who is blessed by the Lord's Mercy. ||3||1||29|| Dhanaasaree, Fifth Mehl: O my dear beloved, it is good, it is better, it is best, to ask for the Lord's Name. Behold, with your eves wide-open, and listen to the Words of the Holy Saints; enshrine in your consciousness the Lord of Life remember that all must die. ||Pause|| The application of sandalwood oil, the enjoyment of pleasures and the practice of many corrupt sins - look upon all of these as insipid and worthless. The Name of the Lord of the Universe alone is sublime; so say the Holy Saints. You claim that your body and wealth are your own; you do not chant the Lord's Name even for an instant. Look and see, that none of your possessions or riches shall go along with you. ||1|| One who has good karma, grasps the Protection of the hem of the Saint's robe; in the Saadh Sangat, the Company of the Holy, the Messenger of Death cannot threaten him. I have obtained the supreme treasure, and my egotism has been eradicated; Nanak's mind is attached to the One Formless Lord. ||2||2||30||

Section 14 - Raag Dhanaasaree - Part 020

Dhanaasaree, Fifth Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: Meditate in remembrance on the One Lord; meditate in remembrance on the One Lord: meditate in remembrance on the One Lord. O my Beloved. He shall save you from strife, suffering, greed, attachment, and the most terrifying world-ocean. ||Pause|| With each and every breath, each and every instant, day and night, dwell upon Him. In the Saadh Sangat, the Company of the Holy, meditate on Him fearlessly, and enshrine the treasure of His Name in your mind. ||1|| Worship His lotus feet, and contemplate the glorious virtues of the Lord of the Universe. O Nanak, the dust of the feet of the Holv shall bless you with pleasure and peace. ||2||1||31|| Dhanaasaree, Fifth Mehl, Eighth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Remembering, remembering, remembering Him in meditation, I find peace; with each and every breath, I dwell upon Him. In this world, and in the world beyond, He is with me, as my help and support; wherever I go, He protects me. ||1|| The Guru's Word abides with my soul. It does not sink in water; thieves cannot steal it, and fire cannot burn it. ||1||Pause|| It is like wealth to the poor, a cane for the blind, and mother's milk for the infant. In the ocean of the world, I have found the boat of the Lord; the Merciful Lord has bestowed His Mercy upon Nanak.

||2||1||32|| Dhanaasaree, Fifth Mehl: The Lord of the Universe has become kind and merciful: His Ambrosial Nectar permeates my heart. The nine treasures, riches and the miraculous spiritual powers of the Siddhas cling to the feet of the Lord's humble servant. ||1|| The Saints are in ecstasy everywhere. Within the home, and outside as well, the Lord and Master of His devotees is totally pervading and permeating everywhere. ||1||Pause|| No one can equal one who has the Lord of the Universe on his side. The fear of the Messenger of Death is eradicated, remembering Him in meditation; Nanak meditates on the Naam, the Name of the Lord. ||2||2||33|| Dhanaasaree, Fifth Mehl: The rich man gazes upon his riches, and is proud of himself; the landlord takes pride in his lands. The king believes that the whole kingdom belongs to him; in the same way, the humble servant of the Lord looks upon the support of his Lord and Master. ||1|| When one considers the Lord to be his only support, then the Lord uses His power to help him; this power cannot be defeated. ||1||Pause|| Renouncing all others, I have sought the Support of the One Lord; I have come to Him, pleading, "Save me, save me!" By the kindness and the Grace of the Saints, my mind has been purified; Nanak sings the Glorious Praises of the Lord. ||2||3||34|| Dhanaasaree, Fifth Mehl: He alone is called a warrior, who is attached to the Lord's Love in this age. Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control. ||1||

Section 14 - Raag Dhanaasaree - Part 021

Sing the Praises of the Lord and Master, with the love of your soul. Those who seek His Sanctuary, and meditate on the Naam, the Name of the Lord, are blended with the Lord in celestial peace. ||1||Pause|| The feet of the Lord's humble servant abide in my heart; with them, my body is made pure. O treasure of mercy, please bless Nanak with the dust of the feet of Your humble servants; this alone brings peace. ||2||4||35|| Dhanaasaree, Fifth Mehl: People try to deceive others, but the Inner-knower, the Searcher of hearts, knows everything. They commit sins, and then deny them, while they pretend to be in Nirvaanaa. ||1|| They believe that You are fai away, but You, O God, are near at hand. Looking around, this way and that, the greedy people come and go. ||Pause|| As long as the doubts of the mind are not removed, liberation is not found. Says Nanak, he alone is a Saint, a devotee, and a humble servant of the Lord, to whom the Lord and Master is merciful. ||2||5||36|| Dhanaasaree, Fifth Mehl: My Guru gives the Naam, the Name of the Lord, to those who have such karma written on their foreheads. He implants the Naam, and inspires us to chant the Naam: this is Dharma true religion in this world. ||1|| The Naam is the glory and greatness of the Lord's humble servant. The Naam is his salvation, and the Naam is his honour; he accepts whatever comes to pass. ||1||Pause|| That humble servant, who has the Naam as his wealth, is the perfect banker. The Naam is his occupation, O Nanak, and his only support; the Naam is the profit he earns. ||2||6||37|| Dhanaasaree, Fifth Mehl: My eyes have been purified, gazing upon the Blessed Vision of the Lord's Darshan, and touching my forehead to the dust of His feet. With joy and happiness, I sing the Glorious Praises of my Lord and Master; the Lord of the World abides within my heart. ||1|| You are my Merciful Protector, Lord. O beautiful wise, infinite Father God, be Merciful to me, God. ||1||Pause|| O Lord of supreme ecstasy and blissful form. Your Word is so beautiful, so drenched with Nectar. With the Lord's lotus feet enshrined in his heart, Nanak has tied the Shabad, the Word of the True Guru, to the hem of his robe. ||2||7||38|| Dhanaasaree, Fifth Mehl: In His own way, He provides us with our food; in His own way, He plays with us. He blesses us with all comforts, enjoyments and delicacies, and he permeates our minds. $\|I\|$ Our Father is the Lord of the World, the Merciful Lord. Just as the mother protects her children, God nurtures and cares for us. ||1||Pause|| You are my friend and companion, the Master of all excellences, O eternal and permanent Divine Lord. Here, there and everywhere, You are pervading; please, bless Nanak to serve the Saints. ||2||8||39|| Dhanaasaree, Fifth Mehl: The Saints are kind and compassionate: they burn away their sexual desire. anger and corruption. My power, wealth, youth, body and soul are a sacrifice to them. ||1|| With my mind and body, I love the Lord's Name. With peace, poise, pleasure and joy, He has carried me across the terrifying world-ocean. ||Pause||

Section 14 - Raag Dhanaasaree - Part 022

Blessed is that place, and blessed is that house, in which the Saints dwell. Fulfill this desire of servant Nanak, O Lord Master, that he may bow in reverence to Your devotees. ||2||9||40|| Dhanaasaree, Fifth Mehl: He has saved me from the awful power of Maya, by attaching me to His feet. He gave my mind the Mantra of the Naam, the Name of the One Lord, which shall never perish or leave me. ||1|| The Perfect True Guru has given this gift. He has blessed me with the Kirtan of the Praises of the Name of the Lord, Har, Har, and I am emancipated. ||Pause|| My God has made me His own, and saved the honour of His devotee. Nanak has grasped the feet of his God, and has found peace, day and night. ||2||10||41||

Dhanaasaree, Fifth Mehl: Stealing the property of others, acting in greed, lying and slandering - in these ways, he passes his life. He places his hopes in false mirages, believing them to be sweet; this is the support he installs in his mind. ||1|| The faithless cynic passes his life uselessly. He is like the mouse, gnawing away at the pile of paper, making it useless to the poor wretch. ||Pause|| Have mercy on me, O Supreme Lord God, and release me from these bonds. The blind are sinking O Nanak; God saves them, uniting them with the Saadh Sangat, the Company of the Holy. ||2||11||42|| Dhanaasaree, Fifth Mehl: Remembering, remembering God, the Lord Master in meditation, my body, mind and heart are cooled and soothed. The Supreme Lord God is my beauty, pleasure, peace, wealth, soul and social status. ||1|| My tongue is intoxicated with the Lord, the source of nectar. I am in love, in love with the Lord's lotus feet, the treasure of riches. |Pause|| I am His - He has saved me; this is God's perfect way. The Giver of peace has blended Nanak with Himself; the Lord has preserved his honour. ||2||12||43|| Dhanaasaree, Fifth Mehl: All demons and enemies are eradicated by You, Lord; Your glory is manifest and radiant. Whoever harms Your devotees, You destroy in an instant. ||1|| I look to You continually, Lord. O Lord, Destroyer of ego, please, be the helper and companion of Your slaves; take my hand, and save me, O my Friend! ||Pause|| My Lord and Master has heard my prayer, and given me His protection. Nanak is in ecstasy, and his pains are gone; he meditates on the Lord, forever and ever. ||2||13||44|| Dhanaasaree, Fifth Mehl: He has extended His power in all four directions, and placed His hand upon my head. Gazing upon me with his Eye of Mercy, He has dispelled the pains of His slave. ||1|| The Guru, the Lord of the Universe, has saved the Lord's humble servant. Hugging me close in His embrace, the merciful, forgiving Lord has erased all my sins. |Pause|| Whatever I ask for from my Lord and Master, he gives that to me. Whatever the Lord's slave Nanak utters with his mouth, proves to be true, here and hereafter. ||2||14||45||

Section 14 - Raag Dhanaasaree - Part 023

Dhanaasaree, Fifth Mehl: He does not let His devotees see the difficult times; this is His innate nature. Giving His hand, He protects His devotee; with each and every breath, He cherishes him. ||1|| My consciousness remains attached to God. In the beginning, and in the end, God is always my helper and companion; blessed is my friend. ||Pause|| My mind is delighted, gazing upon the marvellous, glorious greatness of the Lord and Master. Remembering, remembering the Lord in meditation, Nanak is in ecstasy; God, in His perfection, has protected and preserved his honour. ||2||15||46|| Dhanaasaree. Fifth Mehl: One who forgets the Lord of life, the Great Giver - know that he is most unfortunate. One whose mind is in love with the Lord's lotus feet, obtains the pool of ambrosial nectar. ||1|| Your humble servant awakes in the Love of the Lord's Name. All laziness has departed from his body, and his mind is attached to the Beloved Lord. ||Pause|| Wherever I look, the Lord is there; He is the string, upon which all hearts are strung. Drinking in the water of the Naam, servant Nanak has renounced all other loves. ||2||16||47|| Dhanaasaree, Fifth Mehl: All the affairs of the Lord's humble servant are perfectly resolved. In the utterly poisonous Dark Age of Kali Yuga, the Lord preserves and protects his honour. ||1||Pause|| Remembering, remembering God, his Lord and Master in meditation, the Messenger of Death does not approach him. Liberation and heaven are found in the Saadh Sangat, the Company of the Holy; his humble servant finds the home of the Lord. ||1|| The Lord's lotus feet are the treasure of His humble servant; in them, he finds millions of pleasures and comforts. He remembers the Lord God in meditation, day and night; Nanak is forever a sacrifice to him. ||2||17||48|| Dhanaasaree, Fifth Mehl: I beg for one gift only from the Lord. May all my desires be fulfilled, meditating on, and remembering Your Name, O Lord. ||1||Pause|| May Your feet abide within my heart, and may I find the Society of the Saints. May my mind not be afflicted by the fire of sorrow; may I sing Your Glorious Praises, twenty-four hours a day. ||1|| May I serve the Lord in my childhood and youth, and meditate on God in my middle and old age. O Nanak, one who is imbued with the Love of the Transcendent Lord, is not reincarnated again to die. ||2||18||49|| Dhanaasaree, Fifth Mehl: I beg only from the Lord for all things. I would hesitate to beg from other people. Remembering God in meditation, liberation is obtained. ||1||Pause|| I have studied with the silent sages, and carefully read the Simritees, the Puraanas and the Vedas: they all proclaim that, by serving the Lord, the ocean of mercy, Truth is obtained, and both this world and the next are embellished. ||1|| All other rituals and customs are useless, without remembering the Lord in meditation. O Nanak, the fear of birth and death has been removed; meeting the Holy Saint, sorrow is dispelled. ||2||19||50|| Dhanaasaree, Fifth Mehl: Desire is quenched, through the Lord's Name, Great peace and contentment come through the Guru's Word, and one's meditation is perfectly focused upon God. ||1||Pause||

Section 14 - Raag Dhanaasaree - Part 024

Please shower Your Mercy upon me, and permit me to ignore the great enticements of Maya, O Lord, Merciful to the meek. Give me Your Name - chanting it, I live; please bring the efforts of Your slave to fruition. ||1|| All desires, power, pleasure, joy and lasting bliss, are found by chanting the Naam, the Name of the Lord, and singing the Kirtan of His Praises. That humble servant of the Lord, who has such karma pre-ordained by the Creator Lord, O Nanak - his efforts are brought to perfect fruition. ||2||20||51|| Dhanaasaree, Fifth Mehl: The Supreme Lord God takes care of His humble servant. The slanderers are not allowed to stay; they are pulled out by their roots, like useless weeds. ||1||Pause|| Wherever I look, there I see my Lord and Master; no one can harm me. Whoever shows disrespect to the Lord's humble servant, is instantly reduced to ashes. ||1|| The Creator Lord has become my protector; He has no end or limitation. O Nanak, God has protected and saved His slaves; He has driven out and destroyed the slanderers. ||2||21||52|| Dhanaasaree, Fifth Mehl, Ninth House, Partaal: One Universal Creator God. By The Grace Of The True Guru: O Lord, I seek the Sanctuary of Your feet; Lord of the Universe, Destroyer of pain, please bless Your slave with Your Name. Be Merciful, God, and bless me with Your Glance of Grace; take my arm and save me - pull me up out of this pit! ||Pause|| He is blinded by sexual desire and anger, bound by Maya; his body and clothes are filled with countless sins. Without God, there is no other protector; help me to chant Your Name, Almighty Warrior, Sheltering Lord. ||1|| Redeemer of sinners, Saving Grace of all beings and creatures, even those who recite the Vedas have not found Your limit. God is the ocean of virtue and peace, the source of jewels; Nanak sings the Praises of the Lover of His devotees. ||2||1||53|| Dhanaasaree, Fifth Mehl: Peace in this world, peace in the next world and peace forever, remembering Him in meditation. Chant forever the Name of the Lord of the Universe. The sins of past lives are erased, by joining the Saadh Sangat, the Company of the Holy; new life is infused into the dead. ||1||Pause|| In power, youth and Maya, the Lord is forgotten; this is the greatest tragedy - so say the spiritual sages. Hope and desire to sing the Kirtan of the Lord's Praises - this is the treasure of the most fortunate devotees. ||1|| O Lord of Sanctuary, all-powerful, imperceptible and unfathomable - Your Name is the Purifier of sinners. The Inner-knower, the Lord and Master of Nanak is totally pervading and permeating everywhere; He is my Lord and Master. ||2||2||54|| Dhanaasaree, Fifth Mehl, Twelfth House: One Universal Creator God. By The Grace Of The True Guru: I how in reverence to the Lord I how in reverence. I sing the Glorious Praises of the Lord, my King, ||Pause|| By great good fortune, one meets the Divine Guru. Millions of sins are erased by serving the Lord, [[1]]

Section 14 - Raag Dhanaasaree - Part 025

One whose mind is imbued with the Lord's lotus feet is not afflicted by the fire of sorrow. ||2|| He crosses over the world-ocean in the Saadh Sangat, the Company of the Holy. He chants the Name of the Fearless Lord, and is imbued with the Lord's Love. ||3|| One who does not steal the wealth of others, who does not commit evil deeds or sinful acts - the Messenger of Death does not even approach him. ||4|| God Himself quenches the fires of desire. O Nanak, in God's Sanctuary, one is saved. ||5||1||55|| Dhanaasaree, Fifth Mehl: I am satisfied and satiated, eating the food of Truth. With my mind, body and tongue, I meditate on the Naam, the Name of the Lord. ||1|| Life, spiritual life, is in the Lord. Spiritual life consists of chanting the Lord's Name in the Saadh Sangat, the Company of the Holy. ||1||Pause|| He is dressed in robes of all sorts, if he sings the Kirtan of the Lord's Glorious Praises, day and night. [2] He rides upon elephants, chariots and horses, if he sees the Lord's Path within his own heart. [[3]] Meditating on the Lord's Feet, deep within his mind and body, slave Nanak has found the Lord, the treasure of peace. ||4||2||56|| Dhanaasaree, Fifth Mehl: The Guru's feet emancipate the soul. They carry it across the world-ocean in an instant. ||1||Pause|| Some love rituals, and some bathe at sacred shrines of pilgrimage. The Lord's slaves meditate on His Name. ||1|| The Lord Master is the Breaker of bonds. Servant Nanak meditates in remembrance on the Lord, the Inner-knower, the Searcher of hearts. ||2||3||57|| Dhanaasaree, Fifth Mehl: The lifestyle of Your slave is so pure, that nothing can break his love for You. [1] Pause He is more dear to me than my soul, my breath of life, my mind and my wealth. The Lord is the Giver, the Restrainer of the ego. $\|1\|$ I am in love with the Lord's lotus feet. This alone is Nanak's prayer. ||2||4||58|| One Universal Creator God. By The Grace Of The True Guru: Dhanaasaree, Ninth Mehl: Why do you go looking for Him in the forest? Although he is unattached, he dwells everywhere. He is always with you as your companion. ||1||Pause|| Like the fragrance which remains in the flower, and like the reflection in the mirror, the Lord dwells deep within; search for Him within your own heart, O Siblings of Destiny. ||1|| Outside and inside, know that there is only the One Lord; the Guru has imparted this wisdom to me. O servant Nanak, without knowing one's own self, the moss of doubt is not removed. ||2||1||

Dhanaasaree, Ninth Mehl: O Holy people, this world is deluded by doubt. It has forsaken the meditative remembrance of the Lord's Name, and sold itself out to Maya. [[11][Pause]] Mother, father, siblings, children and spouse - he is entangled in their love.

Section 14 - Raag Dhanaasaree - Part 026

In the pride of youth, wealth and glory, day and night, he remains intoxicated. ||1|| God is merciful to the meek, and forever the Destroyer of pain, but the mortal does not centre his mind on Him. O servant Nanak, among millions, only a rare few, as Gurmukh, realise God. ||2||2|| Dhanaasaree Ninth Mehl: That Yogi does not know the way. Understand that his heart is filled with greed, emotional attachment, Maya and egotism. ||1||Pause|| One who does not slander or praise others, who looks upon gold and iron alike, who is free from pleasure and pain - he alone is called a true Yogi. ||1|| The restless mind wanders in the ten directions - it needs to be pacified and restrained. Says Nanak, whoever knows this technique is judged to be liberated. ||2||3|| Dhanaasaree, Ninth Mehl: Now, what efforts should I make? How can I dispel the anxieties of my mind? How can I cross over the terrifying world-ocean? ||1||Pause|| Obtaining this human incarnation, I have done no good deeds; this makes me very afraid! In thought, word and deed, I have not sung the Lord's Praises; this thought worries my mind. ||1|| I listened to the Guru's Teachings, but spiritual wisdom did not well up within me; like a beast, I fill my belly. Says Nanak, O God, please confirm Your Law of Grace: for only then can I, the sinner, be saved. ||2||4||9||9||13||58||4||93|| Dhanaasaree, First Mehl, Second House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: The Guru is the ocean, filled with pearls. The Saints gather in the Ambrosial Nectar; they do not go far away from there. They taste the subtle essence of the Lord; they are loved by God. Within this pool, the swans find their Lord, the Lord of their souls. ||1|| What can the poor crane accomplish by bathing in the mud puddle? It sinks into the mire, and its filth is not washed away. [1] Pause After careful deliberation, the thoughtful person takes a step. Forsaking duality, he becomes a devotee of the Formless Lord. He obtains the treasure of liberation, and enjoys the sublime essence of the Lord. His comings and goings end, and the Guru protects him. ||2|| The swan do not leave this pool. In loving devotional worship, they merge in the Celestial Lord. The swans are in the pool, and the pool is in the swans. They speak the Unspoken Speech, and they honour and revere the Guru's Word. ||3|| The Yogi, the Primal Lord, sits within the celestial sphere of deepest Samaadhi. He is not male, and He is not female; how can anyone describe Him? The three worlds continue to centre their attention on His Light. The silent sages and the Yogic masters seek the Sanctuary of the True Lord. ||4|| The Lord is the source of bliss, the support of the helpless. The Gurmukhs worship and contemplate the Celestial Lord. God is the Lover of His devotees, the Destroyer of fear. Subduing ego, one meets the Lord, and places his feet on the Path. ||5|| He makes many efforts, but still, the Messenger of Death tortures him. Destined only to die, he comes into the world.

Section 14 - Raag Dhanaasaree - Part 027

He wastes this precious human life through duality. He does not know his own self, and trapped by doubts. he cries out in pain. [[6]] Speak, read and hear of the One Lord. The Support of the earth shall bless you with courage, righteousness and protection. Chastity, purity and self-restraint are infused into the heart, when one centres his mind in the fourth state. ||7|| They are immaculate and true, and filth does not stick to them Through the Word of the Guru's Shabad, their doubt and fear depart. The form and personality of the Primal Lord are incomparably beautiful. Nanak begs for the Lord, the Embodiment of Truth. ||8||1|| Dhanaasaree, First Mehl: That union with the Lord is acceptable, which is united in intuitive poise. Thereafter, one does not die, and does not come and go in reincarnation. The Lord's slave is in the Lord, and the Lord is in His slave. Wherever I look, I see none other than the Lord. ||1|| The Gurmukhs worship the Lord, and find His celestial home. Without meeting the Guru, they die, and come and go in reincarnation. ||1||Pause|| So make Him your Guru, who implants the Truth within you, who leads you to speak the Unspoken Speech, and who merges you in the Word of the Shabad. God's people have no other work to do; they love the True Lord and Master, and they love the Truth. ||2|| The mind is in the body, and the True Lord is in the mind. Merging into the True Lord, one is absorbed into Truth. God's servant bows at His feet. Meeting the True Guru, one meets with the Lord. ||3|| He Himself watches over us, and He Himself makes us see. He is not pleased by stubborn-mindedness, nor by various religious robes. He fashioned the body-vessels, and infused the Ambrosial Nectar into them. God's Mind is pleased only by loving devotional worship. ||4|| Reading and studying, one becomes confused, and suffers punishment. By great cleverness, one is consigned to coming and going in reincarnation. One who chants the Naam, the Name of the Lord, and eats the food of the Fear of God becomes Gurmukh. the Lord's servant, and remains absorbed in the Lord. ||5|| He worships stones, dwells at sacred shrines of pilgrimage and in the jungles, wanders, roams around and becomes a renunciate. But his mind is still filthy - how can he become pure? One who meets the True Lord obtains honour. [6] One who embodies good conduct and contemplative meditation, his mind abides in intuitive poise and contentment, since the beginning of time, and throughout the ages. In the twinkling of an eye, he saves millions. Have mercy on me, O my Beloved, and let me meet the Guru. ||7|| Unto whom, O God, should I praise You? Without You, there is no other at all. As it pleases You, keep me under Your Will. Nanak, with intuitive poise and natural love, sings Your Glorious Praises. ||8||2|| Dhanaasaree, Fifth Mehl, Sixth House, Ashtapadee: One Universal Creator God. By The Grace Of The True Guru: Whoever is born into the world, is entangled in it; human birth is obtained only by good destiny. I look to Your support, O Holy Saint; give me Your hand, and protect me. By Your Grace, let me meet the Lord, my King. ||1|| I wandered through countless incarnations, but I did not find stability anywhere. I serve the Guru, and I fall at His feet, praying, "O Dear Lord of the Universe, please, show me the way." [1] Pause II have tried so many things to acquire the wealth of Maya, and to cherish it in my mind; I have passed my life constantly crying out, "Mine, mine!"

Section 14 - Raag Dhanaasaree - Part 028

Is there any such Saint, who would meet with me, take away my anxiety, and lead me to enshrine love for my Lord and Master. ||2|| I have read all the Vedas, and yet the sense of separation in my mind still has not been removed; the five thieves of my house are not quieted, even for an instant. Is there any devotee, who is unattached to Maya, who may irrigate my mind with the Ambrosial Naam, the Name of the One Lord? ||3|| In spite of the many places of pilgrimage for people to bathe in, their minds are still stained by their stubborn ego; the Lord Master is not pleased by this at all. When will I find the Saadh Sangat, the Company of the Holy? There, I shall be always in the ecstasy of the Lord, Har, Har, and my mind shall take its cleansing bath in the healing ointment of spiritual wisdom. ||4|| I have followed the four stages of life, but my mind is not satisfied; I wash my body, but it is totally lacking in understanding. If only I could meet some devotee of the Supreme Lord God, imbued with the Lord's Love, who could eradicate the filthy evil-mindedness from my mind. ||5|| One who is attached to religious rituals, does not love the Lord, even for an instant; he is filled with pride, and he is of no account. One who meets with the rewarding personality of the Guru, continually sings the Kirtan of the Lord's Praises. By Guru's Grace, such a rare one beholds the Lord with his eyes. ||6|| One who acts through stubbornness is of no account at all; like a crane, he pretends to meditate, but he is still stuck in Maya. Is there any such Giver of peace, who can recite to me the sermon of God? Meeting him, I would be emancipated. $\|7\|$ When the Lord, my King, is totally pleased with me, He will break the bonds of Maya for me; my mind is imbued with the Word of the Guru's Shabad. I am in ecstasy, forever and ever, meeting the Fearless Lord, the Lord of the Universe. Falling at the Lord's Feet, Nanak has found peace. ||8|| My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful. My comings and goings have ended, since I met the Holy Saint. ||1||Second Pause||1||3|| Dhanaasaree, First Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: Why should I bathe at sacred shrines of pilgrimage? The Naam, the Name of the Lord, is the sacred shrine of pilgrimage. My sacred shrine of pilgrimage is spiritual wisdom within, and contemplation on the Word of the Shabad. The spiritual wisdom given by the Guru is the True sacred shrine of pilgrimage, where the ten festivals are always observed. I constantly beg for the Name of the Lord; grant it to me, O God, Sustainer of the world. The world is sick, and the Naam is the medicine to cure it; without the True Lord, filth sticks to it. The Guru's Word is immaculate and pure; it radiates a steady Light. Constantly bathe in such a true shrine of pilgrimage. ||1|| Filth does not stick to the true ones; what filth do they have to wash off? If one strings a garland of virtues for oneself, what is there to cry for? One who conquers his own self through contemplation is saved, and saves others as well; he does not come to be born again. The supreme meditator is Himself the philosopher's stone, which transforms lead into gold. The true man is pleasing to the True Lord. He is in ecstasy, truly happy, night and day; his sorrows and sins are taken away. He finds the True Name, and beholds the Guru; with the True Name in his mind, no filth sticks to him. ||2|| O friend, association with the Holy is the perfect cleansing bath.

Section 14 - Raag Dhanaasaree - Part 029

The singer who sings the Lord's Praises is adorned with the Word of the Shabad. Worship the True Lord, and believe in the True Guru; this brings the merit of making donations to charity, kindness and compassion. The soul-bride who loves to be with her Husband Lord bathes at the Triveni, the sacred place where the Ganges, Jamuna and Saraswaati Rivers

converge, the Truest of the True. Worship and adore the One Creator, the True Lord, who constantly gives, whose gifts continually increase. Salvation is attained by associating with the Society of the Saints, O friend; granting His Grace, God unites us in His Union. [3] Everyone speaks and talks; how great should I say He is? I am foolish, lowly and ignorant; it is only through the Guru's Teachings that I understand. True are the Teachings of the Guru. His Words are Ambrosial Nectar: my mind is pleased and appeased by them. Loaded down with corruption and sin, people depart, and then come back again; the True Shabad is found through my Guru. There is no end to the treasure of devotion; the Lord is pervading everywhere. Nanak utters this true prayer; one who purifies his mind is True. ||4||1|| Dhanaasaree, First Mehl: I live by Your Name: my mind is in ecstasy. Lord. True is the Name of the True Lord. Glorious are the Praises of the Lord of the Universe. Infinite is the spiritual wisdom imparted by the Guru. The Creator Lord who created, shall also destroy. The call of death is sent out by the Lord's Command; no one can challenge it. He Himself creates, and watches; His written command is above each and every head. He Himself imparts understanding and awareness. O Nanak, the Lord Master is inaccessible and unfathomable; I live by His True Name. ||1|| No one can compare to You, Lord; all come and go. By Your Command, the account is settled, and doubt is dispelled. The Guru dispels doubt, and makes us speak the Unspoken Speech; the true ones are absorbed into Truth. He Himself creates, and He Himself destroys; I accept the Command of the Commander Lord. True greatness comes from the Guru: You alone are the mind's companion in the end. O Nanak, there is no other than the Lord and Master; greatness comes from Your Name. ||2|| You are the True Creator Lord, the unknowable Maker. There is only the One Lord and Master, but there are two paths, by which conflict increases. All follow these two paths, by the Hukam of the Lord's Command; the world is born, only to die. Without the Naam, the Name of the Lord, the mortal has no friend at all; he carries loads of sin on his head. By the Hukam of the Lord's Command, he comes, but he does not understand this Hukam; the Lord's Hukam is the Embellisher. O Nanak, through the Shabad, the Word of the Lord and Master, the True Creator Lord is realised. ||3|| Your devotees look beautiful in Your Court, embellished with the Shabad. They chant the Ambrosial Word of His Bani, savoring it with their tongues. Savoring it with their tongues, they thirst for the Naam; they are a sacrifice to the Word of the Guru's Shabad. Touching the philosopher's stone, they become the philosopher's stone, which transforms lead into gold; O Lord, they become pleasing to your mind. They attain the immortal status and eradicate their selfconceit; how rare is that person, who contemplates spiritual wisdom. O Nanak, the devotees look beautiful in the Court of the True Lord; they are dealers in the Truth. ||4|| I am hungry and thirsty for wealth; how will I be able to go to the Lord's Court?

Section 14 - Raag Dhanaasaree - Part 030

I shall go and ask the True Guru, and meditate on the Naam, the Name of the Lord. I meditate on the True Name, chant the True Name, and as Gurmukh, I realise the True Name. Night and day, I chant the Name of the merciful, immaculate Lord, the Master of the poor. The Primal Lord has ordained the tasks to be done: self-conceit is overcome, and the mind is subdued. O Nanak, the Naam is the sweetest essence; through the Naam, thirst and desire are stilled. ||5||2|| Dhanaasaree, Chhant, First Mehl: Your Husband Lord is with you, O deluded soul-bride, but you do are not aware of Him. Your destiny is written on your forehead, according to your past actions. This inscription of past deeds cannot be erased; what do I know about what will happen? You have not adopted a virtuous lifestyle, and you are not attuned to the Lord's Love; you sit there, crying over your past misdeeds. Wealth and youth are like the shade of the bitter swallow-wort plant; you are growing old, and your days are coming to their end. O Nanak, without the Naam, the Name of the Lord, you shall end up as a discarded, divorced bride; your own falsehood shall separate you from the Lord. ||1|| You have drowned, and your house is ruined; walk in the Way of the Guru's Will. Meditate on the True Name, and you shall find peace in the Mansion of the Lord's Presence. Meditate on the Lord's Name, and you shall find peace; your stay in this world shall last only four days. Sit in the home of your own being, and you shall find Truth: night and day, be with your Beloved. Without loving devotion, you cannot dwell in your own home - listen, everyone! O Nanak, she is happy, and she obtains her Husband Lord, if she is attuned to the True Name. ||2|| If the soul-bride is pleasing to her Husband Lord, then the Husband Lord will love His bride. Imbued with the love of her Beloved, she contemplates the Word of the Guru's Shabad. She contemplates the Guru's Shabads, and her Husband Lord loves her; in deep humility, she worships Him in loving devotion. She burns away her emotional attachment to Maya, and in love, she loves her Beloved. She is imbued and drenched with the Love of the True Lord; she has become beautiful, by conquering her mind. O Nanak, the happy soul-bride abides

in Truth; she loves to love her Husband Lord. ||3|| The soulbride looks so beautiful in the home of her Husband Lord, if she is pleasing to Him. It is of no use at all to speak false words. If she speaks false, it is of no use to her, and she does not see her Husband Lord with her eyes. Worthless, forgotten and abandoned by her Husband Lord, she passes her life-night without her Lord and Master. Such a wife does not believe in the Word of the Guru's Shabad; she is caught in the net of the world, and does not obtain the Mansion of the Lord's Presence. O Nanak, if she understands her own self, then, as Gurmukh, she merges in celestial peace. ||4|| Blessed is that soul-bride, who knows her Husband Lord. Without the Naam she is false, and her actions are false as well. Devotional worship of the Lord is beautiful: the True Lord loves it. So immerse yourself in loving devotional worship of God. My Husband Lord is playful and innocent; imbued with His Love, I enjoy Him. She blossoms forth through the Word of the Guru's Shabad; she ravishes her Husband Lord, and obtains the most noble reward. O Nanak, in Truth, she obtains glory; in her Husband's home, the soul-bride looks beautiful. ||5||3||

Section 14 - Raag Dhanaasaree - Part 031

Dhanaasaree, Chhant, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: When the Dear Lord grants His Grace, one meditates on the Naam, the Name of the Lord. Meeting the True Guru, through loving faith and devotion, one intuitively sings the Glorious Praises of the Lord. Singing His Glorious Praises continually, night and day, one blossoms forth, when it is pleasing to the True Lord. Egotism, self-conceit and Maya are forsaken, and he is intuitively absorbed into the Naam. The Creator Himself acts; when He gives, then we receive. When the Dear Lord grants His Grace, we meditate on the Naam. ||1|| Deep within, I feel true love for the Perfect True Guru. I serve Him day and night; I never forget Him. I never forget Him; I remember Him night and day. When I chant the Naam, then I live. With my ears, I hear about Him, and my mind is satisfied. As Gurmukh, I drink in the Ambrosial Nectar. If He bestows His Glance of Grace, then I shall meet the True Guru; my discriminating intellect would contemplate Him, night and day. Deep within, I feel true love for the Perfect True Guru. ||2|| By great good fortune, one joins the Sat Sangat, the True Congregation; then, one comes to savor the subtle essence of the Lord. Night and day, he remains lovingly focused on the Lord; he merges in celestial peace. Merging in celestial peace, he becomes pleasing to the Lord's Mind; he remains forever unattached and untouched. He receives honour in this world and the next lovingly focused on the Lord's Name. He is liberated from both pleasure and pain: he is pleased by whatever God does. By great good fortune, one joins the Sat Sangat, the True Congregation, and then, one comes to savor the subtle essence of the Lord. [3] In the love of duality, there is pain and suffering; the Messenger of Death eyes the self-willed manmukhs. They cry and howl, day and night, caught by the pain of Maya. Caught by the pain of Maya, provoked by his ego, he passes his life crying out, "Mine, mine!". He does not remember God, the Giver, and in the end, he departs regretting and repenting. Without the Name, nothing shall go along with him; not his children, spouse or the enticements of Maya.In the love of duality, there is pain and suffering; the Messenger of Death eyes the selfwilled manmukhs. ||4|| Granting His Grace, the Lord has merged me with Himself; I have found the Mansion of the Lord's Presence. I remain standing with my palms pressed together; I have become pleasing to God's Mind. When one is pleasing to God's Mind, then he merges in the Hukam of the Lord's Command; surrendering to His Hukam, he finds peace. Night and day, he chants the Lord's Name, day and night; intuitively, naturally, he meditates on the Naam, the Name of the Lord. Through the Naam, the glorious greatness of the Naam is obtained; the Naam is pleasing to Nanak's mind. Granting His Grace, the Lord has merged me with Himself; I have found the Mansion of the Lord's Presence. ||5||1||

Section 14 - Raag Dhanaasaree - Part 032

Dhanaasaree, Fifth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: The True Guru is merciful to the meek; in His Presence, the Lord's Praises are sung. The Ambrosial Name of the Lord is chanted in the Saadh Sangat, the Company of the Holy. Vibrating, and worshipping the One Lord in the Company of the Holy, the pains of birth and death are removed. Those who have such karma pre-ordained, study and learn the Truth; the noose of Death is removed from their necks. Their fears and doubts are dispelled, the knot of death is untied, and they never have to walk on Death's path. Prays Nanak, shower me with Your Mercy, Lord; let me sing Your Glorious Praises forever. ||1|| The Name of the One, Immaculate Lord is the Support of the unsupported. You are the Giver, the Great Giver, the Dispeller of all sorrow. O Destroyer of pain, Creator Lord, Master of peace and bliss, I have come seeking the Sanctuary of the Holy; please, help me to cross over the terrifying and difficult world-ocean in an instant. I saw the Lord pervading and permeating everywhere, when the healing ointment of the Guru's wisdom was applied to my eyes. Prays Nanak, remember Him forever in meditation, the Destroyer of all sorrow and fear. ||2|| He Himself has attached me to the hem of His robe; He has showered me with His Mercy. I am worthless, lowly and helpless; God is unfathomable and infinite. My Lord and Master is always merciful, kind and compassionate; He uplifts and establishes the lowly. All beings and creatures are under Your power; You take care of all. He Himself is the Creator, and He Himself is the Enjoyer: He Himself is the Contemplator of all. Prays Nanak, singing Your Glorious Praises, I live, chanting the Chant of the Lord, the Lord of the world-forest. ||3|| The Blessed Vision of Your Darshan is incomparable; Your Name is utterly priceless. O my Incomputable Lord, Your humble servants ever meditate on You. You dwell on the tongues of the Saints, by Your own pleasure; they are intoxicated with Your sublime essence, O Lord. Those who are attached to Your feet are very blessed; night and day, they remain always awake and aware. Forever and ever, meditate in remembrance on the Lord and Master; with each and every breath, speak His Glorious Praises. Prays Nanak let me become the dust of the feet of the Saints God's Name is invaluable. ||4||1|| Raag Dhanaasaree, The Word Of Devotee Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Beings like Sanak, Sanand, Shiva and Shaysh-naaga - none of them know Your mystery, Lord. ||1|| In the Society of the Saints, the Lord dwells within the heart. ||1||Pause|| Beings like Hanumaan, Garura, Indra the King of the gods and the rulers of humans - none of them know Your Glories, Lord. ||2|| The four Vedas, the Simritees and the Puraanas, Vishnu the Lord of Lakshmi and Lakshmi herself - none of them know the Lord. ||3|| Says Kabeer, one who falls at the Lord's feet, and remains in His Sanctuary, does not wander around lost, ||4||1||

Section 14 - Raag Dhanaasaree - Part 033

Day by day, hour by hour, life runs its course, and the body withers away. Death, like a hunter, a butcher, is on the prowl; tell me, what can we do? ||1|| That day is rapidly approaching. Mother, father, siblings, children and spouse - tell me, who belongs to whom? ||1||Pause|| As long as the light remains in the body, the beast does not understand himself. He acts in greed to maintain his life and status, and sees nothing with his eyes. ||2|| Says Kabeer, listen, O mortal: Renounce the doubts of your mind. Chant only the One Naam, the Name of the Lord, O mortal, and seek the Sanctuary of the One Lord. [3][2] That humble being, who knows even a little about loving devotional worship - what surprises are there for him? Like water, dripping into water, which cannot be separated out again, so is the weaver Kabeer, with softened heart, merged into the Lord. ||1|| O people of the Lord, I am just a simple-minded fool. If Kabeer were to leave his body at Benares, and so liberate himself, what obligation would he have to the Lord? ||1||Pause|| Says Kabeer, listen, O people -do not be deluded by doubt. What is the difference between Benares and the barren land of Maghar, if the Lord is within one's heart? ||2||3|| Mortals may go to the Realm of Indra, or the Realm of Shiva, but because of their hypocrisy and false prayers, they must leave again. ||1|| What should I ask for? Nothing lasts forever. Enshrine the Lord's Name within your mind. ||1||Pause|| Fame and glory, power, wealth and glorious greatness - none of these will go with you or help you in the end, ||2|| Children, spouse, wealth and Maya - who has ever obtained peace from these? [3] Says Kabeer, nothing else is of any use. Within my mind is the wealth of the Lord's Name. ||4||4|| Remember the Lord, remember the Lord, remember the Lord in meditation, O Siblings of Destiny. Without remembering the Lord's Name in meditation, a great many are drowned. ||1||Pause|| Your spouse, children, body, house and possessions - you think these will give you peace. But none of these shall be yours, when the time of death comes. [1] Ajaamal, the elephant, and the prostitute committed many sins, but still, they crossed over the world-ocean, by chanting the Lord's Name. ||2|| You have wandered in reincarnation, as pigs and dogs - did you feel no shame? Forsaking the Ambrosial Name of the Lord, why do you eat poison? [3] Abandon your doubts about do's and dont's, and take to the Lord's Name. By Guru's Grace, O servant Kabeer, love the Lord. ||4||5|| Dhanaasaree, The Word Of Devotee Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: They dig deep foundations, and build lofty palaces. Can anyone live longer than Markanda, who passed his days with only a handful of straw upon his head? ||1|| The Creator Lord is our only friend. O man, why are you so proud? This body is only temporary - it shall pass away. ||1||Pause||

Section 14 - Raag Dhanaasaree - Part 034

The Kaurvas, who had brothers like Duryodhan, used to proclaim, "This is ours! This is ours!" Their royal procession extended over sixty miles, and yet their bodies were eaten by vultures. ||2|| Sri Lanka was totally rich with gold; was anyone greater than its ruler Raavan? What happened to the elephants, tethered at his gate? In an instant, it all belonged to someone else. ||3|| The Yaadvas deceived Durbaasaa, and received their rewards. The Lord has shown mercy to His

Praises of the Lord. ||4||1|| I have brought the ten sensory organs under my control, and erased every trace of the five thieves. I have filled the seventy-two thousand nerve channels with Ambrosial Nectar, and drained out the poison. ||1|| I shall not come into the world again. I chant the Ambrosial Bani of the Word from the depths of my heart, and I have instructed my soul. ||1||Pause|| I fell at the Guru's feet and begged of Him; with the mighty axe, I have chopped off emotional attachment. Turning away from the world, I have become the servant of the Saints; I fear no one except the Lord's devotees. ||2|| I shall be released from this world, when I stop clinging to Maya. Maya is the name of the power which causes us to be born; renouncing it, we obtain the Blessed Vision of the Lord's Darshan. ||3|| That humble being, who performs devotional worship in this way, is rid of all fear. Says Naam Dayv, why are you wandering around out there? This is the way to find the Lord. ||4||2|| As water is very precious in the desert, and the creeper weeds are dear to the camel, and the tune of the hunter's bell at night is enticing to the deer, so is the Lord to my mind. ||1|| Your Name is so beautiful! Your form is so beautiful! Your Love is so very beautiful, O my Lord. ||1||Pause|| As rain is dear to the earth, and the flower's fragrance is dear to the bumble bee, and the mango is dear to the cuckoo, so is the Lord to my mind. ||2|| As the sun is dear to the chakvi duck, and the lake of Man Sarovar is dear to the swan, and the husband is dear to his wife, so is the Lord to my mind. ||3|| As milk is dear to the baby, and the raindrop is dear to the mouth of the rainbird. and as water is dear to the fish, so is the Lord to my mind. ||4|| All the seekers, Siddhas and silent sages seek Him, but only a rare few behold Him. Just as Your Name is dear to all the Universe, so is the Lord dear to Naam Davy's mind, [[5][3]] First of all, the lotuses bloomed in the woods; from them, all the swan-souls came into being. Know that, through Krishna, the Lord, Har, Har, the dance of creation dances. ||1|| First of all, there was only the Primal Being. From that Primal Being, Maya was produced. All that is, is His. In this Garden of the Lord, we all dance, like water in the pots of the Persian wheel. [1] Pause Women and men both dance. There is no other than the Lord. Don't dispute this, and don't doubt this. The Lord says, "This creation and I are one and the same," ||2||

humble servant, and now Naam Davy sings the Glorious

Section 14 - Raag Dhanaasaree - Part 035

Like the pots on the Persian wheel, sometimes the world is high, and sometimes it is low. Wandering and roaming around, I have come at last to Your Door. "Who are you?" "I am Naam Dayv, Sir." O Lord, please save me from Maya, the cause of death. ||3||4|| O Lord, You are the Purifier of sinners this is Your innate nature. Blessed are those silent sages and humble beings, who meditate on my Lord God. ||1|| I have applied to my forehead the dust of the feet of the Lord of the Universe. This is something which is far away from the gods, mortal men and silent sages. ||1||Pause|| O Lord, Merciful to the meek, Destroyer of pride - Naam Dayv seeks the Sanctuary of Your feet; he is a sacrifice to You. ||2||5|| Dhanaasaree, Devotee Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: There is none as forlorn as I am, and none as Compassionate as You; what need is there to test us now? May my mind surrender to Your Word; please, bless Your humble servant with this perfection. ||1|| I am a sacrifice, a sacrifice to the Lord. O Lord, why are You silent? ||Pause|| For so many incarnations, I have been separated from You, Lord; I dedicate this life to You. Says Ravi Daas: placing my hopes in You, I live; it is so long since I have gazed upon the Blessed Vision of Your Darshan. ||2||1|| In my consciousness, I remember You in meditation; with my eyes, I behold You; I fill my ears with the Word of Your Bani, and Your Sublime Praise. My mind is the bumble bee; I enshrine Your feet within my heart, and with my tongue, I chant the Ambrosial Name of the Lord. ||1|| My love for the Lord of the Universe does not decrease. I paid for it dearly, in exchange for my soul. ||1||Pause|| Without the Saadh Sangat, the Company of the Holy, love for the Lord does not well up; without this love, Your devotional worship cannot be performed. Ravi Daas offers this one prayer unto the Lord: please preserve and protect my honour, O Lord, my King. ||2||2|| Your Name, Lord, is my adoration and cleansing bath. Without the Name of the Lord, all ostentatious displays are useless. ||1||Pause|| Your Name is my prayer mat, and Your Name is the stone to grind the sandalwood. Your Name is the saffron which I take and sprinkle in offering to You. Your Name is the water, and Your Name is the sandalwood. The chanting of Your Name is the grinding of the sandalwood. I take it and offer all this to You. ||1|| Your Name is the lamp, and Your Name is the wick Your Name is the oil I pour into it. Your Name is the light applied to this lamp, which enlightens and illuminates the entire world, ||2|| Your Name is the thread, and Your Name is the garland of flowers. The eighteen loads of vegetation are all too impure to offer to You. Why should I offer to You, that which You Yourself created? Your Name is the fan, which I wave over You. ||3|| The whole world is engrossed in the eighteen Puraanas, the sixty-eight sacred shrines of pilgrimage, and the four sources of creation. Says Ravi Daas,

Your Name is my Aartee, my lamp-lit worship-service. The True Name, Sat Naam, is the food which I offer to You, [4][3]

Section 14 - Raag Dhanaasaree - Part 036

Dhanaasaree, The Word Of Devotee Trilochan Jee: One Universal Creator God. By The Grace Of The True Guru: Why do you slander the Lord? You are ignorant and deluded. Pain and pleasure are the result of your own actions. [1] Pause || The moon dwells in Shiva's forehead; it takes its cleansing bath in the Ganges. Among the men of the moon's family, Krishna was born; even so, the stains from its past actions remain on the moon's face. ||1|| Aruna was a charioteer; his master was the sun, the lamp of the world. His brother was Garuda, the king of birds; and yet, Aruna was made a cripple, because of the karma of his past actions. ||2|| Shiva, the destroyer of countless sins, the Lord and Master of the three worlds, wandered from sacred shrine to sacred shrine; he never found an end to them. And yet, he could not erase the karma of cutting off Brahma's head. ||3|| Through the nectar, the moon, the wish-fulfilling cow, Lakshmi, the miraculous tree of life. Sikhar the sun's horse, and Dhanavantar the wise physician - all arose from the ocean, the lord of rivers; and yet, because of its karma, its saltiness has not left it. ||4|| Hanuman burnt the fortress of Sri Lanka, uprooted the garden of Raawan, and brought healing herbs for the wounds of Lachhman, pleasing Lord Raamaa; and yet, because of his karma, he could not be rid of his loin cloth. ||5|| The karma of past actions cannot be erased, O wife of my house: this is why I chant the Name of the Lord. So prays Trilochan, Dear Lord. [6][1] Sri Sain: With incense, lamps and ghee, I offer this lamp-lit worship service. I am a sacrifice to the Lord of Lakshmi. ||1|| Hail to You, Lord, hail to You! Again and again, hail to You, Lord King, Ruler of all! ||1||Pause|| Sublime is the lamp, and pure is the wick. You are immaculate and pure, O Brilliant Lord of Wealth! ||2|| Raamaanand knows the devotional worship of the Lord. He says that the Lord is all-pervading, the embodiment of supreme joy. ||3|| The Lord of the world, of wondrous form, has carried me across the terrifying world-ocean. Says Sain, remember the Lord, the embodiment of supreme joy! ||4||2|| Peepaa: Within the body, the Divine Lord is embodied. The body is the temple, the place of pilgrimage, and the pilgrim. Within the body are incense, lamps and offerings. Within the body are the flower offerings. ||1|| I searched throughout many realms, but I found the nine treasures within the body. Nothing comes, and nothing goes; I pray to the Lord for Mercy. ||1||Pause|| The One who pervades the Universe also dwells in the body; whoever seeks Him. finds Him there. Peepaa prays, the Lord is the supreme essence: He reveals Himself through the True Guru. ||2||3|| Dhannaa: O Lord of the world, this is Your lamp-lit worship service. You are the Arranger of the affairs of those humble beings who perform Your devotional worship service. ||1||Pause|| Lentils, flour and ghee - these things, I beg of You. My mind shall ever be pleased. Shoes, fine clothes, and grain of seven kinds - I beg of You. [[1]] A milk cow, and a water buffalo, I beg of You, and a fine Turkestani horse. A good wife to care for my home - Your humble servant Dhanna begs for these things, Lord. ||2||4||

GURU GRANTH SAHIB 15 - RAAG JAITSREE

Section 15 - Raag Jaitsree - Part 001 Jaitsree, Fourth Mehl, First House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: The Jewel of the Lord's Name abides within my heart; the Guru has placed His hand on my forehead. The sins and pains of countless incarnations have been cast out. The Guru has blessed me with the Naam, the Name of the Lord, and my debt has been paid off. ||1|| O my mind, vibrate the Lord's Name, and all your affairs shall be resolved. The Perfect Guru has implanted the Lord's Name within me; without the Name, life is useless. ||Pause|| Without the Guru, the self-willed manmukhs are foolish and ignorant; they are forever entangled in emotional attachment to Maya. They never serve the feet of the Holy; their lives are totally useless. ||2|| Those who serve at the feet of the Holy, the feet of the Holy, their lives are made fruitful, and they belong to the Lord. Make me the slave of the slave of the slaves of the Lord; bless me with Your Mercy, O Lord of the Universe. [3] I am blind, ignorant and totally without wisdom; how can I walk on the Path? I am blind - O Guru, please let me grasp the hem of Your robe, so that servant Nanak may walk in harmony with You. ||4||1|| Jaitsree, Fourth Mehl: A jewel or a diamond may be very valuable and heavy, but without a purchaser, it is worth only straw. When the Holy Guru, the Purchaser, saw this jewel, He purchased it for hundreds of thousands of dollars. ||1|| The Lord has kept this jewel hidden within my mind. The Lord, merciful to the meek, led me to meet the Holy Guru; meeting the Guru, I came to appreciate this jewel. ||Pause|| The rooms of the self-willed manmukhs are dark with ignorance; in their homes, the jewel is not visible. Those fools die, wandering in the wilderness, eating the poison of the snake, Maya. ||2|| O Lord, Har, Har, let me meet the humble, holy beings; O Lord, keep me in the Sanctuary of the Holy. O Lord, make me Your own: O God, Lord and Master, I have hurried to Your side.

[3] What Glorious Virtues of Yours can I speak and describe? You are great and unfathomable, the Greatest Being. The Lord has bestowed His Mercy on servant Nanak; He has saved the sinking stone. ||4||2||

Section 15 - Raag Jaitsree - Part 002

Jaitsree, Fourth Mehl: I am Your child; I know nothing about Your state and extent: I am foolish, idiotic and ignorant. O Lord, shower me with Your Mercy; bless me with an enlightened intellect; I am foolish - make me clever. ||1|| My mind is lazy and sleepy. The Lord, Har, Har, has led me to meet the Holy Guru; meeting the Holy, the shutters have been opened wide. ||Pause|| O Guru, each and every instant, fill my heart with love; the Name of my Beloved is my breath of life. Without the Name, I would die: the Name of my Lord and Master is to me like the drug to the addict. ||2|| Those who enshrine love for the Lord within their minds fulfill their preordained destiny. I worship their feet, each and every instant; the Lord seems very sweet to them. ||3|| My Lord and Master, Har, Har, has showered His Mercy upon His humble servant; separated for so long, he is now re-united with the Lord. Blessed, blessed is the True Guru, who has implanted the Naam, the Name of the Lord within me; servant Nanak is a sacrifice to Him. ||4||3|| Jaitsree, Fourth Mehl: I have found the True Guru, my Friend, the Greatest Being. Love and affection for the Lord has blossomed forth. Maya, the snake, has seized the mortal; through the Word of the Guru, the Lord neutralises the venom. $\|I\|$ My mind is attached to the sublime essence of the Lord's Name. The Lord has purified the sinners, uniting them with the Holy Guru; now, they taste the Lord's Name, and the sublime essence of the Lord. ||Pause|| Blessed, blessed is the good fortune of those who meet the Holy Guru; meeting with the Holy, they lovingly centre themselves in the state of absolute absorption. The fire of desire within them is quenched, and they find peace; they sing the Glorious Praises of the Immaculate Lord. ||2|| Those who do not obtain the Blessed Vision of the True Guru's Darshan, have misfortune pre-ordained for them. In the love of duality, they are consigned to reincarnation through the womb, and they pass their lives totally uselessly. ||3|| O Lord, please, bless me with pure understanding, that I may serve the Feet of the Holy Guru: the Lord seems sweet to me. Servant Nanak begs for the dust of the feet of the Holy; O Lord, be Merciful, and bless me with it. ||4||4|| Jaitsree, Fourth Mehl: The Lord's Name does not abide within their hearts - their mothers should have been sterile. These bodies wander around, forlorn and abandoned, without the Name; their lives waste away, and they die, crying out in pain. ||1|| O my mind, chant the Name of the Lord, the Lord within you. The Merciful Lord God, Har, Har, has showered me with His Mercy; the Guru has imparted spiritual wisdom to me, and my mind has been instructed. ||Pause|| In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise brings the most noble and exalted status; the Lord is found through the True Guru. I am a sacrifice to my True Guru who has revealed the Lord's hidden Name to me. ||2|| By great good fortune, I obtained the Blessed Vision of the Darshan of the Holy; it removes all stains of sin. I have found the True Guru, the great, all-knowing King; He has shared with me the many Glorious Virtues of the Lord. [3]

Section 15 - Raag Jaitsree - Part 003

Those, unto whom the Lord, the Life of the world, has shown Mercy, enshrine Him within their hearts, and cherish Him in their minds. The Righteous Judge of Dharma, in the Court of the Lord, has torn up my papers; servant Nanak's account has been settled. ||4||5|| Jaitsree, Fourth Mehl: In the Sat Sangat, the True Congregation, I found the Holy, by great good fortune; my restless mind has been quieted. The unstruck melody ever vibrates and resounds; I have taken in the sublime essence of the Lord's Ambrosial Nectar, showering down. ||1|| O my mind, chant the Name of the Lord, the beauteous Lord. The True Guru has drenched my mind and body with the Love of the Lord, who has met me and lovingly embraced me. ||Pause|| The faithless cynics are bound and gagged in the chains of Maya; they are actively engaged, gathering in the poisonous wealth. They cannot spend this in harmony with the Lord, and so they must endure the pain which the Messenger of Death inflicts upon their heads. ||2|| The Holy Guru has dedicated His Being to the Lord's service; with great devotion, apply the dust of His feet to your face. In this world and the next, you shall receive the Lord's honour, and your mind shall be imbued with the permanent colour of the Lord's Love. ||3|| O Lord, Har, Har, please unite me with the Holy; compared to these Holy people, I am just a worm. Servant Nanak has enshrined love for the feet of the Holy Guru; meeting with this Holy One, my foolish, stone-like mind has blossomed forth in lush profusion. ||4||6|| Jaitsree, Fourth Mehl Second House: One Universal Creator God By The Grace Of The True Guru: Remember in meditation the Lord, Har, Har, the unfathomable, infinite Lord. Remembering Him in meditation, pains are dispelled. O Lord, Har, Har, lead me to meet the True Guru; meeting the Guru, I am at peace. ||1|| Sing the Glorious Praises of the Lord, O my friend. Cherish the Name of the Lord, Har, Har, in your heart.

Read the Ambrosial Words of the Lord, Har, Har; meeting with the Guru, the Lord is revealed. ||2|| The Lord, the Slayer of demons, is my breath of life. His Ambrosial Amrit is so sweet to my mind and body. O Lord, Har, Har, have mercy upon me, and lead me to meet the Guru, the immaculate Primal Being. ||3|| The Name of the Lord, Har, Har, is forever the Giver of peace. My mind is imbued with the Lord's Love. O Lord Har, Har, lead me to meet the Guru, the Greatest Being: through the Name of Guru Nanak. I have found peace. ||4||1||7|| Jaitsree, Fourth Mehl: Chant the Name of the Lord, Har, Har, Har, Har. As Gurmukh, ever earn the profit of the Naam. Implant within yourself devotion to the Lord, Har, Har, Har, Har; sincerely dedicate yourself to the Name of the Lord, Har, Har. ||1|| Meditate on the Name of the Merciful Lord, Har, Har, With love, forever sing the Glorious Praises of the Lord. Dance to the Praises of the Lord, Har, Har, Har; meet with the Sat Sangat, the True Congregation, with sincerity. ||2|| Come, O companions - let us unite in the Lord's Union. Listening to the sermon of the Lord, earn the profit of the Naam

Section 15 - Raag Jaitsree - Part 004

O Lord, Har, Har, be merciful to me, and lead me to meet the Guru; meeting the Guru, a sincere yearning for the Lord wells up in me. ||3|| Praise Him, the unfathomable and inaccessible Lord. Each and every moment, sing the Lord's Name. Be merciful, and meet me. O Guru, Great Giver: Nanak yearns for the Lord's devotional worship. ||4||2||8|| Jaitsree, Fourth Mehl: With love and energetic affection, praise the Lord, the storehouse of Nectar. My mind is drenched with the Lord's Name, and so it earns this profit. Each and every moment, worship Him in devotion, day and night; through the Guru's Teachings, sincere love and devotion well up. ||1|| Chant the Glorious Praises of the Lord of the Universe, Har, Har. Conquering mind and body, I have earned the profit of the Shabad. Through the Guru's Teachings, the five demons are over-powered, and the mind and body are filled with a sincere yearning for the Lord. ||2|| The Name is a jewel - chant the Lord's Name. Sing the Glorious Praises of the Lord, and forever earn this profit. O Lord, merciful to the meek, be kind to me, and bless me with sincere longing for the Name of the Lord, Har, Har, ||3|| Meditate on the Lord of the world - meditate within your mind. The Lord of the Universe, Har, Har, is the only real profit in this world. Blessed, blessed, is my Great Lord and Master God; O Nanak, meditate on Him, worship Him with sincere love and devotion. ||4||3||9|| Jaitsree, Fourth Mehl: He Himself is the Yogi, and the way throughout the ages. The Fearless Lord Himself is absorbed in Samaadhi. He Himself, all by Himself, is all-pervading; He Himself blesses us with sincere love for the Naam, the Name of the Lord. ||1|| He Himself is the lamp, and the Light pervading all the worlds. He Himself is the True Guru; He Himself churns the ocean. He Himself churns it, churning up the essence; meditating on the iewel of the Naam, sincere love comes to the surface, ||2|| O my companions, let us meet and join together, and sing His Glorious Praises. As Gurmukh, chant the Naam, and earn the profit of the Lord's Name. Devotional worship of the Lord, Har, Har, has been implanted within me; it is pleasing to my mind. The Name of the Lord, Har, Har, brings a sincere love. [3] He Himself is supremely wise, the greatest King. As Gurmukh, purchase the merchandise of the Naam. O Lord God, Har, Har, bless me with such a gift, that Your Glorious Virtues seem pleasing to me; Nanak is filled with sincere love and yearning for the Lord. ||4||4||10|| Jaitsree, Fourth Mehl: Joining the Sat Sangat, the True Congregation, and associating with the Guru, the Gurmukh gathers in the merchandise of the Naam. O Lord, Har, Har, Destroyer of demons, have mercy upon me; bless me with a sincere yearning to join the Sat Sangat. $\|1\|$ Let me hear with my ears the Banis, the Hymns, in praise of the Lord; be merciful, and let me meet the True Guru. I sing His Glorious Praises, I speak the Bani of His Word; chanting His Glorious Praises, a sincere yearning for the Lord wells up. ||2|| I have tried visiting all the sacred shrines of pilgrimage, fasting, ceremonial feasts and giving to charities. They do not measure up to the Name of the Lord. Har, Har. The Lord's Name is unweighable, utterly heavy in weight; through the Guru's Teachings, a sincere yearning to chant the Name has welled up in me. ||3|| All good karma and righteous living are found in meditation on the Lord's Name. It washes away the stains of sins and mistakes. Be merciful to meek, humble Nanak; bless him with sincere love and yearning for the Lord. ||4||5||11||

Section 15 - Raag Jaitsree - Part 005

Jaitsree, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Does anyone know, who is our friend in this world? He alone understands this. whom the Lord blesses with His Mercy. Immaculate and unstained is his way of life. ||1||Pause|| Mother, father, spouse, children, relatives, lovers, friends and siblings meet, having been associated in previous lives; but none of them will be your companion and support in the end. ||1|| Pearl necklaces, gold, rubies and diamonds please the mind, but they are only

Maya. Possessing them, one passes his life in agony; he obtains no contentment from them. ||2|| Elephants, chariots, horses as fast as the wind, wealth, land, and armies of four kinds - none of these will go with him; he must get up and depart, naked. [3] The Lord's Saints are the beloved lovers of God; sing of the Lord, Har, Har, with them. O Nanak, in the Society of the Saints, you shall obtain peace in this world, and in the next world, your face shall be radiant and bright. ||4||1|| Jaitsree, Fifth Mehl, Third House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Give me a message from my Beloved - tell me, tell me! I am wonder-struck, hearing the many reports of Him; tell them to me, O my happy sister soul-brides. ||1||Pause|| Some say that He is beyond the world - totally beyond it, while others say that He is totally within it. His colour cannot be seen, and His pattern cannot be discerned. O happy soul-brides, tell me the truth! [1] He is pervading everywhere, and He dwells in each and every heart; He is not stained - He is unstained. Says Nanak. listen, O people: He dwells upon the tongues of the Saints. ||2||1||2|| Jaitsree, Fifth Mehl: I am calmed, calmed and soothed, hearing of God. ||1||Pause|| I dedicate my soul, my breath of life, my mind, body and everything to Him: I behold God near, very near. ||1|| Beholding God, the inestimable, infinite and Great Giver, I cherish Him in my mind. ||2|| Whatever I wish for, I receive; my hopes and desires are fulfilled, meditating on God. ||3|| By Guru's Grace, God dwells in Nanak's mind; he never suffers or grieves, having realised God. ||4||2||3|| Jaitsree, Fifth Mehl: I seek my Friend the Lord. In each and every home, sing the sublime songs of rejoicing; He abides in each and every heart. ||1||Pause|| In good times, worship and adore Him; in bad times, worship and adore Him; do not ever forget Him. Chanting the Naam, the Name of the Lord, the light of millions of suns shines forth, and the darkness of doubt is dispelled. ||1|| In all the spaces and interspaces, everywhere, whatever we see is Yours. One who finds the Society of the Saints, O Nanak, is not consigned to reincarnation again. ||2||3||4||

Section 15 - Raag Jaitsree - Part 006

Jaitsree, Fifth Mehl, Fourth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Now, I have found peace, bowing before the Guru. I have abandoned cleverness, quieted my anxiety, and renounced my egotism. ||1||Pause|| When I looked, I saw that everyone was enticed by emotional attachment; then, I hurried to the Guru's Sanctuary. In His Grace, the Guru engaged me in the Lord's service, and then, the Messenger of Death gave up pursuing me. ||1|| I swam across the ocean of fire, when I met the Saints, through great good fortune. O servant Nanak, I have found total peace; my consciousness is attached to the Lord's feet. ||2||1||5|| Jaitsree, Fifth Mehl: Within my mind, I cherish and meditate on the True Guru. He has implanted within me spiritual wisdom and the Mantra of the Lord's Name; Dear God has shown mercy to me. ||1||Pause|| Death's noose and its mighty entanglements have vanished, along with the fear of death. I have come to the Sanctuary of the Merciful Lord, the Destroyer of pain; I am holding tight to the Support of His feet. ||1|| The Saadh Sangat, the Company of the Holy, has assumed the form of a boat, to cross over the terrifying world-ocean. I drink in the Ambrosial Nectar, and my doubts are shattered; says Nanak, I can bear the unbearable. $\|2\|2\|6\|$ Jaitsree, Fifth Mehl: One who has the Lord of the Universe as his help and support is blessed with all peace, poise and bliss; no afflictions cling to him. ||1||Pause|| He appears to keep company with everyone, but he remains detached, and Maya does not cling to him. He is absorbed in love of the One Lord: he understands the essence of reality. and he is blessed with wisdom by the True Guru. ||1|| Those whom the Lord and Master blesses with His kindness. compassion and mercy are the sublime and sanctified Saints. Associating with them, Nanak is saved; with love and exuberant joy, they sing the Glorious Praises of the Lord. ||2||3||7|| Jaitsree, Fifth Mehl: The Lord of the Universe is my existence, my breath of life, wealth and beauty. The ignorant are totally intoxicated with emotional attachment; in this darkness, the Lord is the only lamp. ||1||Pause|| Fruitful is the Blessed Vision of Your Darshan, O Beloved God; Your lotus feet are incomparably beautiful! So many times, I bow in reverence to Him, offering my mind as incense to Him. ||1|| Exhausted, I have fallen at Your Door, O God; I am holding tight to Your Support. Please, lift Your humble servant Nanak up, out of the pit of fire of the world. ||2||4||8|| Jaitsree, Fifth Mehl: If only someone would unite me with the Lord! I hold tight to His feet, and utter sweet words with my tongue; I make my breath of life an offering to Him. ||1||Pause|| I make my mind and body into pure little gardens, and irrigate them with the sublime essence of the Lord. I am drenched with this sublime essence by His Grace, and the powerful hold of Maya's corruption has been broken. ||1|| I have come to Your Sanctuary, O Destroyer of the suffering of the innocent; I keep my consciousness focused on You.

THE GRAND BIBLE

Section 15 - Raag Jaitsree - Part 007

Bless me with the gifts of the state of fearlessness, and meditative remembrance, Lord and Master; O Nanak, God is the Breaker of bonds. ||2||5||9|| Jaitsree, Fifth Mehl: The rainbird longs for the rain to fall. O God, ocean of mercy, shower Your mercy on me, that I may yearn for loving devotional worship of the Lord. ||1||Pause|| The chakvi duck does not desire many comforts, but it is filled with bliss upon seeing the dawn. The fish cannot survive any other way . without water, it dies. ||1|| I am a helpless orphan - I seek Your Sanctuary, O My Lord and Master; please bless me with Your mercy. Nanak worships and adores the Lord's lotus feet; without Him, there is no other at all. ||2||6||10|| Jaitsree, Fifth Mehl: The Lord, my very breath of life, abides in my mind and body. Bless me with Your mercy, and unite me with the Saadh Sangat, the Company of the Holy, O perfect, all-knowing Lord God. ||1||Pause|| Those, unto whom You give the intoxicating herb of Your Love, drink in the supreme sublime essence. I cannot describe their value; what power do I have? [1] The Lord attaches His humble servants to the hem of His robe, and they swim across the world-ocean. Meditating, meditating, meditating in remembrance on God, peace is obtained; Nanak seeks the Sanctuary of Your Door. ||2||7||11|| Jaitsree, Fifth Mehl: After wandering through so many incarnations, I have come to Your Sanctuary. Save me - lift my body up out of the deep, dark pit of the world, and attach me to Your feet. ||1||Pause|| I do not know anything about spiritual wisdom, meditation or karma, and my way of life is not clean and pure. Please attach me to the hem of the robe of the Saadh Sangat, the Company of the Holy; help me to cross over the terrible river. ||1|| Comforts, riches and the sweet pleasures of Maya - do not implant these within your mind. Slave Nanak is satisfied and satiated by the Blessed Vision of the Lord's Darshan; his only ornamentation is the love of the Lord's Name. ||2||8||12|| Jaitsree, Fifth Mehl: O humble servants of the Lord, remember the Lord in meditation within your heart. Misfortune does not even approach the Lord's humble servant; the works of His slave are perfectly fulfilled. [1] Pause Millions of obstacles are removed, by serving the Lord, and one enters into the eternal dwelling of the Lord of the Universe. The Lord's devotee is very fortunate: he has absolutely no fear. Even the Messenger of Death pays homage to him. ||1|| Forsaking the Lord of the world, he does other deeds, but these are temporary and transitory. Grasp the Lord's lotus feet, and hold them in your heart, O Nanak; you shall obtain absolute peace and bliss. ||2||9||13|| Jaitsree, Ninth Mehl: One Universal Creator God. One Universal Creator God By The Grace Of The True Guru: My mind is deluded, entangled in Maya, Whatever I do, while engaged in greed, only serves to bind me down. ||1||Pause|| I have no understanding at all; I am engrossed in the pleasures of corruption, and I have forgotten the Praises of the Lord. The Lord and Master is with me, but I do not know Him. Instead, I run into the forest, looking for Him. ||1|

Section 15 - Raag Jaitsree - Part 008

The Jewel of the Lord is deep within my heart, but I do not have any knowledge of Him. O servant Nanak, without vibrating, meditating on the Lord God, human life is uselessly wasted and lost. ||2||1|| Jaitsree, Ninth Mehl: O Dear Lord, please, save my honour! The fear of death has entered my heart; I cling to the Protection of Your Sanctuary, O Lord, ocean of mercy. ||1||Pause|| I am a great sinner, foolish and greedy; but now, at last, I have grown weary of committing sins. I cannot forget the fear of dying; this anxiety is consuming my body. ||1|| I have been trying to liberate myself, running around in the ten directions. The pure, immaculate Lord abides deep within my heart, but I do not understand the secret of His mystery. ||2|| I have no merit, and I know nothing about meditation or austerities: what should I do now? O Nanak, I am exhausted; I seek the shelter of Your Sanctuary; O God, please bless me with the gift of fearlessness. $\|3\|2\|$ Jaitsree, Ninth Mehl: O mind, embrace true contemplation. Without the Lord's Name, know that this whole world is false. ||1||Pause|| The Yogis are tired of searching for Him, but they have not found His limit. You must understand that the Lord and Master is near at hand, but He has no form or feature. ||1|| The Naam, the Name of the Lord is purifying in the world, and yet you never remember it. Nanak has entered the Sanctuary of the One, before whom the whole world bows down; please, preserve and protect me, by Your innate nature. ||2||3|| Jaitsree, Fifth Mehl, Chhant, First House: One Universal Creator God. By The Grace Of The True Guru: Shalok: I am thirsty for the Blessed Vision of the Lord's Darshan, day and night; I yearn for Him constantly, night and day. Opening the door, O Nanak, the Guru has led me to meet with the Lord, my Friend. [1] Chhant: Listen, O my intimate friend - I have just one prayer to make. I have been wandering around, searching for that enticing, sweet Beloved. Whoever leads me to my Beloved - I would cut off my head and offer it to him, even if I were granted the Blessed Vision of His Darshan for just an instant. My eyes are drenched with the Love of my Beloved; without Him, I do not have even a moment's peace. My mind is

attached to the Lord, like the fish to the water, and the rainbird, thirsty for the raindrops. Servant Nanak has found the Perfect Guru; his thirst is totally quenched. $\|1\|$ O intimate friend, my Beloved has all these loving companions; I cannot compare to any of them. O intimate friend, each of them is more beautiful than the others; who could consider me? Each of them is more beautiful than the others; countless are His lovers, constantly enjoying bliss with Him. Beholding them, desire wells up in my mind; when will I obtain the Lord, the treasure of virtue? I dedicate my mind to those who please and attract my Beloved. Says Nanak, hear my prayer, O happy soul-brides; tell me, what does my Husband Lord look like? $\|2\|$ O intimate friend, my Husband Lord does whatever He pleases; He is not dependent on anyone.

Section 15 - Raag Jaitsree - Part 009

O intimate friend, you have enjoyed your Beloved; please, tell me about Him. They alone find their Beloved, who eradicate self-conceit; such is the good destiny written on their foreheads. Taking me by the arm, the Lord and Master has made me His own; He has not considered my merits or demerits. She, whom You have adorned with the necklace of virtue, and dyed in the deep crimson colour of His Love everything looks beautiful on her. O servant Nanak, blessed is that happy soul-bride, who dwells with her Husband Lord. [3] O intimate friend, I have found that peace which I sought. My sought-after Husband Lord has come home, and now. congratulations are pouring in. Great joy and happiness welled up, when my Husband Lord, of ever-fresh beauty, showed mercy to me. By great good fortune, I have found Him; the Guru has united me with Him, through the Saadh Sangat, the True Congregation of the Holy. My hopes and desires have all been fulfilled; my Beloved Husband Lord has hugged me close in His embrace. Prays Nanak, I have found that peace which I sought, meeting with the Guru. ||4||1|| Jaitsree, Fifth Mehl, Second House, Chhant: One Universal Creator God. By The Grace Of The True Guru: Shalok: God is lofty, unapproachable and infinite. He is indescribable - He cannot be described. Nanak seeks the Sanctuary of God, who is allpowerful to save us. ||1|| Chhant: Save me, any way You can; O Lord God, I am Yours. My demerits are uncountable; how many of them should I count? The sins and crimes I committed are countless; day by day, I continually make mistakes. I am intoxicated by emotional attachment to Maya, the treacherous one; by Your Grace alone can I be saved. Secretly, I commit hideous sins of corruption, even though God is the nearest of the near. Prays Nanak, shower me with Your Mercy, Lord, and lift me up, out of the whirlpool of the terrifying world-ocean. ||1|| Shalok: Countless are His virtues; they cannot be enumerated. God's Name is lofty and exalted. This is Nanak's humble prayer, to bless the homeless with a home. ||2|| Chhant: There is no other place at all - where else should I go? Twenty-four hours a day, with my palms pressed together, I meditate on God. Meditating forever on my God, I receive the fruits of my mind's desires. Renouncing pride, attachment, corruption and duality, I lovingly centre my attention on the One Lord. Dedicate your mind and body to God; eradicate all your self-conceit. Prays Nanak, shower me with Your mercy, Lord, that I may be absorbed in Your True Name. ||2|| Shalok: O mind, meditate on the One, who holds everything in His hands. Gather the wealth of the Lord's Name: O Nanak, it shall always be with You. ||3|| Chhant: God is our only True Friend; there is not any other. In the places and interspaces, in the water and on the land, He Himself is pervading everywhere. He is totally permeating the water, the land and the sky; God is the Great Giver, the Lord and Master of all. The Lord of the world, the Lord of the universe has no limit; His Glorious Virtues are unlimited - how can I count them? I have hurried to the Sanctuary of the Lord Master, the Bringer of peace; without Him, there is no other at all. Prays Nanak, that being, unto whom the Lord shows mercy - he alone obtains the Naam. [3]

Section 15 - Raag Jaitsree - Part 010

Shalok: Whatever I wish for, that I receive. Meditating on the Naam, the Name of the Lord, Nanak has found total peace. ||4|| Chhant: My mind is now emancipated; I have joined the Saadh Sangat, the Company of the Holy. As Gurmukh, I chant the Naam, and my light has merged into the Light. Remembering the Lord's Name in meditation, my sins have been erased; the fire has been extinguished, and I am satisfied. He has taken me by the arm, and blessed me with His kind mercy; He has accepted me His own. The Lord has hugged me in His embrace, and merged me with Himself; the pains of birth and death have been burnt away. Prays Nanak, He has blessed me with His kind mercy; in an instant, He unites me with Himself. ||4||2|| Jaitsree, Chhant, Fifth Mehl: The world is like a temporary way-station, but it is filled with pride. People commit countless sins; they are dyed in the colour of the love of Maya. In greed, emotional attachment and egotism, they are drowning; they do not even think of dying. Children, friends, worldly occupations and spouses - they talk of these things, while their lives are passing away. When their preordained days have run their course, O mother, they behold

THE GRAND BIBLE

Section 15 - Raag Jaitsree - Part 012

suffer. The karma of their past deeds cannot be erased, O Nanak, if they have not earned the wealth of the Lord's Name. [1] He makes all sorts of efforts, but he does not sing the Lord's Name. He wanders around in countless incarnations; he dies, only to be born again. As beasts, birds, stones and trees - their number cannot be known. As are the seeds he plants, so are the pleasures he enjoys; he receives the consequences of his own actions. He loses the jewel of this human life in the gamble, and God is not pleased with him at all. Prays Nanak, wandering in doubt, he does not find any rest, even for an instant. ||2|| Youth has passed, and old age has taken its place. The hands tremble, the head shakes, and the eyes do not see. The eyes do not see, without vibrating and meditating on the Lord; he must leave behind the attractions of Maya, and depart. He burnt his mind and body for his relatives, but now, they do not listen to him, and they throw dust on his head. Love for the infinite, Perfect Lord does not abide in his mind, even for an instant. Prays Nanak, the fort of paper is false - it is destroyed in an instant. [3] Nanak has come to the Sanctuary of the Lord's lotus feet. God Himself has carried Him across the impassable, terrifying world-ocean. Joining the Saadh Sangat, the Company of the Holy, I vibrate and meditate on the Lord; God has made me His own, and saved me. The Lord has approved of me, and blessed me with His Name; He did not take anything else into consideration. I have found the infinite Lord and Master, the treasure of virtue which my mind had yearned for. Prays Nanak, I am satisfied forever; I have eaten the food of the Lord's Name. ||4||2||3|| Jaitsree, Fifth Mehl, Vaar With Shaloks: One Universal Creator God. By The Grace Of The True Guru: Shalok: In the beginning, He was pervading; in the middle, He is pervading; in the end, He will be pervading. He is the Transcendent Lord. The Saints remember in meditation the all-pervading Lord God. O Nanak, He is the Destroyer of sins, the Lord of the universe. ||1||

the Messengers of the Righteous Judge of Dharma, and they

Section 15 - Raag Jaitsree - Part 011

See, hear, speak and implant the True Lord within your mind. He is all-pervading, permeating everywhere; O Nanak, be absorbed in the Lord's Love. ||2|| Pauree: Sing the Praise of the One, the Immaculate Lord; He is contained within all. The Cause of causes, the Almighty Lord God; whatever He wills, comes to pass. In an instant, He establishes and disestablishes; without Him, there is no other. He pervades the continents, solar systems, nether worlds, islands and all worlds. He alone understands, whom the Lord Himself instructs; he alone is a pure and unstained being. [1] Shalok: Creating the soul, the Lord places this creation in the womb of the mother. With each and every breath, it meditates in remembrance on the Lord, O Nanak; it is not consumed by the great fire. ||1|| With its head down, and feet up, it dwells in that slimy place. O Nanak, how could we forget the Master? Through His Name, we are saved. ||2|| Pauree: From egg and sperm, you were conceived, and placed in the fire of the womb. Head downwards, you abided restlessly in that dark, dismal, terrible hell. Remembering the Lord in meditation, you were not burnt; enshrine Him in your heart, mind and body. In that treacherous place, He protected and preserved you; do not forget Him, even for an instant. Forgetting God, you shall never find peace; you shall forfeit your life, and depart. [2] Shalok: He grants our hearts' desires, and fulfills all our hopes. He destroys pain and suffering; remember God in meditation, O Nanak - He is not far away. ||1|| Love Him, with whom you enjoy all pleasures. Do not forget that Lord, even for an instant; O Nanak, He fashioned this beautiful body. ||2|| Pauree: He gave you your soul, breath of life, body and wealth; He gave you pleasures to enjoy. He gave you households, mansions, chariots and horses; He ordained your good destiny. He gave you your children, spouse, friends and servants; God is the all-powerful Great Giver. Meditating in remembrance on the Lord, the body and mind are rejuvenated, and sorrow departs. In the Saadh Sangat, the Company of the Holy, chant the Praises of the Lord, and all your sickness shall vanish. [3] Shalok: For his family, he works very hard; for the sake of Mava, he makes countless efforts. But without loving devotional worship of the Lord, O Nanak, he forgets God, and then, he is a mere ghost. ||1|| That love shall break, which is established with any other than the Lord. O Nanak, that way of life is true, which inspires love of the Lord. ||2|| Pauree: Forgetting Him, one's body turns to dust, and everyone calls him a ghost. And those, with whom he was so much in love - they do not let him stay in their home, even for an instant. Practicing exploitation, he gathers wealth, but what use will it be in the end? As one plants, so does he harvest; the body is the field of actions. The ungrateful wretches forget the Lord, and wander in reincarnation. ||4|| Shalok: The benefits of millions of charitable donations and cleansing baths, and countless ceremonies of purification and piety, O Nanak, are obtained by chanting the Name of the Lord, Har, Har with one's tongue; all sins are washed away. [1] I gathered together a great stack of firewood, and applied a tiny flame to light it.

When the True Lord and Master abides in one's mind, O Nanak, all sins are dispelled. ||2|| Pauree: Millions of sins are totally erased, by meditating on the Lord's Name. The fruits of one's heart's desires are obtained, by singing the Glorious Praises of the Lord. The fear of birth and death is eradicated, and one's eternal, unchanging true home is obtained. If it is so pre-ordained, one is absorbed in the Lord's lotus feet. Bless me with Your mercy, God - please preserve and save me! Nanak is a sacrifice to You. [[5]] Shalok: They are involved in their beautiful houses, and the pleasures of the mind's desires. They never remember the Lord in meditation; O Nanak, they are like maggots in manure. ||1|| They are engrossed in ostentatious displays, lovingly attached to all their possessions. That body which forgets the Lord, O Nanak. shall be reduced to ashes. ||2|| Pauree: He may enjoy a beautiful bed, countless pleasures and all sorts of enjoyments. He may possess mansions of gold, studded with pearls and rubies, plastered with fragrant sandalwood oil. He may relish in the pleasures of his mind's desires, and have no anxiety at all. But if he does not remember God, he is like a maggot in manure. Without the Lord's Name, there is no peace at all. How can the mind be comforted? ||6|| Shalok: One who loves the Lord's lotus feet searches for Him in the ten directions. He renounces the deceptive illusion of Maya, and joins the blissful form of the Saadh Sangat, the Company of the Holy. ||1|| The Lord is in my mind, and with my mouth I chant His Name: I seek Him in all the lands of the world. O Nanak, all ostentatious displays are false; hearing the Praises of the True Lord, I live. ||2|| Pauree: He dwells in a broken-down shack, in tattered clothes, with no social status, no honour and no respect; he wanders in the wilderness, with no friend or lover, without wealth, beauty, relatives or relations. Even so, he is the king of the whole world, if his mind is imbued with the Lord's Name. With the dust of his feet, men are redeemed. because God is very pleased with him. ||7|| Shalok: The various sorts of pleasures, powers, joys, beauty, canopies, cooling fans and thrones to sit on - the foolish, ignorant and blind are engrossed in these things. O Nanak, desire for Maya is just a dream. ||1|| In a dream, he enjoys all sorts of pleasures, and emotional attachment seems so sweet. O Nanak, without the Naam, the Name of the Lord, the beauty of Maya's illusion is fake. ||2|| Pauree: The fool attaches his consciousness to the dream. When he awakes, he forgets the power, pleasures and enjoyments, and he is sad. He passes his life chasing after worldly affairs. His works are not completed, because he is enticed by Maya. What can the poor helpless creature do? The Lord Himself has deluded him. ||8|| Shalok: They may live in heavenly realms, and conquer the nine regions of the world, but if they forget the Lord of the world, Nanak, they are just wanderers in the wilderness. ||1|| In the midst of millions of games and entertainments, the Lord's Name does not come to their minds. O Nanak, their home is like a wilderness, in the depths of hell. ||2|| Pauree: He sees the terrible, awful wilderness as a city. Gazing upon the false objects, he believes them to be real.

Section 15 - Raag Jaitsree - Part 013

Engrossed in sexual desire, anger and egotism, he wanders around insane. When the Messenger of Death hits him on the head with his club, then he regrets and repents. Without the Perfect, Divine Guru, he roams around like Satan. [9] Shalok: Power is fraudulent, beauty is fraudulent, and wealth is fraudulent, as is pride of ancestry. One may gather poison through deception and fraud, O Nanak, but without the Lord, nothing shall go along with him in the end. ||1|| Beholding the bitter melon, he is deceived, since it appears so pretty But it is not worth even a shell, O Nanak; the riches of Maya will not go along with anyone. ||2|| Pauree: It shall not go along with you when you depart - why do you bother to collect it? Tell me, why do you try so hard to acquire that which you must leave behind in the end? Forgetting the Lord, how can you be satisfied? Your mind cannot be pleased. One who forsakes God, and attaches himself to another, shall be immersed in hell. Be kind and compassionate to Nanak, O Lord, and dispel his fear. ||10|| Shalok: Princely pleasures are not sweet; sensual enjoyments are not sweet; the pleasures of Maya are not sweet. The Saadh Sangat, the Company of the Holy, is sweet, O slave Nanak; the Blessed Vision of God's Darshan is sweet. ||1|| I have enshrined that love which drenches my soul. I have been pierced by the Truth, O Nanak; the Master seems so sweet to me. $\|2\|$ Pauree: Nothing seems sweet to His devotees, except the Lord. All other tastes are bland and insipid; I have tested them and seen them. Ignorance, doubt and suffering are dispelled, when the Guru becomes one's advocate. The Lord's lotus feet have pierced my mind, and I am dyed in the deep crimson colour of His Love. My soul, breath of life, body and mind belong to God; all falsehood has left me, ||11|| Shalok: Leaving the water, the fish cannot live: the rainbird cannot live without the raindrops from the clouds. The deer is enticed by the sound of the hunter's bell, and shot through with the arrow; the bumble bee is entangled in the fragrance of the flowers. The Saints are entranced by the Lord's lotus feet; O Nanak, they desire nothing else. ||1||

Show me Your face, for even an instant, Lord, and I will not give my consciousness to any other. My life is with the Lord Master, O Nanak, the Friend of the Saints. ||2|| Pauree: How can the fish live without water? Without the raindrops, how can the rainbird be satisfied? The deer, entranced by the sound of the hunter's bell, runs straight to him; the bumble bee is greedy for the flower's fragrance; finding it, he traps himself in it. Just so, the humble Saints love the Lord; beholding the Blessed Vision of His Darshan, they are satisfied and satiated. [12] Shalok: They contemplate the Lord's lotus feet; they worship and adore Him with each and every breath. They do not forget the Name of the imperishable Lord; O Nanak, the Transcendent Lord fulfills their hopes. ||1|| He is woven into the fabric of my mind; He is not outside of it, even for an instant. O Nanak, the True Lord and Master fulfills my hopes. and always watches over me. ||2|| Pauree: My hopes rest in You, O Lord of the universe; please, fulfill them. Meeting with the Lord of the world, the Lord of the universe, I shall never grieve. Grant me the Blessed Vision of Your Darshan, the desire of my mind, and my worries shall be over.

Section 15 - Raag Jaitsree - Part 014

By body is sanctified, by the dust of Your feet. O Supreme Lord God, Divine Guru, You are always with me, everpresent. ||13|| Shalok: With my tongue, I chant the Lord's Name; with my ears, I listen to the Ambrosial Word of His Shabad. Nanak is forever a sacrifice to those who meditate on the Supreme Lord God. ||1|| All concerns are false, except those of the One Lord. O Nanak, blessed are those, who are in love with their True Lord. ||2|| Pauree: I am forever a sacrifice to those who listen to the sermon of the Lord. Those who bow their heads before God are perfect and distinguished. Those hands, which write the Praises of the infinite Lord are beautiful. Those feet which walk on God's Path are pure and holy. In the Society of the Saints, they are emancipated; all their sorrows depart. ||14|| Shalok: One's destiny is activated, when one chants the Lord's Name, through perfect good fortune. Fruitful is that moment, O Nanak, when one obtains the Blessed Vision of the Darshan of the Lord of the Universe. [1] Its value cannot be estimated; it brings peace beyond measure. O Nanak, that time alone is approved, when my Beloved meets with me. ||2|| Pauree: Tell me, what is that time, when I shall find God? Blessed and auspicious is that moment, and that destiny, when I shall find the Lord of the Universe. Meditating on the Lord, twenty-four hours a day, my mind's desires are fulfilled. By great good fortune, I have found the Society of the Saints; I bow and touch their feet. My mind thirsts for the Blessed Vision of the Lord's Darshan. Nanak is a sacrifice to Him. ||15|| Shalok: The Lord of the Universe is the Purifier of sinners; He is the Dispeller of all distress. The Lord God is Mighty, giving His Protective Sanctuary; Nanak chants the Name of the Lord, Har, Har. ||1|| Renouncing all self-conceit, I hold tight to the Lord's Feet. My sorrows and troubles have departed, O Nanak, beholding God. ||2|| Pauree: Unite with me, O Merciful Lord; I have fallen at Your Door. O Merciful to the meek, save me. I have wandered enough; now I am tired. It is Your very nature to love Your devotees, and save sinners. Without You, there is no other at all; I offer this prayer to You. Take me by the hand, O Merciful Lord, and carry me across the world-ocean. ||16|| Shalok: The Merciful Lord is the Savior of the Saints: their only support is to sing the Kirtan of the Lord's Praises. One becomes immaculate and pure, by associating with the Saints, O Nanak, and taking the Protection of the Transcendent Lord. ||1|| The burning of the heart is not dispelled at all, by sandalwood paste, the moon, or the cold season. It only becomes cool, O Nanak, by chanting the Name of the Lord. ||2|| Pauree: Through the Protection and Support of the Lord's lotus feet, all beings are saved. Hearing of the Glory of the Lord of the Universe, the mind becomes fearless. Nothing at all is lacking, when one gathers the wealth of the Naam. The Society of the Saints is obtained, by very good deeds. Twenty-four hours a day, meditate on the Lord, and listen continually to the Lord's Praises. ||17|| Shalok: The Lord grants His Grace, and dispels the pains of those who sing the Kirtan of the Praises of His Name. When the Lord God shows His Kindness, O Nanak, one is no longer engrossed in Maya. ||1||

Section 15 - Raag Jaitsree - Part 015

The burning fire has been put out; God Himself has saved me. Meditate on that God, O Nanak, who created the universe. [[2]] Pauree: When God becomes merciful, Maya does not cling. Millions of sins are eliminated, by meditating on the Naam, the Name of the One Lord. The body is made immaculate and pure, bathing in the dust of the feet of the Lord's humble servants. The mind and body become contented, finding the Perfect Lord God. One is saved, along with his family, and all his ancestors. [[18]] Shalok: The Guru is the Lord of the Universe; the Guru is the Lord of the world; the Guru is the Perfect Pervading Lord God. The Guru is compassionate; the Guru is all-powerful; the Guru, O Nanak, is the Saving Grace of sinners. [[11]] The Guru is the boat, to cross over the dangerous, treacherous, unfathomable world-ocean. O Nanak, by perfect good karma, one is attached to the feet of the True Guru. ||2|| Pauree: Blessed, blessed is the Divine Guru; associating with Him, one meditates on the Lord. When the Guru becomes merciful, then all one's demerits are dispelled. The Supreme Lord God, the Divine Guru, uplifts and exalts the lowly. Cutting away the painful noose of Maya, He makes us His own slaves. With my tongue, I sing the Glorious Praises of the infinite Lord God. ||19|| Shalok: I see only the One Lord; I hear only the One Lord; the One Lord is allpervading. Nanak begs for the gift of the Naam; O Merciful Lord God, please grant Your Grace. ||1|| I serve the One Lord, I contemplate the One Lord, and to the One Lord, I offer my prayer. Nanak has gathered in the wealth, the merchandise of the Naam; this is the true capital. ||2|| Pauree: God is merciful and infinite. The One and Only is all-pervading. He Himself is all-in-all. Who else can we speak of? God Himself grants His gifts, and He Himself receives them. Coming and going are all by the Hukam of Your Will; Your place is steady and unchanging. Nanak begs for this gift; by Your Grace, Lord, please grant me Your Name. ||20||1|| Jaitsree, The Word Of The Devotees: One Universal Creator God. By The Grace Of The True Guru: O my Lord and Master. I know nothing. My mind has sold out, and is in Maya's hands. ||1||Pause|| You are called the Lord and Master, the Guru of the World. I am called a lustful being of the Dark Age of Kali Yuga. ||1|| The five vices have corrupted my mind. Moment by moment, they lead me further away from the Lord. ||2|| Wherever I look, I see loads of pain and suffering. I do not have faith, even though the Vedas bear witness to the Lord. [3] Shiva cut off Brahma's head, and Gautam's wife and the Lord Indra mated: Brahma's head got stuck to Shiva's hand, and Indra came to bear the marks of a thousand female organs. ||4|| These demons have fooled, bound and destroyed me. I am very shameless - even now, I am not tired of them. ||5|| Says Ravi Daas, what am I to do now? Without the Sanctuary of the Lord's Protection, who else's should I seek? [6][1]]

GURU GRANTH SAHIB 16 - RAAG TODEE

Section 16 - Raag Todee - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Todee, Chau-Padas, Fourth Mehl, First House: Without the Lord, my mind cannot survive. If the Guru unites me with my Beloved Lord God, my breath of life, then I shall not have to face the wheel of reincarnation again in the terrifying worldocean. ||1||Pause|| My heart is gripped by a yearning for my Lord God, and with my eyes, I behold my Lord God. The merciful True Guru has implanted the Name of the Lord within me; this is the Path leading to my Lord God. ||1|| Through the Lord's Love, I have found the Naam, the Name of my Lord God, the Lord of the Universe, the Lord my God The Lord seems so very sweet to my heart, mind and body; upon my face, upon my forehead, my good destiny is inscribed. ||2|| Those whose minds are attached to greed and corruption forget the Lord, the good Lord God. Those self-willed manmukhs are called foolish and ignorant; misfortune and bad destiny are written on their foreheads. [3] From the True Guru, I have obtained a discriminating intellect; the Guru has revealed the spiritual wisdom of God. Servant Nanak has obtained the Naam from the Guru; such is the destiny inscribed upon his forehead. ||4||1|| Todee, Fifth Mehl, First House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: The Saints do not know any other. They are carefree, ever in the Lord's Love; the Lord and Master is on their side. ||Pause|| Your canopy is so high, O Lord and Master; no one else has any power. Such is the immortal Lord and Master the devotees have found; the spiritually wise remain absorbed in His Love. ||1|| Disease, sorrow, pain, old age and death do not even approach the humble servant of the Lord. They remain fearless, in the Love of the One Lord; O Nanak, they have surrendered their minds to the Lord. ||2||1|| Todee, Fifth Mehl: Forgetting the Lord, one is ruined forever. How can anyone be deceived, who has Your Support, O Lord? ||Pause||

Section 16 - Raag Todee - Part 002

Without meditating in remembrance on the Lord, life is like a burning fire, even if one lives long, like a snake. One may rule over the nine regions of the earth, but in the end, he shall have to depart, losing the game of life. ||1|| He alone sings the Glorious Praises of the Lord, the treasure of virtue, upon whom the Lord showers His Grace. He is at peace, and his birth is blessed; Nanak is a sacrifice to him. ||2||2|| Todee, Fifth Mehl, Second House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: The mind wanders, wandering in the ten directions. It is intoxicated by Maya, enticed by the taste of greed. God Himself has deluded it. ||Pause|| He does not focus his mind, even for a moment, on the Lord's sermon or the Lord's Praises or the Saadh Sangat the Company of the Holy. He is excited, gazing on the transitory colour of the safflower, and looking at other men's wives. ||1|| He does not love the Lord's lotus feet, and he does not please the True Lord. He runs around chasing the fleeting objects of the world, in all directions, like the ox around the

oil press. ||2|| He does not practice the Naam, the Name of the Lord; nor does he practice charity or inner cleansing. He does not sing the Kirtan of the Lord's Praises, even for an instant. Clinging to his many falsehoods, he does not please his own mind, and he does not understand his own self. ||3|| He never does good deeds for others; he does not serve or meditate on the True Guru. He is entangled in the company and the advice of the five demons, intoxicated by the wine of Mava. ||4|| I offer my prayer in the Saadh Sangat: hearing that the Lord is the Lover of His devotees, I have come. Nanak runs after the Lord, and pleads, "Protect my honour, Lord, and make me Your own."||5||1||3|| Todee, Fifth Mehl: Without understanding, his coming into the world is useless. He puts on various ornaments and many decorations, but it is like dressing a corpse. ||Pause|| With great effort and exertion, the miser works to gather in the riches of Maya. He does not give anything in charity or generosity, and he does not serve the Saints; his wealth does not do him any good at all. ||1|| The soul-bride puts on her ornaments, embellishes her bed, and fashions decorations. But if she does not obtain the company of her Husband Lord, the sight of these decorations only brings her pain. ||2|| The man works all day long, threshing the husks with the pestle. He is depressed, like a forced laborer, and so he is of no use to his own home. ||3|| But when God shows His Mercy and Grace, He implants the Naam, the Name of the Lord, within the heart. Search the Saadh Sangat, the Company of the Holy, O Nanak, and find the sublime essence of the Lord. ||4||2||4|| Todee, Fifth Mehl: O Lord, ocean of mercy, please abide forever in my heart. Please awaken such understanding within me, that I may be in love with You, God. ||Pause|| Please, bless me with the dust of the feet of Your slaves; I touch it to my forehead. I was a great sinner, but I have been made pure, singing the Kirtan of the Lord's Glorious Praises. ||1||

Section 16 - Raag Todee - Part 003

Your Will seems so sweet to me; whatever You do, is pleasing to me. Whatever You give me, with that I am satisfied; I shall chase after no one else. ||2|| I know that my Lord and Master God is always with me; I am the dust of all men's feet. If I find the Saadh Sangat, the Company of the Holy, I shall obtain God. ||3|| Forever and ever, I am Your child; You are my God, my King. Nanak is Your child; You are my mother and father; please, give me Your Name, like milk in my mouth. ||4||3||5|| Todee, Fifth Mehl, Second House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: I beg for the Gift of Your Name, O my Lord and Master. Nothing else shall go along with me in the end; by Your Grace, please allow me to sing Your Glorious Praises. ||1||Pause|| Power, wealth, various pleasures and enjoyments, all are just like the shadow of a tree. He runs, runs, runs around in many directions, but all of his pursuits are useless. ||1|| Except for the Lord of the Universe, everything he desires appears transitory. Says Nanak, I beg for the dust of the feet of the Saints, so that my mind may find peace and tranquility. ||2||1||6|| Todee, Fifth Mehl: The Naam, the Name of the Dear Lord, is the Support of my mind. It is my life, my breath of life, my peace of mind; for me, it is an article of daily use. ||1||Pause|| The Naam is my social status, the Naam is my honour; the Naam is my family. The Naam is my companion; it is always with me. The Lord's Name is my emancipation. [1] Sensual pleasures are talked about a lot, but none of them goes along with anyone in the end. The Naam is Nanak's dearest friend; the Lord's Name is my treasure. ||2||2||7|| Todee, Fifth Mehl: Sing the sublime Praises of the Lord, and your disease shall be eradicated. Your face shall become radiant and bright, and your mind shall be immaculately pure. You shall be saved here and hereafter. ||1||Pause|| I wash the Guru's feet and serve Him; I dedicate my mind as an offering to Him. Renounce self-conceit, negativity and egotism, and accept what comes to pass. ||1|| He alone commits himself to the service of the Saints, upon whose forehead such destiny is inscribed. Says Nanak, other than the One Lord, there is not any other able to act. ||2||3||8|| Todee, Fifth Mehl: O True Guru, I have come to Your Sanctuary. Grant me the peace and glory of the Lord's Name, and remove my anxiety. ||1||Pause|| I cannot see any other place of shelter; I have grown weary, and collapsed at Your door. Please ignore my account; only then may I be saved. I am worthless - please, save me! ||1|| You are always forgiving, and always merciful; You give support to all. Slave Nanak follows the Path of the Saints; save him, O Lord, this time. ||2||4||9|| Todee, Fifth Mehl: My tongue sings the Praises of the Lord of the world, the ocean of virtue. Peace, tranquility, poise and delight well up in my mind, and all sorrows run away. ||1||Pause||

Section 16 - Raag Todee - Part 004

Whatever I ask for, I receive; I serve at the Lord's feet, the source of nectar. I am released from the bondage of birth and death, and so I cross over the terrifying world-ocean. ||1|| Searching and seeking, I have come to understand the essence of reality; the slave of the Lord of the Universe is dedicated to Him. If you desire eternal bliss, O Nanak, ever remember the Lord in meditation. ||2||5||10|| Todee, Fifth Mehl: The

Supreme Lord God has become merciful: with Shiva's arrow. He shot his head off. ||1||Pause|| Death, and the noose of death, cannot see me; I have adopted the Path of Truth. I have earned the wealth, the jewel of the Lord's Name; eating and spending, it is never used up. ||1|| In an instant, the slanderer was reduced to ashes; he received the rewards of his own actions. Servant Nanak speaks the truth of the scriptures: the whole world is witness to it. ||2||6||11|| Todee, Fifth Mehl: O miser, your body and mind are full of sin. In the Saadh Sangat, the Company of the Holy, vibrate, meditate on the Lord and Master; He alone can cover your sins. ||1||Pause|| When many holes appear in your boat, you cannot plug them with your hands. Worship and adore the One, to whom your boat belongs; He saves the counterfeit along with the genuine. ||1|| People want to lift up the mountain with mere words, but it just stays there. Nanak has no strength or power at all; O God, please protect me - I seek Your Sanctuary. $||2||^7||12||$ Todee, Fifth Mehl: Meditate on the lotus feet of the Lord within your mind. The Name of the Lord is the medicine; it is like an axe, which destroys the diseases caused by anger and egotism. ||1||Pause|| The Lord is the One who removes the three fevers; He is the Destroyer of pain, the warehouse of peace. No obstacles block the path of one who prays before God. ||1|| By the Grace of the Saints, the Lord has become my physician; God alone is the Doer, the Cause of causes. He is the Giver of perfect peace to the innocent-minded people; O Nanak, the Lord, Har, Har, is my support. ||2||8||13|| Todee, Fifth Mehl: Chant the Name of the Lord, Har, Har, forever and ever, Showering His Kind Mercy, the Supreme Lord God Himself has blessed the town. ||1||Pause|| The One who owns me, has again taken care of me; my sorrow and suffering is past. He gave me His hand, and saved me, His humble servant; the Lord is my mother and father. ||1|| All beings and creatures have become kind to me; my Lord and Master blessed me with His Kind Mercy. Nanak seeks the Sanctuary of the Lord, the Destroyer of pain; His glory is so great! ||2||9||14|| Todee, Fifth Mehl: O Lord and Master, I seek the Sanctuary of Your Court. Destroyer of millions of sins, O Great Giver, other than You, who else can save me? ||1||Pause|| Searching, searching in so many ways, I have contemplated all the objects of life. In the Saadh Sangat, the Company of the Holy, the supreme state is attained. But those who are engrossed in the bondage of Maya, lose the game of life. ||1||

slanderer, by Guru's Grace, has been turned away. The

Section 16 - Raag Todee - Part 005

My mind is in love with the Lord's lotus feet; I have met the Beloved Guru, the noble, heroic being. Nanak celebrates in bliss; chanting and meditating on the Lord, all sickness has been cured. ||2||10||15|| Todee, Fifth Mehl, Third House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Oh! Oh! You cling to Maya, you fool; this is not a trivial matter. That which you consider to be yours, is not yours. ||Pause|| You do not remember your Lord, even for an instant. That which belongs to others, you believe to be your own. ||1|| The Naam, the Name of the Lord, is always with you, but you do not enshrine it within your mind. You have attached your consciousness to that which you must eventually abandon. ||2|| You collect that which will bring you only hunger and thirst. You have not obtained the supplies of the Ambrosial Naam. ||3|| You have fallen into the pit of sexual desire, anger and emotional attachment. By Guru's Grace, O Nanak, a rare few are saved. ||4||1||16|| Todee, Fifth Mehl: I have only the One Lord, my God. I do not recognise any other. ||Pause|| By great good fortune, I have found my Guru. The Guru has implanted the Name of the Lord within me. ||1|| The Name of the Lord, Har, Har, is my meditation, austerity, fasting and daily religious practice. Meditating on the Lord, Har, Har, I have found total iov and bliss. ||2|| The Praises of the Lord are my good conduct, occupation and social class. Listening to the Kirtan of the Lord's Praises, I am in absolute ecstasy. ||3|| Says Nanak, everything comes to the homes of those who have found their Lord and Master. ||4||2||17|| Todee, Fifth Mehl, Fourth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: My beautiful mind longs for the Love of the Lord. By mere words, the Lord's Love does not come. ||Pause|| I have searched for the Blessed Vision of His Darshan, looking in each and every street. Meeting with the Guru, my doubts have been dispelled. ||1|| I have obtained this wisdom from the Holy Saints, according to the pre-ordained destiny inscribed upon my forehead. In this way, Nanak has seen the Lord with his eyes. ||2||1||18|| Todee, Fifth Mehl: My foolish heart is in the grip of pride. By the Will of my Lord God, Maya, like a witch, has swallowed my soul. ||Pause|| More and more, he continually yearns for more; but unless he is destined to receive, how can he obtain it? He is entangled in wealth, bestowed by the Lord God: the unfortunate one attaches himself to the fire of desires. ||1|| Listen, O mind, to the Teachings of the Holy Saints, and all your sins shall be totally washed away. One who is destined to receive from the Lord, O servant Nanak, shall not be cast into the womb of reincarnation again. ||2||2||19||

Section 16 - Raag Todee - Part 006

Todee, Fifth Mehl, Fifth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Such is the blessing my God has bestowed upon me. He has totally banished the five evils and the illness of egotism from my body |Pause|| Breaking my bonds, and releasing me from vice and corruption. He has enshrined the Word of the Guru's Shabad within my heart. The Lord has not considered my beauty or ugliness; instead. He has held me with love. I am drenched with His Love. ||1|| I behold my Beloved, now that the curtain has been torn away. My mind is happy, pleased and satisfied My house is His; He is my God. Nanak is obedient to His Lord and Master. ||2||1||20|| Todee, Fifth Mehl: O my mother, my mind is in love. This is my karma and my Dharma; this is my meditation. The Lord's Name is my immaculate, unstained way of life. ||Pause|| The Support of my breath of life, the wealth of my life, is to gaze upon the Blessed Vision of God's Darshan. On the road, and on the river, these supplies are always with me. I have made my mind the Lord's companion. [1] By the Grace of the Saints, my mind has become immaculate and pure. In His mercy, He has made me His own. Remembering, remembering Him in meditation, Nanak has found peace. From the very beginning, and throughout the ages, He is the friend of His devotees. ||2||2||21|| Todee, Fifth Mehl: Dear God, please meet me; You are my breath of life. Do not let me forget You from my heart, even for an instant; please, bless Your devotee with Your gift of perfection |Pause|| Dispel my doubt, and save me, O my Beloved, allknowing Lord, O Inner-knower, O Searcher of hearts. The wealth of the Naam is worth millions of kingdoms to me; O God, please bless me with Your Ambrosial Glance of Grace. [1] Twenty-four hours a day, I sing Your Glorious Praises. They totally satisfy my ears, O my all-powerful Lord. I seek Your Sanctuary, O Lord, O Giver of life to the soul; forever and ever, Nanak is a sacrifice to You. ||2||3||22|| Todee, Fifth Mehl: O God, I am the dust of Your feet. O merciful to the meek, Beloved mind-enticing Lord, by Your Kind Mercy, please fulfill my yearning. ||Pause|| In the ten directions, Your Praises are permeating and pervading, O Inner-knower, Searcher of hearts, O Lord ever-present. Those who sing Your Praises, O Creator Lord, those humble beings never die or grieve. ||1|| The worldly affairs and entanglements of Maya disappear, in the Saadh Sangat, the Company of the Holy; all sorrows are taken away. The comforts of wealth and the enjoyments of the soul - O Nanak, without the Lord, know them to be false. ||2||4||23|| Todee, Fifth Mehl: O my mother, my mind is so thirsty. I cannot survive, even for an instant, without my Beloved. My mind is filled with the desire to behold the Blessed Vision of His Darshan. ||Pause|| I meditate in remembrance on the Naam, the Name of the immaculate Creator Lord; all the sins and errors of my mind and body are washed away. The Perfect Supreme Lord God, the eternal, imperishable Giver of peace - spotless and pure are His Praises ||1|| By the Grace of the Saints, my desires have been fulfilled; in His Mercy, the Lord, the treasure of virtue, has met me.

Section 16 - Raag Todee - Part 007

Peace and tranquility, poise and pleasure, have welled up within my mind; millions of suns, O Nanak, illuminate me. ||2||5||24|| Todee, Fifth Mehl: The Lord, Har, Har, is the Purifier of sinners; He is the soul, the breath of life, the Giver of peace and honour, the Inner-knower, the Searcher of hearts: He is pleasing to my mind. ||Pause|| He is beautiful and wise, clever and all-knowing. He dwells within the hearts of His slaves; His devotees sing His Glorious Praises. His form is immaculate and pure; He is the incomparable Lord and Master, Upon the field of actions and karma, whatever one plants, one eats. ||1|| I am amazed, and wonder-struck by His wonder. There is none other than Him. Meditating in remembrance on His Praises with my tongue, I live; slave Nanak is forever a sacrifice to Him. ||2||6||25|| Todee, Fifth Mehl: O my mother, Maya is so misleading and deceptive. Without meditating on the Lord of the Universe, it is like straw on fire, or the shadow of a cloud, or the running of the flood-waters. ||Pause|| Renounce your cleverness and all your mental tricks; with your palms pressed together, walk on the Path of the Holy Saints. Remember the Lord, the Innerknower, the Searcher of hearts; this is the most sublime reward of this human incarnation. ||1|| The Holy Saints preach the teachings of the Vedas, but the unfortunate fools do not understand them. Servant Nanak is absorbed in loving devotional worship; meditating in remembrance on the Lord, one's dirt is burnt away. ||2||7||26|| Todee, Fifth Mehl: O mother, the Guru's feet are so sweet. By great good fortune, the Transcendent Lord has blessed me with them. Millions of rewards come from the Blessed Vision of the Guru's Darshan. |Pause|| Singing the Glorious Praises of the imperishable, indestructible Lord, sexual desire, anger and stubborn pride vanish. Those who are imbued with the Love of the True Lord become permanent and eternal; birth and death do not grind them down any more. ||1|| Without the Lord's meditation, all joys and pleasures are totally false and worthless; by the Kind Mercy of the Saints, I know this. Servant Nanak has found the jewel of the Naam; without the Naam, all must depart,

THE GRAND BIBLE

cheated and plundered. $\|2\|8\|27\|$ Todee, Fifth Mehl: In the Saadh Sangat, the Company of the Holy, I contemplate the Name of the Lord, Har, Har. I am in peaceful poise and bliss, day and night; the seed of my destiny has sprouted. ||Pause|| I have met the True Guru, by great good fortune; He has no end or limitation. Taking His humble servant by the hand, He pulls him out of the poisonous world-ocean. ||1|| Birth and death are ended for me, by the Word of the Guru's Teachings; I shall no longer pass through the door of pain and suffering. Nanak holds tight to the Sanctuary of his Lord and Master; again and again, he bows in humility and reverence to Him. ||2||9||28|| Todee, Fifth Mehl: O my mother, my mind is at peace. I enjoy the ecstasy of millions of princely pleasures; remembering the Lord in meditation, all pains have been dispelled. ||1||Pause|| The sins of millions of lifetimes are erased, by meditating on the Lord; becoming pure, my mind and body have found peace. Gazing upon the Lord's form of perfect beauty, my hopes have been fulfilled; attaining the Blessed Vision of His Darshan, my hunger has been appeased. ||1|| The four great blessings, the eight supernatural spiritual powers of the Siddhas, the wish-fulfilling Elysian cow, and the wish-fulfilling tree of life - all these come from the Lord, Har, Har. O Nanak, holding tight to the Sanctuary of the Lord, the ocean of peace, you shall not suffer the pains of birth and death, or fall into the womb of reincarnation again. ||2||10||29||

Section 16 - Raag Todee - Part 008 Todee, Fifth Mehl: I have enshrined the Lord's Feet within my heart. Contemplating my Lord and Master, my True Guru, all my affairs have been resolved. ||1||Pause|| The merits of giving donations to charity and devotional worship come from the Kirtan of the Praises of the Transcendent Lord: this is the true essence of wisdom. Singing the Praises of the unapproachable, infinite Lord and Master, I have found immeasurable peace. ||1|| The Supreme Lord God does not consider the merits and demerits of those humble beings whom He makes His own. Hearing, chanting and meditating on the jewel of the Naam, I live; Nanak wears the Lord as his necklace. ||2||11||30|| Todee, Ninth Mehl: One Universal Creator God. By The Grace Of The True Guru: What can I say about my base nature? I am entangled in the love of gold and women, and I have not sung the Kirtan of God's Praises. [1] Pause I judge the false world to be true, and I have fallen in love with it. I have never contemplated the friend of the poor, who shall be my companion and helper in the end. ||1|| I remain intoxicated by Maya, night and day, and the filth of my mind will not depart. Says Nanak, now, without the Lord's Sanctuary, I cannot find salvation in any other way. ||2||1||31|| Todee, The Word Of The Devotees: One Universal Creator God. By The Grace Of The True Guru: Some say that He is near, and others say that He is far away. We might just as well say that the fish climbs out of the water, up the tree. [1] Why do you speak such nonsense? One who has found the Lord, keeps quiet about it. ||1||Pause|| Those who become Pandits, religious scholars, recite the Vedas, but foolish Naam Dayv knows only the Lord. ||2||1|| Whose blemishes remain, when one chants the Lord's Name? Sinners become pure, chanting the Lord's Name. ||1||Pause|| With the Lord, servant Naam Dayy has come to have faith. I have stopped fasting on the eleventh day of each month; why should I bother to go on pilgrimages to sacred shrines? ||1|| Prays Naam Dayy, I have become a man of good deeds and good thoughts. Chanting the Lord's Name, under Guru's Instructions, who has not gone to heaven? ||2||2|| Here is a verse with a three-fold play on words. ||1||Pause|| In the potter's home there are pots, and in the king's home there are camels. In the Brahmin's home there are widows. So here they are: haandee, saandee, raandee. ||1|| In the home of the grocer there is asafoetida; on the forehead of the buffalo there are horns. In the temple of Shiva there are lingams. So here they are: heeng, seeng, leeng. ||2|| In the house of the oil-presser there is oil; in the forest there are vines. In the gardener's home there are bananas. So here they are: tayl, bayl, kayl, ||3|| The Lord of the Universe, Govind, is within His Saints; Krishna, Shyaam, is in Gokal. The Lord, Raam, is in Naam Dayv. So here they are: Raam, Shyaam, Govind. ||4||3||

GURU GRANTH SAHIB 17 - RAAG BAIRAAREE Section 17 - Raag Bairaaree - Part 001

Raag Bairaaree, Fourth Mehl, First House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Listen, O mind, to the Unspoken Speech of the Lord's Name. Riches, wisdom, supernatural spiritual powers and peace are obtained, by vibrating, meditating on the Lord God, under Guru's Instruction. ||1||Pause|| Numerous legends, the Puraanas, and the six Shaastras, sing the sublime Praises of the Lord. Shiva and the three hundred thirty million gods meditate on the Lord, but they do not know the secret of His mystery. $\|1\|$ The angelic and divine beings, and the celestial singers sing His Praises; all Creation sings of Him. O Nanak, those whom the Lord blesses with His Kind Mercy, become the good Saints of the Lord God. ||2||1|| Bairaaree, Fourth Mehl: O mind, those who meet the Lord's humble servants.

sing His Praises. They are blessed with the gift of the jewel of the Lord, Har, Har, the sublime jewel of the Lord, by the Guru, the True Guru. ||1||Pause|| I offer my mind, body and everything to that humble being who recites the Name of the Lord, Har, Har. I offer my wealth, the riches of Maya and my property to that one who leads me to meet the Lord, my friend. ||1|| When the Lord of the world bestowed just a tiny bit of His Mercy, for just an instant, then I meditated on the Praise of the Lord, Har, Har, Har, The Lord and Master has met servant Nanak, and the pain of the sickness of egotism has been eliminated. ||2||2|| Bairaaree, Fourth Mehl: The Lord's humble servant sings the Glorious Praises of the Lord's Name. Even if someone slanders the Lord's humble servant, he does not give up his own goodness. ||1||Pause|| Whatever the Lord and Master does, He does by Himself; the Lord Himself does the deeds. The Lord and Master Himself imparts understanding; the Lord Himself inspires us to speak. ||1||

Section 17 - Raag Bairaaree - Part 002

The Lord Himself directs the evolution of the world of the five elements; He Himself infuses the five senses into it. O servant Nanak, the Lord Himself unites us with the True Guru; He Himself resolves the conflicts. ||2||3|| Bairaaree, Fourth Mehl: Chant the Name of the Lord, O mind, and you shall be emancipated. The Lord shall destroy all the sins of millions upon millions of incarnations, and carry you across the terrifying world-ocean. ||1||Pause|| In the body-village, the Lord Master abides; the Lord is without fear, without vengeance, and without form. The Lord is dwelling near at hand, but He cannot be seen. By the Guru's Teachings, the Lord is obtained. ||1|| The Lord Himself is the banker, the jeweller, the jewel, the gem; the Lord Himself created the entire expanse of the creation. O Nanak, one who is blessed by the Lord's Kind Mercy, trades in the Lord's Name; He alone is the true banker, the true trader. ||2||4|| Bairaaree, Fourth Mehl: Meditate, O mind, on the immaculate, formless Lord. Forever and ever, meditate on the Lord, the Giver of peace; He has no end or limitation. ||1||Pause|| In the fiery pit of the womb, when you were hanging upside-down, the Lord absorbed You in His Love, and preserved You. So serve such a Lord. O my mind; the Lord shall deliver you in the end. ||1|| Bow down in reverence to that humble being, within whose heart the Lord, Har, Har, abides. By the Lord's Kind Mercy, O Nanak, one obtains the Lord's meditation, and the support of the Naam. ||2||5|| Bairaaree, Fourth Mehl: O my mind, chant the Name of the Lord, Har, Har; meditate on it continually. You shall obtain the fruits of your heart's desires, and pain shall never touch you again. ||1||Pause|| That is chanting, that is deep meditation and austerity, that is fasting and worship, which inspires love for the Lord. Without the Lord's Love, every other love is false; in an instant, it is all forgotten. ||1|| You are infinite, the Master of all power; Your value cannot be described at all. Nanak has come to Your Sanctuary, O Dear Lord; as it pleases You, save him. ||2||6|| Raag Bairaaree, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Meeting with the humble Saints, sing the Praises of the Lord. The pains of millions of incarnations shall be eradicated. ||1||Pause|| Whatever your mind desires, that you shall obtain. By His Kind Mercy, the Lord blesses us with His Name. ||1|| All happiness and greatness are in the Lord's Name. By Guru's Grace, Nanak has gained this understanding. ||2||1||7||

GURU GRANTH SAHIB 18 - RAAG TILANG

Section 18 - Raag Tilang - Part 001

Raag Tilang, First Mehl, First House: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undving. Beyond Birth. Self-Existent. By Guru's Grace: I offer this one prayer to You; please listen to it, O Creator Lord. You are true, great, merciful and spotless, O Cherisher Lord. ||1|| The world is a transitory place of mortality - know this for certain in your mind. Azraa-eel, the Messenger of Death, has caught me by the hair on my head, and yet, I do not know it at all in my mind. ||1||Pause|| Spouse, children, parents and siblings - none of them will be there to hold your hand. And when at last I fall, and the time of my last prayer has come, there shall be no one to rescue me. ||2|| Night and day, I wandered around in greed, contemplating evil schemes. I never did good deeds; this is my condition. ||3|| I am unfortunate, miserly, negligent, shameless and without the Fear of God. Says Nanak, I am Your humble servant, the dust of the feet of Your slaves. ||4||1|| Tilang, First Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The Fear of You, O Lord God, is my marijuana; my consciousness is the pouch which holds it. I have become an intoxicated hermit. My hands are my begging bowl; I am so hungry for the Blessed Vision of Your Darshan. I beg at Your Door, day after day. ||1|| I long for the Blessed Vision of Your Darshan. I am a beggar at Your Door - please bless me with Your charity. ||1||Pause|| Saffron, flowers, musk oil and gold embellish the bodies of all. The Lord's devotees are like sandalwood, which imparts its fragrance to everyone. ||2|| No one says that ghee or silk are polluted. Such is the Lord's devotee, no matter

what his social status is. Those who bow in reverence to the Naam, the Name of the Lord, remain absorbed in Your Love. Nanak begs for charity at their door. ||3||1||2|| Tilang, First Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: This body fabric is conditioned by Maya, O beloved; this cloth is dyed in greed.

Section 18 - Raag Tilang - Part 002

My Husband Lord is not pleased by these clothes, O Beloved; how can the soul-bride go to His bed? ||1|| I am a sacrifice, O Dear Merciful Lord; I am a sacrifice to You. I am a sacrifice to those who take to Your Name. Unto those who take to Your Name, I am forever a sacrifice. ||1||Pause|| If the body becomes the dyer's vat, O Beloved, and the Name is placed within it as the dye, and if the Dyer who dyes this cloth is the Lord Master - O, such a colour has never been seen before! ||2|| Those whose shawls are so dyed, O Beloved, their Husband Lord is always with them. Bless me with the dust of those humble beings, O Dear Lord. Says Nanak, this is my prayer. [3] He Himself creates, and He Himself imbues us. He Himself bestows His Glance of Grace, O Nanak, if the soul-bride becomes pleasing to her Husband Lord, He Himself enjoys her. ||4||1||3|| Tilang, First Mehl: O foolish and ignorant soul-bride, why are you so proud? Within the home of your own self, why do you not enjoy the Love of your Lord? Your Husband Lord is so very near, O foolish bride; why do you search for Him outside? Apply the Fear of God as the maascara to adorn your eyes, and make the Love of the Lord your ornament. Then, you shall be known as a devoted and committed soul-bride, when you enshrine love for your Husband Lord. ||1|| What can the silly young bride do, if she is not pleasing to her Husband Lord? She may plead and implore so many times, but still, such a bride shall not obtain the Mansion of the Lord's Presence. Without the karma of good deeds, nothing is obtained, although she may run around frantically. She is intoxicated with greed, pride and egotism, and engrossed in Maya. She cannot obtain her Husband Lord in these ways; the young bride is so foolish! ||2|| Go and ask the happy, pure soul-brides, how did they obtain their Husband Lord? Whatever the Lord does, accept that as good; do away with your own cleverness and self-will. By His Love, true wealth is obtained: link your consciousness to His lotus feet. As your Husband Lord directs, so you must act; surrender your body and mind to Him, and apply this perfume to yourself. So speaks the happy soul-bride, O sister; in this way, the Husband Lord is obtained. [3] Give up your selfhood, and so obtain your Husband Lord; what other clever tricks are of any use? When the Husband Lord looks upon the soul-bride with His Gracious Glance, that day is historic - the bride obtains the nine treasures. She who is loved by her Husband Lord, is the true soul-bride; O Nanak, she is the queen of all. Thus she is imbued with His Love, intoxicated with delight; day and night, she is absorbed in His Love. She is beautiful glorious and brilliant; she is known as truly wise. ||4||2||4|| Tilang, First Mehl: As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo. Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo. Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo. The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lalo. The Muslim women read the Koran, and in their misery, they call upon God, O Lalo. The Hindu women of high social status, and others of lowly status as well, are put into the same category, O Lalo.

Section 18 - Raag Tilang - Part 003

The wedding songs of murder are sung, O Nanak, and blood is sprinkled instead of saffron, O Lalo. ||1|| Nanak sings the Glorious Praises of the Lord and Master in the city of corpses, and voices this account. The One who created, and attached the mortals to pleasures, sits alone, and watches this. The Lord and Master is True, and True is His justice. He issues His Commands according to His judgement. The bodyfabric will be torn apart into shreds, and then India will remember these words. Coming in seventy-eight (1521 A.D.). they will depart in ninety-seven (1540 A.D.), and then another disciple of man will rise up. Nanak speaks the Word of Truth; he proclaims the Truth at this, the right time. ||2||3||5|| Tilang, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Everyone comes by Command of the Lord and Master. The Hukam of His Command extends to all. True is the Lord and Master, and True is His play. The Lord is the Master of all. ||1|| So praise the True Lord; the Lord is the Master over all. No one is equal to Him; am I of any account? ||Pause|| Air, water, earth and sky - the Lord has made these His home and temple. He Himself is pervading everywhere, O Nanak. Tell me: what can be counted as false? $\|2\|1\|$ Tilang, Fourth Mehl: The evil-minded person continually does fruitless deeds, all puffed up with pride. When he brings home what he has acquired, by practicing deception and falsehood, he thinks that he has conquered the world. ||1|| Such is the drama of the world, that he does not contemplate the Lord's Name. In an instant, all

this false play shall perish; O my mind, meditate on the Lord. Pausell He does not think of that time, when Death, the Torturer, shall come and seize him. O Nanak, the Lord saves that one, within whose heart the Lord, in His Kind Mercy, dwells. ||2||2|| Tilang, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: The Lord infused His Light into the dust, and created the world, the universe. The sky, the earth, the trees, and the water - all are the Creation of the Lord. ||1|| O human being, whatever you can see with your eyes, shall perish. The world eats dead carcasses, living by neglect and greed. ||Pause|| Like a goblin, or a beast, they kill and eat the forbidden carcasses of meat. So control your urges, or else you will be seized by the Lord, and thrown into the tortures of hell. ||2|| Your benefactors, presents, companions, courts, lands and homes - when Azraaeel, the Messenger of Death seizes you, what good will these be to you then? [3] The Pure Lord God knows your condition. O Nanak, recite your prayer to the holy people. ||4||1|| Tilang, Second House, Fifth Mehl: There is no other than You, Lord. You are the Creator; whatever You do, that alone happens. You are the strength, and You are the support of the mind. Forever and ever, meditate, O Nanak, on the One. ||1|| The Great Giver is the Supreme Lord God over all. You are our support, You are our sustainer. |Pause|

Section 18 - Raag Tilang - Part 004

You are, You are, and You shall ever be, O inaccessible, unfathomable, lofty and infinite Lord. Those who serve You, are not touched by fear or suffering. By Guru's Grace, O Nanak, sing the Glorious Praises of the Lord. ||2|| Whatever is seen, is Your form, O treasure of virtue, O Lord of the Universe, O Lord of incomparable beauty. Remembering, remembering, remembering the Lord in meditation, His humble servant becomes like Him. O Nanak, by His Grace, we obtain Him. ||3|| I am a sacrifice to those who meditate on the Lord. Associating with them, the whole world is saved. Says Nanak, God fulfills our hopes and aspirations. I long for the dust of the feet of the Saints. ||4||2|| Tilang, Fifth Mehl, Third House: Merciful, the Lord Master is Merciful. My Lord Master is Merciful. He gives His gifts to all beings. ||Pause|| Why do you waver, O mortal being? The Creator Lord Himself shall protect you. He who created you, will also give you nourishment. ||1|| The One who created the world, takes care of it. In each and every heart and mind, the Lord is the True Cherisher. ||2|| His creative potency and His value cannot be known; He is the Great and carefree Lord. O human being, meditate on the Lord, as long as there is breath in your body. [3] O God. You are all-powerful, inexpressible and imperceptible; my soul and body are Your capital. By Your Mercy, may I find peace; this is Nanak's lasting prayer. ||4||3|| Tilang, Fifth Mehl, Third House: O Creator, through Your creative potency, I am in love with You. You alone are my spiritual and temporal Lord; and yet, You are detached from all Your creation. ||Pause|| In an instant, You establish and disestablish Wondrous is Your form! Who can know Your play? You are the Light in the darkness. $\|1\|$ You are the Master of Your creation, the Lord of all the world, O Merciful Lord God. One who worships You day and night why should he have to go to hell? ||2|| Azraa-eel, the Messenger of Death, is the friend of the human being who has Your support, Lord. His sins are all forgiven; Your humble servant gazes upon Your Vision. [[3]] All worldly considerations are for the present only. True peace comes only from Your Name. Meeting the Guru, Nanak understands; He sings only Your Praises forever, O Lord. ||4||4|| Tilang, Fifth Mehl: Think of the Lord in your mind, O wise one. Enshrine love for the True Lord in your mind and body: He is the Liberator from bondage. ||1||Pause|| The value of seeing the Vision of the Lord Master cannot be estimated. You are the Pure Cherisher; You Yourself are the great and immeasurable Lord and Master. ||1|| Give me Your help, O brave and generous Lord; You are the One, You are the Only Lord. O Creator Lord, by Your creative potency, You created the world; Nanak holds tight to Your support. ||2||5|| Tilang, First Mehl, Second House: One Universal Creator God, By The Grace Of The True Guru: The One who created the world watches over it; what more can we say, O Siblings of Destiny?

Section 18 - Raag Tilang - Part 005

He Himself knows, and He Himself acts; He laid out the garden of the world. [11] Savor the story, the story of the Beloved Lord, which brings a lasting peace. [[Pause]] She who does not enjoy the Love of her Husband Lord, shall come to regret and repent in the end. She wrings her hands, and bangs her head, when the night of her life has passed away. [12]] Nothing comes from repentance, when the game is already finished. She shall have the opportunity to enjoy her Beloved, only when her turn comes again. [13]] The happy soul-bride attains her Husband Lord - she is so much better than I am. I have none of her merits or virtues; whom should I blame? [14]] I shall go and ask those sisters who have enjoyed their Husband Lord. I touch their feet, and ask them to show me the Path. [15]] She who understands the Hukam of His Command, O Nanak, applies the Fear of God as her sandalwood oil: she charms her Beloved with her virtue, and so obtains Him. $\|6\|$ She who meets her Beloved in her heart, remains united with Him; this is truly called union. As much as she may long for Him, she shall not meet Him through mere words. ||7|| As metal melts into metal again, so does love melt into love. By Guru's Grace, this understanding is obtained, and then, one obtains the Fearless Lord. [8] There may be an orchard of betel nut trees in the garden, but the donkey does not appreciate its value. If someone savors a fragrance, then he can truly appreciate its flower. ||9|| One who drinks in the ambrosia, O Nanak, abandons his doubts and wanderings. Easily and intuitively, he remains blended with the Lord, and obtains the immortal status. ||10||1|| Tilang, Fourth Mehl: The Guru, my friend, has told me the stories and the sermon of the Lord. I am a sacrifice to my Guru: to the Guru. I am a sacrifice. ||1|| Come, join with me, O Sikh of the Guru, come and join with me. You are my Guru's Beloved. ||Pause|| The Glorious Praises of the Lord are pleasing to the Lord; I have obtained them from the Guru. I am a sacrifice, a sacrifice to those who surrender to, and obey the Guru's Will. ||2|| I am dedicated and devoted to those who gaze upon the Beloved True Guru. I am forever a sacrifice to those who perform service for the Guru. ||3|| Your Name, O Lord, Har, Har, is the Destroyer of sorrow. Serving the Guru, it is obtained, and as Gurmukh, one is emancipated. ||4|| Those humble beings who meditate on the Lord's Name, are celebrated and acclaimed. Nanak is a sacrifice to them, forever and ever a devoted sacrifice. ||5|| O Lord, that alone is Praise to You, which is pleasing to Your Will, O Lord God. Those Gurmukhs, who serve their Beloved Lord, obtain Him as their reward. [6] Those who cherish love for the Lord, their souls are always with God. Chanting and meditating on their Beloved, they live in, and gather in, the Lord's Name. ||7|| I am a sacrifice to those Gurmukhs who serve their Beloved Lord. They themselves are saved, along with their families, and through them, all the world is saved. [8] My Beloved Guru serves the Lord. Blessed is the Guru, Blessed is the Guru. The Guru has shown me the Lord's Path; the Guru has done the greatest good deed. ||9||

Section 18 - Raag Tilang - Part 006

Those Sikhs of the Guru, who serve the Guru, are the most blessed beings. Servant Nanak is a sacrifice to them; He is forever and ever a sacrifice. ||10|| The Lord Himself is pleased with the Gurmukhs, the fellowship of the companions. In the Lord's Court, they are given robes of honour, and the Lord Himself hugs them close in His embrace. ||11|| Please bless me with the Blessed Vision of the Darshan of those Gurmukhs who meditate on the Naam, the Name of the Lord, I wash their feet, and drink in the dust of their feet, dissolved in the wash water. ||12|| Those who eat betel nuts and betel leaf and apply lipstick, but do not contemplate the Lord, Har, Har the Messenger of Death will seize them and take them away. [13] The Messenger of Death does not even approach those who contemplate the Name of the Lord, Har, Har, and keep Him enshrined in their hearts. The Guru's Sikhs are the Guru's Beloveds. ||14|| The Name of the Lord is a treasure, known only to the few Gurmukhs. O Nanak, those who meet with the True Guru, enjoy peace and pleasure. ||15|| The True Guru is called the Giver; in His Mercy, He grants His Grace. I am forever a sacrifice to the Guru, who has blessed me with the Lord's Name. ||16|| Blessed, very blessed is the Guru, who brings the Lord's message. I gaze upon the Guru, the Guru, the True Guru embodied, and I blossom forth in bliss. ||17|| The Guru's tongue recites Words of Ambrosial Nectar; He is adorned with the Lord's Name. Those Sikhs who hear and obey the Guru - all their desires depart. ||18|| Some speak of the Lord's Path; tell me, how can I walk on it? O Lord. Har. Har, Your Name is my supplies; I will take it with me and set out. ||19|| Those Gurmukhs who worship and adore the Lord, are wealthy and very wise. I am forever a sacrifice to the True Guru; I am absorbed in the Words of the Guru's Teachings. [20] You are the Master, my Lord and Master; You are my Ruler and King. If it is pleasing to Your Will, then I worship and serve You; You are the treasure of virtue. ||21|| The Lord Himself is absolute: He is The One and Only: but He Himself is also manifested in many forms. Whatever pleases Him, O Nanak, that alone is good. ||22||2|| Tilang, Ninth Mehl, Kaafee: One Universal Creator God. By The Grace Of The True Guru: If you are conscious, then be conscious of Him night and day, O mortal. Each and every moment, your life is passing away, like water from a cracked pitcher. ||1||Pause|| Why do you not sing the Glorious Praises of the Lord, you ignorant fool? You are attached to false greed, and you do not even consider death. ||1|| Even now, no harm has been done, if you will only sing God's Praises. Says Nanak, by meditating and vibrating upon Him, you shall obtain the state of fearlessness. $\|2\|1\|$ Tilang, Ninth Mehl: Wake up, O mind! Wake up! Why are you sleeping unaware? That body, which you were born with, shall not go along with you in the end. ||1||Pause|| Mother, father, children and relatives whom you love, will throw your body into the fire, when your soul departs from it. ||1||

Section 18 - Raag Tilang - Part 007

Your worldly affairs exist only as long as you are alive: know this well. O Nanak, sing the Glorious Praises of the Lord; everything is like a dream. ||2||2|| Tilang, Ninth Mehl: Sing the Lord's Praises, O mind; He is your only true companion. Your time is passing away; listen carefully to what I say. ||1||Pause|| You are so in love with property, chariots, wealth and power. When the noose of death tightens around your neck, they will all belong to others. ||1|| Know this well, O madman - you have ruined your affairs. You did not restrain yourself from committing sins, and you did not eradicate your ego. ||2|| So listen to the Teachings imparted by the Guru, O Siblings of Destiny. Nanak proclaims: hold tight to the Protection and the Sanctuary of God. ||3||3| Tilang, The Word Of Devotee Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: The Vedas and the Scriptures are only make-believe, O Siblings of Destiny; they do not relieve the anxiety of the heart. If you will only centre yourself on the Lord, even for just a breath, then you shall see the Lord face-to-face, present before you. ||1|| O human being, search your own heart every day, and do not wander around in confusion. This world is just a magicshow; no one will be holding your hand. ||1||Pause|| Reading and studying falsehood, people are happy; in their ignorance, they speak nonsense. The True Creator Lord is diffused into His creation; He is not just the dark-skinned Krishna of legends. ||2|| Through the Tenth Gate, the stream of nectar flows; take your bath in this. Serve the Lord forever; use your eyes, and see Him ever-present everywhere. ||3|| The Lord is the purest of the pure; only through doubt could there be another. O Kabeer, mercy flows from the Merciful Lord; He alone knows who acts. ||4||1|| Naam Dayv Jee: I am blind; Your Name, O Creator Lord, is my only anchor and support. I am poor, and I am meek. Your Name is my only support. [1] Pause O beautiful Lord, benevolent and merciful Lord, You are so wealthy and generous. You are ever-present in every presence, within and before me. ||1|| You are the river of life, You are the Giver of all; You are so very wealthy. You alone give, and You alone take away; there is no other at all. [2] You are wise, You are the supreme seer; how could I make You an object of thought? O Lord and Master of Naam Davy. You are the merciful Lord of forgiveness. ||3||1||2|| Hello, my friend, hello my friend. Is there any good news? I am a sacrifice, a devoted sacrifice, a dedicated and devoted sacrifice, to You. Slavery to You is so sublime; Your Name is noble and exalted. ||1||Pause|| Where did you come from? Where have You been? And where are You going? Tell me the truth, in the holy city of Dwaarikaa. ||1|| How handsome is your turban! And how sweet is your speech. Why are there Moghals in the holy city of Dwaarikaa? $\|2\|$ You alone are the Lord of so many thousands of worlds. You are my Lord King, like the dark-skinned Krishna. [3] You are the Lord of the sun, Lord Indra and Lord Brahma, the King of men. You are the Lord and Master of Naam Dayy, the King, the Liberator of all. ||4||2||3||

GURU GRANTH SAHIB 19 - RAAG SOOHEE Section 19 - Raag Soohee - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Soohee, First Mehl, Chau-Padas, First House: Wash the vessel sit down and anoint it with fragrance; then, go out and get the milk. Add the rennet of clear consciousness to the milk of good deeds, and then, free of desire, let it curdle. ||1|| Chant the Name of the One Lord. All other actions are fruitless. [1] Pause Let your mind be the handles, and then churn it, without sleeping. If you chant the Naam, the Name of the Lord ,with your tongue, then the curd will be churned. In this way, the Ambrosial Nectar is obtained. ||2|| Wash your mind in the pool of Truth, and let it be the vessel of the Lord; let this be your offering to please Him. That humble servant who dedicates and offers his life, and who serves in this way, remains absorbed in his Lord and Master. ||3|| The speakers speak and speak, and then they depart. There is no other to compare to You. Servant Nanak, lacking devotion, humbly prays: may I sing the Praises of the True Lord. ||4||1|| Soohee, First Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Deep within the self, the Lord abides; do not go outside looking for Him. You have renounced the Ambrosial Nectar - why are you eating poison? [1] Meditate on such spiritual wisdom. O my mind, and become the slave of the True Lord. ||1||Pause|| Everyone speaks of wisdom and meditation; but bound in bondage, the whole world is wandering around in confusion. ||2|| One who serves the Lord is His servant. The Lord is pervading and permeating the water, the land, and the sky. ||3|| I am not good; no one is bad. Prays Nanak, He alone saves us! ||4||1||2||

Section 19 - Raag Soohee - Part 002

Soohee, First Mehl, Sixth House: One Universal Creator God. By The Grace Of The True Guru: Bronze is bright and shiny, but when it is rubbed, its blackness appears. Washing it, its impurity is not removed, even if it is washed a hundred

times. $\|\mathbf{l}\|$ They alone are my friends, who travel along with me; and in that place, where the accounts are called for. they appear standing with me. ||1||Pause|| There are houses, mansions and tall buildings, painted on all sides; but they are empty within, and they crumble like useless ruins. ||2|| The herons in their white feathers dwell in the sacred shrines of pilgrimage. They tear apart and eat the living beings, and so they are not called white. ||3|| My body is like the simmal tree; seeing me, other people are fooled. Its fruits are useless - just like the qualities of my body. ||4|| The blind man is carrying such a heavy load, and his journey through the mountains is so long. My eyes can see, but I cannot find the Way. How can I climb up and cross over the mountain? [[5]] What good does it do to serve, and be good, and be clever? O Nanak, contemplate the Naam, the Name of the Lord, and you shall be released from bondage. ||6||1||3|| Soohee, First Mehl: Build the raft of meditation and self-discipline, to carry you across the river. There will be no ocean, and no rising tides to stop you; this is how comfortable your path shall be. ||1|| Your Name alone is the colour, in which the robe of my body is dved. This colour is permanent, O my Beloved. [[1][Pause]] My beloved friends have departed; how will they meet the Lord? If they have virtue in their pack, the Lord will unite them with Himself. ||2|| Once united with Him, they will not be separated again, if they are truly united. The True Lord brings their comings and goings to an end. ||3|| One who subdues and eradicates egotism, sews the robe of devotion. Following the Word of the Guru's Teachings, she receives the fruits of her reward, the Ambrosial Words of the Lord. ||4|| Says Nanak, O soul-brides, our Husband Lord is so dear! We are the servants, the hand-maidens of the Lord; He is our True Lord and Master. ||5||2||4|| Soohee, First Mehl: Those whose minds are filled with love of the Lord, are blessed and exalted. They are blessed with peace, and their pains are forgotten. He will undoubtedly, certainly save them. ||1|| The Guru comes to meet those whose destiny is so pre-ordained. He blesses them with the Teachings of the Ambrosial Name of the Lord. Those who walk in the Will of the True Guru, never wander begging. [2] And one who lives in the Mansion of the Lord's Presence, why should he bow down to any other? The gate-keeper at the Lord's Gate shall not stop him to ask any questions. And one who is blessed with the Lord's Glance of Grace - by his words. others are emancipated as well. ||3|| The Lord Himself sends out, and recalls the mortal beings; no one else gives Him advice. He Himself demolishes, constructs and creates; He knows everything. O Nanak, the Naam, the Name of the Lord is the blessing, given to those who receive His Mercy, and His Grace. ||4||3||5||

Section 19 - Raag Soohee - Part 003

Soohee, First Mehl: That vessel alone is pure, which is pleasing to Him. The filthiest vessel does not become pure, simply by being washed. Through the Gurdwara, the Guru's Gate, one obtains understanding. By being washed through this Gate, it becomes pure. The Lord Himself sets the standards to differentiate between the dirty and the pure. Do not think that you will automatically find a place of rest hereafter. According to the actions one has committed, so does the mortal become. He Himself bestows the Ambrosial Name of the Lord. Such a mortal departs with honour and renown: his life is embellished and redeemed, and the trumpets resound with his glory. Why speak of poor mortals? His glory shall echo throughout the three worlds. O Nanak, he himself shall be enraptured, and he shall save his entire ancestry. ||1||4||6|| Soohee, First Mehl: The Yogi practices yoga, and the pleasure-seeker practices eating. The austere practice austerities, bathing and rubbing themselves at sacred shrines of pilgrimage. [11] Let me hear some news of You, O Beloved; if only someone would come and sit with me, and tell me. [1] Pause As one plants, so does he harvest; whatever he earns, he eats. In the world hereafter, his account is not called for, if he goes with the insignia of the Lord. ||2|| According to the actions the mortal commits, so is he proclaimed. And that breath which is drawn without thinking of the Lord, that breath goes in vain. ||3|| I would sell this body, if someone would only purchase it. O Nanak, that body is of no use at all, if it does not enshrine the Name of the True Lord. ||4||5||7|| Soohee, First Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: Yoga is not the patched coat, Yoga is not the walking stick. Yoga is not smearing the body with ashes. Yoga is not the ear-rings, and not the shaven head. Yoga is not the blowing of the horn. Remaining unblemished in the midst of the filth of the world this is the way to attain Yoga. ||1|| By mere words, Yoga is not attained. One who looks upon all with a single eye, and knows them to be one and the same - he alone is known as a Yogi. ||1||Pause|| Yoga is not wandering to the tombs of the dead; Yoga is not sitting in trances. Yoga is not wandering through foreign lands; Yoga is not bathing at sacred shrines of pilgrimage. Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||2|| Meeting with the True Guru, doubt is dispelled, and the wandering mind is restrained. Nectar rains down, celestial music resounds, and deep within, wisdom is obtained. Remaining

unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||3|| O Nanak, remain dead while yet alive - practice such a Yoga. When the horn is blown without being blown, then you shall attain the state of fearless dignity. Remaining unblemished in the midst of the filth of the world this is the way to attain Yoga. ||4||1||8|| Soohee, First Mehl: What scale, what weights, and what assayer shall I call for You, Lord? From what guru should I receive instruction? By whom should I have Your value appraised? ||11||

Section 19 - Raag Soohee - Part 004

O my Dear Beloved Lord, Your limits are not known. You pervade the water, the land, and the sky; You Yourself are All-pervading. ||1||Pause|| Mind is the scale, consciousness the weights, and the performance of Your service is the appraiser. Deep within my heart, I weigh my Husband Lord; in this way I focus my consciousness. ||2|| You Yourself are the balance, the weights and the scale; You Yourself are the weigher. You Yourself see, and You Yourself understand; You Yourself are the trader. [3] The blind, low class wandering soul, comes for a moment, and departs in an instant. In its company, Nanak dwells; how can the fool attain the Lord? ||4||2||9|| Raag Soohee, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: My mind worships and adores the Lord's Name, through the Guru, and the Word of the Guru's Shabad. All the desires of my mind and body have been fulfilled; all fear of death has been dispelled. ||1|| O my mind, sing the Glorious Praises of the Lord's Name. And when the Guru is pleased and satisfied, the mind is instructed: it then joyfully drinks in the subtle essence of the Lord. ||1||Pause|| The Sat Sangat, the True Congregation of the True Guru, is sublime and exalted. They sing the Glorious Praises of the Lord God. Bless me with Your Mercy, Lord, and unite me with the Sat Sangat; I wash the feet of Your humble servants. ||2|| The Lord's Name is all. The Lord's Name is the essence of the Guru's Teachings, the juice, the sweetness of it. I have found the Ambrosial Nectar, the Divine Water of the Lord's Name, and all my thirst for it is quenched. [3] The Guru, the True Guru, is my social status and honour; I have sold my head to the Guru. Servant Nanak is called the chaylaa, the disciple of the Guru; O Guru, save the honour of Your servant. ||4||1|| Soohee, Fourth Mehl: I chant and vibrate the Name of the Lord God, the Supreme Being, Har, Har; my poverty and problems have all been eradicated. The fear of birth and death has been erased, through the Word of the Guru's Shabad; serving the Unmoving, Unchanging Lord, I am absorbed in peace. ||1|| O my mind, vibrate the Name of the most Beloved, Darling Lord. I have dedicated my mind and body, and placed them in offering before the Guru; I have sold my head to the Guru, for a very dear price. ||1||Pause|| The kings and the rulers of men enjoy pleasures and delights, but without the Name of the Lord, death seizes and dispatches them all. The Righteous Judge of Dharma strikes them over the heads with his staff, and when the fruits of their actions come into their hands, then they regret and repent. $\|2\|$ Save me, save me, Lord; I am Your humble servant, a mere worm. I seek the Protection of Your Sanctuary, O Primal Lord, Cherisher and Nourisher. Please bless me with the Blessed Vision of the Saint's Darshan, that I may find peace. O God, please fulfill the desires of Your humble servant. ||3|| You are the All-powerful, Great, Primal God, my Lord and Master. O Lord, please bless me with the gift of humility. Servant Nanak has found the Naam, the Name of the Lord, and is at peace; I am forever a sacrifice to the Naam. ||4||2|| Soohee, Fourth Mehl: The Lord's Name is the Love of the Lord. The Lord's Love is the permanent colour. When the Guru is totally satisfied and pleased. He colours us with the Lord's Love: this colour shall never fade away. [[1]]

Section 19 - Raag Soohee - Part 005

O my mind, enshrine love for the Name of the Lord. The Guru, satisfied and pleased, taught me about the Lord, and my Sovereign Lord King met with me at once. ||1||Pause|| The self-willed manmukh is like the ignorant bride, who comes and goes again and again in reincarnation. The Lord God does not come into her consciousness, and her mind is stuck in the love of duality. ||2|| I am full of filth, and I practice evil deeds; O Lord, save me, be with me, merge me into Your Being! The Guru has bathed me in the pool of Ambrosial Nectar, and all my dirty sins and mistakes have been washed away. [3] O Lord God, Merciful to the meek and the poor, please unite me with the Sat Sangat, the True Congregation. Joining the Sangat, servant Nanak has obtained the Lord's Love; my mind and body are drenched in it. ||4||3|| Soohee, Fourth Mehl: One who chants the Name of the Lord, Har, Har, while constantly practicing deception, shall never become pure of heart. He may perform all sorts of rituals, night and day, but he shall not find peace, even in dreams. [1] O wise ones, without the Guru, there is no devotional worship. The untreated cloth does not take up the dye, no matter how much everyone may wish it. ||1|Pause|| The self-willed manmukh may perform chants, meditations, austere selfdiscipline, fasts and devotional worship, but his sickness does not go away. Deep within him is the sickness of excessive egotism; in the love of duality he is ruined. ||2|| Outwardly, he wears religious robes and he is very clever, but his mind wanders in the ten directions. Engrossed in ego, he does not remember the Word of the Shabad; over and over again, he is reincarnated. ||3|| O Nanak, that mortal who is blessed with the Lord's Glance of Grace, understands Him; that humble servant meditates on the Naam, the Name of the Lord. By Guru's Grace, he understands the One Lord, and is absorbed into the One Lord. ||4||4|| Soohee, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Following the Guru's Teachings, I searched and searched the body-village; I found the wealth of the Name of the Lord, Har, Har. ||1|| The Lord, Har, Har, has enshrined peace within my mind. The fire of desire was extinguished in an instant, when I met the Guru; all my hunger has been satisfied. ||1||Pause|| Singing the Glorious Praises of the Lord, I live, O my mother. The Merciful True Guru implanted the Glorious Praises of the Naam within me. ||2|| I search for and seek out my Beloved Lord God, Har, Har. Joining the Sat Sangat, the True Congregation, I have obtained the subtle essence of the Lord. [3] By the pre-ordained destiny inscribed upon my forehead. I have found the Lord. Guru Nanak, pleased and satisfied, has united me with the Lord, O Siblings of Destiny. ||4||1||5|| Soohee, Fourth Mehl: Showering His Mercy, the Lord imbues the mind with His Love. The Gurmukh merges in the Name of the Lord, Har, Har. ||1|| Imbued with the Lord's Love, the mortal enjoys the pleasure of His Love. He remains always blissful, day and night, and he merges into the Shabad, the Word of the Perfect Guru. ||1||Pause|| Everyone longs for the Lord's Love; the Gurmukh is imbued with the deep red colour of His Love. ||2|| The foolish, self-willed manmukh is left pale and uncoloured.

Section 19 - Raag Soohee - Part 006

Even if he wishes it a hundred times, he does not obtain the Lord's Love. ||3|| But if the Lord blesses him with His Glance of Grace, then he meets the True Guru. Nanak is absorbed into the subtle essence of the Lord's Love. ||4||2||6|| Soohee, Fourth Mehl: My tongue remains satisfied with the subtle essence of the Lord. The Gurmukh drinks it in, and merges in celestial peace. ||1|| If you taste the subtle essence of the Lord, O humble Siblings of Destiny, then how can you be enticed by other flavors? ||1||Pause|| Under Guru's Instructions, keep this subtle essence enshrined in your heart. Those who are imbued with the subtle essence of the Lord, are immersed in celestial bliss. ||2|| The self-willed manmukh cannot even taste the subtle essence of the Lord. He acts out in ego, and suffers terrible punishment, [3] But if he is blessed with the Lord's Kind Mercy, then he obtains the subtle essence of the Lord. O Nanak, absorbed in this subtle essence of the Lord, sing the Glorious Praises of the Lord. ||4||3||7|| Soohee, Fourth Mehl, Sixth House: One Universal Creator God. By The Grace Of The True Guru: When someone of low social class chants the Lord's Name, he obtains the state of highest dignity. Go and ask Bidar, the son of a maid: Krishna himself staved in his house. ||1|| Listen, O humble Siblings of Destiny, to the Unspoken Speech of the Lord; it removes all anxiety, pain and hunger. ||1||Pause|| Ravi Daas, the leather-worker, praised the Lord, and sang the Kirtan of His Praises each and every instant. although he was of low social status, he was exalted and elevated, and people of all four castes came and bowed at his feet. ||2|| Naam Dayy loved the Lord; the people called him a fabric dyer. The Lord turned His back on the high-class Kh'shaatriyas and Brahmins, and showed His face to Naam Dayv. [3] All of the devotees and servants of the Lord have the tilak, the ceremonial mark, applied to their foreheads at the sixty-eight sacred shrines of pilgrimage. Servant Nanak shall touch their feet night and day, if the Lord, the King, grants His Grace. $\|4\|1\|8\|$ Soohee, Fourth Mehl: They alone worship and adore the Lord deep within, who are blessed with such pre-ordained destiny from the very beginning of time. What can anyone do to undermine them? My Creator Lord is on their side. ||1|| So meditate on the Lord, Har, Har, O my mind. Meditate on the Lord, O mind; He is the Eliminator of all the pains of reincarnation. ||1||Pause|| In the very beginning, the Lord blessed His devotees with the Ambrosial Nectar, the treasure of devotion. Anyone who tries to compete with them is a fool; his face shall be blackened here and hereafter. ||2|| They alone are devotees, and they alone are selfless servants, who love the Lord's Name. By their selfless service, they find the Lord, while ashes fall on the heads of the slanderers. [3] He alone knows this, who experiences it within the home of his own self. Ask Guru Nanak, the Guru of the world, and reflect upon it. Throughout the four generations of the Gurus, from the beginning of time and throughout the ages, no one has ever found the Lord by back-biting and undermining. Only by serving the Lord with love, is one emancipated. ||4||2||9|| Soohee, Fourth Mehl: Wherever the Lord is worshipped in adoration, there the Lord becomes one's friend and helper.

Section 19 - Raag Soohee - Part 007

By Guru's Grace, the Lord comes to dwell in the mind; He cannot be obtained in any other way. $\|1\|$ So gather in the

wealth of the Lord, O Siblings of Destiny, so that in this world and the next, the Lord shall be your friend and companion. ||1||Pause|| In the company of the Sat Sangat, the True Congregation, you shall earn the wealth of the Lord; this wealth of the Lord is not obtained anywhere else, by any other means, at all. The dealer in the Lord's Jewels purchases the wealth of the Lord's jewels; the dealer in cheap glass jewels cannot acquire the Lord's wealth by empty words. ||2|| The Lord's wealth is like iewels, gems and rubies. At the appointed time in the Amrit Vaylaa, the ambrosial hours of the morning, the Lord's devotees lovingly centre their attention on the Lord, and the wealth of the Lord. The devotees of the Lord plant the seed of the Lord's wealth in the ambrosial hours of the Amrit Vaylaa; they eat it, and spend it, but it is never exhausted. In this world and the next, the devotees are blessed with glorious greatness, the wealth of the Lord. ||3|| The wealth of the Fearless Lord is permanent, forever and ever, and true. This wealth of the Lord cannot be destroyed by fire or water; neither thieves nor the Messenger of Death can take it away. Thieves cannot even approach the Lord's wealth; Death, the tax collector cannot tax it. ||4|| The faithless cynics commit sins and gather in their poisonous wealth, but it shall not go along with them for even a single step. In this world, the faithless cynics become miserable, as it slips away through their hands. In the world hereafter, the faithless cynics find no shelter in the Court of the Lord. ||5|| The Lord Himself is the Banker of this wealth. O Saints: when the Lord gives it, the mortal loads it and takes it away. This wealth of the Lord is never exhausted; the Guru has given this understanding to servant Nanak. ||6||3||10|| Soohee, Fourth Mehl: That mortal, with whom the Lord is pleased, repeats the Glorious Praises of the Lord; he alone is a devotee, and he alone is approved. How can his glory be described? Within his heart, the Primal Lord, the Lord God, abides. ||1|| Sing the Glorious Praises of the Lord of the Universe; focus your meditation on the True Guru. ||1||Pause|| He is the True Guru - service to the True Guru is fruitful and rewarding. By this service, the greatest treasure is obtained. The faithless cynics in their love of duality and sensual desires, harbor foul-smelling urges. They are totally useless and ignorant. ||2|| One who has faith - his singing is approved. He is honoured in the Court of the Lord. Those who lack faith may close their eyes, hypocritically pretending and faking devotion, but their false pretenses shall soon wear off. ||3|| My soul and body are totally Yours, Lord; You are the Inner-knower, the Searcher of hearts, my Primal Lord God. So speaks servant Nanak, the slave of Your slaves; as You make me speak, so do I speak. ||4||4||11||

Section 19 - Raag Soohee - Part 008

Soohee, Fourth Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: Which, which of Your Glorious Virtues should I sing and recount, Lord? You are my Lord and Master, the treasure of excellence. I cannot express Your Glorious Praises. You are my Lord and Master, lofty and benevolent. ||1|| The Name of the Lord, Har, Har, is my only support. If it pleases You, please save me, O my Lord and Master; without You, I have no other at all. [1] Pause You alone are my strength, and my Court, O my Lord and Master; unto You alone I pray. There is no other place where I can offer my prayers; I can tell my pains and pleasures only to You. ||2|| Water is locked up in the earth, and fire is locked up in wood. The sheep and the lions are kept in one place; O mortal, meditate on the Lord, and your doubts and fears shall be removed. [[3]] So behold the glorious greatness of the Lord, O Saints; the Lord blesses the dishonoured with honour. As dust rises from underfoot, O Nanak, so does the Lord make all people fall at the feet of the Holy. ||4||1||12|| Soohee, Fourth Mehl: You Yourself, O Creator, know everything; what can I possibly tell You? You know all the bad and the good; as we act, so are we rewarded. ||1|| O my Lord and Master, You alone know the state of my inner being. You know all the bad and the good; as it pleases You, so You make us speak. ||1||Pause|| The Lord has infused the love of Maya into all bodies; through this human body, there comes the opportunity to worship the Lord with devotion. You unite some with the True Guru, and bless them with peace; while others, the self-willed manmukhs, are engrossed in worldly affairs. ||2|| All belong to You, and You belong to all, O my Creator Lord; You wrote the words of destiny on the forehead of everyone. As You bestow Your Glance of Grace, so are mortals made; without Your Gracious Glance, no one assumes any form. [3] You alone know Your Glorious Greatness; everyone constantly meditates on You. That being, with whom You are pleased, is united with You; O servant Nanak, only such a mortal is accepted. ||4||2||13|| Soohee, Fourth Mehl: Those beings, within whose inner selves my Lord, Har, Har, dwells - all their diseases are cured. They alone become liberated, who meditate on the Name of the Lord; they obtain the supreme status. ||1|| O my Lord, the Lord's humble servants become healthy. Those who meditate on my Lord, Har, Har, through the Word of the Guru's Teachings, are rid of the disease of ego. ||1||Pause|| Brahma, Vishnu and Shiva suffer from the disease of the three gunas the three qualities; they do their deeds in egotism. The poor fools do not remember the One who created them; this understanding of the Lord is only obtained by those who become Gurmukh. $\|2\|$ The entire world is afflicted by the disease of egotism. They suffer the terrible pains of birth and death.

Section 19 - Raag Soohee - Part 009

By Guru's Grace, a few rare ones are saved; I am a sacrifice to those humble beings. ||3|| The One who created the Universe, that Lord alone knows. His beauty is incomparable. O Nanak, the Lord Himself gazes upon it, and is pleased. The Gurmukh contemplates God. ||4||3||14|| Soohee, Fourth Mehl: All that happens, and all that will happen, is by His Will. If we could do something by ourselves, we would. By ourselves, we cannot do anything at all. As it pleases the Lord, He preserves us. ||1|| O my Dear Lord, everything is in Your power. I have no power to do anything at all. As it pleases You, You forgive us. ||1||Pause|| You Yourself bless us with soul, body and everything. You Yourself cause us to act. As You issue Your Commands, so do we act, according to our pre-ordained destiny. ||2|| You created the entire Universe out of the five elements; if anyone can create a sixth, let him. You unite some with the True Guru, and cause them to understand, while others, the self-willed manmukhs, do their deeds and cry out in pain. ||3|| I cannot describe the glorious greatness of the Lord; I am foolish, thoughtless, idiotic and lowly. Please, forgive servant Nanak, O my Lord and Master; I am ignorant, but I have entered Your Sanctuary. ||4||4||15||24|| Raag Soohee, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: The actor stages the play, playing the many characters in different costumes; but when the play ends, he takes off the costumes, and then he is one, and only one. ||1|| How many forms and images appeared and disappeared? Where have they gone? Where did they come from? ||1||Pause|| Countless waves rise up from the water. Jewels and ornaments of many different forms are fashioned from gold. I have seen seeds of all kinds being planted - when the fruit ripens, the seeds appear in the same form as the original. ||2|| The one sky is reflected in thousands of water jugs, but when the jugs are broken, only the sky remains. Doubt comes from greed, emotional attachment and the corruption of Maya. Freed from doubt, one realises the One Lord alone. ||3|| He is imperishable; He will never pass away. He does not come, and He does not go. The Perfect Guru has washed away the filth of ego. Says Nanak, I have obtained the supreme status. ||4||1|| Soohee, Fifth Mehl: Whatever God wills, that alone happens. Without You, there is no other at all. The humble being serves Him, and so all his works are perfectly successful. O Lord, please preserve the honour of Your slaves. ||1|| I seek Your Sanctuary, O Perfect, Merciful Lord. Without You, who would cherish and love me? ||1||Pause|| He is permeating and pervading the water, the land and the sky. God dwells near at hand; He is not far away. By trying to please other people, nothing is accomplished. When someone is attached to the True Lord, his ego is taken away. ||2||

Section 19 - Raag Soohee - Part 010

He alone is attached, whom the Lord Himself attaches. The jewel of spiritual wisdom is awakened deep within. Evilmindedness is eradicated, and the supreme status is attained. By Guru's Grace, meditate on the Naam, the Name of the Lord. ||3|| Pressing my palms together, I offer my prayer; if it pleases You, Lord, please bless me and fulfill me. Grant Your Mercy, Lord, and bless me with devotion. Servant Nanak meditates on God forever. ||4||2|| Soohee, Fifth Mehl: Blessed is that soul-bride, who realises God. She obeys the Hukam of His Order, and abandons her self-conceit. Imbued with her Beloved, she celebrates in delight. ||1|| Listen, O my companions - these are the signs on the Path to meet God. Dedicate your mind and body to Him; stop living to please others. ||1||Pause|| One soul-bride counsels another, to do only that which pleases God. Such a soul-bride merges into the Being of God. ||2|| One who is in the grip of pride does not obtain the Mansion of the Lord's Presence. She regrets and repents, when her life-night passes away. The unfortunate selfwilled manmukhs suffer in pain. ||3|| I pray to God, but I think that He is far away. God is imperishable and eternal; He is pervading and permeating everywhere. Servant Nanak sings of Him; I see Him Ever-present everywhere. ||4||3|| Soohee, Fifth Mehl: The Giver has put this household of my being under my own control. I am now the mistress of the Lord's Home. My Husband Lord has made the ten senses and organs of actions my slaves. I have gathered together all the faculties and facilities of this house. I am thirsty with desire and longing for my Husband Lord. ||1|| What Glorious Virtues of my Beloved Husband Lord should I describe? He is Allknowing, totally beautiful and merciful; He is the Destroyer of ego. ||1||Pause|| I am adorned with Truth, and I have applied the mascara of the Fear of God to my eyes. I have chewed the betel-leaf of the Ambrosial Naam, the Name of the Lord. My bracelets, robes and ornaments beautifully adorn me. The soul-bride becomes totally happy, when her Husband Lord comes to her home. ||2|| By the charms of virtue, I have

THE GRAND BIBLE

enticed and fascinated my Husband Lord. He is under my power - the Guru has dispelled my doubts. My mansion is lofty and elevated. Renouncing all other brides, my Beloved has become my lover. ||3|| The sun has risen, and its light shines brightly. I have prepared my bed with infinite care and faith. My Darling Beloved is new and fresh; He has come to my bed to enjoy me. O Servant Nanak, my Husband Lord has come; the soul-bride has found peace. ||4||4|| Soohee, Fifth Mehl: An intense yearning to meet God has welled up in my heart. I have gone out searching to find my Beloved Husband Lord. Hearing news of my Beloved, I have laid out my bed in my home. Wandering, wandering all around, I came, but I did not even see Him. ||1|| How can this poor heart be comforted? Come and meet me, O Friend; I am a sacrifice to You. ||1||Pause|| One bed is spread out for the bride and her Husband Lord. The bride is asleep, while her Husband Lord is always awake. The bride is intoxicated, as if she has drunk wine. The soul-bride only awakens when her Husband Lord calls to her. ||2|| She has lost hope - so many days have passed. I have travelled through all the lands and the countries.

Section 19 - Raag Soohee - Part 011

I cannot survive, even for an instant, without the feet of my Beloved. When God becomes Merciful, I become fortunate, and then I meet Him. ||3|| Becoming Merciful, He has united me with the Sat Sangat, the True Congregation. The fire has been quenched, and I have found my Husband Lord within my own home. I am now adorned with all sorts of decorations. Says Nanak, the Guru has dispelled my doubt. ||4|| Wherever I look, I see my Husband Lord there, O Siblings of Destiny. When the door is opened, then the mind is restrained ||1||Second Pause||5|| Soohee, Fifth Mehl: What virtues and excellences of Yours should I cherish and contemplate? I am worthless, while You are the Great Giver. I am Your slave what clever tricks could I ever try? This soul and body are totally Yours||1|| O my Darling, Blissful Beloved, who fascinates my mind - I am a sacrifice to the Blessed Vision of Your Darshan. ||1||Pause|| O God, You are the Great Giver, and I am just a poor beggar; You are forever and ever benevolent. I cannot accomplish anything by myself, O my Unapproachable and Infinite Lord and Master. ||2|| What service can I perform? What should I say to please You? How can I gain the Blessed Vision of Your Darshan? Your extent cannot be found - Your limits cannot be found. My mind longs for Your Feet. ||3|| I beg with persistence to receive this gift, that the dust of the Saints might touch my face. The Guru has showered His Mercy upon servant Nanak; reaching out with His Hand. God has delivered him. ||4||6|| Soohee, Fifth Mehl, Third House: One Universal Creator God, By The Grace Of The True Guru: His service is insignificant, but his demands are very great. He does not obtain the Mansion of the Lord's Presence, but he says that he has arrived there ||1|| He competes with those who have been accepted by the Beloved Lord. This is how stubborn the false fool is! ||1||Pause|| He wears religious robes, but he does not practice Truth. He says that he has found the Mansion of the Lord's Presence, but he cannot even get near it. ||2|| He says that he is unattached, but he is intoxicated with Maya. There is no love in his mind, and yet he says that he is imbued with the Lord. [3] Says Nanak, hear my prayer, God: I am silly, stubborn and filled with sexual desire - please, liberate me! [[4]] I gaze upon the glorious greatness of the Blessed Vision of Your Darshan. You are the Giver of Peace, the Loving Primal Being. ||1||Second Pause||1||7|| Soohee, Fifth Mehl: He gets up early, to do his evil deeds, but when it is time to meditate on the Naam, the Name of the Lord, then he sleeps. ||1|| The ignorant person does not take advantage of the opportunity. He is attached to Maya, and engrossed in worldly delights. [1] Pause He rides the waves of greed, puffed up with joy. He does not see the Blessed Vision of the Darshan of the Holy. ||2|| The ignorant clown will never understand. Again and again, he becomes engrossed in entanglements. ||1||Pause|| He listens to the sounds of sin and the music of corruption, and he is pleased. His mind is too lazy to listen to the Praises of the Lord. ||3|| You do not see with your eyes - you are so blind! You shall have to leave all these false affairs. ||1||Pause|| Says Nanak, please forgive me, God.

Section 19 - Raag Soohee - Part 012

Have Mercy upon me, and bless me with the Saadh Sangat, the Company of the Holy. ||4|| He alone obtains something, who becomes the dust under the feet of all. And he alone repeats the Naam, whom God causes to understand. ||1||Pause||2||8|| Soohee, Fifth Mehl: Within the home of his own self, he does not even come to see his Lord and Master. And yet, around his neck, he hangs a stone god. ||1|| The faithless cynic wanders around, deluded by doubt. He churns water, and after wasting his life away, he dies. ||1||Pause|| That stone, which he calls his god, that stone pulls him down and drowns him. ||2|| O sinner, you are untrue to your own self; a boat of stone will not carry you across. ||3|| Meeting the Guru, O Nanak, I know my Lord and Master. The Perfect Architect of Destiny is pervading and permeating the water, the land and the sky. ||4||3||9|| Soohee, Fifth Mehl: How have you enjoyed your Dear Beloved? O sister, please teach me, please show me, [[1]] Crimson, crimson, crimson - this is the colour of the soul-bride who is imbued with the Love of her Beloved. ||1||Pause|| I wash Your Feet with my eye-lashes. Wherever You send me, there I will go. ||2|| I would trade meditation, austerity, self-discipline and celibacy, if I could only meet the Lord of my life, for even an instant. ||3|| She who eradicates her self-conceit, power and arrogant intellect, O Nanak, is the true soul-bride. ||4||4||10|| Soohee, Fifth Mehl: You are my Life, the very Support of my breath of life. Gazing upon You, beholding You, my mind is soothed and comforted. III You are my Friend, You are my Beloved. I shall never forget You. ||1||Pause|| I am Your indentured servant; I am Your slave. You are my Great Lord and Master, the treasure of excellence. ||2|| There are millions of servants in Your Court Your Royal Darbaar. Each and every instant, You dwell with them. ||3|| I am nothing; everything is Yours. Through and through, You abide with Nanak. ||4||5||11|| Soohee, Fifth Mehl: His Mansions are so comfortable, and His gates are so lofty. Within them, His beloved devotees dwell. ||1|| The Natural Speech of God is so very sweet. How rare is that person, who sees it with his eyes. ||1||Pause|| There, in the arena of the congregation, the divine music of the Naad, the sound current, is sung. There, the Saints celebrate with their Lord. ||2|| Neither birth nor death is there, neither pain nor pleasure. The Ambrosial Nectar of the True Name rains down there. ||3|| From the Guru, I have come to know the mystery of this speech. Nanak speaks the Bani of the Lord, Har. Har. ||4||6||12|| Soohee, Fifth Mehl: By the Blessed Vision of their Darshan, millions of sins are erased. Meeting with them, this terrifying world-ocean is crossed over 11 They are my companions, and they are my dear friends, who inspire me to remember the Lord's Name. ||1||Pause|| Hearing the Word of His Shabad, I am totally at peace. When I serve Him, the Messenger of Death is chased away. ||2|| His comfort and consolation soothes and supports my mind. Remembering Him in meditation, my face is radiant and bright. ||3|| God embellishes and supports His servants. Nanak seeks the Protection of their Sanctuary; he is forever a sacrifice to them. 4 7 13

Section 19 - Raag Soohee - Part 013

Soohee, Fifth Mehl: The angelic beings and demi-gods are not permitted to remain here. The silent sages and humble servants also must arise and depart. ||1|| Only those who meditate on the Lord, Har, Har, are seen to live on. In the Saadh Sangat, the Company of the Holy, they obtain the Blessed Vision of the Lord's Darshan. ||1||Pause|| Kings, emperors and merchants must die. Whoever is seen shall be consumed by death. ||2|| Mortal beings are entangled, clinging to false worldly attachments. And when they must leave them behind, then they regret and grieve. ||3|| O Lord, O treasure of mercy, please bless Nanak with this gift, that he may chant Your Name, day and night. ||4||8||14|| Soohee, Fifth Mehl: You dwell deep within the heart of each and every being. The entire universe is strung on Your Thread. ||1|| You are my Beloved, the Support of my breath of life. Beholding You, gazing upon You, my mind blossoms forth. ||1||Pause|| Wandering, wandering, wandering through countless incarnations, I have grown so weary. Now, I hold tight to the Saadh Sangat, the Company of the Holy. ||2|| You are inaccessible, incomprehensible, invisible and infinite. Nanak remembers You in meditation, day and night. ||3||9||15|| Soohee, Fifth Mehl: What is the use of the glory of Maya? It disappears in no time at all. ||1|| This is a dream, but the sleeper does not know it. In his unconscious state, he clings to ||1||Pause|| The poor fool is enticed by the great it attachments of the world. Gazing upon them, watching them, he must still arise and depart. ||2|| The Royal Court of His Darbaar is the highest of the high. He creates and destroys countless beings. ||3|| There has never been any other, and there shall never be. O Nanak, meditate on the One God. ||4||10||16|| Soohee, Fifth Mehl: Meditating, meditating in remembrance on Him, I live. I wash Your Lotus Feet, and drink in the wash water. ||1|| He is my Lord, the Inner-knower, the Searcher of hearts. My Lord and Master abides with His humble devotees. ||1||Pause|| Hearing, hearing Your Ambrosial Naam, I meditate on it. Twenty-four hours a day, I sing Your Glorious Praises. ||2|| Beholding, beholding Your divine play, my mind is in bliss. Your Glorious Virtues are infinite, O God, O Lord of supreme bliss. ||3|| Meditating in remembrance on Him, fear cannot touch me. Forever and ever, Nanak meditates on the Lord. ||4||11||17|| Soohee, Fifth Mehl: Within my heart, I meditate on the Word of the Guru's Teachings. With my tongue, I chant the Chant of the Lord. [1] The image of His vision is fruitful; I am a sacrifice to it. His Lotus Feet are the Support of the mind, the Support of the very breath of life. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, the cycle of birth and death is ended. To hear the Ambrosial Sermon is the support of my ears. ||2|| I have renounced sexual desire, anger, greed and emotional attachment. I have enshrined the Naam within myself, with charity, true cleansing and righteous conduct. ||3|| Says Nanak, I have contemplated this essence of reality; chanting

the Name of the Lord, I am carried across. ||4||12||18|| Soohee, Fifth Mehl: The sinner is absorbed in greed and emotional attachment.

Section 19 - Raag Soohee - Part 014

He has not performed any service to the Creator Lord. ||1|| O God, Your Name is the Purifier of sinners. I am worthless please save me! ||1||Pause|| O God, You are the Great Giver, the Inner-knower, the Searcher of hearts. The body of the egotistical human is perishable. ||2|| Tastes and pleasures, conflicts and jealousy, and intoxication with Maya - attached to these, the jewel of human life is wasted. ||3|| The Sovereign Lord King is the Destroyer of pain, the Life of the world. Forsaking everything, Nanak has entered His Sanctuary. ||4||13||19|| Soohee, Fifth Mehl: He sees with his eyes, but he is called blind; he hears, but he does not hear. And the One who dwells near at hand, he thinks that He is far away; the sinner is committing sins. ||1|| Do only those deeds which will save you, O mortal being. Chant the Name of the Lord, Har, Har, and the Ambrosial Word of His Bani. ||1||Pause|| You are forever imbued with the love of horses and mansions. Nothing shall go along with you. ||2|| You may clean and decorate the vessel of clay, but it is so very filthy; it shall receive its punishment from the Messenger of Death. ||3|| You are bound by sexual desire, anger, greed and emotional attachment. You are sinking down into the great pit. ||4|| Hear this prayer of Nanak, O Lord; I am a stone, sinking down - please, rescue me! ||5||14||20|| Soohee, Fifth Mehl: One who remains dead while vet alive understands God. He meets that humble being according to the karma of his past actions. ||1|| Listen, O friend - this is how to cross over the terrifying world-ocean. Meet with the Holy, and chant the Lord's Name ||1||Pause|| There is no other to know, except for the One Lord. So realise that the Supreme Lord God is within each and every heart. [2] Whatever He does, accept that as good. Know the value of the beginning and the end. [3] Says Nanak, I am a sacrifice to that humble being, within whose heart the Lord dwells. ||4||15||21|| Soohee, Fifth Mehl: The Guru is the Transcendent Lord, the Creator Lord. He gives His Support to the entire Universe. ||1|| Meditate within your mind on the Lotus Feet of the Guru. Pain and suffering shall leave this body. ||1||Pause|| The True Guru saves the drowning being from the terrifying world-ocean. He reunites those who were separated for countless incarnations. ||2|| Serve the Guru, day and night. Your mind shall come to have peace, pleasure and poise. ||3|| By great good fortune, one obtains the dust of the feet of the True Guru. Nanak is forever a sacrifice to the True Guru. ||4||16||22|| Soohee, Fifth Mehl: I am a sacrifice to my True Guru. Twenty-four hours a day. I sing the Praises of the Lord. Har, Har. ||1|| Meditate in remembrance on God, your Lord and Master. He is the Inner-knower, the Searcher of all hearts. ||1||Pause|| So love the Lord's Lotus Feet, and live a lifestyle which is true, perfect and spotless. ||2|| By the Grace of the Saints, the Lord comes to dwell within the mind, and the sins of countless incarnations are eradicated. [3] Please be Merciful, O God, O Merciful to the meek. Nanak begs for the dust of the Saints. ||4||17||23||

Section 19 - Raag Soohee - Part 015

Soohee, Fifth Mehl: Gazing upon the Blessed Vision of Your Darshan, I live. My karma is perfect, O my God. ||1|| Please, listen to this prayer, O my God. Please bless me with Your Name, and make me Your chaylaa, Your disciple. ||1||Pause|| Please keep me under Your Protection, O God, O Great Giver. By Guru's Grace, a few people understand this. ||2|| Please hear my prayer, O God, my Friend. May Your Lotus Feet abide within my consciousness. [3] Nanak makes one prayer: may I never forget You, O perfect treasure of virtue. ||4||18||24|| Soohee, Fifth Mehl: He is my friend, companion, child, relative and sibling. Wherever I look, I see the Lord as my companion and helper. ||1|| The Lord's Name is my social status, my honour and wealth. He is my pleasure, poise, bliss and peace. ||1||Pause|| I have strapped on the armor of meditation on the Supreme Lord God. It cannot be pierced, even by millions of weapons. ||2|| The Sanctuary of the Lord's Feet is my fortress and battlement. The Messenger of Death, the torturer, cannot demolish it. ||3|| Slave Nanak is forever a sacrifice to the selfless servants and Saints of the Sovereign Lord, the Destroyer of ego. ||4||19||25|| Soohee, Fifth Mehl: Where the Glorious Praises of God, the Lord of the world are continually sung, there is bliss, joy, happiness and peace. ||1|| Come, O my companions - let us go and enjoy God. Let us fall at the feet of the holy, humble beings. ||1||Pause|| I pray for the dust of the feet of the humble. It shall wash away the sins of countless incarnations. ||2|| I dedicate my mind, body, breath of life and soul to God. Remembering the Lord in meditation, I have eradicated pride and emotional attachment. ||3|| O Lord, O Merciful to the meek, please give me faith and confidence, so that slave Nanak may remain absorbed in Your Sanctuary. ||4||20||26|| Soohee, Fifth Mehl: The city of heaven is where the Saints dwell. They enshrine the Lotus Feet of God within their hearts. ||1|| Listen, O my mind and body, and let me show you the way to find peace, so that you may eat and enjoy the various delicacies of the

Lord||1||Pause|| Taste the Ambrosial Nectar of the Naam, the Name of the Lord, within your mind. Its taste is wondrous - it cannot be described. ||2|| Your greed shall die, and your thirst shall be quenched. The humble beings seek the Sanctuary of the Supreme Lord God. ||3|| The Lord dispels the fears and attachments of countless incarnations. God has showered His Mercy and Grace upon slave Nanak. ||4||21||27|| Soohee, Fifth Mehl: God covers the many shortcomings of His slaves. Granting His Mercy, God makes them His own. ||1|| You emancipate Your humble servant, and rescue him from the noose of the world, which is just a dream. ||1||Pause|| Even huge mountains of sin and corruption are removed in an instant by the Merciful Lord. ||2|| Sorrow, disease and the most terrible calamities are removed by meditating on the Naam, the Name of the Lord. ||3|| Bestowing His Glance of Grace, He attaches us to the hem of His robe.

Section 19 - Raag Soohee - Part 016

Grasping the Lord's Feet, O Nanak, we enter His Sanctuary. ||4||22||28|| Soohee, Fifth Mehl: One who withdraws from God's Path and attaches himself to the world is known as a sinner in both worlds. ||1|| He alone is approved, who pleases the Lord. Only He Himself knows His creative omnipotence. [1] Pause One who practices truth, righteous living, charity and good deeds, has the supplies for God's Path. Worldly success shall not fail him. ||2|| Within and among all, the One Lord is awake. As He attaches us, so are we attached. [3] You are inaccessible and unfathomable, O my True Lord and Master, Nanak speaks as You inspire him to speak, ||4||23||29|| Soohee, Fifth Mehl: In the early hours of the morning, I chant the Lord's Name. I have fashioned a shelter for myself, hear and hereafter. ||1|| Forever and ever, I chant the Lord's Name, and the desires of my mind are fulfilled. ||1||Pause|| Sing the Praises of the Eternal, Imperishable Lord God, night and day. In life, and in death, you shall find your eternal, unchanging home. ||2|| So serve the Sovereign Lord, and you shall never lack anything. While eating and consuming, you shall pass your life in peace. ||3|| O Life of the World, O Primal Being, I have found the Saadh Sangat, the Company of the Holy. By Guru's Grace, O Nanak, I meditate on the Naam, the Name of the Lord. ||4||24||30|| Soohee, Fifth Mehl: When the Perfect Guru becomes merciful, my pains are taken away, and my works are perfectly completed. ||1|| Gazing upon, beholding the Blessed Vision of Your Darshan, I live; I am a sacrifice to Your Lotus Feet. Without You, O my Lord and Master, who belongs to me? ||1||Pause|| I have fallen in love with the Saadh Sangat, the Company of the Holy, by the karma of my past actions and my pre-ordained destiny. ||2|| Chant the Name of the Lord, Har, Har; how wondrous is His glory! The three types of illness cannot consume it. ||3|| May I never forget, even for an instant, the Lord's Feet. Nanak begs for this gift, O my Beloved. ||4||25||31|| Soohee, Fifth Mehl: May there be such an auspicious time, O my Beloved, when, with my tongue I may chant the Lord's Name ||1|| Hear my prayer, O God, O Merciful to the meek. The Holy Saints ever sing the Glorious Praises of the Lord, the Source of Nectar. ||1||Pause|| Your meditation and remembrance is life-giving, God. You dwell near those upon whom You show mercy. ||2|| Your Name is the food to satisfy the hunger of Your humble servants. You are the Great Giver, O Lord God. [3] The Saints take pleasure in repeating the Lord's Name. O Nanak, the Lord, the Great Giver, is All-knowing. ||4||26||32|| Soohee, Fifth Mehl: Your life is slipping away, but you never even notice. You are constantly entangled in false attachments and conflicts. ||1|| Meditate, vibrate constantly, day and night, on the Lord. You shall be victorious in this priceless human life, in the Protection of the Lord's Sanctuary. ||1||Pause|| You eagerly commit sins and practice corruption, but you do not enshrine the iewel of the Lord's Name within your heart, even for an instant. ||2|| Feeding and pampering your body, your life is passing away,

Section 19 - Raag Soohee - Part 017

but you do not experience the state of victory of the Lord of the Universe. ||3|| So enter the Sanctuary of the All-powerful, Unfathomable Lord and Master, O God, O Searcher of hearts. please, save Nanak! ||4||27||33|| Soohee, Fifth Mehl: Cross over the terrifying world-ocean in the Saadh Sangat, the Company of the Holy. Remember in meditation the Name of the Lord, Har, Har, the source of jewels. ||1|| Remembering, remembering the Lord in meditation, I live. All pain, disease and suffering is dispelled, meeting the Perfect Guru; sin has been eradicated. ||1||Pause|| The immortal status is obtained through the Name of the Lord; the mind and body become spotless and pure, which is the true purpose of life. ||2|| Twenty-four hours a day, meditate on the Supreme Lord God. By pre-ordained destiny, the Name is obtained. ||3|| I have entered His Sanctuary, and I meditate on the Lord, Merciful to the meek. Nanak longs for the dust of the Saints. ||4||28||34|| Soohee, Fifth Mehl: The beautiful one does not know the work of his own home. The fool is engrossed in false attachments. ||1|| As You attach us, so we are attached. When You bless us with Your Name, we chant it. ||1||Pause|| The Lord's slaves are imbued with the Love of the Lord. They are

intoxicated with the Lord, night and day. ||2|| Reaching out to grasp hold of our arms, God lifts us up. Separated for countless incarnations, we are united with Him again. [3] Save me, O God, O my Lord and Master - shower me with Your Mercy. Slave Nanak seeks Sanctuary at Your Door, O Lord. ||4||29||35|| Soohee, Fifth Mehl: By the Grace of the Saints, I have found my eternal home. I have found total peace, and I shall not waver again. ||1|| I meditate on the Guru, and the Lord's Feet, within my mind. In this way, the Creator Lord has made me steady and stable. ||1||Pause|| I sing the Glorious Praises of the unchanging, eternal Lord God, and the noose of death is snapped. ||2|| Showering His Mercy, he has attached me to the hem of His robe. In constant bliss, Nanak sings His Glorious Praises. ||3||30||36|| Soohee, Fifth Mehl: The Words, the Teachings of the Holy Saints, are Ambrosial Nectar. Whoever meditates on the Lord's Name is emancipated; he chants the Name of the Lord, Har, Har, with his tongue. ||1||Pause|| The pains and sufferings of the Dark Age of Kali Yuga are eradicated, when the One Name abides within the mind. ||1|| I apply the dust of the feet of the Holy to my face and forehead. Nanak has been saved, in the Sanctuary of the Guru, the Lord. ||2||31||37|| Soohee, Fifth Mehl: Third House: I sing the Glorious Praises of the Lord of the Universe, the Merciful Lord. Please, bless me with the Blessed Vision of Your Darshan, O Perfect, Compassionate Lord. ||Pause|| Please, grant Your Grace, and cherish me. My soul and body are all Your property. ||1|| Only meditation on the Ambrosial Naam, the Name of the Lord, will go along with you. Nanak begs for the dust of the Saints. ||2||32||38|| Soohee, Fifth Mehl: Without Him, there is no other at all. The True Lord Himself is our anchor. ||1|| The Name of the Lord, Har, Har, is our The Creator, the Cause of causes, is Allonly support. powerful and Infinite. ||1||Pause|| He has eradicated all illness, and healed me. O Nanak, He Himself has become my Savior. ||2||33||39||

Section 19 - Raag Soohee - Part 018

Soohee, Fifth Mehl: Everyone longs for the Blessed Vision of the Lord's Darshan. By perfect destiny, it is obtained. |Pause|| Forsaking the Beautiful Lord, how can they go to sleep? The great enticer Maya has led them down the path of sin. ||1|| This butcher has separated them from the Beloved Lord. This merciless one shows no mercy at all to the poor beings. ||2|| Countless lifetimes have passed away, wandering aimlessly. The terrible, treacherous Maya does not even allow them to dwell in their own home. ||3|| Day and night, they receive the rewards of their own actions. Don't blame anyone else; your own actions lead you astray. ||4|| Listen, O Friend, O Saint, O humble Sibling of Destiny: in the Sanctuary of the Lord's Feet, Nanak has found Salvation. ||5||34||40|| Raag Soohee, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: Even a crude hut is sublime and beautiful, if the Lord's Praises are sung within it. Those mansions where the Lord is forgotten are useless. ||1||Pause|| Even poverty is bliss, if God comes to mind in the Saadh Sangat, the Company of the Holy. This worldly glory might just as well burn; it only traps the mortals in Maya. ||1| One may have to grind corn, and wear a coarse blanket, but still, one can find peace of mind and contentment. Even empires are of no use at all, if they do not bring satisfaction. [2] Someone may wander around naked, but if he loves the One Lord, he receives honour and respect. Silk and satin clothes are worthless, if they lead to greed. [3] Everything is in Your Hands, God. You Yourself are the Doer, the Cause of causes. With each and every breath, may I continue to remember You. Please, bless Nanak with this gift. ||4||1||41|| Soohee, Fifth Mehl: The Lord's Saint is my life and wealth. I am his water-carrier. He is dearer to me than all my siblings, friends and children. ||1||Pause|| I make my hair into a fan, and wave it over the Saint. I bow my head low, to touch his feet, and apply his dust to my face. ||1|| I offer my prayer with sweet words, in sincere humility. Renouncing egotism, I enter His Sanctuary. I have found the Lord, the treasure of virtue. [2] I gaze upon the Blessed Vision of the Lord's humble servant, again and again. I cherish and gather in His Ambrosial Words within my mind; time and time again, I bow to Him. ||3|| In my mind, I wish, hope and beg for the Society of the Lord's humble servants. Be Merciful to Nanak, O God, and lead him to the feet of Your slaves. ||4||2||42|| Soohee, Fifth Mehl: She has enticed the worlds and solar systems; I have fallen into her clutches. O Lord, please save this corrupt soul of mine; please bless me with Your Name. ||1||Pause|| She has not brought anyone peace, but still, I chase after her. She forsakes everyone, but still, I cling to her, again and again. ||1|| Have Mercy on me, O Lord of Compassion; please let me sing Your Glorious Praises, O Lord. This is Nanak's prayer, O Lord, that he may join and merge with the Saadh Sangat, the Company of the Holy. ||2||3||43||

Section 19 - Raag Soohee - Part 019

Raag Soohee, Fifth Mehl, Fifth House, Partaal: One Universal Creator God. By The Grace Of The True Guru: Love of the enticing Beloved Lord is the most glorious love. Meditate, O mind, on the One Lord of the Universe - nothing

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4161 else is of any account. Attach your mind to the Saints. and abandon the path of duality. ||1||Pause|| The Lord is absolute and unmanifest: He has assumed the most sublime manifestation. He has fashioned countless body chambers of many, varied, different, myriad forms. Within them, the mind is the policeman; my Beloved lives in the temple of my inner self. He plays there in ecstasy. He does not die, and he never grows old. ||1|| He is engrossed in worldly activities, wandering around in various ways. He steals the property of others, and is surrounded by corruption and sin. But now, he joins the Saadh Sangat, the Company of the Holy, and stands before the Lord's Gate. He obtains the Blessed Vision of the Lord's Darshan. Nanak has met the Guru; he shall not be reincarnated again. ||2||1||44|| Soohee, Fifth Mehl: The Lord has made this world a stage; He fashioned the expanse of the entire creation. ||1||Pause|| He fashioned it in various ways, with limitless colours and forms. He watches over it with joy, and He never tires of enjoying it. He enjoys all the delights, and yet He remains unattached. ||1|| He has no colour, no sign, no mouth and no beard. I cannot describe Your play. Nanak is the dust of the feet of the Saints. ||2||2||45|| Soohee, Fifth Mehl: I have come to You. I have come to Your Sanctuary. I have come to place my faith in You. I have come seeking Mercy. If it pleases You, save me, O my Lord and Master. The Guru has placed me upon the Path. ||1||Pause|| Maya is very treacherous and difficult to pass through. It is like a violent wind-storm. ||1|| I am so afraid to hear that the Righteous Judge of Dharma is so strict and stern. ||2|| The world is a deep, dark pit; it is all on fire. ||3|| I have grasped the Support of the Holy Saints. Nanak meditates on the Lord. Now, I have found the Perfect Lord. ||4||3||46|| Raag Soohee, Fifth Mehl, Sixth House: One Universal Creator God. By The Grace Of The True Guru: I offer this prayer to the True Guru, to bless me with the sustenance of the Naam. When the True King is pleased, the world is rid of its diseases. ||1|| You are the Support of Your devotees, and the Shelter of the Saints, O True Creator Lord. ||1||Pause|| True are Your devices, and True is Your Court. True are Your treasures, and True is Your expanse. ||2|| Your Form is inaccessible, and Your Vision is incomparably beautiful. I am a sacrifice to Your servants; they love Your Name, O Lord. [3]

Section 19 - Raag Soohee - Part 020

All desires are fulfilled, when the Inaccessible and Infinite Lord is obtained. Guru Nanak has met the Supreme Lord God; I am a sacrifice to Your Feet. ||4||1||47|| Raag Soohee, Fifth Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: He alone obeys Your Will, O Lord, unto whom You are Merciful. That alone is devotional worship, which is pleasing to Your Will. You are the Cherisher of all beings. ||1|| O my Sovereign Lord, You are the Support of the Saints. Whatever pleases You, they accept. You are the sustenance of their minds and bodies. ||1||Pause|| You are kind and compassionate, the treasure of mercy, the fulfiller of our hopes. You are the Beloved Lord of life of all Your devotees; You are the Beloved of Your devotees. ||2|| You are unfathomable, infinite, lofty and exalted. There is no one else like You. This is my prayer, O my Lord and Master; may I never forget You, O Peace-giving Lord. ||3|| Day and night, with each and every breath, I sing Your Glorious Praises, if it is pleasing to Your Will. Nanak begs for the peace of Your Name, O Lord and Master; as it is pleasing to Your Will, I shall attain it. ||4||1||48|| Soohee, Fifth Mehl: Where is that place, where You are never forgotten, Lord? Twenty-four hours a day, they meditate on You, and their bodies become spotless and pure. ||1|| O my Lord, I have come searching for that place. After seeking and searching, I found Sanctuary in the Saadh Sangat, the Company of the Holy. ||1||Pause|| Reading and reciting the Vedas, Brahma grew weary, but he did not find even a tiny bit of God's worth. The seekers and Siddhas wander around bewailing; they too are enticed by Maya. ||2|| There were ten regal incarnations of Vishnu; and then there was Shiva, the renunciate. He did not find Your limits either, although he grew weary of smearing his body with ashes. [[3]] Peace, poise and bliss are found in the subtle essence of the Naam. The Lord's Saints sing the songs of joy. I have obtained the Fruitful Vision of Guru Nanak's Darshan, and with my mind and body I meditate on the Lord, Har, Har. ||4||2||49|| Soohee, Fifth Mehl: The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved. ||1|| O Saints, cross over the worldocean. One who practices the Teachings of the Saints, by Guru's Grace, is carried across. ||1||Pause|| Millions of cleansing baths at sacred shrines of pilgrimage only fill the mortal with filth in this Dark Age of Kali Yuga. One who sings the Glorious Praises of the Lord in the Saadh Sangat the Company of the Holy, becomes spotlessly pure. ||2|| One may read all the books of the Vedas, the Bible, the Simritees and the Shaastras, but they will not bring liberation. One who, as Gurmukh, chants the One Word, acquires a spotlessly pure reputation. [3] The four castes - the Kh'shaatriyas,

Brahmins, Soodras and Vaishyas - are equal in respect to the teachings.

Section 19 - Raag Soohee - Part 021

One who, as Gurmukh, chants the Naam, the Name of the Lord, is saved. In this Dark Age of Kali Yuga, O Nanak, God is permeating the hearts of each and every being. ||4||3||50|| Soohee, Fifth Mehl: Whatever God causes to happen is accepted, by those who are attuned to the Love of the Lord's Name. Those who fall at the Feet of God are respected everywhere. ||1|| O my Lord, no one is as great as the Lord's Saints. The devotees are in harmony with their God; He is in the water, the land, and the sky. ||1||Pause|| Millions of sinners have been saved in the Saadh Sangat, the Company of the Holy: the Messenger of Death does not even approach them. Those who have been separated from the Lord, for countless incarnations, are reunited with the Lord again. ||2|| Attachment to Maya, doubt and fear are eradicated, when one enters the Sanctuary of the Saints. Whatever wishes one harbors, are obtained from the Saints. ||3|| How can I describe the glory of the Lord's humble servants? They are pleasing to their God. Says Nanak, those who meet the True Guru. become independent of all obligations. ||4||4||51|| Soohee, Fifth Mehl: Giving me Your Hand, You saved me from the terrible fire, when I sought Your Sanctuary. Deep within my heart, I respect Your strength; I have abandoned all other hopes. ||1|| O my Sovereign Lord, when You enter my consciousness. I am saved. You are my support. I count on You. Meditating on You, I am saved. ||1||Pause|| You pulled me up out of the deep, dark pit. You have become merciful to me. You care for me, and bless me with total peace; You Yourself cherish me. ||2|| The Transcendent Lord has blessed me with His Glance of Grace; breaking my bonds, He has delivered me. God Himself inspires me to worship Him; He Himself inspires me to serve Him. [[3]] My doubts have gone, my fears and infatuations have been dispelled, and all my sorrows are gone. O Nanak, the Lord, the Giver of peace has been merciful to me. I have met the Perfect True Guru. ||4||5||52|| Soohee, Fifth Mehl: When nothing existed, what deeds were being done? And what karma caused anyone to be born at all? The Lord Himself set His play in motion, and He Himself beholds it. He created the Creation. ||1|| O my Sovereign Lord, I cannot do anything at all by myself. He Himself is the Creator, He Himself is the Cause. He is pervading deep within all. ||1||Pause|| If my account were to be judged, I would never be saved. My body is transitory and ignorant. Take pity upon me, O Creator Lord God; Your Forgiving Grace is singular and unique, ||2|| You created all beings and creatures. Each and every heart meditates on You. Your condition and expanse are known only to You; the value of Your creative omnipotence cannot be estimated. ||3|| I am worthless, foolish, thoughtless and ignorant. I know nothing about good actions and righteous living. Take pity on Nanak that he may sing Your Glorious Praises; and that Your Will may seem sweet to him. ||4||6||53|| Soohee, Fifth Mehl:

Section 19 - Raag Soohee - Part 022

Your Saints are very fortunate; their homes are filled with the wealth of the Lord's Name. Their birth is approved, and their actions are fruitful. ||1|| O my Lord, I am a sacrifice to the humble servants of the Lord. I make my hair into a fan, and wave it over them; I apply the dust of their feet to my face. [1]Pause|| Those generous, humble beings are above both birth and death. They give the gift of the soul, and practice devotional worship; they inspire others to meet the Lord. ||2|| True are their commands, and true are their empires; they are attuned to the Truth. True is their happiness, and true is their greatness. They know the Lord, to whom they belong. ||3|| I wave the fan over them, carry water for them, and grind corn for the humble servants of the Lord. Nanak offers this prayer to God - please, grant me the sight of Your humble servants. ||4||7||54|| Soohee, Fifth Mehl: The True Guru is the Transcendent Lord, the Supreme Lord God; He Himself is the Creator Lord. Your servant begs for the dust of Your feet. I am a sacrifice to the Blessed Vision of Your Darshan. ||1|| O my Sovereign Lord, as You keep me, so do I remain. When it pleases You, I chant Your Name. You alone can grant me peace. ||1||Pause|| Liberation, comfort and proper lifestyle come from serving You; You alone cause us to serve You. That place is heaven, where the Kirtan of the Lord's Praises are sung. You Yourself instill faith into us. ||2|| Meditating, meditating, meditating in remembrance on the Naam, I live; my mind and body are enraptured. I wash Your Lotus Feet, and drink in this water, O my True Guru, O Merciful to the meek. ||3|| I am a sacrifice to that most wonderful time when I came to Your Door. God has become compassionate to Nanak; I have found the Perfect True Guru. ||4||8||55|| Soohee, Fifth Mehl: When You come to mind. Lam totally in bliss. One who forgets You might just as well be dead. That being, whom You bless with Your Mercy, O Creator Lord, constantly meditates on You. ||1|| O my Lord and Master, You are the honour of the dishonoured such as me. I offer my prayer to You, God; listening, listening to the Word of Your Bani, I live. ||1||Pause|| May I become the dust of the feet of Your

humble servants. I am a sacrifice to the Blessed Vision of Your Darshan. I enshrine Your Ambrosial Word within my heart. By Your Grace, I have found the Company of the Holy. ||2|| I place the state of my inner being before You; there is no other as great as You. He alone is attached, whom You attach; he alone is Your devotee. ||3|| With my palms pressed together, I beg for this one gift; O my Lord and Master, if it pleases You, I shall obtain it. With each and every breath, Nanak adores You; twenty-four hours a day, I sing Your Glorious Praises. ||4||9||56|| Soohee, Fifth Mehl: When You stand over our heads, O Lord and Master, how can we suffer in pain? The mortal being does not know how to chant Your Name - he is intoxicated with the wine of Maya, and the thought of death does not even enter his mind. ||1|| O my Sovereign Lord, You belong to the Saints, and the Saints belong to You.

Section 19 - Raag Soohee - Part 023

Your servant is not afraid of anything; the Messenger of Death cannot even approach him. ||1||Pause|| Those who are attuned to Your Love, O my Lord and Master, are released from the pains of birth and death. No one can erase Your Blessings: the True Guru has given me this assurance. ||2|| Those who meditate on the Naam, the Name of the Lord, obtain the fruits of peace. Twenty-four hours a day, they worship and adore You. In Your Sanctuary, with Your Support, they subdue the five villains. ||3|| I know nothing about wisdom, meditation and good deeds; I know nothing about Your excellence. Guru Nanak is the greatest of all; He saved my honour in this Dark Age of Kali Yuga. ||4||10||57|| Soohee, Fifth Mehl: Renouncing everything, I have come to the Guru's Sanctuary; save me, O my Savior Lord! Whatever You link me to, to that I am linked; what can this poor creature do? ||1|| O my Dear Lord God, You are the Innerknower, the Searcher of hearts. Be Merciful to me, O Divine, Compassionate Guru, that I may constantly sing the Glorious Praises of my Lord and Master. ||1||Pause|| Twenty-four hours a day, I meditate on my God; by Guru's Grace, I cross over the terrifying world-ocean. Renouncing self-conceit, I have become the dust of all men's feet; in this way, I die, while I am still alive. ||2|| How fruitful is the life of that being in this world, who chants the Name in the Saadh Sangat, the Company of the Holy. All desires are fulfilled, for the one who is blessed with God's Kindness and Mercy. ||3|| O Merciful to the meek, Kind and Compassionate Lord God, I seek Your Sanctuary. Take pity upon me, and bless me with Your Name. Nanak is the dust of the feet of the Holy. ||4||11||58|| Raag Soohee, Ashtapadee, First Mehl, First House: One Universal Creator God By The Grace Of The True Guru: Lam totally without virtue: I have no virtue at all. How can I meet my Husband Lord? ||1|| I have no beauty, no enticing eyes. I do not have a noble family, good manners or a sweet voice. [1] Pause || The soul-bride adorns herself with peace and poise. But she is a happy soul-bride, only if her Husband Lord is pleased with her. ||2|| He has no form or feature; at the very last instant, he cannot suddenly be contemplated, ||3|| I have no understanding, intellect or cleverness. Have Mercy upon me, God, and attach me to Your Feet. ||4|| She may be very clever, but this does not please her Husband Lord. Attached to Maya, she is deluded by doubt. [[5]] But if she gets rid of her ego, then she merges in her Husband Lord. Only then can the soul-bride obtain the nine treasures of her Beloved, ||6|| Separated from You for countless incarnations. I have suffered in pain. Please take my hand, O my Beloved Sovereign Lord God. ||7|| Prays Nanak, the Lord is, and shall always be. She alone is ravished and enjoyed, with whom the Beloved Lord is pleased. ||8||1||

Section 19 - Raag Soohee - Part 024

Soohee, First Mehl, Ninth House: One Universal Creator God. By The Grace Of The True Guru: The colour of safflower is transitory; it lasts for only a few days. Without the Name, the false woman is deluded by doubt and plundered by thieves. But those who are attuned to the True Lord, are not reincarnated again. ||1|| How can one who is already dyed in the colour of the Lord's Love, be coloured any other colour? So serve God the Dyer, and focus your consciousness on the True Lord. ||1||Pause|| You wander around in the four directions, but without the good fortune of destiny, you shall never obtain wealth. If you are plundered by corruption and vice, you shall wander around, but like a fugitive, you shall find no place of rest. Only those who are protected by the Guru are saved: their minds are attuned to the Word of the Shabad. ||2|| Those who wear white clothes, but have filthy and stone-hearted minds, may chant the Lord's Name with their mouths, but they are engrossed in duality; they are thieves. They do not understand their own roots; they are beasts. They are just animals! ||3|| Constantly, continually, the mortal seeks pleasures. Constantly, continually, he begs for peace. But he does not think of the Creator Lord, and so he is overtaken by pain, again and again. But one, within whose mind the Giver of pleasure and pain dwells - how can his body feel any need? ||4|| One who has a karmic debt to pay off is summoned, and the Messenger of Death smashes his head. When his account is called for, it has to be given. After it is

reviewed, payment is demanded. Only love for the True One will save you; the Forgiver forgives. $\|5\|$ If you make any friend other than God, you shall die and mingle with the dust. Gazing upon the many games of love, you are beguiled and bewildered; you come and go in reincarnation. Only by God's Grace can you be saved. By His Grace. He unites in His Union. [6] O careless one, you are totally lacking any wisdom; do not seek wisdom without the Guru. By indecision and inner conflict, you shall come to ruin. Good and bad both pull at you. Without being attuned to the Word of the Shabad and the Fear of God, all come under the gaze of the Messenger of Death. ||7|| He who created the creation and sustains it, gives sustenance to all. How can you forget Him from your mind? He is the Great Giver, forever and ever. Nanak shall never forget the Naam, the Name of the Lord, the Support of the unsupported. ||8||1||2|| Soohee, First Mehl, Kaafee, Tenth House: One Universal Creator God. By The Grace Of The True Guru: This human birth is so difficult to obtain; the Gurmukh obtains it. The mind and body are dyed in the deep red colour of devotional love, if it pleases the True Guru. ||1|| He departs with his life embellished and successful, taking the merchandise of the True Name. He is honoured in the Darbaar, the Royal Court, of the Lord, through the Shabad, the Word of the True Guru, and the Fear of God. ||1||Pause|| One who praises the True Lord with his mind and body, pleases the Mind of the True Lord.

Section 19 - Raag Soohee - Part 025

Attuned to the Beloved Lord, the mind is appeased, and finds the Perfect Guru. ||2|| I live, by cherishing Your Glorious Virtues; You dwell deep within me. You dwell within my mind, and so it naturally celebrates in joyful delight. ||3|| O my foolish mind, how can I teach and instruct you? As Gurmukh, sing the Glorious Praises of the Lord, and so become attuned to His Love. ||4|| Continually, continuously, remember and cherish your Beloved Lord in your heart. For if you depart with virtue, then pain shall never afflict you. [[5]] The self-willed manmukh wanders around, deluded by doubt; he does not enshrine love for the Lord. He dies as a stranger to his own self, and his mind and body are spoiled. ||6|| Performing service to the Guru, you shall go home with the profit. Through the Word of the Guru's Bani, and the Shabad, the Word of God, the state of Nirvaanaa is attained. ||7|| Nanak makes this one prayer: if it pleases Your Will, bless me with a home in Your Name, Lord, that I may sing Your Glorious Praises. ||8||1||3|| Soohee, First Mehl: As iron is melted in the forge and re-shaped, so is the godless materialist reincarnated, and forced to wander aimlessly. ||1|| Without understanding, everything is suffering, earning only more suffering. In his ego, he comes and goes, wandering in confusion, deluded by doubt. ||1||Pause|| You save those who are Gurmukh, O Lord, through meditation on Your Naam. You blend with Yourself, by Your Will, those who practice the Word of the Shabad. ||2|| You created the Creation, and You Yourself gaze upon it; whatever You give, is received. You watch, establish and disestablish; You keep all in Your vision at Your Door. [3] The body shall turn to dust, and the soul shall fly away. So where are their homes and resting places now? They do not find the Mansion of the Lord's Presence, either. ||4|| In the pitch darkness of broad daylight, their wealth is being plundered. Pride is looting their homes like a thief: where can they file their complaint? ||5|| The thief does not break into the home of the Gurmukh; he is awake in the Name of the Lord. The Word of the Shabad puts out the fire of desire; God's Light illuminates and enlightens. ||6|| The Naam, the Name of the Lord, is a jewel, a ruby; the Guru has taught me the Word of the Shabad. One who follows the Guru's Teachings remains forever free of desire. [[7]] Night and day, enshrine the Lord's Name within your mind. Please unite Nanak in Union, O Lord, if it is pleasing to Your Will. ||8||2||4|| Soohee, First Mehl: Never forget the Naam, the Name of the Lord, from your mind; night and day, meditate on it. As You keep me, in Your Merciful Grace, so do I find peace. ||1|| I am blind, and the Lord's Name is my cane. I remain under the Sheltering Support of my Lord and Master; I am not enticed by Maya the enticer. ||1||Pause|| Wherever I look, there the Guru has shown me that God is always with me. Searching inwardly and outwardly as well, I came to see Him, through the Word of the Shabad. ||2|| So serve the True Guru with love, through the Immaculate Naam, the Name of the Lord. As it pleases You, so by Your Will, You destroy my doubts and fears. [[3]] At the very moment of birth, he is afflicted with pain, and in the end, he comes only to die. Birth and death are validated and approved, singing the Glorious Praises of the Lord. ||4|| When there is no ego, there You are; You fashioned all of this

Section 19 - Raag Soohee - Part 026

You Yourself establish and disestablish; through the Word of Your Shabad, You elevate and exalt. ||5|| When the body rolls in the dust, it is not known where the soul has gone. He Himself is permeating and pervading; this is wonderful and amazing! ||6|| You are not far away, God; You know everything. The Gurmukh sees You ever-present; You are deep within the nucleus of our inner self. ||7|| Please, bless me with a home in Your Name; may my inner self be at peace. May slave Nanak sing Your Glorious Praises; O True Guru, please share the Teachings with me. ||8||3||5|| Raag Soohee, Third Mehl, First House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Everything comes from the Naam, the Name of the Lord: without the True Guru, the Naam is not experienced. The Word of the Guru's Shabad is the sweetest and most sublime essence, but without tasting it, its flavor cannot be experienced. He wastes this human life in exchange for a mere shell; he does not understand his own self. But, if he becomes Gurmukh, then he comes to know the One Lord, and the disease of egotism does not afflict him. ||1|| I am a sacrifice to my Guru, who has lovingly attached me to the True Lord. Concentrating on the Word of the Shabad, the soul is illumined and enlightened. I remain absorbed in celestial ecstasy. ||1||Pause|| The Gurmukh sings the Praises of the Lord; the Gurmukh understands. The Gurmukh contemplates the Word of the Shabad. Body and soul are totally rejuvenated through the Guru; the Gurmukh's affairs are resolved in his favor. The blind self-willed manmukh acts blindly, and earns only poison in this world. Enticed by Maya, he suffers in constant pain, without the most Beloved Guru. ||2|| He alone is a selfless servant, who serves the True Guru, and walks in harmony with the True Guru's Will. The True Shabad, the Word of God, is the True Praise of God: enshrine the True Lord within your mind. The Gurmukh speaks the True Word of Gurbani, and egotism departs from within. He Himself is the Giver, and True are His actions. He proclaims the True Word of the Shabad. ||3|| The Gurmukh works, and the Gurmukh earns; the Gurmukh inspires others to chant the Naam. He is forever unattached, imbued with the Love of the True Lord, intuitively in harmony with the Guru. The self-willed manmukh always tells lies; he plants the seeds of poison, and eats only poison. He is bound and gagged by the Messenger of Death, and burnt in the fire of desire; who can save him, except the Guru? ||4|| True is that place of pilgrimage, where one bathes in the pool of Truth, and achieves self-realisation as Gurmukh. The Gurmukh understands his own self. The Lord has shown that the Word of the Guru's Shabad is the sixty-eight sacred shrines of pilgrimage; bathing in it, filth is washed away. True and Immaculate is the True Word of His Shabad; no filth touches or clings to Him. True Praise, True Devotional Praise, is obtained from the Perfect Guru. ||5|| Body, mind, everything belongs to the Lord; but the evil-minded ones cannot even say this. If such is the Hukam of the Lord's Command, then one becomes pure and spotless, and the ego is taken away from within. I have intuitively tasted the Guru's Teachings, and the fire of my desire has been quenched. Attuned to the Word of the Guru's Shabad, one is naturally intoxicated, merging imperceptibly into the Lord. ||6||

Section 19 - Raag Soohee - Part 027

The Name of the Lord is known as True, through the Love of the Beloved Guru. True Glorious Greatness is obtained from the Guru, through the Beloved True Name. The One True Lord is permeating and pervading among all; how rare is the one who contemplates this. The Lord Himself unites us in Union, and forgives us; He embellishes us with true devotional worship. ||7|| All is Truth; Truth, and Truth alone is pervading; how rare is the Gurmukh who knows this. Birth and death occur by the Hukam of His Command; the Gurmukh understands his own self. He meditates on the Naam, the Name of the Lord, and so pleases the True Guru. He receives whatever rewards he desires. O Nanak, one who eradicates self-conceit from within, has everything. $\|8\|1\|$ Soohee, Third Mehl: The body-bride is very beautiful; she dwells with her Husband Lord. She becomes the happy soulbride of her True Husband Lord, contemplating the Word of the Guru's Shabad. The Lord's devotee is forever attuned to the Lord's Love; her ego is burnt away from within. ||1|| Waaho! Waaho! Blessed, blessed is the Word of the Perfect Guru's Bani. It wells up and springs forth from the Perfect Guru, and merges into Truth. ||1||Pause|| Everything is within the Lord - the continents, worlds and nether regions. The Life of the World, the Great Giver, dwells within the body; He is the Cherisher of all. The body-bride is eternally beautiful; the Gurmukh contemplates the Naam. ||2|| The Lord Himself dwells within the body; He is invisible and cannot be seen. The foolish self-willed manmukh does not understand; he goes out searching for the Lord externally. One who serves the True Guru is always at peace; the True Guru has shown me the Invisible Lord. ||3|| Within the body there are jewels and precious treasures, the over-flowing treasure of devotion. Within this body are the nine continents of the earth, its markets, cities and streets. Within this body are the nine treasures of the Naam; contemplating the Word of the Guru's Shabad, it is obtained. ||4|| Within the body, the Lord estimates the weight; He Himself is the weigher. This mind is the jewel, the gem, the diamond; it is absolutely priceless. The Naam, the Name of the Lord, cannot be purchased at any price; the Naam is obtained by contemplating the Guru. ||5|| One who becomes Gurmukh searches this body: all others just

wander around in confusion. That humble being alone obtains it, unto whom the Lord bestows it. What other clever tricks can anyone try? Within the body, the Fear of God and Love for Him abides; by Guru's Grace, they are obtained. $\|6\|$ Within the body, are Brahma, Vishnu and Shiva, from whom the whole world emanated. The True Lord has staged and contrived His own play; the expanse of the Universe comes and goes. The Perfect True Guru Himself has made it clear, that emancipation comes through the True Name. $\|7\|$ That body, which serves the True Guru, is embellished by the True Lord Himself. Without the Name, the mortal finds no place of rest in the Court of the Lord; he shall be tortured by the Messenger of Death. O Nanak, true glory is bestowed, when the Lord showers His Mercy. $\|8\|2\|$

Section 19 - Raag Soohee - Part 028

Raag Soohee, Third Mehl, Tenth House: One Universal Creator God. By The Grace Of The True Guru: Do not praise the world; it shall simply pass away. Do not praise other people; they shall die and turn to dust. ||1|| Waaho! Waaho! Hail, hail to my Lord and Master. As Gurmukh, forever praise the One who is forever True, Independent and Carefree. 11|Pause|| Making worldly friendships, the self-willed manmukhs burn and die. In the City of Death, they are bound and gagged and beaten; this opportunity shall never come again. ||2|| The lives of the Gurmukhs are fruitful and blessed; they are committed to the True Word of the Shabad. Their souls are illuminated by the Lord, and they dwell in peace and pleasure. ||3|| Those who forget the Word of the Guru's Shabad are engrossed in the love of duality. Their hunger and thirst never leave them, and night and day, they wander around burning. ||4|| Those who make friendships with the wicked, and harbor animosity to the Saints, shall drown with their families, and their entire lineage shall be obliterated. [5] It is not good to slander anyone, but the foolish, selfwilled manmukhs still do it. The faces of the slanderers turn black, and they fall into the most horrible hell. ||6|| O mind, as you serve, so do you become, and so are the deeds that you do. Whatever you yourself plant, that is what you shall have to eat; nothing else can be said about this. ||7|| The speech of the great spiritual beings has a higher purpose. They are filled to over-flowing with Ambrosial Nectar, and they have absolutely no greed at all. ||8|| The virtuous accumulate virtue, and teach others. Those who meet with them are so very fortunate; night and day, they chant the Naam, the Name of the Lord. ||9|| He who created the Universe, gives sustenance to it. The One Lord alone is the Great Giver. He Himself is the True Master. ||10|| That True Lord is always with you; the Gurmukh is blessed with His Glance of Grace. He Himself shall forgive you, and merge you into Himself; forever cherish and contemplate God. ||11|| The mind is impure; only the True Lord is pure. So how can it merge into Him? God merges it into Himself, and then it remains merged; through the Word of His Shabad, the ego is burnt away. ||12|| Cursed is the life in this world, of one who forgets her True Husband Lord. The Lord grants His Mercy, and she does not forget Him, if she contemplates the Guru's Teachings. ||13|| The True Guru unites her, and so she remains united with Him, with the True Lord enshrined within her heart. And so united, she will not be separated again; she remains in the love and affection of the Guru. ||14|| I praise my Husband Lord, contemplating the Word of the Guru's Shabad. Meeting with my Beloved, I have found peace; I am His most beautiful and happy soul-bride. ||15|| The mind of the self-willed manmukh is not softened; his consciousness is totally polluted and stonehearted. Even if the venomous snake is fed on milk, it shall still be filled with poison. ||16|| He Himself does - who else should I ask? He Himself is the Forgiving Lord. Through the Guru's Teachings, filth is washed away, and then, one is embellished with the ornament of Truth. ||17||

Section 19 - Raag Soohee - Part 029

True is the Banker, and True are His traders. The false ones cannot remain there. They do not love the Truth - they are consumed by their pain. ||18|| The world wanders around in the filth of egotism; it dies, and is re-born, over and again. He acts in accordance with the karma of his past actions, which no one can erase. ||19|| But if he joins the Society of the Saints, then he comes to embrace love for the Truth. Praising the True Lord with a truthful mind, he becomes true in the Court of the True Lord. ||20|| The Teachings of the Perfect Guru are perfect; meditate on the Naam, the Name of the Lord, day and night. Egotism and self-conceit are terrible diseases; tranquility and stillness come from within. ||21|| I praise my Guru; bowing down to Him again and again, I fall at His Feet. I place my body and mind in offering unto Him, eradicating self-conceit from within. ||22|| Indecision leads to ruin; focus vour attention on the One Lord. Renounce egotism and selfconceit, and remain merged in Truth. ||23|| Those who meet with the True Guru are my Siblings of Destiny; they are committed to the True Word of the Shabad. Those who merge with the True Lord shall not be separated again; they are judged to be True in the Court of the Lord. ||24|| They are my Siblings of Destiny, and they are my friends, who serve the

True Lord. They sell off their sins and demerits like straw, and enter into the partnership of virtue. ||25|| In the partnership of virtue, peace wells up, and they perform true devotional worship service. They deal in Truth, through the Word of the Guru's Shabad, and they earn the profit of the Naam. ||26|| Gold and silver may be earned by committing sins, but they will not go with you when you die. Nothing will go with you in the end, except the Name; all are plundered by the Messenger of Death. ||27|| The Lord's Name is the nourishment of the mind; cherish it, and preserve it carefully within your heart. This nourishment is inexhaustible; it is always with the Gurmukhs. ||28|| O mind, if you forget the Primal Lord, you shall depart, having lost your honour. This world is engrossed in the love of duality; follow the Guru's Teachings, and meditate on the True Lord, ||29|| The Lord's value cannot be estimated; the Lord's Praises cannot be written down. When one's mind and body are attuned to the Word of the Guru's Shabad, one remains merged in the Lord. [30] My Husband Lord is playful; He has imbued me with His Love, with natural ease. The soul-bride is imbued with His Love, when her Husband Lord merges her into His Being. [31] Even those who have been separated for so very long, are reunited with Him, when they serve the True Guru. The nine treasures of the Naam, the Name of the Lord, are deep within the nucleus of the self; consuming them, they are still never exhausted. Chant the Glorious Praises of the Lord, with natural ease. ||32|| They are not born, and they do not die; they do not suffer in pain. Those who are protected by the Guru are saved. They celebrate with the Lord. ||33|| Those who are united with the Lord, the True Friend, are not separated again; night and day, they remain blended with Him. In this world, only a rare few are known, O Nanak, to have obtained the True Lord. ||34||1||3|| Soohee, Third Mehl: The Dear Lord is subtle and inaccessible; how can we ever meet Him? Through the Word of the Guru's Shabad, doubt is dispelled, and the Carefree Lord comes to abide in the mind. [1] The Gurmukhs chant the Name of the Lord. Har. Har.

Section 19 - Raag Soohee - Part 030

I am a sacrifice to those who chant the Glorious Praises of the Lord in their minds forever. ||1||Pause|| The Guru is like the Mansarovar Lake; only the very fortunate beings find Him. The Gurmukhs, the selfless servants, seek out the Guru; the swan-souls feed there on the Naam, the Name of the Lord. ||2|| The Gurmukhs meditate on the Naam, and remain linked to the Naam. Whatever is pre-ordained, accept it as the Will of the Guru. ||3|| By great good fortune, I searched my home, and found the treasure of the Naam. The Perfect Guru has shown God to me: I have realised the Lord, the Supreme Soul, ||4|| There is One God of all; there is no other at all. By Guru's Grace, the Lord comes to abide in the mind; in the heart of such a one, He is revealed. ||5|| God is the Inner-knower of all hearts; God dwells in every place. So who should we call evil? Behold the Word of the Shabad, and lovingly dwell upon it. [6] He calls others bad and good, as long as he is in duality. The Gurmukh understands the One and Only Lord; He is absorbed in the One Lord. ||7|| That is selfless service, which pleases God, and which is approved by God. Servant Nanak worships the Lord in adoration; he focuses his consciousness on the Guru's Feet. ||8||2||4||9|| Raag Soohee, Ashtapadees, Fourth Mehl, Second House: One Universal Creator God, By The Grace Of The True Guru: If only someone would come, and lead me to meet my Darling Beloved; I would sell myself to him. ||1|| I long for the Blessed Vision of the Lord's When the Lord shows Mercy unto me, then I meet Darshan. the True Guru; I meditate on the Name of the Lord, Har, Har. [1] Pause If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You. [2] Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow. [3] I would cut my mind and body apart into pieces, and offer them all to You; I would burn myself in fire. ||4|| I wave the fan over You, and carry water for You; whatever You give me, I take. ||5|| Poor Nanak has fallen at the Lord's Door; please, O Lord, unite me with Yourself, by Your Glorious Greatness. ||6|| Taking out my eyes, I place them at Your Feet; after travelling over the entire earth, I have come to understand this. ||7|| If You seat me near You, then I worship and adore You. Even if You beat me and drive me out, I will still meditate on You. ||8|| If people praise me, the praise is Yours. Even if they slander me, I will not leave You. ||9|| If You are on my side, then anyone can say anything. But if I were to forget You, then I would die, ||10|| I am a sacrifice, a sacrifice to my Guru; falling at His Feet, I surrender to the Saintly Guru. ||11|| Poor Nanak has gone insane, longing for the Blessed Vision of the Lord's Darshan. ||12|| Even in violent storms and torrential rain, I go out to catch a glimpse of my Guru. ||13|| Even though the oceans and the salty seas are very vast, the GurSikh will cross over it to get to his Guru. ||14|| Just as the mortal dies without water, so does the Sikh die without the Guru. ||15||

Section 19 - Raag Soohee - Part 031

Just as the earth looks beautiful when the rain falls, so does the Sikh blossom forth meeting the Guru. ||16|| I long to be

the servant of Your servants; I call upon You reverently in prayer. ||17|| Nanak offers this prayer to the Lord, that he may meet the Guru, and find peace. [18] You Yourself are the Guru, and You Yourself are the chaylaa, the disciple; through the Guru, I meditate on You. ||19|| Those who serve You, become You. You preserve the honour of Your servants. ||20|| O Lord, Your devotional worship is a treasure over-flowing. One who loves You, is blessed with it. ||21|| That humble being alone receives it, unto whom You bestow it. All other clever tricks are fruitless. ||22|| Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened. ||23|| Poor Nanak begs for this one blessing, that he may become the slave of the slaves of the Lord. ||24|| Even if the Guru rebukes me, He still seems very sweet to me. And if He actually forgives me, that is the Guru's greatness, ||25| That which Gurmukh speaks is certified and approved. Whatever the self-willed manmukh says is not accepted. ||26|| Even in the cold, the frost and the snow, the GurSikh still goes out to see his Guru. ||27|| All day and night, I gaze upon my Guru; I install the Guru's Feet in my eyes. ||28|| I make so many efforts for the sake of the Guru: only that which pleases the Guru is accepted and approved. ||29|| Night and day, I worship the Guru's Feet in adoration; have Mercy upon me, O my Lord and Master. ||30|| The Guru is Nanak's body and soul; meeting the Guru, he is satisfied and satiated. ||31|| Nanak's God is perfectly permeating and all-pervading. Here and there and everywhere, the Lord of the Universe. ||32||1|| Raag Soohee, Fourth Mehl, Ashtapadees, Tenth House: One Universal Creator God. By The Grace Of The True Guru: Deep within myself, I have enshrined true love for my Beloved My body and soul are in ecstasy; I see my Guru before me. ||1|| I have purchased the Name of the Lord, Har, Har. I have obtained the Inaccessible and Unfathomable Ambrosial Nectar from the Perfect Guru. ||1||Pause|| Gazing upon the True Guru, I blossom forth in ecstasy; I am in love with the Name of the Lord. Through His Mercy, the Lord has united me with Himself, and I have found the Door of Salvation. ||2|| The True Guru is the Lover of the Naam, the Name of the Lord. Meeting Him, I dedicate my body and mind to Him. And if it is so pre-ordained, then I shall automatically drink in the Ambrosial Nectar. [3] Praise the Guru while you are asleep, and call on the Guru while you are up. If only I could meet such a Gurmukh; I would wash His Feet. ||4|| I long for such a Friend, to unite me with my Beloved. Meeting the True Guru, I have found the Lord. He has met me, easily and effortlessly. ||5||

Section 19 - Raag Soohee - Part 032

The True Guru is the Ocean of Virtue of the Naam, the Name of the Lord. I have such a yearning to see Him! Without Him, I cannot live, even for an instant. If I do not see Him, I die. ||6|| As the fish cannot survive at all without water, the Saint cannot live without the Lord. Without the Lord's Name, he dies. ||7|| I am so much in love with my True Guru! How could I even live without the Guru, O my mother? I have the Support of the Word of the Guru's Bani. Attached to Gurbani, I survive. ||8|| The Name of the Lord, Har, Har, is a jewel; by the Pleasure of His Will, the Guru has given it, O my mother. The True Name is my only Support. I remain lovingly absorbed in the Lord's Name. ||9|| The wisdom of the Guru is the treasure of the Naam. The Guru implants and enshrines the Lord's Name. He alone receives it, he alone gets it, who comes and falls at the Guru's Feet. ||10|| If only someone would come and tell me the Unspoken Speech of the Love of my Beloved. I would dedicate my mind to him; I would bow down in humble respect, and fall at his feet. ||11|| You are my only Friend, O my All-knowing, All-powerful Creator Lord. You have brought me to meet with my True Guru. Forever and ever, You are my only strength. ||12|| My True Guru, forever and ever, does not come and go. He is the Imperishable Creator Lord; He is permeating and pervading among all. ||13|| I have gathered in the wealth of the Lord's Name. My facilities and faculties are intact, safe and sound. O Nanak, I am approved and respected in the Court of the Lord; the Perfect Guru has blessed me! ||14||1||2||11|| Raag Soohee, Ashtapadees, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: He is entangled in sinful associations; his mind is troubled by so very many waves. [1] O my mind, how can the Unapproachable and Incomprehensible Lord be found? He is the Perfect Transcendent Lord. ||1||Pause|| He remains entangled in the intoxication of worldly love. His excessive thirst is never quenched. ||2|| Anger is the outcaste which hides within his body; he is in the utter darkness of ignorance, and he does not understand. ||3|| Afflicted by doubt, the shutters are shut tight; he cannot go to God's Court. ||4|| The mortal is bound and gagged by hope and fear; he cannot find the Mansion of the Lord's Presence. and so he wanders around like a stranger. [5] He falls under the power of all negative influences; he wanders around thirsty like a fish out of water. [[6]] I have no clever tricks or techniques; You are my only hope, O my Lord God Master. ||7|| Nanak offers this prayer to the Saints please let me merge and blend with You. [8] God has shown Mercy, and I have found the Saadh Sangat, the Company of

the Holy. Nanak is satisfied, finding the Perfect Lord. $\|1\| |\text{Second Pause} \|1\|$

Section 19 - Raag Soohee - Part 033

Raag Soohee, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Attachment to sex is an ocean of fire and pain. By Your Grace, O Sublime Lord, please save me from it. ||1|| I seek the Sanctuary of the Lotus Feet of the Lord. He is the Master of the meek, the Support of His devotees. ||1||Pause|| Master of the masterless, Patron of the forlorn, Eradicator of fear of His devotees. In the Saadh Sangat, the Company of the Holy, the Messenger of Death cannot even touch them. ||2|| The Merciful, Incomparably Beautiful, Embodiment of Life. Vibrating the Glorious Virtues of the Lord, the noose of the Messenger of Death is cut away. [3] One who constantly chants the Ambrosial Nectar of the Naam with his tongue, is not touched or affected by Maya, the embodiment of disease. ||4| Chant and meditate on God, the Lord of the Universe, and all of your companions shall be carried across; the five thieves will not even approach. [5] One who meditates on the One God in thought, word and deed - that humble being receives the fruits of all rewards. ||6|| Showering His Mercy, God has made me His own; He has blessed me with the unique and singular Naam, and the sublime essence of devotion. ||7|| In the beginning, in the middle, and in the end, He is God. O Nanak, without Him, there is no other at all. ||8||1||2|| Raag Soohee, Fifth Mehl, Ashtapadees, Ninth House: One Universal Creator God. By The Grace Of The True Guru: Gazing upon them, my mind is enraptured. How can I join them and be with them? They are Saints and friends, good friends of my mind, who inspire me and help me tune in to God's Love. My love for them shall never die; it shall never, ever be broken. ||1|| O Supreme Lord God, please grant me Your Grace, that I might constantly sing Your Glorious Praises. Come, and meet with me, O Saints, and good friends: let us chant and meditate on the Naam, the Name of the Lord, the Best Friend of my mind. ||1||Pause|| He does not see, he does not hear, and he does not understand; he is blind, enticed and bewitched by Maya. His body is false and transitory; it shall perish. And still, he entangles himself in false pursuits. They alone depart victorious, who have meditated on the Naam; they stick with the Perfect Guru. ||2|| By the Hukam of God's Will, they come into this world, and they leave upon receipt of His Hukam. By His Hukam, the Expanse of the Universe is expanded. By His Hukam, they enjoy pleasures. One who forgets the Creator Lord, suffers sorrow and separation. [3] One who is pleasing to his God, goes to His Court dressed in robes of honour. One who meditates on the Naam, the One Name, finds peace in this world; his face is radiant and bright. The Supreme Lord confers honour and respect on those who serve the Guru with true love. ||4|| He is pervading and permeating the spaces and interspaces; He loves and cherishes all beings. I have accumulated the true treasure, the wealth and riches of the One Name. I shall never forget Him from my mind, since He has been so merciful to me. [5]

Section 19 - Raag Soohee - Part 034

My comings and goings have ended; the Formless Lord now dwells within my mind. His limits cannot be found; He is lofty and exalted, inaccessible and infinite. One who forgets His God, shall die and be reincarnated, hundreds of thousands of times. [6] They alone bear true love for their God, within whose minds He Himself dwells. So dwell only with those who share their virtues; chant and meditate on God, twenty-four hours a day. They are attuned to the Love of the Transcendent Lord: all their sorrows and afflictions are dispelled. ||7|| You are the Creator, You are the Cause of causes; You are the One and the many. You are All-powerful, You are present everywhere; You are the subtle intellect, the clear wisdom. Nanak chants and meditates forever on the Naam, the Support of the humble devotees. ||8||1||3|| Raag Soohee, Fifth Mehl, Ashtapadees, Tenth House, Kaafee: One Universal Creator God. By The Grace Of The True Guru: Even though I have made mistakes, and even though I have been wrong, I am still called Yours, O my Lord and Master. Those who enshrine love for another, die regretting and repenting. ||1|| I shall never leave my Husband Lord's side. My Beloved Lover is always and forever beautiful. He is my hope and inspiration. [1] Pause You are my Best Friend; You are my relative. I am so proud of You. And when You dwell within me, I am at peace. I am without honour - You are my honour, ||2|| And when You are pleased with me, O treasure of mercy, then I do not see any other. Please grant me this blessing, that that I may forever dwell upon You and cherish You within my heart. [3] Let my feet walk on Your Path, and let my eyes behold the Blessed Vision of Your Darshan. With my ears, I will listen to Your Sermon, if the Guru becomes merciful to me. [4] Hundreds of thousands and millions do not equal even one hair of Yours, O my Beloved. You are the King of kings; I cannot even describe Your Glorious Praises. [[5]] Your brides are countless; they are all greater than I am. Please bless me with Your Glance of Grace, even for an instant; please bless me with Your Darshan, that I may revel in Your Love. [6]

Seeing Him, my mind is comforted and consoled, and my sins and mistakes are far removed. How could I ever forget Him. O my mother? He is permeating and pervading everywhere. ||7|| In humility, I bowed down in surrender to Him, and He naturally met me. I have received what was pre-ordained for me, O Nanak, with the help and assistance of the Saints. ||8||1||4|| Soohee, Fifth Mehl: The Simritees, the Vedas, the Puraanas and the other holy scriptures proclaim that without the Naam, everything is false and worthless. ||1|| The infinite treasure of the Naam abides within the minds of the devotees. Birth and death, attachment and suffering, are erased in the Saadh Sangat, the Company of the Holy. ||1||Pause|| Those who indulge in attachment, conflict and egotism shall surely weep and cry. Those who are separated from the Naam shall never find any peace. ||2|| Crying out, "Mine! Mine!", he is bound in bondage. Entangled in Maya, he is reincarnated in heaven and hell. [3] Searching, searching, searching, I have come to understand the essence of reality. Without the Naam, there is no peace at all, and the mortal will surely fail. ||4||

Section 19 - Raag Soohee - Part 035

Many come and go; they die, and die again, and are reincarnated. Without understanding, they are totally useless, and they wander in reincarnation. ||5|| They alone join the Saadh Sangat, unto whom the Lord becomes Merciful. They chant and meditate on the Ambrosial Name of the Lord. ||6|| Uncounted millions, so many they are endless, search for Him But only that one, who understands his own self, sees God near at hand. ||7|| Never forget me, O Great Giver - please bless me with Your Naam. To sing Your Glorious Praises day and night - O Nanak, this is my heart-felt desire. ||8||2||5||16|| Raag Soohee, First Mehl, Kuchajee ~ The Ungraceful Bride: One Universal Creator God. By The Grace Of The True Guru: I am ungraceful and ill-mannered, full of endless faults. How can I go to enjoy my Husband Lord? Each of His soul-brides is better than the rest - who even knows my name? Those brides who enjoy their Husband Lord are very blessed, resting in the shade of the mango tree. I do not have their virtue who can I blame for this? Which of Your Virtues, O Lord, should I speak of? Which of Your Names should I chant? I cannot even reach one of Your Virtues. I am forever a sacrifice to You. Gold, silver, pearls and rubies are pleasing. My Husband Lord has blessed me with these things, and I have focused my thoughts on them. Palaces of brick and mud are built and decorated with stones; I have been fooled by these decorations, and I do not sit near my Husband Lord. The cranes shriek overhead in the sky, and the herons have come to rest. The bride has gone to her father-in-law's house; in the world hereafter, what face will she show? She kept sleeping as the day dawned; she forgot all about her journey. She separated herself from her Husband Lord, and now she suffers in pain. Virtue is in You, O Lord; I am totally without virtue. This is Nanak's only prayer: You give all Your nights to the virtuous soul-brides. I know I am unworthy, but isn't there a night for me as well? ||1|| Soohee, First Mehl, Suchajee ~ The Noble And Graceful Bride: When I have You, then I have everything. O my Lord and Master, You are my wealth and capital. Within You, I abide in peace; within You, I am congratulated. By the Pleasure of Your Will, You bestow thrones and greatness. And by the Pleasure of Your Will, You make us beggars and wanderers. By the Pleasure of Your Will, the ocean flows in the desert, and the lotus blossoms in the sky. By the Pleasure of Your Will, one crosses over the terrifying world-ocean; by the Pleasure of Your Will, he sinks down into it. By the Pleasure of His Will, that Lord becomes my Husband, and I am imbued with the Praises of the Lord, the treasure of virtue. By the Pleasure of Your Will, O my Husband Lord, I am afraid of You, and I come and go, and die. You. O my Husband Lord, are inaccessible and immeasurable; talking and speaking of You, I have fallen at Your Feet. What should I beg for? What should I say and hear? I am hungry and thirsty for the Blessed Vision of Your Darshan. Through the Word of the Guru's Teachings, I have found my Husband Lord. This is Nanak's true prayer. [2]

Section 19 - Raag Soohee - Part 036

Soohee, Fifth Mehl, Gunvantee ~ The Worthy And Virtuous Bride: When I see a Sikh of the Guru, I humbly bow and fall at his feet. I tell to him the pain of my soul, and beg him to unite me with the Guru, my Best Friend. I ask that he impart to me such an understanding, that my mind will not go out wandering anywhere else. I dedicate this mind to you. Please, show me the Path to God. I have come so far, seeking the Protection of Your Sanctuary. Within my mind, I place my hopes in You; please, take my pain and suffering away! So walk on this Path, O sister soul-brides; do that work which the Guru tells you to do. Abandon the intellectual pursuits of the mind, and forget the love of duality. In this way, you shall obtain the Blessed Vision of the Lord's Darshan: the hot winds shall not even touch you. By myself, I do not even know how to speak; I speak all that the Lord commands. I am blessed with the treasure of the Lord's devotional worship; Guru Nanak has been kind and compassionate to me. I shall never again feel hunger or thirst; I am satisfied, satiated and

THE GRAND BIBLE

Section 19 - Raag Soohee - Part 038

fulfilled. When I see a Sikh of the Guru, I humbly bow and fall at his feet. ||3|| Raag Soohee, Chhant, First Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Intoxicated with the wine of youth, I did not realise that I was only a guest at my parents' home (in this world). My consciousness is polluted with faults and mistakes; without the Guru, virtue does not even enter into me. I have not known the value of virtue: I have been deluded by doubt. I have wasted away my youth in vain. I have not known my Husband Lord, His celestial home and gate, or the Blessed Vision of His Darshan. I have not had the pleasure of my Husband Lord's celestial peace. After consulting the True Guru, I have not walked on the Path; the night of my life is passing away in sleep. O Nanak, in the prime of my youth, I am a widow; without my Husband Lord. the soul-bride is wasting away. ||1|| O father, give me in marriage to the Lord; I am pleased with Him as my Husband. I belong to Him. He is pervading throughout the four ages, and the Word of His Bani permeates the three worlds. The Husband Lord of the three worlds ravishes and enjoys His virtuous brides, but He keeps the ungraceful and unvirtuous ones far away. As are our hopes, so are our minds' desires, which the All-pervading Lord brings to fulfillment. The bride of the Lord is forever happy and virtuous; she shall never be a widow, and she shall never have to wear dirty clothes. O Nanak, I love my True Husband Lord; my Beloved is the same, age after age. ||2|| O Baba, calculate that auspicious moment, when I too shall be going to my in-laws' house. The moment of that marriage will be set by the Hukam of God's Command: His Will cannot be changed. The karmic record of past deeds, written by the Creator Lord, cannot be erased by anyone. The most respected member of the marriage party, my Husband, is the independent Lord of all beings, pervading and permeating the three worlds. Maya, crying out in pain, leaves, seeing that the bride and the groom are in love. O Nanak, the peace of the Mansion of God's Presence comes through the True Word of the Shabad; the bride keeps the Guru's Feet enshrined in her mind. ||3||

Section 19 - Raag Soohee - Part 037

My father has given me in marriage far away, and I shall not return to my parents' home. I am delighted to see my Husband Lord near at hand; in His Home, I am so beautiful. My True Beloved Husband Lord desires me; He has joined me to Himself, and made my intellect pure and sublime. By good destiny I met Him, and was given a place of rest; through the Guru's Wisdom, I have become virtuous. I gather lasting Truth and contentment in my lap and my Beloved is pleased with my truthful speech. O Nanak, I shall not suffer the pain of separation; through the Guru's Teachings, I merge into the loving embrace of the Lord's Being. ||4||1|| Raag Soohee, First Mehl, Chhant, Second House: One Universal Creator God. By The Grace Of The True Guru: My friends have come into my home. The True Lord has united me with them. The Lord automatically united me with them when it pleased Him; uniting with the chosen ones, I have found peace. I have obtained that thing, which my mind desired. Meeting with them, night and day, my mind is pleased; my home and mansion are beautified. The unstruck sound current of the Panch Shabad, the Five Primal Sounds, vibrates and resounds, my friends have come into my home. $\|1\|$ So come, my beloved friends, and sing the songs of joy, O sisters. Sing the true songs of joy and God will be pleased. You shall be celebrated throughout the four ages. My Husband Lord has come into my home, and my place is adorned and decorated. Through the Shabad, my affairs have been resolved. Applying the ointment, the supreme essence, of divine wisdom to my eyes, I see the Lord's form throughout the three worlds. So join with me, my sisters, and sing the songs of joy and delight; my friends have come into my home. [2] My mind and body are drenched with Ambrosial Nectar; deep within the nucleus of my self, is the jewel of the Lord's Love. This invaluable jewel is deep within me; I contemplate the supreme essence of reality. Living beings are mere beggars; You are the Giver of rewards; You are the Giver to each and every being. You are Wise and All-knowing, the Inner-knower; You Yourself created the creation. So listen, O my sisters - the Enticer has enticed my mind. My body and mind are drenched with Nectar. ||3|| O Supreme Soul of the World, Your play is true. Your play is true, O Inaccessible and Infinite Lord; without You, who can make me understand? There are millions of Siddhas and enlightened seekers, but without You, who can call himself one? Death and rebirth drive the mind insane; only the Guru can hold it in its place. O Nanak, one who burns away his demerits and faults with the Shabad, accumulates virtue, and finds God. ||4||1||2|| Raag Soohee, First Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Come, my friend, so that I may behold the blessed Vision of Your Darshan. I stand in my doorway, watching for You; my mind is filled with such a great yearning. My mind is filled with such a great yearning; hear me, O God - I place my faith in You. Gazing upon the Blessed Vision of Your Darshan, I have become free of desire; the pains of birth and death are taken away.

Your Light is in everyone: through it. You are known. Through love, You are easily met. O Nanak, I am a sacrifice to my Friend; He has come home to meet with those who are true. [11] When her Friend comes to her home, the bride is very pleased. She is fascinated with the True Word of the Lord's Shabad; gazing upon her Lord and Master, she is filled with joy. She is filled with virtuous joy, and is totally pleased, when she is ravished and enjoyed by her Lord, and imbued with His Love. Her faults and demerits are eradicated, and she roofs her home with virtue, through the Perfect Lord, the Architect of Destiny. Conquering the thieves, she dwells as the mistress of her home, and administers justice wisely. O Nanak, through the Lord's Name, she is emancipated; through the Guru's Teachings, she meets her Beloved, ||2|| The young bride has found her Husband Lord; her hopes and desires are fulfilled. She enjoys and ravishes her Husband Lord, and blends into the Word of the Shabad, pervading and permeating everywhere; the Lord is not far away. God is not far away; He is in each and every heart. All are His brides. He Himself is the Enjoyer. He Himself ravishes and enjoys: this is His glorious greatness. He is imperishable, immovable, invaluable and infinite. The True Lord is obtained through the Perfect Guru. O Nanak, He Himself unites in Union; by His Glance of Grace, He lovingly attunes them to Himself. [3] My Husband Lord dwells in the loftiest balcony; He is the Supreme Lord of the three worlds. I am amazed, gazing upon His glorious excellence; the unstruck sound current of the Shabad vibrates and resonates. I contemplate the Shabad, and perform sublime deeds; I am blessed with the insignia, the banner of the Lord's Name. Without the Naam, the Name of the Lord, the false find no place of rest; only the jewel of the Naam brings acceptance and renown. Perfect is my honour, perfect is my intellect and password. I shall not have to come or go. O Nanak, the Gurmukh understands her own self; she becomes like her Imperishable Lord God. ||4||1||3|| One Universal Creator God. By The Grace Of The True Guru: Raag Soohee, Chhant, First Mehl, Fourth House: The One who created the world, watches over it; He enjoins the people of the world to their tasks. Your gifts, O Lord, illuminate the heart, and the moon casts its light on the body. The moon glows, by the Lord's gift, and the darkness of suffering is taken away. The marriage party of virtue looks beautiful with the Groom; He chooses His enticing bride with care. The wedding is performed with glorious splendor; He has arrived, accompanied by the vibrations of the Panch Shabad, the Five Primal Sounds. The One who created the world, watches over it: He enjoins the people of the world to their tasks. ||1|| I am a sacrifice to my pure friends, the immaculate Saints. This body is attached to them, and we have shared our minds. We have shared our minds - how could I forget those friends? Seeing them brings joy to my heart; I keep them clasped to my soul. They have all virtues and merits, forever and ever; they have no demerits or faults at all. I am a sacrifice to my pure friends, the immaculate Saints. ||2|| One who has a basket of fragrant virtues, should enjoy its fragrance. If my friends have virtues, I will share in them.

Section 19 - Raag Soohee - Part 039

Let us form a partnership, and share our virtues; let us abandon our faults, and walk on the Path. Let us wear our virtues like silk clothes: let us decorate ourselves, and enter the arena. Let us speak of goodness, wherever we go and sit; let us skim off the Ambrosial Nectar, and drink it in. One who has a basket of fragrant virtues, should enjoy its fragrance. [3] He Himself acts; unto whom should we complain? No one else does anything. Go ahead and complain to Him, if He makes a mistake. If He makes a mistake, go ahead and complain to Him: but how can the Creator Himself make a mistake? He sees, He hears, and without our asking, without our begging, He gives His gifts. The Great Giver, the Architect of the Universe, gives His gifts. O Nanak, He is the True Lord. He Himself acts; unto whom should we complain? No one else does anything. ||4||1||4|| Soohee, First Mehl: My mind is imbued with His Glorious Praises; I chant them, and He is pleasing to my mind. Truth is the ladder to the Guru; climbing up to the True Lord, peace is obtained. Celestial peace comes; the Truth pleases me. How could these True Teachings ever be erased? He Himself is Undeceivable; how could He ever be deceived by cleansing baths, charity, spiritual wisdom or ritual bathings? Fraud, attachment and corruption are taken away, as are falsehood, hypocrisy and duality. My mind is imbued with His Glorious Praises; I chant them, and He is pleasing to my mind. ||1|| So praise your Lord and Master, who created the creation. Filth sticks to the polluted mind; how rare are those who drink in the Ambrosial Nectar. Churn this Ambrosial Nectar, and drink it in; dedicate this mind to the Guru, and He will value it highly. I intuitively realised my God when I linked my mind to the True Lord. I will sing the Lord's Glorious Praises with Him, if it pleases Him; how could I meet Him by being a stranger to Him? So praise your Lord and Master, who created the creation. ||2|| When He comes, what else remains behind? How can there be any coming or going then? When the mind is

reconciled with its Beloved Lord, it is blended with Him. True is the speech of one who is imbued with the Love of his Lord and Master, who fashioned the body fortress from a mere bubble. He is the Master of the five elements; He Himself is the Creator Lord. He embellished the body with Truth. I am worthless; please hear me, O my Beloved! Whatever pleases You is True. One who is blessed with true understanding, does not come and go. ||3|| Apply such an ointment to your eyes, which is pleasing to your Beloved. I realise, understand and know Him, only if He Himself causes me to know Him. He Himself shows me the Way, and He Himself leads me to it, attracting my mind. He Himself causes us to do good and bad deeds; who can know the value of the Mysterious Lord? I know nothing of Tantric spells, magical mantras and hypocritical rituals; enshrining the Lord within my heart, my mind is satisfied. The ointment of the Naam, the Name of the Lord, is only understood by one who realises the Lord, through the Word of the Guru's Shabad. ||4|| I have my own friends; why should I go to the home of a stranger? My friends are imbued with the True Lord; He is with them, in their minds. In their minds, these friends celebrate in happiness; all good karma, righteousness and Dharma, the sixty-eight holy places of pilgrimage, charity and worship, are found in the love of the True Name.

Section 19 - Raag Soohee - Part 040

He Himself creates, establishes and beholds all, by the Pleasure of His Will. My friends are happy in the Love of the Lord: they nurture love for their Beloved, [5] If a blind man is made the leader, how will he know the way? He is impaired, and his understanding is inadequate; how will he know the way? How can he follow the path and reach the Mansion of the Lord's Presence? Blind is the understanding of the blind. Without the Lord's Name, they cannot see anything; the blind are drowned in worldly entanglements. Day and night, the Divine Light shines forth and joy wells up, when the Word of the Guru's Shabad abides in the mind. With your palms pressed together, pray to the Guru to show you the way. ||6|| If the man becomes a stranger to God, then all the world becomes a stranger to him. Unto whom should I tie up and give the bundle of my pains? The whole world is overflowing with pain and suffering; who can know the state of my inner self? Comings and goings are terrible and dreadful; there is no end to the rounds of reincarnation. Without the Naam, he is vacant and sad; he does not listen to the Word of the Guru's Shabad. If the mind becomes a stranger to God, then all the world becomes a stranger to him. ||7|| One who finds the Guru's Mansion within the home of his own being, merges in the All-pervading Lord. The sevadar performs selfless service when he is pleased, and confirmed in the True Word of the Shabad. Confirmed in the Shabad, with her being softened by devotion, the bride dwells in the Mansion of the Lord's Presence, deep within her being. The Creator Himself creates; God Himself, in the end, is endless. Through the Word of the Guru's Shahad the mortal is united and then embellished. the unstruck melody of the sound current resounds. One who finds the Guru's Mansion within the home of his own being, merges in the All-pervading Lord. ||8|| Why praise that which is created? Praise instead the One who created it and watches over it. His value cannot be estimated, no matter how much one may wish. He alone can estimate the Lord's value, whom the Lord Himself causes to know. He is not mistaken; He does not make mistakes. He alone celebrates victory, who is pleasing to You, through the Invaluable Word of the Guru's Shabad. I am lowly and abject - I offer my prayer; may I never forsake the True Name, O Sibling of Destiny. O Nanak, the One who created the creation, watches over it; He alone bestows understanding. $\|9\|2\|5\|$ Raag Soohee, Chhant, Third Mehl, Second House: One Universal Creator God, By The Grace Of The True Guru: Meditate on the Lord, and find peace and pleasure. As Gurmukh, obtain the Lord's fruitful rewards. As Gurmukh, obtain the fruit of the Lord, and meditate on the Lord's Name; the pains of countless lifetimes shall be erased. I am a sacrifice to my Guru, who has arranged and resolved all my affairs. The Lord God will bestow His Grace, if you meditate on the Lord; O humble servant of the Lord, you shall obtain the fruit of peace. Says Nanak, listen O humble Sibling of Destiny: meditate on the Lord, and find peace and pleasure. ||1|| Hearing the Glorious Praises of the Lord, I am intuitively drenched with His Love. Under Guru's Instruction, I meditate intuitively on the Naam. Those who have such pre-ordained destiny, meet the Guru, and their fears of birth and death leave them.

Section 19 - Raag Soohee - Part 041

One who eliminates evil-mindedness and duality from within himself, that humble being lovingly focuses his mind on the Lord. Those, upon whom my Lord and Master bestows His Grace, sing the Glorious Praises of the Lord, night and day. Hearing the Glorious Praises of the Lord, I am intuitively drenched with His Love. ||2|| In this age, emancipation comes only from the Lord's Name. Contemplative meditation on the Word of the Shabad emanates from the Guru. Contemplating the Guru's Shabad, one comes to love the Lord's Name; he alone obtains it, unto whom the Lord shows Mercy. In peace and poise, he sings the Lord's Praises day and night, and all sins are eradicated. All are Yours, and You belong to all. I am Yours, and You are mine. In this age, emancipation comes only from the Lord's Name. [3] The Lord, my Friend has come to dwell within the home of my heart; singing the Glorious Praises of the Lord, one is satisfied and fulfilled. Singing the Glorious Praises of the Lord, one is satisfied forever, never to feel hunger again. That humble servant of the Lord, who meditates on the Name of the Lord, Har, Har, is worshipped in the ten directions. O Nanak, He Himself joins and separates; there is no other than the Lord. The Lord, my Friend has come to dwell within the home of my heart. ||4||1|| One Universal Creator God. By The Grace Of The True Guru: Raag Soohee, Third Mehl, Third House: The Dear Lord protects His humble devotees; throughout the ages, He has protected them. Those devotees who become Gurmukh burn away their ego, through the Word of the Shabad. Those who burn away their ego through the Shabad, become pleasing to my Lord; their speech becomes True. They perform the Lord's true devotional service, day and night, as the Guru has instructed them. The devotees' lifestyle is true, and absolutely pure; the True Name is pleasing to their minds. O Nanak, the those devotees, who practice Truth, and only Truth, look beauteous in the Court of the True Lord. ||1|| The Lord is the social class and honour of His devotees; the Lord's devotees merge in the Naam, the Name of the Lord. They worship the Lord in devotion, and eradicate self-conceit from within themselves: they understand merits and demerits. They understand merits and demerits, and chant the Lord's Name; devotional worship is sweet to them. Night and day, they perform devotional worship, day and night, and in the home of the self, they remain detached. Imbued with devotion, their minds remain forever immaculate and pure; they see their Dear Lord always with them. O Nanak, those devotees are True in the Court of the Lord; night and day, they dwell upon the Naam. ||2|| The self-willed manmukhs practice devotional rituals without the True Guru, but without the True Guru, there is no devotion. They are afflicted with the diseases of egotism and Maya, and they suffer the pains of death and rebirth. The world suffers the pains of death and rebirth, and through the love of duality, it is ruined; without the Guru, the essence of reality is not known. Without devotional worship, everyone in the world is deluded and confused, and in the end, they depart with regrets.

Section 19 - Raag Soohee - Part 042

Among millions, there is scarcely one who realises the Name of the True Lord. O Nanak, through the Naam, greatness is obtained; in the love of duality, all honour is lost. ||3|| In the home of the devotees, is the joy of true marriage; they chant the Glorious Praises of the Lord forever. He Himself blesses them with the treasure of devotion; conquering the thorny pain of death, they merge in the Lord. Conquering the thorny pain of death, they merge in the Lord; they are pleasing to the Lord's Mind, and they obtain the true treasure of the Naam. This treasure is inexhaustible; it will never be exhausted. The Lord automatically blesses them with it. The humble servants of the Lord are exalted and elevated, forever on high; they are adorned with the Word of the Guru's Shabad. O Nanak, He Himself forgives them, and merges them with Himself; throughout the ages, they are glorified. ||4||1||2|| Soohee, Third Mehl: Through the True Word of the Shabad, true happiness prevails, there where the True Lord is contemplated. Egotism and all sins are eradicated, when one keeps the True Lord enshrined in the heart. One who keeps the True Lord enshrined in the heart, crosses over the terrible and dreadful world-ocean; he shall not have to cross over it again. True is the True Guru, and True is the Word of His Bani: through it. the True Lord is seen. One who sings the Glorious Praises of the True Lord merges in Truth; he beholds the True Lord everywhere. O Nanak, True is the Lord and Master, and True is His Name; through Truth, comes emancipation. ||1|| The True Guru reveals the True Lord; the True Lord preserves our honour. The true food is love for the True Lord; through the True Name, peace is obtained. Through the True Name, the mortal finds peace; he shall never die, and never again enter the womb of reincarnation. His light blends with the Light, and he merges into the True Lord; he is illuminated and enlightened with the True Name. Those who know the Truth are True; night and day, they meditate on Truth. O Nanak, those whose hearts are filled with the True Name, never suffer the pains of separation. ||2|| In that home, and in that heart, where the True Bani of the Lord's True Praises are sung, the songs of joy resound. Through the immaculate virtues of the True Lord, the body and mind are rendered True, and God, the True Primal Being, dwells within. Such a person practices only Truth, and speaks only Truth; whatever the True Lord does, that alone comes to pass. Wherever I look, there I see the True Lord pervading; there is no other at all. From the True Lord, we emanate, and into the True Lord, we shall merge; death and birth come from duality. O Nanak, He Himself does everything; He Himself is the Cause. ||3|| The true devotees look beautiful in the Darbaar of the Lord's Court. They speak

Truth, and only Truth. Deep within the nucleus of their heart, is the True Word of the Lord's Bani. Through the Truth, they understand themselves. They understand themselves, and so know the True Lord, through their true intuition. True is the Shabad, and True is its Glory; peace comes only from Truth. Imbued with Truth, the devotes love the One Lord; they do not love any other. O Nanak, he alone obtains the True Lord, who has such pre-ordained destiny written upon his forehead. ||4||2||3|| Soohee, Third Mehl: The soul-bride may wander throughout the four ages, but still, without the True Guru, she will not find her True Husband Lord.

Section 19 - Raag Soohee - Part 043

The Kingdom of the Lord is permanent, and forever unchanging; there is no other than Him. There is no other than Him - He is True forever; the Gurmukh knows the One Lord. That soul-bride, whose mind accepts the Guru's Teachings, meets her Husband Lord. Meeting the True Guru, she finds the Lord; without the Lord's Name, there is no liberation. O Nanak, the soul-bride ravishes and enjoys her Husband Lord: her mind accepts Him, and she finds peace. ||1|| Serve the True Guru, O young and innocent bride; thus you shall obtain the Lord as your Husband. You shall be the virtuous and happy bride of the True Lord forever; and you shall never again wear soiled clothes. Your clothes shall never again be soiled; how rare are those few, who, as Gurmukh, recognise this, and conquer their ego. So make your practice the practice of good deeds; merge into the Word of the Shabad, and deep within, come to know the One Lord. The Gurmukh enjoys God, day and night, and so obtains true glory. O Nanak, the soul-bride enjoys and ravishes her Beloved; God is pervading and permeating everywhere. ||2| Serve the Guru, O young and innocent soul-bride, and he will lead to you meet your Husband Lord. The bride is imbued with the Love of her Lord; meeting with her Beloved, she finds peace. Meeting her Beloved, she finds peace, and merges in the True Lord; the True Lord is pervading everywhere. The bride makes Truth her decorations, day and night, and remains absorbed in the True Lord. The Lord, the Giver of peace, is realised through His Shabad; He hugs His bride close in His embrace. O Nanak, the bride obtains the Mansion of His Presence: through the Guru's Teachings, she finds her Lord. ||3|| The Primal Lord, my God, has united His young and innocent bride with Himself. Through the Guru's Teachings, her heart is illumined and enlightened; God is permeating and pervading everywhere. God is permeating and pervading everywhere; He dwells in her mind, and she realises her pre-ordained destiny. On his cozy bed, she is pleasing to my God; she fashions her decorations of Truth. The bride is immaculate and pure; she washes away the filth of egotism, and through the Guru's Teachings, she merges in the True Lord. O Nanak, the Creator Lord blends her into Himself, and she obtains the nine treasure of the Naam. ||4||3||4|| Soohee, Third Mehl: Sing the Glorious Praises of the Lord, Har, Har, Har; the Gurmukh obtains the Lord, Night and day, chant the Word of the Shabad; night and day, the Shabad shall vibrate and resound. The unstruck melody of the Shabad vibrates, and the Dear Lord comes into the home of my heart; O ladies, sing the Glorious Praises of the Lord. That soul-bride, who performs devotional worship service to the Guru night and day, becomes the Beloved bride of her Lord. Those humble beings, whose hearts are filled with the Word of the Guru's Shabad, are adorned with the Shabad. O Nanak, their hearts are forever filled with happiness; the Lord, in His Mercy, enters into their hearts. ||1|| The minds of the devotees are filled with bliss; they remain lovingly absorbed in the Lord's Name. The mind of the Gurmukh is immaculate and pure; she sings the Immaculate Praises of the Lord. Singing His Immaculate Praises, she enshrines in her mind the Naam, the Name of the Lord, and the Ambrosial Word of His Bani. Those humble beings, within whose minds it abides, are emancipated; the Shabad permeates each and every heart.

Section 19 - Raag Soohee - Part 044

Singing Your Glorious Praises, they merge naturally into You, O Lord: through the Shabad, they are united in Union with You. O Nanak, their lives are fruitful; the True Guru places them on the Lord's Path. ||2|| Those who join the Society of the Saints are absorbed in the Name of the Lord, Har, Har. Through the Word of the Guru's Shabad, they are forever 'jivan mukta' - liberated while yet alive; they are lovingly absorbed in the Name of the Lord. They centre their consciousness on the Lord's Name; through the Guru, they are united in His Union. Their minds are imbued with the Lord's Love. They find the Lord, the Giver of peace, and they eradicate attachments; night and day, they contemplate the Naam. They are imbued with the Word of the Guru's Shabad, and intoxicated with celestial peace: the Naam abides in their minds O Nanak the homes of their hearts are filled with happiness, forever and always; they are absorbed in serving the True Guru. ||3|| Without the True Guru, the world is deluded by doubt; it does not obtain the Mansion of the Lord's Presence. As Gurmukh, some are united in the Lord's Union, and their pains are dispelled. Their pains are dispelled,

when it is pleasing to the Lord's Mind; imbued with His Love, they sing His Praises forever. The Lord's devotees are pure and humble forever; throughout the ages, they are forever respected. They perform true devotional worship service, and are honoured in the Lord's Court; the True Lord is their hearth and home. O Nanak, true are their songs of joy, and true is their word; through the Word of the Shabad, they find peace. ||4||4||5|| Shalok, Third Mehl: If you long for your Husband Lord, O young and innocent bride, then focus your consciousness on the Guru's feet. You shall be a happy soul bride of your Dear Lord forever; He does not die or leave. The Dear Lord does not die, and He does not leave; through the peaceful poise of the Guru, the soul bride becomes the lover of her Husband Lord. Through truth and self-control, she is forever immaculate and pure; she is embellished with the Word of the Guru's Shabad. My God is True, forever and ever; He Himself created Himself. O Nanak, she who focuses her consciousness on the Guru's feet, enjoys her Husband Lord. ||1|| When the young, innocent bride finds her Husband Lord, she is automatically intoxicated with Him, night and day. Through the Word of the Guru's Teachings, her mind becomes blissful, and her body is not tinged with filth at all. Her body is not tinged with filth at all, and she is imbued with her Lord God; my God unites her in Union. Night and day, she enjoys her Lord God; her egotism is banished from within. Through the Guru's Teachings, she easily finds and meets Him. She is imbued with her Beloved. O Nanak, through the Naam, the Name of the Lord, she obtains glorious greatness. She ravishes and enjoys her God; she is imbued with His Love. ||2|| Ravishing her Husband Lord, she is imbued with His Love; she obtains the Mansion of His Presence. She is utterly immaculate and pure; the Great Giver banishes self-conceit from within her. The Lord drives out attachment from within her. when it pleases Him. The soul bride becomes pleasing to the Lord's Mind. Night and day, she continually sings the Glorious Praises of the True Lord; she speaks the Unspoken Speech. Throughout the four ages, the One True Lord is permeating and pervading; without the Guru, no one finds Him

Section 19 - Raag Soohee - Part 045

O Nanak, she revels in joy, imbued with His Love; she focuses her consciousness on the Lord. ||3|| The mind of the soul bride is very happy, when she meets her Friend, her Beloved Lord. Through the Guru's Teachings, her mind becomes immaculate; she enshrines the Lord within her heart. Keeping the Lord enshrined within her heart, her affairs are arranged and resolved: through the Guru's Teachings she knows her Lord. My Beloved has enticed my mind; I have obtained the Lord, the Architect of Destiny. Serving the True Guru, she finds lasting peace; the Lord, the Destroyer of pride, dwells in her mind. O Nanak, she merges with her Guru, embellished and adorned with the Word of the Guru's Shabad. ||4||5||6|| Shalok, Third Mehl: The song of joy is the Naam, the Name of the Lord: contemplate it through the Word of the Guru's Shabad. The mind and body of the Gurmukh is drenched with the Lord, the Beloved Lord. Through the Name of the Beloved Lord, all one's ancestors and generations are redeemed; chant the Lord's Name with your mouth. Comings and goings cease, peace is obtained, and in the home of the heart, one's awareness is absorbed in the unstruck melody of the sound current. I have found the One and only Lord, Har, Har. The Lord God has showered His Mercy upon Nanak. The song of joy is the Naam, the Name of the Lord; through the Word of the Guru's Shabad, contemplate it. ||1|| I am lowly, and God is lofty and exalted. How will I ever meet Him? The Guru has very mercifully blessed me and united me with the Lord; through the Shabad, the Word of the Lord, I am lovingly embellished. Merging in the Word of the Shabad, I am lovingly embellished; my ego is eradicated, and I revel in joyous love. My bed is so comfortable, since I became pleasing to God; I am absorbed in the Name of the Lord, Har, Har. O Nanak, that soul bride is so very blessed, who walks in harmony with the True Guru's Will. I am lowly, and God is lofty and exalted. How will I ever meet Him? ||2|| In each and every heart, and deep within all, is the One Lord, the Husband Lord of all. God dwells far away from some, while for others, He is the Support of the mind. For some, the Creator Lord is the Support of the mind; He is obtained by great good fortune, through the Guru. The One Lord God, the Master, is in each and every heart; the Gurmukh sees the unseen. The mind is satisfied, in natural ecstasy, O Nanak, contemplating God. In each and every heart, and deep within all, is the One Lord, the Husband Lord of all. ||3|| Those who serve the Guru, the True Guru, the Giver, merge in the Name of the Lord, Har, Har. O Lord, please bless me with the dust of the feet of the Perfect Guru, so that I, a sinner, may be liberated. Even sinners are liberated, by eradicating their egotism; they obtain a home within their own heart. With clear unerstanding, the night of their lives passes peacefully; through the Guru's Teachings, the Naam is revealed to them. Through the Lord, Har, Har, I am in ecstasy, day and night. O Nanak, the Lord seems sweet. Those who serve the Guru, the True Guru, the Giver, merge in the Name of the Lord, Har, Har. ||4||6||7||5||7||12||

Section 19 - Raag Soohee - Part 046

Raag Soohee, Fourth Mehl, Chhant, First House: One Universal Creator God. By The Grace Of The True Guru: If only I could meet the True Guru, the Primal Being. Discarding my faults and sins, I would chant the Lord's Glorious Praises. I meditate on the Naam, the Name of the Lord, Har, Har. Continuously, continually, I chant the Word of the Guru's Bani. Gurbani always seems so sweet; I have eradicated the sins from within. The disease of egotism is gone. fear has left, and I am absorbed in celestial peace. Through the Word of the Guru's Shabad, the bed of my body has become cozy and beautiful, and I enjoy the essence of spiritual wisdom Night and day, I continually enjoy peace and pleasure. O Nanak, this is my pre-ordained destiny. ||1|| The soul-bride is lovingly embellished with truth and contentment; her Father. the Guru, has come to engage her in marriage to her Husband Lord. Joining with the humble Saints, I sing Gurbani. Singing the Guru's Bani, I have obtained the supreme status; meeting with the Saints, the self-elect, I am blessed and adorned. Anger and attachment have left my body and run away; I have eradicated hypocrisy and doubt. The pain of egotism is gone, and I have found peace; my body has become healthy and free of disease. By Guru's Grace, O Nanak, I have realised God, the ocean of virtue. ||2|| The self-willed manmukh is separated, far away from God; she does not obtain the Mansion of His Presence, and she burns. Egotism and falsehood are deep within her; deluded by falsehood, she deals only in falsehood. Practicing fraud and falsehood, she suffers terrible pain: without the True Guru, she does not find the way. The foolish soul-bride wanders along dismal pathways; each and every moment, she is bumped and pushed. God, the Great Giver, shows His Mercy, and leads her to meet the True Guru, the Primal Being. Those beings who have been separated for countless incarnations, O Nanak, are reunited with the Lord, with intuitive ease. ||3|| Calculating the most auspicious moment, the Lord comes into the bride's home; her heart is filled with ecstasy. The Pandits and astrologers have come, to sit and consult the almanacs. They have consulted the almanacs, and the bride's mind vibrates with bliss, when she hears that her Friend is coming into the home of her heart. The virtuous and wise men sat down and decided to perform the marriage immediately. She has found her Husband, the Inaccessible, Unfathomable Primal Lord, who is forever young; He is her Best Friend from her earliest childhood. O Nanak, he has mercifully united the bride with Himself. She shall never be separated again. ||4||1|| Soohee, Fourth Mehl: In the first round of the marriage ceremony, the Lord sets out His Instructions for performing the daily duties of married life. Instead of the hymns of the Vedas to Brahma, embrace the righteous conduct of Dharma, and renounce sinful actions. Meditate on the Lord's Name; embrace and enshrine the contemplative remembrance of the Naam. Worship and adore the Guru, the Perfect True Guru, and all your sins shall be dispelled. By great good fortune, celestial bliss is attained, and the Lord Har Har seems sweet to the mind

Section 19 - Raag Soohee - Part 047

Servant Nanak proclaims that, in this, the first round of the marriage ceremony, the marriage ceremony has begun. ||1|| In the second round of the marriage ceremony, the Lord leads you to meet the True Guru, the Primal Being. With the Fear of God, the Fearless Lord in the mind, the filth of egotism is eradicated. In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. The Lord, the Supreme Soul, is the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces. Deep within, and outside as well, there is only the One Lord God. Meeting together, the humble servants of the Lord sing the songs of joy. Servant Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current of the Shabad resounds. ||2|| In the third round of the marriage ceremony, the mind is filled with Divine Love. Meeting with the humble Saints of the Lord, I have found the Lord, by great good fortune. I have found the Immaculate Lord, and I sing the Glorious Praises of the Lord. I speak the Word of the Lord's Bani. By great good fortune, I have found the humble Saints, and I speak the Unspoken Speech of the Lord. The Name of the Lord, Har, Har, Har, vibrates and resounds within my heart; meditating on the Lord, I have realised the destiny inscribed upon my forehead. Servant Nanak proclaims that, in this the third round of the marriage ceremony, the mind is filled with Divine Love for the Lord. ||3|| In the fourth round of the marriage ceremony, my mind has become peaceful; I have found the Lord. As Gurmukh, I have met Him, with intuitive ease; the Lord seems so sweet to my mind and body. The Lord seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my consciousness on the Lord. I have obtained my Lord and Master, the fruit of my mind's desires. The Lord's Name resounds and resonates. The Lord God, my Lord and Master, blends with His bride, and her heart blossoms forth in the Naam. Servant Nanak proclaims that, in this, the fourth round of the marriage ceremony, we have found the Eternal Lord God. ||4||2|| One Universal Creator

God. By The Grace Of The True Guru: Raag Soohee, Chhant, Fourth Mehl, Second House: The Gurmukhs sing the Glorious Praises of the Lord; in their hearts, and on their tongues, they enjoy and savor His taste. They enjoy and savor His taste, and are pleasing to my God, who meets them with natural ease. Night and day, they enjoy enjoyments, and they sleep in peace; they remain lovingly absorbed in the Word of the Shabad. By great good fortune, one obtains the Perfect Guru: night and day, meditate on the Naam, the Name of the Lord. In absolute ease and poise, one meets the Life of the World. O Nanak, one is absorbed in the state of absolute absorption. ||1|| Joining the Society of the Saints, I bathe in the Immaculate Pool of the Lord. Bathing in these Immaculate Waters, my filth is removed, and my body is purified and sanctified. The filth of intellectual evilmindedness is removed, doubt is gone, and the pain of egotism is dispelled. By God's Grace, I found the Sat Sangat, the True Congregation. I dwell in the home of my own inner being.

Section 19 - Raag Soohee - Part 048

My tongue tastes the taste of the Lord's joyous song; O Nanak, the Naam shines forth brightly. ||2|| The Gurmukh loves the Name of the Lord; deep within, she contemplates the jewel of the Naam. Those who love the Lord's Name are emancipated through the Word of the Shabad. The darkness of ignorance is dispelled. Spiritual wisdom burns brilliantly, illuminating the heart; their homes and temples are embellished and blessed. I have made my body and mind into adornments, and dedicated them to the True Lord God. pleasing Him. Whatever God says, I gladly do. O Nanak, I have merged into the fiber of His Being. ||3|| The Lord God has arranged the marriage ceremony; He has come to marry the Gurmukh. He has come to marry the Gurmukh, who has found the Lord. That bride is very dear to her Lord. The humble Saints join together and sing the songs of joy; the Dear Lord Himself has adorned the soul-bride. The angels and mortal beings, the heavenly heralds and celestial singers, have come together and formed a wondrous wedding party. O Nanak, I have found my True Lord God, who never dies, and is not born. ||4||1||3|| Raag Soohee, Chhant, Fourth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Come, humble Saints, and sing the Glorious Praises of the Lord of the Universe. Let us gather together as Gurmukh; within the home of our own heart, the Shabad vibrates and resonates. The many melodies of the Shabad are Yours, O Lord God; O Creator Lord, You are everywhere. Day and night, I chant His Praises forever, lovingly focusing on the True Word of the Shabad. Night and day, I remain intuitively attuned to the Lord's Love: in my heart, I worship the Lord's Name. O Nanak, as Gurmukh, I have realised the One Lord; I do not know any other. ||1|| He is contained amongst all; He is God, the Inner-knower, the Searcher of hearts. One who meditates and dwells upon God, through the Word of the Guru's Shabad, knows that God, my Lord and Master, is pervading everywhere. God, my Lord and Master, is the Inner-knower, the Searcher of hearts; He pervades and permeates each and every heart. Through the Guru's Teachings, Truth is obtained, and then, one merges in celestial bliss. There is no other than Him. I sing His Praises with intuitive ease. If it pleases God, He shall unite me with Himself. O Nanak, through the Shabad, God is known; meditate on the Naam, day and night. ||2|| This world is treacherous and impassable; the self-willed manmukh cannot cross over. Within him is egotism, self-conceit, sexual desire, anger and cleverness. Within him is cleverness; he is not approved, and his life is uselessly wasted and lost. On the Path of Death, he suffers in pain, and must endure abuse; in the end, he departs regretfully. Without the Name, he has no friends, no children, family or relatives. O Nanak, the wealth of Maya, attachment and ostentatious shows - none of them shall go along with him to the world hereafter. ||3|| I ask my True Guru, the Giver, how to cross over the treacherous and difficult world-ocean. Walk in harmony with the True Guru's Will, and remain dead while yet alive. Remaining dead while yet alive, cross over the terrifying world-ocean; as Gurmukh, merge in the Naam.

Section 19 - Raag Soohee - Part 049

One obtains the Perfect Primal Lord, by great good fortune, lovingly focusing on the True Name. The intellect is enlightened, and the mind is satisfied, through the glory of the Lord's Name. O Nanak, God is found, merging in the Shabad, and one's light blends into the Light. ||4||1||4|| Soohee, Fourth Mehl, Fifth House: One Universal Creator God. By The Grace Of The True Guru: O humble Saints, I have met my Beloved Guru; the fire of my desire is quenched, and my yearning is gone. I dedicate my mind and body to the True Guru; I pray that may He unite me with God, the treasure of virtue Blessed blessed is the Guru the Supreme Being, who tells me of the most blessed Lord. By great good fortune, servant Nanak has found the Lord; he blossoms forth in the Naam. ||1|| I have met my Beloved Friend, the Guru, who has shown me the Path to the Lord. Come home - I have been separated from You for so long! Please, let me merge

with You, through the Word of the Guru's Shabad, O my Lord God. Without You, I am so sad: like a fish out of water. I shall die. The very fortunate ones meditate on the Lord; servant Nanak merges into the Naam. ||2|| The mind runs around in the ten directions; the self-willed manmukh wanders around, deluded by doubt. In his mind, he continually conjures up hopes; his mind is gripped by hunger and thirst. There is an infinite treasure buried within the mind, but still, he goes out, searching for poison. O servant Nanak, praise the Naam, the Name of the Lord; without the Name, he rots away, and wastes away to death. ||3|| Finding the beautiful and fascinating Guru, I have conquered my mind, through the Bani, the Word of my Beloved Lord. My heart has forgotten its common sense and wisdom; my mind has forgotten its hopes and cares. Deep within my self, I feel the pains of divine love. Beholding the Guru, my mind is comforted and consoled. Awaken my good destiny, O God please, come and meet me! Each and every instant, servant Nanak is a sacrifice to You. ||4||1||5|| Soohee, Chhant, Fourth Mehl: Eradicate the poison of egotism, O human being; it is holding you back from meeting your Lord God. This goldencoloured body has been disfigured and ruined by egotism. Attachment to Maya is total darkness; this foolish, self-willed manmukh is attached to it. O servant Nanak, the Gurmukh is saved; through the Word of the Guru's Shabad, he is released from egotism. ||1|| Overcome and subdue this mind; your mind wanders around continually, like a falcon. The mortal's lifenight passes painfully, in constant hope and desire. I have found the Guru. O humble Saints: my mind's hopes are fulfilled, chanting the Lord's Name. Please bless servant Nanak, O God, with such understanding, that abandoning false hopes, he may always sleep in peace. ||2|| The bride hopes in her mind, that her Sovereign Lord God will come to her bed. My Lord and Master is infinitely compassionate; O Sovereign Lord, be merciful, and merge me into Yourself.

Section 19 - Raag Soohee - Part 050

My mind and body long to behold the Guru's face. O Sovereign Lord, I have spread out my bed of loving faith. O servant Nanak, when the bride pleases her Lord God, her Sovereign Lord meets her with natural ease. $\|3\|$ My Lord God, my Sovereign Lord, is on the one bed. The Guru has shown me how to meet my Lord. My mind and body are filled with love and affection for my Sovereign Lord. In His Mercy, the Guru has united me with Him. I am a sacrifice to my Guru, O my Sovereign Lord; I surrender my soul to the True Guru. When the Guru is totally pleased, O servant Nanak, he unites the soul with the Lord, the Sovereign Lord, ||4||2||6||5||7||6||18|| Raag Soohee, Chhant, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Listen, madman: gazing upon the world, why have you gone crazy? Listen, madman: you have been trapped by false love, which is transitory, like the fading colour of the safflower. Gazing upon the false world, you are fooled. It is not worth even half a shell. Only the Name of the Lord of the Universe is permanent. You shall take on the deep and lasting red colour of the poppy, contemplating the sweet Word of the Guru's Shabad. You remain intoxicated with false emotional attachment; you are attached to falsehood. Nanak, meek and humble, seeks the Sanctuary of the Lord, the treasure of mercy, He preserves the honour of His devotees. ||1|| Listen, madman: serve your Lord, the Master of the breath of life, Listen, madman: whoever comes, shall go. Listen, O wandering stranger: that which you believe to be permanent, shall all pass away; so remain in the Saints' Congregation. Listen, renunciate: by your good destiny, obtain the Lord, and remain attached to God's Feet. Dedicate and surrender this mind to the Lord, and have no doubts; as Gurmukh, renounce your great pride. O Nanak, the Lord carries the meek and humble devotees across the terrifying world-ocean. What Glorious Virtues of Your should I chant and recite? ||2|| Listen, madman: why do you harbor false pride? Listen, madman: all your egotism and pride shall be overcome. What you think is permanent, shall all pass away. Pride is false, so become the slave of God's Saints. Remain dead while still alive. and you shall cross over the terrifying world-ocean, if it is your pre-ordained destiny. One whom the Lord causes to meditate intuitively, serves the Guru, and drinks in the Ambrosial Nectar. Nanak seeks the Sanctuary of the Lord's Door; I am a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to Him. [[3]] Listen, madman: do not think that you have found God. Listen, madman: be the dust under the feet of those who meditate on God. Those who meditate on God find peace. By great good fortune, the Blessed Vision of their Darshan is obtained. Be humble, and be forever a sacrifice, and your self-conceit shall be totally eradicated. One who has found God is pure, with blessed destiny. I would sell myself to him. Nanak, the meek and humble, seeks the Sanctuary of the Lord, the ocean of peace. Make him Your own, and preserve his honour. ||4||1|| Soohee, Fifth Mehl: The True Guru was satisfied with me, and blessed me with the Support of the Lord's Lotus Feet. I am a sacrifice to the Lord.

Section 19 - Raag Soohee - Part 051

The Lord's Ambrosial Nectar is an overflowing treasure: everything is in His Home. I am a sacrifice to the Lord. My Father is absolutely all-powerful. God is the Doer, the Cause of causes. Remembering Him in meditation, pain does not touch me; thus I cross over the terrifying world-ocean. In the beginning, and throughout the ages, He is the Protector of His devotees. Praising Him continually, I live. O Nanak, the Naam, the Name of the Lord, is the sweetest and most sublime essence. Night and day, I drink it in with my mind and body. [1] The Lord unites me with Himself; how could I feel any separation? I am a sacrifice to the Lord. One who has Your Support lives forever and ever. I am a sacrifice to the Lord. I take my support from You alone, O True Creator Lord. No one lacks this Support: such is my God. Meeting with the humble Saints, I sing the songs of joy; day and night, I place my hopes in You. I have obtained the Blessed Vision, the Darshan of the Perfect Guru. Nanak is forever a sacrifice. ||2|| Contemplating, dwelling upon the Lord's true home, I receive honour, greatness and truth. I am a sacrifice to the Lord. Meeting the Merciful True Guru, I sing the Praises of the Imperishable Lord. I am a sacrifice to the Lord. Sing the Glorious Praises of the Lord of the Universe, continually, continuously; He is the Beloved Master of the breath of life. Good times have come; the Inner-knower, the Searcher of hearts, has met me, and hugged me close in His Embrace. The musical instruments of truth and contentment vibrate, and the unstruck melody of the sound current resounds. Hearing this, all my fears have been dispelled; O Nanak, God is the Primal Being, the Creator Lord. [3] The essence of spiritual wisdom has welled up; in this world, and the next, the One Lord is pervading. I am a sacrifice to the Lord. When God meets the God within the self, no one can separate them. I am a sacrifice to the Lord. I gaze upon the Wondrous Lord, and listen to the Wondrous Lord: the Wondrous Lord has come into my vision The Perfect Lord and Master is pervading the water, the land and the sky, in each and every heart. I have merged again into the One from whom I originated. The value of this cannot be described. Nanak meditates on Him. ||4||2|| Raag Soohee, Chhant, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: I sing the Glorious Praises of the Lord of the Universe. I am awake, night and day, in the Lord's Love. Awake to the Lord's Love, my sins have left me. I meet with the Beloved Saints. Attached to the Guru's Feet, my doubts are dispelled, and all my affairs are resolved. Listening to the Word of the Guru's Bani with my ears, I know celestial peace. By great good fortune, I meditate on the Lord's Name Prays Nanak I have entered my Lord and Master's Sanctuary. I dedicate my body and soul to God. ||1|| The unstruck melody of the Shabad, the Word of God is so very beautiful. True joy comes from singing the Lord's Praises. Singing the Glorious Praises of the Lord, Har, Har, pain is dispelled, and my mind is filled with tremendous joy. My mind and body have become immaculate and pure, gazing upon the Blessed Vision of the Lord's Darshan: I chant the Name of God.

Section 19 - Raag Soohee - Part 052

I am the dust of the feet of the Holy. Worshipping God in adoration, my God is pleased with me. Prays Nanak, please bless me with Your Mercy, that I may sing Your Glorious Praises forever. ||2|| Meeting with the Guru, I cross over the world-ocean. Meditating on the Lord's Feet, I am emancipated. Meditating on the Lord's Feet, I have obtained the fruits of all rewards, and my comings and goings have ceased. With loving devotional worship, I meditate intuitively on the Lord, and my God is pleased. Meditate on the One, Unseen, Infinite, Perfect Lord; there is no other than Him. Prays Nanak, the Guru has erased my doubts; wherever I look, there I see Him. ||3|| The Lord's Name is the Purifier of sinners. It resolves the affairs of the humble Saints. I have found the Saintly Guru, meditating on God. All my desires have been fulfilled. The fever of egotism has been dispelled, and I am always happy. I have met God, from whom I was separated for so long. My mind has found peace and tranquility; congratulations are pouring in. I shall never forget Him from my mind. Prays Nanak, the True Guru has taught me this, to vibrate and meditate forever on the Lord of the Universe. ||4||1||3|| Raag Soohee, Chhant, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: O my Lord and Master, You are unattached; You have so many hand-maidens like me. Lord. You are the ocean, the source of jewels; I do not know Your value, Lord. I do not know Your value; You are the wisest of all; please show Mercy unto me, O Lord. Show Your Mercy, and bless me with such understanding, that I may meditate on You, twenty-four hours a day. O soul, don't be so arrogant - become the dust of all, and you shall be saved. Nanak's Lord is the Master of all: He has so many hand-maidens like me. ||1|| Your depth is profound and utterly unfathomable; You are my Husband Lord, and I am Your bride. You are the greatest of the great, exalted and lofty on high; I am infinitesimally small. I am nothing; You are the One and only. You Yourself are Allknowing. With just a momentary Glance of Your Grace, God,

I live; I enjoy all pleasures and delights. I seek the Sanctuary of Your Feet: I am the slave of Your slaves. My mind has blossomed forth, and my body is rejuvenated. O Nanak, the Lord and Master is contained amongst all; He does just as He pleases. ||2|| I take pride in You; You are my only Strength, Lord. You are my understanding, intellect and knowledge. I know only what You cause me to know, Lord. He alone knows, and he alone understands, upon whom the Creator Lord bestows His Grace. The self-willed manmukh wanders along many paths, and is trapped in the net of Maya. She alone is virtuous, who is pleasing to her Lord and Master. She alone enjoys all the pleasures. You, O Lord, are Nanak's only support. You are Nanak's only pride. [3] I am a sacrifice, devoted and dedicated to You; You are my sheltering mountain. Lord, I am a sacrifice, thousands, hundreds of thousands of times, to the Lord. He has torn away the veil of doubt:

Section 19 - Raag Soohee - Part 053

darkness has been eliminated, and I have renounced corruption and sin. My mind is reconciled with my Lord and Master. I have become pleasing to my Dear God, and I have become carefree. My life is fulfilled and approved. I have become invaluable, of tremendous weight and value. The Door, and the Path of liberation are open to me now. Says Nanak, I am fearless; God has become my Shelter and Shield. ||4||1||4|| Soohee, Fifth Mehl: My Perfect True Guru is my Best Friend, the Primal Being. I do not know any other than Him. Lord. He is my mother, father, sibling, child, relative, soul and breath of life. He is so pleasing to my mind, O Lord. My body and soul are all His blessings. He is overflowing with every quality of virtue. My God is the Inner-knower, the Searcher of hearts. He is totally permeating and pervading everywhere. In His Sanctuary, I receive every comfort and pleasure. I am totally, completely happy. Forever and ever, Nanak is a sacrifice to God, forever, a devoted sacrifice. ||1|| By great good fortune, one finds such a Guru, meeting whom, the Lord God is known. The sins of countless lifetimes are erased, bathing continually in the dust of the feet of God's Saints. Bathing in the dust of the feet of the Lord, and meditating on God, you shall not have to enter into the womb of reincarnation again. Grasping hold of the Guru's Feet. doubt and fear are dispelled, and you receive the fruits of your mind's desires. Continually singing the Glorious Praises of the Lord, and meditating on the Naam, the Name of the Lord, you shall no longer suffer in pain and sorrow. O Nanak, God is the Giver of all souls; His radiant glory is perfect! ||2|| The Lord Har Har is the treasure of virtue: the Lord is under the power of His Saints. Those who are dedicated to the feet of the Saints, and to serving the Guru, obtain the supreme status, O Lord. They obtain the supreme status, and eradicate selfconceit; the Perfect Lord showers His Grace upon them. Their lives are fruitful, their fears are dispelled, and they meet the One Lord, the Destroyer of ego. He blends into the One, to whom he belongs; his light merges into the Light. O Nanak, chant the Naam, the Name of the Immaculate Lord; meeting the True Guru, peace is obtained. ||3|| Sing continually the songs of joy, O humble beings of the Lord; all your desires shall be fulfilled. Those who are imbued with the Love of their Lord and Master do not die, or come or go in reincarnation. The Imperishable Lord is obtained, meditating on the Naam, and all one's wishes are fulfilled. Peace, poise, and all ecstasy are obtained, attaching one's mind to the Guru's feet. The Imperishable Lord is permeating and pervading each and every heart; He is in all places and interspaces. Says Nanak, all affairs are perfectly resolved, focusing one's mind on the Guru's Feet. ||4||2||5|| Soohee, Fifth Mehl: Be Merciful, O my Beloved Lord and Master, that I may behold the Blessed Vision of Your Darshan with my eyes. Please bless me, O my Beloved, with thousands of tongues, to worship and adore You with my mouth, O Lord. Worshipping the Lord in adoration, the Path of Death is overcome, and no pain or suffering will afflict you. The Lord and Master is pervading and permeating the water, the land and the sky; wherever I look, there He is. Doubt, attachment and corruption are gone. God is the nearest of the near.

Section 19 - Raag Soohee - Part 054

Please bless Nanak with Your Merciful Grace, O God, that his eyes may behold the Blessed Vision of Your Darshan. ||1|| Please bless me. O Beloved God, with millions of ears, with which I may hear the Glorious Praises of the Imperishable Lord. Listening, listening to these, this mind becomes spotless and pure, and the noose of Death is cut. The noose of Death is cut, meditating on the Imperishable Lord, and all happiness and wisdom are obtained. Chant, and meditate, day and night, on the Lord, Har, Har. Focus your meditation on the Celestial Lord. The painful sins are burnt away, by keeping God in one's thoughts: evil-mindedness is erased. Says Nanak O God, please be Merciful to me, that I may listen to Your Glorious Praises, O Imperishable Lord. ||2|| Please give me millions of hands to serve You, God, and let my feet walk on Your Path. Service to the Lord is the boat to carry us across the terrifying world-ocean. So cross over the terrifying worldocean, meditating in remembrance on the Lord, Har, Har; all wishes shall be fulfilled. Even the worst corruption is taken away; peace wells up, and the unstruck celestial harmony vibrates and resounds. All the fruits of the mind's desires are obtained; His creative power is infinitely valuable. Says Nanak, please be Merciful to me, God, that my mind may follow Your Path forever. [3] This opportunity, this glorious greatness, this blessing and wealth, come by great good fortune. These pleasures, these delightful enjoyments, come when my mind is attached to the Lord's Feet. My mind is attached to God's Feet; I seek His Sanctuary. He is the Creator, the Cause of causes, the Cherisher of the world. Everything is Yours; You are my God, O my Lord and Master, Merciful to the meek. I am worthless, O my Beloved, ocean of peace. In the Saints' Congregation, my mind is awakened. Says Nanak, God has been Merciful to me; my mind is attached to His Lotus Feet. ||4||3||6|| Soohee, Fifth Mehl: Meditating on the Lord, the Lord's Temple has been built; the Saints and devotees sing the Lord's Glorious Praises. Meditating, meditating in remembrance of God, their Lord and Master, they discard and renounce all their sins. Singing the Glorious Praises of the Lord, the supreme status is obtained. The Word of God's Bani is sublime and exalted. God's Sermon is so very sweet. It brings celestial peace. It is to speak the Unspoken Speech. The time and the moment were auspicious, blessed and true, when the eternal foundation of this Temple was placed. O servant Nanak, God has been kind and compassionate; with all His powers, He has blessed me. [1] The sounds of ecstasy vibrate through me continuously. I have enshrined the Supreme Lord within my mind. As Gurmukh, my lifestyle is excellent and true; my false hopes and doubts are dispelled. The Gurmukh chants the Bani of the unstruck melody; hearing it, listening to it, my mind and body are rejuvenated. All pleasures are obtained, by that one whom God makes His Own. Within the home of the heart are the nine treasures, filled to overflowing. He has fallen in love with the Lord's Name. Servant Nanak shall never forget God; his destiny is perfectly fulfilled. ||2|| God, the King, has given me shade under His canopy, and the fire of desire has been totally extinguished. The home of sorrow and sin has been demolished, and all affairs have been resolved. When the Lord God so commands, misfortune is averted; true righteousness, Dharma and charity flourish.

Section 19 - Raag Soohee - Part 055

Meditate forever on your God, when you sleep and sit and stand. The Lord and Master is the treasure of virtue, the ocean of peace: He pervades the water, the land and the sky. Servant Nanak has entered God's Sanctuary; there is no other than Him. [3] My home is made, the garden and pool are made, and my Sovereign Lord God has met me. My mind is adorned, and my friends rejoice; I sing the songs of joy, and the Glorious Praises of the Lord. Singing the Glorious Praises of the True Lord God, all desires are fulfilled. Those who are attached to the Guru's Feet are always awake and aware; His Praises resound and resonate through their minds. My Lord and Master, the bringer of peace, has blessed me with His Grace; He has arranged this world, and the world hereafter for me. Prays Nanak, chant the Naam, the Name of the Lord forever; He is the Support of the body and soul. ||4||4||7|| Soohee, Fifth Mehl: The terrifying world-ocean, the terrifying world-ocean - I have crossed over it, meditating on the Naam, the Name of the Lord, Har, Har. I worship and adore the Lord's Feet, the boat to carry me across. Meeting the True Guru, I am carried over. Through the Word of the Guru's Shabad, I cross over, and I shall not die again; my comings and goings are ended. Whatever He does, I accept as good, and my mind merges in celestial peace. Neither pain, nor hunger, nor disease afflicts me. I have found the Sanctuary of the Lord, the ocean of peace. Meditating, meditating in remembrance on the Lord, Nanak is imbued with His Love; his mind's anxieties are dispelled. ||1|| The humble Saints have implanted the Lord's Mantra within me, and the Lord, my Best Friend, has come under my power. I have dedicated my mind to my Lord and Master, and offered it to Him, and He has blessed me with everything. He has made me His handmaiden and slave; my sadness is dispelled, and in the Lord's Temple, I have found stability. My joy and bliss are in meditating on my True God; I shall never be separated from Him again. She alone is very fortunate, and a true soul-bride, who contemplates the Glorious Vision of the Lord's Name. Says Nanak, I am imbued with His Love, drenched in the supreme, sublime essence of His Love. ||2|| I am in continual bliss and ecstasy, O my companions; I sing the songs of joy forever. God Himself has embellished her, and she has become His virtuous soul-bride. With natural ease, He has become Merciful to her. He does not consider her merits or demerits. He hugs His humble servants close in His Loving Embrace: they enshrine the Lord's Name in their hearts. Everyone is engrossed in arrogant pride, attachment and intoxication; in His Mercy, He has freed me of them. Says Nanak, I have crossed over the terrifying world-ocean, and all my affairs are perfectly resolved. ||3|| Continually sing the Glorious Praises of the World-Lord, O my companions; all your wishes shall be

granted. Life becomes fruitful, meeting with the Holy Saints, and meditating on the One God, the Creator of the Universe. Chant, and meditate on the One God, who permeates and pervades the many beings of the whole Universe. God created it, and God spreads through it everywhere. Everywhere I look, I see God. The Perfect Lord is perfectly pervading and permeating the water, the land and the sky; there is no place without Him.

Section 19 - Raag Soohee - Part 056

Beholding the Blessed Vision of His Darshan, Nanak has blossomed forth; the Lord has united him in Union. ||4||5||8|| Soohee, Fifth Mehl: Eternal and immovable is the City of God and Guru; chanting His Name, I have found peace. I have obtained the fruits of my mind's desires: the Creator Himself established it. The Creator Himself established it. I have found total peace; my children, siblings and Sikhs have all blossomed forth in bliss. Singing the Glorious Praises of the Perfect Transcendent Lord, my affairs have come to be resolved. God Himself is my Lord and Master. He Himself is my Saving Grace: He Himself is my father and mother. Savs Nanak, I am a sacrifice to the True Guru, who has embellished and adorned this place. ||1|| Homes, mansions, stores and markets are beautiful, when the Lord's Name abides within. The Saints and devotees worship the Lord's Name in adoration, and the noose of Death is cut away. The noose of Death is cut away, meditating on the Name of the Eternal, Unchanging Lord, Har, Har. Everything is perfect for them, and they obtain the fruits of their mind's desires. The Saints and friends enjoy peace and pleasure; their pain, suffering and doubts are dispelled. The Perfect True Guru has embellished them with the Word of the Shabad; Nanak is forever a sacrifice to them. ||2|| The gift of our Lord and Master is perfect; it increases day by day. The Supreme Lord God has made me His own; His Glorious Greatness is so great! From the very beginning, and throughout the ages, He is the Protector of His devotees; God has become merciful to me. All beings and creatures now dwell in peace; God Himself cherishes and cares for them. The Praises of the Lord and Master are totally pervading in the ten directions; I cannot express His worth, Says Nanak, I am a sacrifice to the True Guru, who has laid this eternal foundation. ||3|| The spiritual wisdom and meditation of the Perfect Transcendent Lord, and the Sermon of the Lord, Har, Har, are continually heard there. The devotees of the Lord, the Destroyer of fear, play endlessly there, and the unstruck melody resounds and vibrates there. The unstruck melody resounds and resonates, and the Saints contemplate the essence of reality; this discourse is their daily routine. They worship the Lord's Name, and all their filth is washed away; they rid themselves of all sins. There is no birth or death there, no coming or going, and no entering into the womb of reincarnation again. Nanak has found the Guru, the Transcendent Lord; by His Grace, desires are fulfilled. ||4||6||9|| Soohee, Fifth Mehl: The Lord Himself has stood up to resolve the affairs of the Saints: He has come to complete their tasks. The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water. The Ambrosial Water is filling it, and my job is perfectly complete; all my desires are fulfilled. Congratulations are pouring in from all over the world; all my sorrows are eliminated. The Vedas and the Puraanas sing the Praises of the Perfect, Unchanging, Imperishable Primal Lord. The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on the Naam, the Name of the Lord. ||1|| The Creator has given me the nine treasures, wealth and spiritual powers, and I do not lack anything.

Section 19 - Raag Soohee - Part 057

Eating, spending and enjoying, I have found peace; the gifts of the Creator Lord continually increase. His gifts increase and shall never be exhausted; I have found the Inner-knower, the Searcher of hearts. Millions of obstacles have all been removed, and pain does not even approach me. Tranquility, peace, poise and bliss in abundance prevail, and all my hunger is satisfied. Nanak sings the Glorious Praises of his Lord and Master, whose Glorious Greatness is wonderful and amazing. ||2|| It was His job, and He has done it; what can the mere mortal being do? The devotees are adorned, singing the Glorious Praises of the Lord; they proclaim His eternal victory. Singing the Glorious Praises of the Lord of the Universe, bliss wells up, and we are friends with the Saadh Sangat, the Company of the Holy. He who made the effort to construct this sacred pool - how can his praises be recounted? The merits of the sixty-eight sacred shrines of pilgrimage, charity, good deeds and immaculate lifestyle, are found in this sacred pool. It is the natural way of the Lord and Master to purify sinners; Nanak takes the Support of the Word of the Shabad. ||3|| The treasure of virtue is my God, the Creator Lord; what Praises of Yours should I sing, O Lord? The prayer of the Saints is, "O Lord and Master, please bless us with the supreme, sublime essence of Your Name." Please, grant us Your Name, grant us this blessing, and do not forget us, even for an instant. Chant the Glorious Praises of the

World-Lord, O my tongue; sing them forever, night and day. One who enshrines love for the Naam, the Name of the Lord, his mind and body are drenched with Ambrosial Nectar. Prays Nanak, my desires have been fulfilled; gazing upon the Blessed Vision of the Lord, I live. ||4||7||10|| Raag Soohee, Fifth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: My Dear Lord and Master, my Friend, speaks so sweetly. I have grown weary of testing Him, but still. He never speaks harshly to me. He does not know any bitter words; the Perfect Lord God does not even consider my faults and demerits. It is the Lord's natural way to purify sinners; He does not overlook even an iota of service. He dwells in each and every heart, pervading everywhere; He is the nearest of the near. Slave Nanak seeks His Sanctuary forever; the Lord is my Ambrosial Friend. ||1|| I am wonderstruck, gazing upon the incomparable Blessed Vision of the Lord's Darshan. My Dear Lord and Master is so beautiful; I am the dust of His Lotus Feet. Gazing upon God, I live, and I am at peace; no one else is as great as He is. Present at the beginning, end and middle of time, He pervades the sea, the land and the sky. Meditating on His Lotus Feet, I have crossed over the sea, the terrifying world-ocean. Nanak seeks the Sanctuary of the Perfect Transcendent Lord; You have no end or limitation, Lord. ||2|| I shall not forsake, even for an instant, my Dear Beloved Lord, the Support of the breath of life. The Guru, the True Guru, has instructed me in the contemplation of the True, Inaccessible Lord. Meeting with the humble. Holy Saint, I obtained the Naam, the Name of the Lord, and the pains of birth and death left me. I have been blessed with peace, poise and abundant bliss, and the knot of egotism has been untied.

Section 19 - Raag Soohee - Part 058

He is inside all, and outside of all; He is untouched by love or hate. Slave Nanak has entered the Sanctuary of the Lord of the Universe; the Beloved Lord is the Support of the mind. [3] I searched and searched, and found the immovable, unchanging home of the Lord. I have seen that everything is transitory and perishable, and so I have linked my consciousness to the Lotus Feet of the Lord. God is eternal and unchanging, and I am just His hand-maiden; He does not die, or come and go in reincarnation. He is overflowing with Dharmic faith, wealth and success; He fulfills the desires of the mind. The Vedas and the Simritees sing the Praises of the Creator, while the Siddhas, seekers and silent sages meditate on Him. Nanak has entered the Sanctuary of his Lord and Master, the treasure of mercy; by great good fortune, he sings the Praises of the Lord, Har, Har. ||4||1||11|| One Universal Creator God. By The Grace Of The True Guru: Vaar Of Soohee, With Shaloks Of The Third Mehl: Shalok, Third Mehl: In her red robes, the discarded bride goes out, seeking enjoyment with another's husband. She leaves the husband of her own home, enticed by her love of duality. She finds it sweet, and eats it up; her excessive sensuality only makes her disease worse. She forsakes the Lord, her sublime Husband, and then later, she suffers the pain of separation from Him. But she who becomes Gurmukh, turns away from corruption and adorns herself, attuned to the Love of the Lord. She enjoys her celestial Husband Lord, and enshrines the Lord's Name within her heart. She is humble and obedient: she is His virtuous bride forever: the Creator unites her with Himself. O Nanak, she who has obtained the True Lord as her husband, is a happy soul-bride forever. ||1|| Third Mehl: O meek, redrobed bride, keep your Husband Lord always in your thoughts. O Nanak, your life shall be embellished, and your generations shall be saved along with you. ||2|| Pauree: He Himself established His throne, in the Akaashic ethers and the nether worlds. By the Hukam of His Command, He created the earth, the true home of Dharma. He Himself created and destroys; He is the True Lord, merciful to the meek. You give sustenance to all; how wonderful and unique is the Hukam of Your Command! You Yourself are permeating and pervading; You Yourself are the Cherisher. ||1|| Shalok, Third Mehl: The red-robed woman becomes a happy soul-bride, only when she accepts the True Name. Become pleasing to your True Guru, and you shall be totally beautified: otherwise, there is no place of rest. So decorate yourself with the decorations that will never stain, and love the Lord day and night. O Nanak, what is the character of the happy soul-bride? Within her, is Truth; her face is bright and radiant, and she is absorbed in her Lord and Master. [11] Third Mehl: O people: I am in red, dressed in a red robe. But my Husband Lord is not obtained by any robes; I have tried and tried, and given up wearing robes. O Nanak, they alone obtain their Husband Lord, who listen to the Guru's Teachings. Whatever pleases Him, happens. In this way, the Husband Lord is met. ||2||

Section 19 - Raag Soohee - Part 059

Pauree: By His Command, He created the creation, the world with its many species of beings. I do not know how great Your Command is, O Unseen and Infinite True Lord. You join some with Yourself; they reflect on the Word of the Guru's Shabad. Those who are imbued with the True Lord are immaculate and pure; they conquer egotism and corruption. he alone is true. [[2]] Shalok, Third Mehl: O red-robed woman, the whole world is red, engrossed in evil-mindedness and the love of duality. In an instant, this falsehood totally vanishes; like the shade of a tree, it is gone. The Gurmukh is the deepest crimson of crimson, dyed in the permanent colour of the Lord's Love. She turns away from Maya, and enters the celestial home of the Lord: the Ambrosial Name of the Lord dwells within her mind. O Nanak, I am a sacrifice to my Guru; meeting Him, I sing the Glorious Praises of the Lord. ||1|| Third Mehl: The red colour is vain and useless; it cannot help you obtain your Husband Lord. This colour does not take long to fade; she who loves duality, ends up a widow. She who loves to wear her red dress is foolish and double-minded. So make the True Word of the Shabad your red dress, and let the Fear of God, and the Love of God, be your ornaments and decorations. O Nanak, she is a happy soul-bride forever, who walks in harmony with the Will of the True Guru. ||2|| Pauree: He Himself created Himself, and He Himself evaluates Himself. His limits cannot be known; through the Word of the Guru's Shabad. He is understood. In the darkness of attachment to Maya, the world wanders in duality. The self-willed manmukhs find no place of rest; they continue coming and going. Whatever pleases Him, that alone happens. All walk according to His Will. ||3|| Shalok, Third Mehl: The redrobed bride is vicious; she forsakes God, and cultivates love for another man. She has neither modesty or self-discipline: the self-willed manmukh constantly tells lies, and is ruined by the had karma of evil deeds. She who has such pre-ordained destiny, obtains the True Guru has her Husband. She discards all her red dresses, and wears the ornaments of mercy and forgiveness around her neck. In this world and the next, she receives great honour, and the whole world worships her. She who is enjoyed by her Creator Lord stands out, and does not blend in with the crowd. O Nanak, the Gurmukh is the happy soul-bride forever; she has the Imperishable Lord God as her Husband. ||1|| First Mehl: The red colour is like a dream in the night; it is like a necklace without a string. The Gurmukhs take on the permanent colour, contemplating the Lord God. O Nanak, with the supreme sublime essence of the Lord's Love, all sins and evil deeds are turned to ashes. ||2|| Pauree: He Himself created this world, and staged this wondrous play. Into the body of the five elements, He infused attachment, falsehood and self-conceit. The ignorant, selfwilled manmukh comes and goes, wandering in reincarnation. He Himself teaches some to become Gurmukh, through the spiritual wisdom of the Lord. He blesses them with the treasure of devotional worship, and the wealth of the Lord's Name. ||4|| Shalok, Third Mehl: O red-robed woman, discard your red dress, and then, you shall come to love your Husband Lord

He alone is united with You, whom You unite with Yourself;

Section 19 - Raag Soohee - Part 060

By wearing her red dress, no one has found her Husband Lord: the self-willed manmukh is burnt to death. Meeting the True Guru, she discards her red dress, and eradicates egotism from within. Her mind and body are imbued with the deep red colour of His Love, and her tongue is imbued, singing His Praises and excellences. She becomes His soul-bride forever, with the Word of the Shabad in her mind: she makes the Fear of God and the Love of God her ornaments and decorations. O Nanak, by His Merciful Grace, she obtains the Mansion of the Lord's Presence, and keeps Him enshrined in her heart. ||1|| Third Mehl: O bride, forsake your red dress, and decorate yourself with the crimson colour of His Love. Your comings and goings shall be forgotten, contemplating the Word of the Guru's Shabad. The soul-bride is adorned and beautiful: the Celestial Lord, her Husband, abides in her home. O Nanak, the bride ravishes and enjoys Him; and He, the Ravisher, ravishes and enjoys her. ||2|| Pauree: The foolish, self-willed manmukh is engrossed in false attachment to family. Practicing egotism and self-conceit, he dies and departs, taking nothing along with him. He does not understand that the Messenger of Death is hovering over his head; he is deluded by duality. This opportunity will not come into his hands again; the Messenger of Death will seize him. He acts according to his pre-ordained destiny. ||5|| Shalok, Third Mehl: Do not call them 'satee', who burn themselves along with their husbands' corpses. O Nanak, they alone are known as 'satee', who die from the shock of separation. ||1|| Third Mehl: They are also known as 'satee', who abide in modesty and contentment. They serve their Lord, and rise in the early hours to contemplate Him. ||2|| Third Mehl: The widows burn themselves in the fire, along with their husbands' corpses. If they truly knew their husbands, then they suffer terrible bodily pain. O Nanak, if they did not truly know their husbands, why should they burn themselves in the fire? Whether their husbands are alive or dead, those wives remain far away from them. ||3|| Pauree: You created pain along with pleasure; O Creator, such is the writ You have written. There is no other gift as great as the Name; it has no form or sign. The Naam, the Name of the Lord, is an inexhaustible treasure; it abides in the mind of the Gurmukh. In His Mercy, He blesses us with the Naam, and then, the writ of pain and

pleasure is not written. Those humble servants who serve with love, meet the Lord, chanting the Chant of the Lord. [|6|] Shalok, Second Mehl: They know that they will have to depart, so why do they make such ostentatious displays? Those who do not know that they will have to depart, continue to arrange their affairs. [|1|] Second Mehl: He accumulates wealth during the night of his life, but in the morning, he must depart. O Nanak, it shall not go along with him, and so he regrets. [|2] Second Mehl: Paying a fine under pressure, does not bring either merit or goodness. That alone is a good deed, O Nanak, which is done by one's own free will. [|3|] Second Mehl: Stubborn-mindedness will not win the Lord to one's side, no matter how much it is tried. The Lord is won over to your side, by offering Him your true love, O servant Nanak, and contemplating the Word of the Shabad. [|4|] Pauree: The Creator created the world; He alone understands it. He Himself created the Universe, and He Himself shall destroy it afterwards.

Section 19 - Raag Soohee - Part 061

All have grown weary of wandering throughout the four ages, but none know the Lord's worth. The True Guru has shown me the One Lord, and my mind and body are at peace. The Gurmukh praises the Lord forever; that alone happens, which the Creator Lord does. ||7|| Shalok, Second Mehl: Those who have the Fear of God, have no other fears; those who do not have the Fear of God, are very afraid. O Nanak, this mystery is revealed at the Court of the Lord. ||1|| Second Mehl: That which flows, mingles with that which flows; that which blows, mingles with that which blows. The living mingle with the living, and the dead mingle with the dead. O Nanak, praise the One who created the creation. ||2|| Pauree: Those who meditate on the True Lord are true; they contemplate the Word of the Guru's Shabad. They subdue their ego, purify their minds, and enshrine the Lord's Name within their hearts. The fools are attached to their homes. mansions and balconies. The self-willed manmukhs are caught in darkness; they do not know the One who created them. He alone understands, whom the True Lord causes to understand; what can the helpless creatures do? [8] Shalok, Third Mehl: O bride, decorate yourself, after you surrender and accept your Husband Lord, Otherwise, your Husband Lord will not come to your bed, and your ornaments will be useless. O bride, your decorations will adorn you, only when your Husband Lord's Mind is pleased. Your ornaments will be acceptable and approved, only when your Husband Lord loves you. So make the Fear of God your ornaments, joy your betel nuts to chew, and love your food. Surrender your body and mind to your Husband Lord, and then, O Nanak, He will enjoy you. [[1]] Third Mehl: The wife takes flowers, and fragrance of betel, and decorates herself. But her Husband Lord does not come to her bed, and so these efforts are useless. ||2|| Third Mehl: They are not said to be husband and wife, who merely sit together. They alone are called husband and wife, who have one light in two bodies. ||3|| Pauree: Without the Fear of God, there is no devotional worship, and no love for the Naam, the Name of the Lord. Meeting with the True Guru, the Fear of God wells up, and one is embellished with the Fear and the Love of God. When the body and mind are imbued with the Lord's Love, egotism and desire are conquered and subdued. The mind and body become immaculately pure and very beautiful, when one meets the Lord, the Destroyer of ego. Fear and love all belong to Him; He is the True Lord, permeating and pervading the Universe. [9] Shalok, First Mehl: Waaho! Waaho! You are wonderful and great, O Lord and Master; You created the creation, and made us. You made the waters, waves, oceans, pools, plants, clouds and mountains. You Yourself stand in the midst of what You Yourself created. The selfless service of the Gurmukhs is approved; in celestial peace, they live the essence of reality. They receive the wages of their labor, begging at the Door of their Lord and Master. O Nanak, the Court of the Lord is overflowing and carefree; O my True Carefree Lord, no one returns empty-handed from Your Court. ||1|| First Mehl: The teeth are like brilliant, beautiful pearls, and the eyes are like sparkling jewels. Old age is their enemy, O Nanak; when they grow old, they waste away. ||2||

Section 19 - Raag Soohee - Part 062

Pauree: Praise the Lord, forever and ever; dedicate your body and mind to Him. Through the Word of the Guru's Shabad, I have found the True, Profound and Unfathomable Lord. The Lord, the jewel of jewels, is permeating my mind, body and heart. The pains of birth and death are gone, and I shall never again be consigned to the cycle of reincarnation. O Nanak, praise the Naam, the Name of the Lord, the ocean of excellence. ||10|| Shalok, First Mehl: O Nanak, burn this body; this burnt body has forgotten the Naam, the Name of the Lord. The dirt is piling up, and in the world hereafter, your hand shall not be able to reach down into this stagnant pond to clean it out. ||1|| First Mehl: O Nanak, wicked are the uncountable actions of the mind. They bring terrible and painful retributions, but if the Lord forgives me, then I will be spared this punishment. ||2|| Pauree: True is the Command He sends forth, and True are the Orders He issues. Forever

unmoving and unchanging, permeating and pervading everywhere, He is the All-knowing Primal Lord. By Guru's Grace, serve Him, through the True Insignia of the Shabad. That which He makes is perfect; through the Guru's Teachings, enjoy His Love. He is inaccessible, unfathomable and unseen; as Gurmukh, know the Lord. ||11|| Shalok, First Mehl: O Nanak, the bags of coins are brought in and placed in the Court of our Lord and Master, and there, the genuine and the counterfeit are separated. ||1|| First Mehl: They go and bathe at sacred shrines of pilgrimage, but their minds are still evil, and their bodies are thieves. Some of their filth is washed off by these baths, but they only accumulate twice as much. Like a gourd, they may be washed off on the outside, but on the inside, they are still filled with poison. The holy man is blessed, even without such bathing, while a thief is a thief, no matter how much he bathes. ||2|| Pauree: He Himself issues His Commands, and links the people of the world to their tasks. He Himself joins some to Himself, and through the Guru, they find peace. The mind runs around in the ten directions; the Guru holds it still. Everyone longs for the Name, but it is only found through the Guru's Teachings. Your pre-ordained destiny, written by the Lord in the very beginning, cannot be erased. ||12|| Shalok, First Mehl: The two lamps light the fourteen markets. There are just as many traders as there are living beings. The shops are open, and trading is going on; whoever comes there, is bound to depart. The Righteous Judge of Dharma is the broker, who gives his sign of approval. O Nanak, those who earn the profit of the Naam are accepted and approved. And when they return home, they are greeted with cheers; they obtain the glorious greatness of the True Name. ||1|| First Mehl: Even when the night is dark, whatever is white retains its white colour. And even when the light of day is dazzlingly bright, whatever is black retains its black colour. The blind fools have no wisdom at all; their understanding is blind. O Nanak, without the Lord's Grace. they will never receive honour. ||2|| Pauree: The True Lord Himself created the body-fortress. Some are ruined through the love of duality, engrossed in egotism. This human body is so difficult to obtain; the self-willed manmukhs suffer in pain. He alone understands, whom the Lord Himself causes to understand: he is blessed by the True Guru. He created the entire world for His play; He is pervading amongst all. ||13||

Section 19 - Raag Soohee - Part 063

Shalok, First Mehl: Thieves, adulterers, prostitutes and pimps, make friendships with the unrighteous, and eat with the unrighteous. They do not know the value of the Lord's Praises, and Satan is always with them. If a donkey is anointed with sandalwood paste, he still loves to roll in the dirt. O Nanak, by spinning falsehood, a fabric of falsehood is woven. False is the cloth and its measurement, and false is pride in such a garment. ||1|| First Mehl: The callers to prayer, the flute-players, the horn-blowers, and also the singers some are givers, and some are beggars; they become acceptable only through Your Name, Lord. O Nanak, I am a sacrifice to those who hear and accept the Name. ||2|| Pauree: Attachment to Maya is totally false, and false are those who go that way. Through egotism, the world is caught in conflict and strife, and it dies. The Gurmukh is free of conflict and strife, and sees the One Lord, pervading everywhere. Recognising that the Supreme Soul is everywhere, he crosses over the terrifying world-ocean. His light merges into the Light, and he is absorbed into the Lord's Name. ||14|| Shalok: First Mehl: O True Guru, bless me with Your charity; You are the All-powerful Giver. May I subdue and quiet my egotism, pride, sexual desire, anger and self-conceit. Burn away all my greed, and give me the Support of the Naam, the Name of the Lord. Day and night, keep me ever-fresh and new, spotless and pure; let me never be soiled by sin. O Nanak. in this way I am saved; by Your Grace, I have found peace. ||1|| First Mehl: There is only the one Husband Lord, for all who stand at His Door. O Nanak, they ask for news of their Husband Lord, from those who are imbued with His Love. [2] First Mehl: All are imbued with love for their Husband Lord; I am a discarded bride - what good am I? My body is filled with so many faults; my Lord and Master does not even turn His thoughts to me. [3] First Mehl: I am a sacrifice to those who praise the Lord with their mouths. All the nights are for the happy soul-brides; I am a discarded bride - if only I could have even one night with Him! ||4|| Pauree: I am a beggar at Your Door, begging for charity; O Lord, please grant me Your Mercy, and give to me. As Gurmukh, unite me, your humble servant, with You, that I may receive Your Name. Then, the unstruck melody of the Shabad will vibrate and resound, and my light will blend with the Light. Within my heart, I sing the Glorious Praises of the Lord, and celebrate the Word of the Lord's Shabad. The Lord Himself is pervading and permeating the world; so fall in love with Him! [15] Shalok First Mehl. Those who do not obtain the sublime essence, the love and delight of their Husband Lord, are like guests in a deserted house; they leave just as they have come, empty-handed. ||1|| First Mehl: He receives hundreds and thousands of reprimands, day and night; the swan-soul has renounced the Lord's Praises, and attached itself to a

rotting carcass. Cursed is that life, in which one only eats to fill his belly. O Nanak, without the True Name, all one's friends turn to enemies. ||2|| Pauree: The minstrel continually sings the Glorious Praises of the Lord, to embellish his life. The Gurmukh serves and praises the True Lord, enshrining Him within his heart

Section 19 - Raag Soohee - Part 064

He obtains his own home and mansion, by loving the Naam, the Name of the Lord. As Gurmukh, I have obtained the Naam; I am a sacrifice to the Guru. You Yourself embellish and adorn us, O Creator Lord. ||16|| Shalok, First Mehl: When the lamp is lit, the darkness is dispelled; reading the Vedas, sinful intellect is destroyed. When the sun rises, the moon is not visible. Wherever spiritual wisdom appears, ignorance is dispelled. Reading the Vedas is the world's occupation; the Pandits read them, study them and contemplate them. Without understanding, all are ruined. O Nanak, the Gurmukh is carried across. ||1|| First Mehl: Those who do not savor the Word of the Shabad, do not love the Naam, the Name of the Lord. They speak insipidly with their tongues, and are continually disgraced. O Nanak, they act according to the karma of their past actions, which no one can erase. ||2|| Pauree: One who praises his God, receives honour. He drives out egotism from within himself, and enshrines the True Name within his mind. Through the True Word of the Guru's Bani, he chants the Glorious Praises of the Lord, and finds true peace. He is united with the Lord, after being separated for so long: the Guru, the Primal Being. unites him with the Lord. In this way, his filthy mind is cleansed and purified, and he meditates on the Name of the Lord. ||17|| Shalok, First Mehl: With the fresh leaves of the body, and the flowers of virtue, Nanak has weaved his garland. The Lord is pleased with such garlands, so why pick any other flowers? [[1]] Second Mehl: O Nanak, it is the spring season for those, within whose homes their Husband Lord abides. But those, whose Husband Lord is far away in distant lands, continue burning, day and night. ||2|| Pauree: The Merciful Lord Himself forgives those who dwell upon the Word of the Guru, the True Guru. Night and day, I serve the True Lord, and chant His Glorious Praises; my mind merges into Him. My God is infinite; no one knows His limit. Grasping hold of the feet of the True Guru, meditate continually on the Lord's Name. Thus you shall obtain the fruits of your desires, and all wishes shall be fulfilled within your home. ||18|| Shalok, First Mehl: Spring brings forth the first blossoms, but the Lord blossoms earlier still. By His blossoming, everything blossoms; no one else causes Him to blossom forth. ||1|| Second Mehl: He blossoms forth even earlier than the spring; reflect upon Him. O Nanak, praise the One who gives Support to all. ||2|| Second Mehl: By uniting, the united one is not united; he unites, only if he is united. But if he unites deep within his soul, then he is said to be united. ||3|| Pauree: Praise the Name of the Lord, Har, Har, and practice truthful deeds. Attached to other deeds, one is consigned to wander in reincarnation. Attuned to the Name, one obtains the Name, and through the Name, sings the Lord's Praises. Praising the Word of the Guru's Shabad, he merges in the Lord's Name. Service to the True Guru is fruitful and rewarding; serving Him, the fruits are obtained. ||19|| Shalok, Second Mehl: Some people have others, but I am forlorn and dishonoured: I have only You, Lord

Section 19 - Raag Soohee - Part 065

I might as well just die crying, if You will not come into my mind. ||1|| Second Mehl: When there is peace and pleasure, that is the time to remember your Husband Lord. In times of suffering and pain, remember Him then as well. Says Nanak, O wise bride, this is the way to meet your Husband Lord. ||2|| Pauree: I am a worm - how can I praise You, O Lord; Your glorious greatness is so great! You are inaccessible, merciful and unapproachable; You Yourself unite us with Yourself. I have no other friend except You; in the end, You alone will be my Companion and Support. You save those who enter Your Sanctuary. O Nanak, He is care-free; He has no greed at all. ||20||1|| Raag Soohee, TheWord Of Kabeer Jee, And Other Devotees. Of Kabeer One Universal Creator God. By The Grace Of The True Guru: Since your birth, what have you done? You have never even chanted the Name of the Lord. ||1|| You have not meditated on the Lord; what thoughts are you attached to? What preparations are you making for your death, O unfortunate one? ||1||Pause|| Through pain and pleasure, you have taken care of your family. But at the time of death, you shall have to endure the agony all alone. ||2|| When you are seized by the neck, then you shall cry out. Says Kabeer, why didn't you remember the Lord before this? ||3||1|| Soohee, Kabeer Jee: My innocent soul trembles and shakes. I do not know how my Husband Lord will deal with me. [[1]] The night of my youth has passed away; will the day of old age also pass away? My dark hairs, like bumble bees, have gone away, and grey hairs, like cranes, have settled upon my head. ||1||Pause|| Water does not remain in the unbaked clay pot; when the soul-swan departs, the body withers away. ||2|| I decorate myself like a young virgin; but how can I enjoy

pleasures, without my Husband Lord? ||3|| My arm is tired, driving away the crows. Says Kabeer, this is the way the story of my life ends. ||4||2|| Soohee, Kabeer Jee: Your time of service is at its end, and you will have to give your account. The hard-hearted Messenger of Death has come to take you away. What have you earned, and what have you lost? Come immediately! You are summoned to His Court! ||1|| Get going! Come just as you are! You have been summoned to His Court. The Order has come from the Court of the Lord. ||1||Pause|| I pray to the Messenger of Death: please, I still have some outstanding debts to collect in the village. I will collect them tonight; I will also pay you something for your expenses, and I will recite my morning prayers on the way. ||2|| Blessed, blessed is the most fortunate servant of the Lord, who is imbued with the Lord's Love, in the Saadh Sangat, the Company of the Holy. Here and there, the humble servants of the Lord are always happy. They win the priceless treasure of this human life. ||3|| When he is awake, he is sleeping, and so he loses this life. The property and wealth he has accumulated passes on to someone else. Says Kabeer, those people are deluded, who forget their Lord and Master, and roll in the dust, ||4||3||

Section 19 - Raag Soohee - Part 066

Soohee, Kabeer Jee, Lallit: My eyes are exhausted, and my ears are tired of hearing; my beautiful body is exhausted. Driven forward by old age, all my senses are exhausted; only my attachment to Maya is not exhausted. ||1|| O mad man, you have not obtained spiritual wisdom and meditation. You have wasted this human life, and lost. [[1] [Pause]] O mortal, serve the Lord, as long as the breath of life remains in the body. And even when your body dies, your love for the Lord shall not die; you shall dwell at the Feet of the Lord. ||2|| When the Word of the Shabad abides deep within, thirst and desire are quenched. When one understands the Hukam of the Lord's Command, he plays the game of chess with the Lord: throwing the dice, he conquers his own mind. ||3|| Those humble beings, who know the Imperishable Lord and meditate on Him, are not destroyed at all. Says Kabeer, those humble beings who know how to throw these dice, never lose the game of life. ||4||4|| Soohee, Lalit, Kabeer Jee: In the one fortress of the body, there are five rulers, and all five demand payment of taxes. I have not farmed anyone's land, so such payment is difficult for me to pay. ||1|| O people of the Lord, the tax-collector is constantly torturing me! Raising my arms up, I complained to my Guru, and He has saved me. [1] Pause The nine tax-assessors and the ten magistrates go out: they do not allow their subjects to live in peace. They do not measure with a full tape, and they take huge amounts in bribes. ||2|| The One Lord is contained in the seventy-two chambers of the body, and He has written off my account. The records of the Righteous Judge of Dharma have been searched, and I owe absolutely nothing. ||3|| Let no one slander the Saints, because the Saints and the Lord are as one. Says Kabeer, I have found that Guru, whose Name is Clear Understanding. ||4||5|| Raag Soohee, The Word Of Sree Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: The happy soul-bride knows the worth of her Husband Lord. Renouncing pride, she enjoys peace and pleasure. She surrenders her body and mind to Him, and does not remain separate from Him. She does not see or hear, or speak to another. ||1|| How can anyone know the pain of another, if there is no compassion and sympathy within? ||1||Pause|| The discarded bride is miserable, and loses both worlds; she does not worship her Husband Lord. The bridge over the fire of hell is difficult and treacherous. No one will accompany you there; you will have to go all alone. ||2|| Suffering in pain, I have come to Your Door, O Compassionate Lord. I am so thirsty for You, but You do not answer me. Says Ravi Daas, I seek Your Sanctuary, God; as You know me, so will You save me. ||3||1|| SOOHEE: That day which comes, that day shall go. You must march on; nothing remains stable. Our companions are leaving, and we must leave as well. We must go far away. Death is hovering over our heads. ||1||

Section 19 - Raag Soohee - Part 067

Why are you asleep? Wake up, you ignorant fool! You believe that your life in the world is true. [[1] Pause]] The One who gave you life shall also provide you with nourishment. In each and every heart, He runs His shop. Meditate on the Lord, and renounce your egotism and self-conceit. Within your heart, contemplate the Naam, the Name of the Lord, sometime. ||2|| Your life has passed away, but you have not arranged your path. Evening has set in, and soon there will be darkness on all sides. Says Ravi Daas, O ignorant mad-man. don't you realise, that this world is the house of death?! ||3||2|| SOOHEE: You may have lofty mansions, halls and kitchens. But you cannot stay in them, even for an instant, after death, ||1|| This body is like a house of straw. When it is burnt, it mixes with dust. ||1||Pause|| Even relatives, family and friends begin to say, "Take his body out, immediately!"||2|| And the wife of his house, who was so attached to his body and heart, runs away, crying out, "Ghost! Ghost!" [3] Says Ravi Daas,

the whole world has been plundered, but I have escaped, chanting the Name of the One Lord. ||4||3|| One Universal Creator God. By The Grace Of The True Guru: Raag Soohee, The Word Of Shaykh Fareed Jee: Burning and burning, writhing in pain, I wring my hands. I have gone insane, seeking my Husband Lord. O my Husband Lord, You are angry with me in Your Mind. The fault is with me, and not with my Husband Lord. ||1|| O my Lord and Master, I do not know Your excellence and worth. Having wasted my youth. now I come to regret and repent. ||1||Pause|| O black bird, "I have been burnt by what qualities have made you black? separation from my Beloved." Without her Husband Lord, how can the soul-bride ever find peace? When He becomes merciful, then God unites us with Himself. $\|2\|$ The lonely soul-bride suffers in the pit of the world. She has no companions, and no friends. In His Mercy, God has united me with the Saadh Sangat, the Company of the Holy. And when I look again, then I find God as my Helper. ||3|| The path upon which I must walk is very depressing. It is sharper than a twoedged sword, and very narrow. That is where my path lies. O Shaykh Fareed, think of that path early on. ||4||1|| SOOHEE, LALIT: You were not able to make yourself a raft when you should have. When the ocean is churning and over-flowing, then it is very difficult to cross over it. ||1|| Do not touch the safflower with your hands; its colour will fade away, my dear. [1] Pause First, the bride herself is weak, and then, her Husband Lord's Order is hard to bear. Milk does not return to the breast: it will not be collected again. ||2|| Says Fareed, O my companions, when our Husband Lord calls, the soul departs, sad at heart, and this body returns to dust. ||3||2||

GURU GRANTH SAHIB 20 - RAAG BILAAVAL Section 20 - Raag Bilaaval - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Bilaaval, First Mehl, Chau-Padas, First House: You are the Emperor, and I call You a chief - how does this add to Your greatness? As You permit me, I praise You, O Lord and Master; I am ignorant, and I cannot chant Your Praises. ||1|| Please bless me with such understanding, that I may sing Your Glorious Praises. May I dwell in Truth, according to Your Will. ||1||Pause|| Whatever has happened, has all come from You. You are All-knowing. Your limits cannot be known, O my Lord and Master; I am blind - what wisdom do I have? ||2|| What should I say? While talking, I talk of seeing, but I cannot describe the indescribable. As it pleases Your Will, I speak; it is just the tiniest bit of Your greatness. ||3|| Among so many dogs. I am an outcast: I bark for my body's belly. Without devotional worship, O Nanak, even so, still, my Master's Name does not leave me. ||4||1|| Bilaawal, First Mehl: My mind is the temple, and my body is the simple cloth of the humble seeker; deep within my heart, I bathe at the sacred shrine. The One Word of the Shahad abides within my mind. I shall not come to be born again. ||1|| My mind is pierced through by the Merciful Lord, O my mother! Who can know the pain of another? I think of none other than the Lord. ||1||Pause|| O Lord, inaccessible, unfathomable, invisible and infinite: please, take care of me! In the water, on the land and in sky, You are totally pervading. Your Light is in each and every heart. ||2|| All teachings, instructions and understandings are Yours; the mansions and sanctuaries are Yours as well. Without You, I know no other, O my Lord and Master; I continually sing Your Glorious Praises. ||3|| All beings and creatures seek the Protection of Your Sanctuary; all thought of their care rests with You. That which pleases Your Will is good; this alone is Nanak's prayer. ||4||2|| Bilaawal, First Mehl: He Himself is the Word of the Shabad, and He Himself is the Insignia. He Himself is the Listener, and He Himself is the Knower. He Himself created the creation, and He Himself beholds His almighty power. You are the Great Giver; Your Name alone is approved. ||1||

Section 20 - Raag Bilaaval - Part 002

Such is the Name of the Immaculate, Divine Lord. I am just a beggar: You are invisible and unknowable. ||1||Pause|| Love of Maya is like a cursed woman, ugly, dirty and promiscuous. Power and beauty are false, and last for only a few days. But when one is blessed with the Naam, the darkness within is illuminated. ||2|| I tasted Maya and renounced it, and now, I have no doubts. One whose father is known, cannot be illegitimate. One who belongs to the One Lord, has no fear. The Creator acts, and causes all to act. ||3|| One who dies in the Word of the Shabad conquers his mind, through his mind. Keeping his mind restrained, he enshrines the True Lord within his heart. He does not know any other, and he is a sacrifice to the Guru. O Nanak, attuned to the Naam, he is emancipated. ||4||3|| Bilaaval, First Mehl: Through the Word of the Guru's Teachings, the mind intuitively meditates on the Lord. Imbued with the Lord's Love, the mind is satisfied. The insane, self-willed manmukhs wander around, deluded by doubt. Without the Lord, how can anyone survive? Through the Word of the Guru's Shabad, He is realised. ||1|| Without the Blessed Vision of His Darshan, how can I live, O my

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4171 mother? Without the Lord, my soul cannot survive, even for an instant; the True Guru has helped me understand this. [1] Pause Forgetting my God, I die in pain. With each breath and morsel of food, I meditate on my Lord, and seek Him. I remain always detached, but I am enraptured with the Lord's Name. Now, as Gurmukh, I know that the Lord is always with me. ||2|| The Unspoken Speech is spoken, by the Will of the Guru. He shows us that God is unapproachable and unfathomable. Without the Guru, what lifestyle could we practice, and what work could we do? Eradicating egotism, and walking in harmony with the Guru's Will, I am absorbed in the Word of the Shabad. ||3|| The self-willed manmukhs are separated from the Lord, gathering false wealth. The Gurmukhs are celebrated with the glory of the Naam, the Name of the Lord. The Lord has showered His Mercy upon me, and made me the slave of His slaves. The Name of the Lord is the wealth and capital of servant Nanak. ||4||4|| Bilaaval, Third Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Cursed, cursed is the food; cursed, cursed is the sleep; cursed, cursed are the clothes worn on the body. Cursed is the body, along with family and friends, when one does not find his Lord and Master in this life. He misses the step of the ladder, and this opportunity will not come into his hands again; his life is wasted, uselessly. ||1|| The love of duality does not allow him to lovingly focus attention on the Lord; he forgets the Feet of the Lord. O Life of the World, O Great Giver, you eradicate the sorrows of your humble servants. ||1||Pause|| You are Merciful, O Great Giver of Mercy; what are these poor beings? All are liberated or placed into bondage by You; this is all one can say. One who becomes Gurmukh is said to be liberated, while the poor self-willed manmukhs are in bondage. ||2|| He alone is liberated, who lovingly focuses his attention on the One Lord, always dwelling with the Lord. His depth and condition cannot be described. The True Lord Himself embellishes him.

Section 20 - Raag Bilaaval - Part 003

Those who wander around, deluded by doubt, are called manmukhs; they are neither on this side, nor on the other side. [3] That humble being, who is blessed by the Lord's Glance of Grace obtains Him, and contemplates the Word of the Guru's Shabad. In the midst of Maya, the Lord's servant is emancipated. O Nanak, one who has such destiny inscribed upon his forehead, conquers and destroys death. ||4||1|| Bilaaval, Third Mehl: How can the unweighable be weighed? If there is anyone else as great, then he alone could understand the Lord. There is no other than Him. How can His value be estimated? ||1|| By Guru's Grace, He comes to dwell in the mind. One comes to know Him, when duality departs. ||1||Pause|| He Himself is the Assayer, applying the touchstone to test it. He Himself analyzes the coin, and He Himself approves it as currency. He Himself weights it perfectly. He alone knows; He is the One and Only Lord. ||2|| All the forms of Maya emanate from Him. He alone becomes pure and immaculate who is united with the Lord. He alone is attached whom the Lord attaches. All Truth is revealed to him, and then, he merges in the True Lord. ||3|| He Himself leads the mortals to focus on Him, and He Himself causes them to chase after Maya. He Himself imparts understanding, and He reveals Himself. He Himself is the True Guru, and He Himself is the Word of the Shabad. O Nanak, He Himself speaks and teaches. ||4||2|| Bilaaval, Third Mehl: My Lord and Master has made me His servant, and blessed me with His service; how can anyone argue about this? Such is Your play, One and Only Lord; You are the One, contained among all. ||1|| When the True Guru is pleased and appeased, one is absorbed in the Lord's Name. One who is blessed by the Lord's Mercy, finds the True Guru; night and day, he automatically remains focused on the Lord's meditation. [11]Pause] How can I serve You? How can I be proud of this? When You withdraw Your Light, O Lord and Master, then who can speak and teach? ||2|| You Yourself are the Guru, and You Yourself are the chaylaa, the humble disciple; You Yourself are the treasure of virtue. As You cause us to move, so do we move, according to the Pleasure of Your Will, O Lord God. ||3|| Says Nanak, You are the True Lord and Master: who can know Your actions? Some are blessed with glory in their own homes, while others wander in doubt and pride. ||4||3|| Bilaaval, Third Mehl: The perfect Lord has fashioned the Perfect Creation. Behold the Lord pervading everywhere. In this play of the world, is the glorious greatness of the True Name. No one should take pride in himself. ||1|| One who accepts the wisdom of the True Guru's Teachings, is absorbed into the True Guru. The Lord's Name abides deep within the nucleus of one who realises the Bani of the Guru's Word within his soul. ||1||Pause|| Now, this is the essence of the teachings of the four ages: for the human race, the Name of the One Lord is the greatest treasure. Celibacy, self-discipline and pilgrimages were the essence of Dharma in those past ages; but in this Dark Age of Kali Yuga, the Praise of the Lord's Name is the essence of Dharma. ||2|| Each and every age has its own essence of Dharma; study the Vedas and the Puraanas, and see this as true. They are Gurmukh, who meditate on the Lord, Har, Har; in this world, they are perfect and approved. ||3||

Section 20 - Raag Bilaaval - Part 004

Says Nanak, loving the True Lord, the mind's egotism and self-conceit is eradicated. Those who speak and listen to the Lord's Name, all find peace. Those who believe in it, obtain the supreme treasure. |4||4|| Bilaaval, Third Mehl: The Lord Himself attaches the Gurmukh to His Love; joyful melodies permeate his home, and he is embellished with the Word of the Guru's Shabad. The women come and sing the songs of joy. Meeting with their Beloved, lasting peace is obtained, ||1|| I am a sacrifice to those, whose minds are filled with the Lord. Meeting with the humble servant of the Lord, peace is obtained, and one intuitively sings the Glorious Praises of the Lord. ||1||Pause|| They are always imbued with Your Joyful Love; O Dear Lord, You Yourself come to dwell in their minds. They obtain eternal glory. The Gurmukhs are united in the Lord's Union. ||2|| The Gurmukhs are imbued with the love of the Word of the Shabad. They abide in the home of their own being, singing the Glorious Praises of the Lord. They are dyed in the deep crimson colour of the Lord's Love; they look so beautiful. This dye never fades away; they are absorbed in the True Lord. ||3|| The Shabad deep within the nucleus of the self dispels the darkness of ignorance. Meeting with my Friend, the True Guru, I have obtained spiritual wisdom. Those who are attuned to the True Lord, do not have to enter the cycle of reincarnation again. O Nanak, my Perfect Guru implants the Naam, the Name of the Lord, deep within. [4][5]] Bilaaval, Third Mehl: From the Perfect Guru, I have obtained glorious greatness. The Naam, the Name of the Lord. has spontaneously come to abide in my mind. Through the Word of the Shabad, I have burnt away egotism and Maya. Through the Guru, I have obtained honour in the Court of the True Lord. ||1|| I serve the Lord of the Universe; I have no other work to do. Night and day, my mind is in ecstasy; as Gurmukh, I beg for the bliss-giving Naam. ||1||Pause|| From the mind itself, mental faith is obtained. Through the Guru, I have realised the Shabad. How rare is that person, who looks upon life and death alike. She shall never die again, and shall not have to see the Messenger of Death. ||2|| Within the home of the self are all the millions of treasures. The True Guru has revealed them, and my egotistical pride is gone. I keep my meditation always focused on the Cosmic Lord. Night and day. I sing the One Name. ||3|| I have obtained glorious greatness in this age, from the Perfect Guru, meditating on the Naam. Wherever I look, I see the Lord permeating and pervading. He is forever the Giver of peace; His worth cannot be estimated. ||4|| By perfect destiny, I have found the Perfect Guru. He has revealed to me the treasure of the Naam, deep within the nucleus of my self. The Word of the Guru's Shahad is so very sweet. O Nanak, my thirst is guenched, and my mind and body have found peace. ||5||6||4||6||10|| Raag Bilaaval, Fourth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Effort and intelligence come from God, the Inner-knower, the Searcher of hearts; as He wills, they act. As the violinist plays upon the strings of the violin, so does the Lord play the living beings. ||1||

Section 20 - Raag Bilaaval - Part 005

Chant the Name of the Lord with your tongue, O mind. According to the pre-ordained destiny written upon my forehead, I have found the Guru, and the Lord abides within my heart. ||1||Pause|| Entangled in Maya, the mortal wanders around. Save Your humble servant, O Lord, as you saved Prahlaad from the clutches of Harnaakash; keep him in Your Sanctuary, Lord. ||2|| How can I describe the state and the condition, O Lord, of those many sinners you have purified? Ravi Daas, the leather-worker, who worked with hides and carried dead animals was saved, by entering the Lord's Sanctuary. ||3|| O God, Merciful to the meek, carry Your devotees across the world-ocean; I am a sinner - save me from sin! O Lord, make me the slave of the slave of Your slaves; servant Nanak is the slave of Your slaves. ||4||1|| Bilaaval, Fourth Mehl: I am foolish, idiotic and ignorant; I seek Your Sanctuary, O Primal Being, O Lord beyond birth. Have Mercy upon me, and save me, O my Lord and Master; I am a lowly stone, with no good karma at all. ||1|| O my mind, vibrate and meditate on the Lord, the Name of the Lord. Under Guru's Instructions, obtain the sublime, subtle essence of the Lord; renounce other fruitless actions. ||1||Pause|| The humble servants of the Lord are saved by the Lord; I am worthless - it is Your glory to save me. I have no other than You, O my Lord and Master; I meditate on the Lord, by my good karma. ||2|| Those who lack the Naam, the Name of the Lord, their lives are cursed, and they must endure terrible pain. They are consigned to reincarnation over and over again; they are the most unfortunate fools, with no good karma at all. [3] The Naam is the Support of the Lord's humble servants; their good karma is pre-ordained. The Guru, the True Guru, has implanted the Naam within servant Nanak, and his life is fruitful. ||4||2|| Bilaaval, Fourth Mehl: My consciousness is lured by emotional attachment and corruption; is is filled with evil-minded filth. I cannot serve You, O God; I am ignorant - how can I cross over? ||1|| O my mind, chant the Name of the Lord, the Lord, the Lord of man God has showered His Mercy upon His humble servant;

meeting with the True Guru, he is carried across. ||1||Pause|| O my Father, my Lord and Master, Lord God, please bless me with such understanding, that I may sing Your Praises. Those who are attached to You are saved, like iron which is carried across with wood. ||2|| The faithless cynics have little or no understanding; they do not serve the Lord, Har, Har. Those beings are unfortunate and vicious; they die, and are consigned to reincarnation, over and over again. ||3|| Those whom You unite with Yourself, O Lord and Master, bathe in the Guru's cleansing pool of contentment. Vibrating upon the Lord, the filth of their evil-mindedness is washed away; servant Nanak is carried across. ||4||3|| Bilaaval, Fourth Mehl: Come, O Saints, and join together, O my Siblings of Destiny; let us tell the Stories of the Lord, Har, Har. The Naam, the Name of the Lord, is the boat in this Dark Age of Kali Yuga; the Word of the Guru's Shabad is the boatman to ferry us across. ||1|| O my mind, chant the Glorious Praises of the Lord. According to the pre-ordained destiny inscribed upon your forehead, sing the Praises of the Lord; join the Holy Congregation, and cross over the world-ocean. ||1||Pause||

Section 20 - Raag Bilaaval - Part 006

Within the body-village is the Lord's supreme, sublime essence. How can I obtain it? Teach me, O humble Saints. Serving the True Guru, you shall obtain the Fruitful Vision of the Lord's Darshan; meeting Him, drink in the ambrosial essence of the Lord's Nectar. ||2|| The Ambrosial Name of the Lord, Har, Har, is so sweet: O Saints of the Lord, taste it, and see. Under Guru's Instruction, the Lord's essence seems so sweet; through it, all corrupt sensual pleasures are forgotten. ||3|| The Name of the Lord is the medicine to cure all diseases; so serve the Lord, O humble Saints. The four great blessings are obtained, O Nanak, by vibrating upon the Lord, under Guru's Instruction. ||4||4|| Bilaaval, Fourth Mehl: Anyone, from any class - Kh'shaatriya, Brahman, Soodra or Vaishya can chant, and meditate on the Mantra of the Lord's Name. Worship the Guru, the True Guru, as the Supreme Lord God; serve Him constantly, all day and night. ||1|| O humble servants of the Lord, behold the True Guru with your eyes. Whatever you wish for, you shall receive, chanting the Word of the Lord's Name, under Guru's Instruction. ||1||Pause|| People think of many and various efforts, but that alone happens, which is to happen. All beings seek goodness for themselves, but what the Lord does - that may not be what we think and expect. ||2|| So renounce the clever intellect of your mind, O humble servants of the Lord, no matter how hard this may be. Night and day, meditate on the Naam, the Name of the Lord, Har, Har; accept the wisdom of the Guru, the True Guru. [3] Wisdom, balanced wisdom is in Your power, O Lord and Master; I am the instrument, and You are the player, O Primal Lord. O God, O Creator, Lord and Master of servant Nanak, as You wish, so do I speak. ||4||5|| Bilaaval, Fourth Mehl: I meditate on the source of bliss, the Sublime Primal Being; night and day, I am in ecstasy and bliss. The Righteous Judge of Dharma has no power over me: I have cast off all subservience to the Messenger of Death. ||1|| Meditate, O mind, on the Naam, the Name of the Lord of the Universe. By great good fortune, I have found the Guru, the True Guru; sing the Glorious Praises of the Lord of supreme bliss. ||1||Pause|| The foolish faithless cynics are held captive by Maya; in Maya, they continue wandering, wandering around. Burnt by desire, and bound by the karma of their past actions they go round and round, like the ox at the mill press. ||2|| The Gurmukhs, who focus on serving the Guru, are saved; by great good fortune, they perform service. Those who meditate on the Lord obtain the fruits of their rewards, and the bonds of Maya are all broken. $\|3\|$ He Himself is the Lord and Master, and He Himself is the servant. The Lord of the Universe Himself is all by Himself. O servant Nanak, He Himself is All-pervading; as He keeps us, we remain. ||4||6|| One Universal Creator God. By The Grace Of The True Guru: Raag Bilaaval, Fourth Mehl, Partaal, Thirteenth House: O Siblings of Destiny, chant the Name of the Lord, the Purifier of sinners. The Lord emancipates his Saints and devotees

Section 20 - Raag Bilaaval - Part 007

The Lord is totally permeating and pervading everywhere; the Name of the Lord is pervading the water and the land. So sing continuously of the Lord, the Dispeller of pain. ||1||Pause|| The Lord has made my life fruitful and rewarding. I meditate on the Lord, the Dispeller of pain. I have met the Guru, the Giver of liberation. The Lord has made my life's journey fruitful and rewarding. Joining the Sangat, the Holy Congregation, I sing the Glorious Praises of the Lord. ||1|| O mortal, place your hopes in the Name of the Lord, and your love of duality shall simply vanish. One who, in hope, remains unattached to hope, such a humble being meets with his Lord. And one who sings the Glorious Praises of the Lord's Name servant Nanak falls at his feet. ||2||1||7||4||6||7||17|| Raag Bilaaval, Fifth Mehl, Chau-Padas, First House: One Universal Creator God. By The Grace Of The True Guru: He is attached to what he sees. How can I meet You, O Imperishable God? Have Mercy upon me, and place me upon the Path: let me be attached to the hem of the robe of the

Saadh Sangat, the Company of the Holy. ||1|| How can I cross over the poisonous world-ocean? The True Guru is the boat to carry us across. ||1||Pause|| The wind of Maya blows and shakes us, but the Lord's devotees remain ever-stable. They remain unaffected by pleasure and pain. The Guru Himself is the Savior above their heads. ||2|| Maya, the snake, holds all in her coils. They burn to death in egotism, like the moth lured by seeing the flame. They make all sorts of decorations, but they do not find the Lord. When the Guru becomes Merciful, He leads them to meet the Lord. ||3|| I wander around, sad and depressed, seeking the jewel of the One Lord. This priceless jewel is not obtained by any efforts. That jewel is within the body, the Temple of the Lord. The Guru has torn away the veil of illusion, and beholding the jewel, I am delighted. ||4|| One who has tasted it, comes to know its flavor: he is like the mute, whose mind is filled with wonder. I see the Lord, the source of bliss, everywhere. Servant Nanak speaks the Glorious Praises of the Lord, and merges in Him. ||5||1|| Bilaaval, Fifth Mehl: The Divine Guru has blessed me with total happiness. He has linked His servant to His service. No obstacles block my path, meditating on the incomprehensible, inscrutable Lord. $\|1\|$ The soil has been sanctified, singing the Glories of His Praises. The sins are eradicated, meditating on the Name of the Lord. ||1||Pause|| He Himself is pervading everywhere; from the very beginning, and throughout the ages, His Glory has been radiantly manifest. By Guru's Grace, sorrow does not touch me. ||2|| The Guru's Feet seem so sweet to my mind. He is unobstructed, dwelling everywhere. I found total peace, when the Guru was pleased. ||3|| The Supreme Lord God has become my Savior. Wherever I look, I see Him there with me. O Nanak, the Lord and Master protects and cherishes His slaves. ||4||2|| Bilaaval, Fifth Mehl: You are the treasure of peace, O my Beloved God.

Section 20 - Raag Bilaaval - Part 008

Your Glories are uncounted, O God, my Lord and Master. I am an orphan, entering Your Sanctuary. Have Mercy on me, O Lord, that I may meditate on Your Feet. ||1|| Take pity upon me, and abide within my mind; I am worthless - please let me grasp hold of the hem of Your robe. ||1||Pause|| When God comes into my consciousness, what misfortune can strike me? The Lord's servant does not suffer pain from the Messenger of Death. All pains are dispelled, when one remembers the Lord in meditation; God abides with him forever. ||2|| The Name of God is the Support of my mind and body. Forgetting the Naam, the Name of the Lord, the body is reduced to ashes. When God comes into my consciousness, all my affairs are resolved. Forgetting the Lord, one becomes subservient to all. $\|3\|$ I am in love with the Lotus Feet of the Lord. I am rid of all evil-minded ways. The Mantra of the Lord's Name, Har, Har, is deep within my mind and body. O Nanak, eternal bliss fills the home of the Lord's devotees. ||4||3|| Raag Bilaaval, Fifth Mehl, Second House, To Be Sung To The Tune Of Yaan-Ree-Ay: One Universal Creator God. By The Grace Of The True Guru: You are the Support of my mind, O my Beloved, You are the Support of my mind. All other clever tricks are useless, O Beloved; You alone are my Protector. ||1||Pause|| One who meets with the Perfect True Guru, O Beloved, that humble person is enraptured. He alone serves the Guru, O Beloved, unto whom the Lord becomes merciful. Fruitful is the form of the Divine Guru, O Lord and Master; He is overflowing with all powers. O Nanak, the Guru is the Supreme Lord God, the Transcendent Lord; He is ever-present, forever and ever. ||1|| I live by hearing, hearing of those who know their God. They contemplate the Lord's Name, they chant the Lord's Name, and their minds are imbued with the Lord's Name. I am Your servant: I beg to serve Your humble servants. By the karma of perfect destiny, I do this. This is Nanak's prayer: O my Lord and Master, may I obtain the Blessed Vision of Your humble servants. ||2|| They are said to be very fortunate, O Beloved, who who dwell in the Society of the Saints. They contemplate the Immaculate, Ambrosial Naam, and their minds are illuminated. The pains of birth and death are eradicated, O Beloved, and the fear of the Messenger of Death is ended. They alone obtain the Blessed Vision of this Darshan, O Nanak, who are pleasing to their God. ||3|| O my lofty, incomparable and infinite Lord and Master, who can know Your Glorious Virtues? Those who sing them are saved, and those who listen to them are saved; all their sins are erased. You save the beasts, demons and fools, and even stones are carried across. Slave Nanak seeks Your Sanctuary: he is forever and ever a sacrifice to You. ||4||1||4|| Bilaaval, Fifth Mehl: Renounce the tasteless water of corruption, O my companion, and drink in the supreme nectar of the Naam, the Name of the Lord. Without the taste of this nectar, all have drowned, and their souls have not found happiness. You have no honour, glory or power become the slave of the Holy Saints.

Section 20 - Raag Bilaaval - Part 009

O Nanak, they alone look beautiful in the Court of the Lord, whom the Lord has made His Own. $\|I\|$ Maya is a mirage, which deludes the mind, O my companion, like the scentcrazed deer, or the transitory shade of a tree. Maya is fickle,

and does not go with you, O my companion; in the end, it will leave you. He may enjoy pleasures and sensual delights with supremely beautiful women, but no one finds peace in this way. Blessed, blessed are the humble, Holy Saints of the Lord, O my companion. O Nanak, they meditate on the Naam, the Name of the Lord. ||2|| Go, O my very fortunate companion: dwell in the Company of the Saints, and merge with the Lord. There, neither pain nor hunger nor disease will afflict you; enshrine love for the Lord's Lotus Feet. There is no birth or death there, no coming or going in reincarnation, when you enter the Sanctuary of the Eternal Lord. Love does not end, and attachment does not grip you, O Nanak, when you meditate on the One Lord. ||3|| Bestowing His Glance of Grace, my Beloved has pierced my mind, and I am intuitively attuned to His Love. My bed is embellished, meeting with my Beloved; in ecstasy and bliss, I sing His Glorious Praises. O my friends and companions, I am imbued with the Lord's Love; the desires of my mind and body are satisfied. O Nanak, the wonder-struck soul blends with the Wonderful Lord; this state cannot be described. ||4||2||5|| Raag Bilaaval, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: The entire Universe is the form of the One Lord. He Himself is the trade, and He Himself is the trader. [1] How rare is that one who is blessed with such spiritual wisdom. Wherever I go, there I see Him. ||1||Pause|| He manifests many forms, while still unmanifest and absolute, and yet He has One Form. He Himself is the water, and He Himself is the waves. ||2|| He Himself is the temple, and He Himself is selfless service. He Himself is the worshipper, and He Himself is the idol. ||3|| He Himself is the Yoga; He Himself is the Way. Nanak's God is forever liberated. ||4||1||6|| Bilaaval, Fifth Mehl: He Himself creates, and He Himself supports. He Himself causes all to act; He takes no blame Himself. ||1|| He Himself is the teaching, and He Himself is the teacher. He Himself is the splendor, and He Himself is the experiencer of it. ||1||Pause|| He Himself is silent, and He Himself is the speaker. He Himself is undeceivable; He cannot be deceived. ||2|| He Himself is hidden, and He Himself is manifest. He Himself is in each and every heart; He Himself is unattached. ||3|| He Himself is absolute, and He Himself is with the Universe. Says Nanak, all are beggars of God. ||4||2||7|| Bilaaval, Fifth Mehl: He places the one who strays back on the Path; such a Guru is found by great good fortune. [1] Meditate, contemplate the Name of the Lord, O mind. The Beloved Feet of the Guru abide within my heart. 1 Pause

Section 20 - Raag Bilaaval - Part 010

The mind is engrossed in sexual desire, anger, greed and emotional attachment. Breaking my bonds, the Guru has liberated me. ||2|| Experiencing pain and pleasure, one is born, only to die again. The Lotus Feet of the Guru bring peace and shelter. ||3|| The world is drowning in the ocean of fire. O Nanak, holding me by the arm, the True Guru has saved me. ||4||3||8|| Bilaaval, Fifth Mehl: Body, mind, wealth and everything, I surrender to my Lord. What is that wisdom, by which I may come to chant the Name of the Lord, Har, Har? [1] Nurturing hope, I have come to beg from God. Gazing upon You, the courtyard of my heart is embellished. [1]Pause Trying several methods, I reflect deeply upon the Lord. In the Saadh Sangat, the Company of the Holy, this mind is saved. ||2|| I have neither intelligence, wisdom, common sense nor cleverness. I meet You, only if You lead me to meet You. ||3|| My eyes are content, gazing upon the Blessed Vision of God's Darshan. Says Nanak, such a life is fruitful and rewarding. ||4||4||9|| Bilaaval, Fifth Mehl: Mother, father, children and the wealth of Maya, will not go along with you. In the Saadh Sangat, the Company of the Holy, all pain is dispelled. ||1|| God Himself is pervading, and permeating all. Chant the Name of the Lord with your tongue, and pain will not afflict you. ||1||Pause|| One who is afflicted by the terrible fire of thirst and desire, becomes cool, chanting the Praises of the Lord, Har, Har. ||2|| By millions of efforts peace is not obtained; the mind is satisfied only by singing the Glorious Praises of the Lord. ||3|| Please bless me with devotion, O God, O Searcher of hearts. This is Nanak's prayer, O Lord and Master. ||4||5||10|| Bilaaval, Fifth Mehl: By great good fortune, the Perfect Guru is found. Meeting with the Holy Saints, meditate on the Name of the Lord. ||1|| O Supreme Lord God, I seek Your Sanctuary. Meditating on the Guru's Feet, sinful mistakes are erased. ||1||Pause|| All other rituals are just worldly affairs; joining the Saadh Sangat, the Company of the Holy, one is saved. ||2|| One may contemplate the Simritees, Shaastras and Vedas, but only by chanting the Naam, the Name of the Lord, is one saved and carried across [3] Have Mercy upon servant Nanak, O God, and bless him with the dust of the feet of the Holy, that he may be emancipated. ||4||6||11|| Bilaaval, Fifth Mehl: I contemplate the Word of the Guru's Shabad within my heart; all my hopes and desires are fulfilled. ||1|| The faces of the humble Saints are radiant and bright; the Lord has mercifully blessed them with the Naam, the Name of the Lord. ||1||Pause|| Holding them by the hand, He has lifted them up out of the deep, dark pit, and their victory is celebrated throughout the world. ||2|| He

elevates and exalts the lowly, and fills the empty. They receive the supreme, sublime essence of the Ambrosial Naam. [[3]] The mind and body are made immaculate and pure, and sins are burnt to ashes. Says Nanak, God is pleased with me. [[4][7][12]] Bilaaval, Fifth Mehl: All desires are fulfilled, O my friend.

Section 20 - Raag Bilaaval - Part 011

lovingly centering your consciousness on the Lord's Lotus Feet. ||1|| I am a sacrifice to those who meditate on God. The fire of desire is quenched, singing the Glorious Praises of the Lord, Har, Har. ||1||Pause|| One's life become fruitful and rewarding, by great good fortune. In the Saadh Sangat, the Company of the Holy, enshrine love for the Lord. ||2|| Wisdom, honour, wealth, peace and celestial bliss are attained. if one does not forget the Lord of supreme bliss, even for an instant. ||3|| My mind is so very thirsty for the Blessed Vision of the Lord's Darshan. Prays Nanak, O God, I seek Your Sanctuary. ||4||8||13|| Bilaaval, Fifth Mehl: I am worthless, totally lacking all virtues. Bless me with Your Mercy, and make me Your Own. ||1|| My mind and body are embellished by the Lord, the Lord of the World. Granting His Mercy, God has come into the home of my heart. ||1||Pause|| He is the Lover and Protector of His devotees, the Destroyer of fear. Now, I have been carried across the world-ocean. ||2|| It is God's Way to purify sinners, say the Vedas. I have seen the Supreme Lord with my eyes. [[3]] In the Saadh Sangat, the Company of the Holy, the Lord becomes manifest. O slave Nanak, all pains are relieved. ||4||9||14|| Bilaaval, Fifth Mehl: Who can know the value of serving You, God? God is imperishable, invisible and incomprehensible. ||1|| His Glorious Virtues are infinite; God is profound and unfathomable. The Mansion of God, my Lord and Master, is lofty and high. You are unlimited, O my Lord and Master. ||1||Pause|| There is no other than the One Lord. You alone know Your worship and adoration. ||2|| No one can do anything by himself, O Siblings of Destiny. He alone obtains the Naam, the Name of the Lord, unto whom God bestows it. [3] Says Nanak, that humble being who pleases God, he alone finds God, the treasure of virtue. ||4||10||15|| Bilaaval, Fifth Mehl: Extending His Hand, the Lord protected you in your mother's womb. Renouncing the sublime essence of the Lord. you have tasted the fruit of poison. ||1|| Meditate, vibrate on the Lord of the Universe, and renounce all entanglements. When the Messenger of Death comes to murder you, O fool, then your body will be shattered and helplessly crumble. ||1||Pause|| You hold onto your body, mind and wealth as your own and you do not meditate on the Creator Lord even for an instant. ||2|| You have fallen into the deep, dark pit of great attachment. Caught in the illusion of Maya, you have forgotten the Supreme Lord. ||3|| By great good fortune, one sings the Kirtan of God's Praises. In the Society of the Saints, Nanak has found God. ||4||11||16|| Bilaaval, Fifth Mehl: Mother, father, children, relatives and siblings - O Nanak, the Supreme Lord is our help and support. ||1|| He blesses us with peace, and abundant celestial bliss. Perfect is the Bani, the Word of the Perfect Guru. His Virtues are so many, they cannot be counted. ||1||Pause|| God Himself makes all arrangements. Meditating on God, desires are fulfilled. ||2|| He is the Giver of wealth, Dharmic faith, pleasure and liberation

Section 20 - Raag Bilaaval - Part 012

Meditating, meditating in remembrance on the Creator Lord, the Architect of Destiny, I am fulfilled. ||3|| In the Saadh Sangat, the Company of the Holy, Nanak enjoys the Lord's Love. He has returned home, with the Perfect Guru. ||4||12||17|| Bilaaval, Fifth Mehl: All treasures come from the Perfect Divine Guru. ||1||Pause|| Chanting the Name of the Lord, Har, Har, the man lives. The faithless cynic dies in shame and misery. ||1|| The Name of the Lord has become my Protector. The wretched, faithless cynic makes only useless efforts. ||2|| Spreading slander, many have been ruined. Their necks, heads and feet are tied by death's noose. [3] Says Nanak, the humble devotees chant the Naam, the Name of the Lord. The Messenger of Death does not even approach them. ||4||13||18|| Raag Bilaaval, Fifth Mehl, Fourth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: What blessed destiny will lead me to meet my God? Each and every moment and instant, I continually meditate on the Lord. ||1|| I meditate continually on the Lotus Feet of God. What wisdom will lead me to attain my Beloved? ||1||Pause|| Please, bless me with such Mercy, O my God, that Nanak may never, ever forget You. ||2||1||19|| Bilaaval, Fifth Mehl: Within my heart, I meditate on the Lotus Feet of God. Disease is gone, and I have found total peace. ||1|| The Guru relieved my sufferings, and blessed me with the gift. My birth has been rendered fruitful, and my life is approved. ||1||Pause|| The Ambrosial Bani of God's Word is the Unspoken Speech Says Nanak, the spiritually wise live by meditating on God. ||2||2||20|| Bilaaval, Fifth Mehl: The Guru, the Perfect True Guru, has blessed me with peace and tranquility. Peace and joy have welled up, and the mystical trumpets of the unstruck sound current vibrate. ||1||Pause|| Sufferings, sins and

afflictions have been dispelled. Remembering the Lord in meditation. all sinful mistakes have been erased. ||1|| Joining together, O beautiful soul-brides, celebrate and make merry. Guru Nanak has saved my honour. ||2||3||21|| Bilaaval, Fifth Mehl: Intoxicated with the wine of attachment, love of worldly possessions and deceit, and bound in bondage, he is wild and hideous. Day by day, his life is winding down; practicing sin and corruption, he is trapped by the noose of Death. ||1|| I seek Your Sanctuary. O God. Merciful to the meek. I have crossed over the terrible, treacherous, enormous world-ocean, with the dust of the Saadh Sangat, the Company of the Holy. ||1||Pause|| O God, Giver of peace, All-powerful Lord and Master, my soul, body and all wealth are Yours. Please, break my bonds of doubt, O Transcendent Lord, forever Merciful God of Nanak. ||2||4||22|| Bilaaval, Fifth Mehl: The Transcendent Lord has brought bliss to all; He has confirmed His Natural Way. He has become Merciful to the humble, holy Saints, and all my relatives blossom forth in joy. ||1|| The True Guru Himself has resolved my affairs.

Section 20 - Raag Bilaaval - Part 013

He has blessed Hargobind with long life, and taken care of my comfort, happiness and well-being. ||1||Pause|| The forests, meadows and the three worlds have blossomed forth in greenery; He gives His Support to all beings. Nanak has obtained the fruits of his mind's desires; his desires are totally fulfilled. ||2||5||23|| Bilaaval, Fifth Mehl: One who is blessed by the Lord's Mercy, passes his time in contemplative meditation. [11] Pause II in the Saadh Sangat, the Company of the Holy, meditate, and vibrate upon the Lord of the Universe. Singing the Glorious Praises of the Lord, the noose of death is cut away. ||1|| He Himself is the True Guru, and He Himself is the Cherisher. Nanak begs for the dust of the feet of the Holy. ||2||6||24|| Bilaaval, Fifth Mehl: Irrigate your mind with the Name of the Lord, Har, Har. Night and day, sing the Kirtan of the Lord's Praises. ||1|| Enshrine such love, O my mind, that twenty-four hours a day, God will seem near to you. ||1||Pause|| Says Nanak, one who has such immaculate destiny his mind is attached to the Lord's Feet. ||2||7||25|| Bilaaval, Fifth Mehl: The disease is gone; God Himself took it away. I sleep in peace; peaceful poise has come to my home. [[1][Pause]] Eat to your fill, O my Siblings of Destiny. Meditate on the Ambrosial Naam, the Name of the Lord, within your heart. ||1|| Nanak has entered the Sanctuary of the Perfect Guru, who has preserved the honour of His Name. ||2||8||26|| Bilaaval, Fifth Mehl: The True Guru has protected my hearth and home, and made them permanent. ||Pause|| Whoever slanders these homes, is pre-destined by the Creator Lord to be destroyed. ||1|| Slave Nanak seeks the Sanctuary of God; the Word of His Shabad is unbreakable and infinite. ||2||9||27|| Bilaaval, Fifth Mehl: The fever and sickness are gone, and the diseases are all dispelled. The Supreme Lord God has forgiven you, so enjoy the happiness of the Saints. ||Pause|| All joys have entered your world, and your mind and body are free of disease. So chant continuously the Glorious Praises of the Lord; this is the only potent medicine. ||1|| So come, and dwell in your home and native land; this is such a blessed and auspicious occasion. O Nanak, God is totally pleased with you; your time of separation has come to an end. ||2||10||28|| Bilaaval, Fifth Mehl: The entanglements of Maya do not go along with anyone. Even kings and rulers must arise and depart, according to the wisdom of the Saints. ||Pause|| Pride goes before the fall - this is a primal law. Those who practice corruption and sin, are born into countless incarnations, only to die again. ||1|| The Holy Saints chant Words of Truth; they meditate continually on the Lord of the Universe. Meditating, meditating in remembrance, O Nanak, those who are imbued with the colour of the Lord's Love are carried across. ||2||11||29|| Bilaaval, Fifth Mehl: The Perfect Guru has blessed me with celestial Samaadhi, bliss and peace. God is always my Helper and Companion; I contemplate His Ambrosial Virtues. ||Pause||

Section 20 - Raag Bilaaval - Part 014

Triumphant cheers greet me all across the world, and all beings yearn for me. The True Guru and God are totally pleased with me; no obstacle blocks my way. ||1|| One who has the Merciful Lord God on his side - everyone becomes his slave. Forever and ever, O Nanak, glorious greatness rests with the Guru. ||2||12||30|| Raag Bilaaval, Fifth Mehl, Fifth House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: This perishable realm and world has been made like a house of sand. In no time at all, it is destroyed, like the paper drenched with water. ||1|| Listen to me, people: behold, and consider this within your mind. The Siddhas, the seekers, house-holders and Yogis have forsaken their homes and left. ||1||Pause|| This world is like a dream in the night. All that is seen shall perish. Why are you attached to it, you fool? [2] Where are your brothers and friends? Open your eves and see! Some have gone, and some will go; everyone must take his turn. ||3|| Those who serve the Perfect True Guru, remain ever-stable at the Door of the Lord. Servant Nanak is the Lord's slave; preserve his honour, O Lord, Destroyer of ego. ||4||1||31|| Bilaaval, Fifth Mehl: The glories of the world. I cast into the fire. I chant those words, by which I may meet my Beloved. ||1|| When God becomes Merciful, then He enjoins me to His devotional service. My mind clings to worldly desires; meeting with the Guru, I have renounced them. ||1||Pause|| I pray with intense devotion, and offer this soul to Him. I would sacrifice all other riches, for a moment's union with my Beloved. ||2|| Through the Guru, I am rid of the five villains, as well as emotional love and hate. My heart is illumined, and the Lord has become manifest; night and day, I remain awake and aware. ||3|| The blessed soul-bride seeks His Sanctuary; her destiny is recorded on her forehead. Says Nanak, she obtains her Husband Lord; her body and mind are cooled and soothed. ||4||2||32|| Bilaaval, Fifth Mehl: One is dyed in the colour of the Lord's Love, by great good fortune. This colour is never muddled; no stain ever sticks to it. ||1|| He finds God, the Giver of peace, with feelings of joy. The Celestial Lord blends into his soul, and he can never leave Him. ||1||Pause|| Old age and death cannot touch him, and he shall not suffer pain again. Drinking in the Ambrosial Nectar, he is satisfied; the Guru makes him immortal. ||2|| He alone knows its taste, who tastes the Priceless Name of the Lord. Its value cannot be estimated: what can I say with my mouth? [3] Fruitful is the Blessed Vision of Your Darshan, O Supreme Lord God. The Word of Your Bani is the treasure of virtue.

Section 20 - Raag Bilaaval - Part 015

Please bless me with the dust of the feet of Your slaves: Nanak is a sacrifice. ||4||3||33|| Bilaaval, Fifth Mehl: Keep me under Your Protection, God: shower me with Your Mercy, 1 do not know how to serve You; I am just a low-life fool. ||1|| I take pride in You, O my Darling Beloved. I am a sinner, continuously making mistakes; You are the Forgiving Lord. [1] Pause I make mistakes each and every day. You are the Great Giver; I am worthless. I associate with Maya, your hand-maiden, and I renounce You. God: such are my actions. ||2|| You bless me with everything, showering me with Mercy; And I am such an ungrateful wretch! I am attached to Your gifts, but I do not even think of You, O my Lord and Master. [3] There is none other than You, O Lord, Destroyer of fear. Says Nanak, I have come to Your Sanctuary, O Merciful Guru; I am so foolish - please, save me! ||4||4||34|| Bilaaval, Fifth Mehl: Don't blame anyone else: meditate on your God. Serving Him, great peace is obtained; O mind, sing His Praises. ||1|| O Beloved, other than You, who else should I ask? You are my Merciful Lord and Master; I am filled with all faults. ||1||Pause|| As You keep me, I remain; there is no other way. You are the Support of the unsupported; You Name is my only Support, ||2|| One who accepts whatever You do as good - that mind is liberated. The entire creation is Yours; all are subject to Your Ways. ||3|| I wash Your Feet and serve You, if it pleases You, O Lord and Master. Be Merciful, O God of Compassion, that Nanak may sing Your Glorious Praises. ||4||5||35|| Bilaaval, Fifth Mehl: Death hovers over his head, laughing, but the beast does not understand. Entangled in conflict, pleasure and egotism, he does not even think of death. ||1|| So serve your True Guru; why wander around miserable and unfortunate? You gaze upon the transitory, beautiful safflower, but why do you get attached to it? [1] Pause You commit sins again and again, to gather wealth to spend. But your dust shall mix with dust; you shall arise and depart naked. ||2|| Those for whom you work, will become your spiteful enemies. In the end, they will run away from you; why do you burn for them in anger? [3] He alone becomes the dust of the Lord's slaves, who has such good karma upon his forehead. Says Nanak, he is released from bondage, in the Sanctuary of the True Guru. ||4||6||36|| Bilaaval, Fifth Mehl: The cripple crosses over the mountain, the fool becomes a wise man, and the blind man sees the three worlds, by meeting with the True Guru and being purified. [1] This is the Glory of the Saadh Sangat, the Company of the Holy; listen, O my friends. Filth is washed away, millions of sins are dispelled, and the consciousness becomes immaculate and pure. ||1||Pause|| Such is devotional worship of the Lord of the Universe, that the ant can overpower the elephant. Whoever the Lord makes His own, is blessed with the gift of fearlessness. ||2|| The lion becomes a cat, and the mountain looks like a blade of grass.

Section 20 - Raag Bilaaval - Part 016

Those who worked for half a shell, will be judged very wealthy. []3|] What glorious greatness of Yours can I describe, O Lord of infinite excellences? Please bless me with Your Mercy, and grant me Your Name; O Nanak, I am lost without the Blessed Vision of Your Darshan. []4|]7|]37]] Bilaaval, Fifth Mehl: He is constantly entangled in pride, conflict, greed and tasty flavors. He is involved in deception, fraud, household affairs and corruption. []1]] I have seen this with my eyes, by the Grace of the Perfect Guru. Power, property, wealth and youth are useless, without the Naam, the Name of the Lord. []1][Pause]] Beauty, incense, scented oils, beautiful clothes and foods - when they come into contact with the body of the sinner, they stink. []2]] Wandering, wandering around, the soul is reincarnated as a human, but this body lasts only for an instant. Losing this opportunity, he must wander again

through countless incarnations. ||3|| By God's Grace, he meets the Guru; contemplating the Lord, Har, Har, he is wonderstruck. He is blessed with peace, poise and bliss, O Nanak, through the perfect sound current of the Naad. ||4||8||38|| Bilaaval, Fifth Mehl: The feet of the Saints are the boat, to cross over the world-ocean. In the wilderness, the Guru places them on the Path, and reveals the secrets of the Lord's Mystery. ||1|| O Lord, Har Har Har, Har Har Haray, Har Har, I love You. While standing up, sitting down and sleeping, think of the Lord, Har Har Har. ||1||Pause|| The five thieves run away, when one joins the Saadh Sangat, the Company of the Holy. His investment is intact, and he earns great profits; his household is blessed with honour. ||2|| His position is unmoving and eternal, his anxiety is ended, and he wavers no more. His doubts and misgivings are dispelled, and he sees God everywhere. ||3|| The Virtues of our Virtuous Lord and Master are so profound; how many of His Glorious Virtues should I speak? Nanak has obtained the Ambrosial Nectar of the Lord, Har, Har, in the Company of the Holy. [4][9][39]] Bilaaval, Fifth Mehl: That life, which has no contact with the Holy, is useless. Joining their congregation, all doubts are dispelled, and I am emancipated. [[1]] That day, when I meet with the Holy - I am a sacrifice to that day. Again and again, I sacrifice my body, mind and soul to them. [1] Pause They have helped me renounce this ego, and implant this humility within myself. This mind has become the dust of all men's feet, and my self-conceit has been dispelled. [2] In an instant, I burnt away the ideas of slander and ill-will towards others. I see close at hand, the Lord of mercy and compassion; He is not far away at all. ||3|| My body and mind are cooled and soothed, and now, I am liberated from the world. Love, consciousness, the breath of life, wealth and everything, O Nanak, are in the Blessed Vision of the Lord's Darshan. ||4||10||40|| Bilaaval, Fifth Mehl: I perform service for Your slave, O Lord, and wipe his feet with my hair. I offer my head to him, and listen to the Glorious Praises of the Lord, the source of bliss. ||1|| Meeting You, my mind is rejuvenated, so please meet me, Ö Merciful Lord. Night and day, my mind enjoys bliss, contemplating the Lord of Compassion. ||1||Pause||

Section 20 - Raag Bilaaval - Part 017

God's Holy people are the saviors of the world; I grab hold of the hem of their robes. Bless me, O God, with the gift of the dust of the feet of the Saints. ||2|| I have no skill or wisdom at all, nor any work to my credit. Please, protect me from doubt, fear and emotional attachment, and cut away the noose of Death from my neck, ||3|| I beg of You, O Lord of Mercy, O my Father, please cherish me! I sing Your Glorious Praises, in the Saadh Sangat, the Company of the Holy, O Lord, Home of peace. ||4||11||41|| Bilaaval, Fifth Mehl: Whatever You wish, You do. Without You, there is nothing. Gazing upon Your Glory, the Messenger of Death leaves and goes away. ||1|| By Your Grace, one is emancipated, and egotism is dispelled. God is omnipotent, possessing all powers; He is obtained through the Perfect, Divine Guru. ||1||Pause|| Searching, searching, searching - without the Naam, everything is false. All the comforts of life are found in the Saadh Sangat, the Company of the Holy; God is the Fulfiller of desires. ||2|| Whatever You attach me to, to that I am attached; I have burnt away all my cleverness. You are permeating and pervading everywhere, O my Lord, Merciful to the meek. [[3]] I ask for everything from You, but only the very fortunate ones obtain it. This is Nanak's prayer, O God, I live by singing Your Glorious Praises. ||4||12||42|| Bilaaval, Fifth Mehl: Dwelling in the Saadh Sangat, the Company of the Holy, all sins are erased. One who is attuned to the Love of God, is not cast into the womb of reincarnation. ||1|| Chanting the Name of the Lord of the Universe, the tongue becomes holy. The mind and body become immaculate and pure, chanting the Chant of the Guru. ||1||Pause|| Tasting the subtle essence of the Lord, one is satisfied; receiving this essence, the mind becomes happy. The intellect is brightened and illuminated; turning away from the world, the heartlotus blossoms forth. ||2|| He is cooled and soothed, peaceful and content; all his thirst is quenched. The mind's wandering in the ten directions is stopped, and one dwells in the immaculate place. ||3|| The Savior Lord saves him, and his doubts are burnt to ashes. Nanak is blessed with the treasure of the Naam, the Name of the Lord. He finds peace, gazing upon the Blessed Vision of the Saints' Darshan. ||4||13||43|| Bilaaval, Fifth Mehl: Carry water for the Lord's slave, wave the fan over him, and grind his corn; then, you shall be happy Burn in the fire your power, property and authority. ||1|| Grasp hold of the feet of the servant of the humble Saints Renounce and abandon the wealthy, the regal overlords and kings. ||1||Pause|| The dry bread of the Saints is equal to all treasures. The thirty-six tasty dishes of the faithless cynic, are just like poison. $\|2\|$ Wearing the old blankets of the humble devotees, one is not naked. But by putting on the silk clothes of the faithless cynic, one loses one's honour. ||3|| Friendship with the faithless cynic breaks down mid-way. But whoever serves the humble servants of the Lord, is emancipated here and hereafter. ||4|| Everything comes from You, O Lord; You

Yourself created the creation. Blessed with the Blessed Vision of the Darshan of the Holy, Nanak sings the Glorious Praises of the Lord. [[5][14][44]]

Section 20 - Raag Bilaaval - Part 018

Bilaaval, Fifth Mehl: With my ears, I listen to the Lord, Har, Har; I sing the Praises of my Lord and Master. I place my hands and my head upon the feet of the Saints, and meditate on the Lord's Name. ||1|| Be kind to me, O Merciful God, and bless me with this wealth and success. Obtaining the dust of the feet of the Saints, I apply it to my forehead. ||1||Pause|| I am the lowest of the low, absolutely the lowest; I offer my humble prayer. I wash their feet, and renounce my self-conceit; I merge in the Saints' Congregation. ||2|| With each and every breath. I never forget the Lord: I never go to another. Obtaining the Fruitful Vision of the Guru's Darshan, I discard my pride and attachment. ||3|| I am embellished with truth, contentment, compassion and Dharmic faith. My spiritual marriage is fruitful, O Nanak; I am pleasing to my God. ||4||15||45|| Bilaaval, Fifth Mehl: The words of the Holy are eternal and unchanging; this is apparent to everyone. That humble being, who joins the Saadh Sangat, meets the Sovereign Lord. ||1|| This faith in the Lord of the Universe, and peace, are found by meditating on the Lord. Everyone is speaking in various ways, but the Guru has brought the Lord into the home of my self. ||1||Pause|| He preserves the honour of those who seek His Sanctuary; there is no doubt about this at all. In the field of actions and karma, plant the Lord's Name; this opportunity is so difficult to obtain! ||2|| God Himself is the Inner-knower, the Searcher of hearts; He does, and causes everything to be done. He purifies so many sinners; this is the natural way of our Lord and Master. ||3|| Don't be fooled, O mortal being, by the illusion of Maya. O Nanak, God saves the honour of those of whom He approves. ||4||16||46|| Bilaaval, Fifth Mehl: He fashioned you from clay, and made your priceless body. He covers the many faults in your mind, and makes you look immaculate and pure. ||1|| So why do you forget God from your mind? He has done so many good things for you. One who forsakes God, and blends himself with another, in the end is blended with dust. ||1||Pause|| Meditate, meditate in remembrance with each and every breath - do not delay! Renounce worldly affairs, and merge yourself into God; forsake false loves. ||2|| He is many, and He is One; He takes part in the many plays. This is as He is, and shall be. So serve that Supreme Lord God, and accept the Guru's Teachings. ||3|| God is said to be the highest of the high, the greatest of all, our companion. Please, let Nanak be the slave of the slave of Your slaves. ||4||17||47|| Bilaaval, Fifth Mehl: The Lord of the Universe is my only Support. I have renounced all other hopes. God is All-powerful, above all; He is the perfect treasure of virtue. ||1|| The Naam, the Name of the Lord, is the Support of the humble servant who seeks God's Sanctuary. In their minds, the Saints take the Support of the Transcendent Lord, ||1||Pause|| He Himself preserves, and He Himself gives. He Himself cherishes.

Section 20 - Raag Bilaaval - Part 019

Merciful to the meek, the treasure of mercy, He remembers and protects us with each and every breath. ||2|| Whatever the Creator Lord does is glorious and great. The Perfect Guru has instructed me, that peace comes by the Will of our Lord and Master. [[3]] Anxieties, worries and calculations are dismissed; the Lord's humble servant accepts the Hukam of His Command. He does not die, and He does not leave; Nanak is attuned to His Love. ||4||18||48|| Bilaaval, Fifth Mehl: The great fire is put out and cooled; meeting with the Guru, sins run away. I fell into the deep dark pit; giving me His Hand, He pulled me out. $\|1\|$ He is my friend; I am the dust of His Feet. Meeting with Him, I am at peace; He blesses me with the gift of the soul. ||1||Pause|| I have now received my pre-ordained destiny. Dwelling with the Lord's Holy Saints, my hopes are fulfilled. ||2|| The fear of the three worlds is dispelled, and I have found my place of rest and peace. The allpowerful Guru has taken pity upon me, and the Naam has come to dwell in my mind. ||3|| O God, You are the Anchor and Support of Nanak. He is the Doer, the Cause of causes; the All-powerful Lord God is inaccessible and infinite. ||4||19||49|| Bilaaval, Fifth Mehl: One who forgets God is filthy, poor and low. The fool does not understand the Creator Lord; instead, he thinks that he himself is the doer. [1] Pain comes, when one forgets Him. Peace comes when one remembers God. This is the way the Saints are in bliss - they continually sing the Glorious Praises of the Lord. ||1||Pause|| The high, He makes low, and the low, he elevates in an instant. The value of the glory of our Lord and Master cannot be estimated. ||2|| While he gazes upon beautiful dramas and plays, the day of his departure dawns. The dream becomes the dream, and his actions do not go along with him. ||3|| God is All-powerful the Cause of causes: Lseek Your Sanctuary Day and night, Nanak meditates on the Lord; forever and ever he is a sacrifice. ||4||20||50|| Bilaaval, Fifth Mehl: I carry water on my head, and with my hands I wash their feet. Tens of thousands of times, I am a sacrifice to them; gazing upon the Blessed Vision of their Darshan, I live. ||1|| The hopes which I

cherish in my mind - my God fulfills them all. With my broom. I sweep the homes of the Holy Saints, and wave the fan over them. ||1||Pause|| The Saints chant the Ambrosial Praises of the Lord; I listen, and my mind drinks it in. That sublime essence calms and soothes me, and quenches the fire of sin and corruption. ||2|| When the galaxy of Saints worship the Lord in devotion, I join them, singing the Glorious Praises of the Lord. I bow in reverence to the humble devotees, and apply the dust of their feet to my face. [3] Sitting down and standing up, I chant the Naam, the Name of the Lord; this is what I do. This is Nanak's prayer to God, that he may merge in the Lord's Sanctuary. ||4||21||51|| Bilaaval, Fifth Mehl: He alone crosses over this world-ocean, who sings the Glorious Praises of the Lord. He dwells with the Saadh Sangat, the Company of the Holy: by great good fortune, he finds the Lord. ||1||

Section 20 - Raag Bilaaval - Part 020

Your slave lives by hearing, hearing the Word of Your Bani, chanted by Your humble servant. The Guru is revealed in all the worlds: He saves the honour of His servant, ||1||Pause|| God has pulled me out of the ocean of fire, and quenched my burning thirst. The Guru has sprinkled the Ambrosial Water of the Naam, the Name of the Lord; He has become my Helper. [2] The pains of birth and death are removed, and I have obtained a resting place of peace. The noose of doubt and emotional attachment has been snapped; I have become pleasing to my God. ||3|| Let no one think that there is any other at all; everything is in the Hands of God. Nanak has found total peace, in the Society of the Saints. ||4||22||52||Bilaaval, Fifth Mehl: My bonds have been snapped; God Himself has become compassionate. The Supreme Lord God is Merciful to the meek; by His Glance of Grace, I am in ecstasy. [1] The Perfect Guru has shown mercy to me, and eradicated my pains and illnesses. My mind and body have been cooled and soothed, meditating on God, most worthy of meditation. [1] Pause || The Name of the Lord is the medicine to cure all disease; with it, no disease afflicts me. In the Saadh Sangat, the Company of the Holy, the mind and body are tinged with the Lord's Love, and I do not suffer pain any longer. ||2|| I chant the Name of the Lord, Har, Har, Har, Har, lovingly centering my inner being on Him. Sinful mistakes are erased and I am sanctified, in the Sanctuary of the Holy Saints. ||3|| Misfortune is kept far away from those who hear and chant the Praises of the Lord's Name. Nanak chants the Mahaa Mantra, the Great Mantra, singing the Glorious Praises of the Lord. ||4||23||53|| Bilaaval, Fifth Mehl: From the Fear of God, devotion wells up, and deep within, there is peace. Chanting the Name of the Lord of the Universe, doubt and delusions are dispelled. ||1|| One who meets with the Perfect Guru, is blessed with peace. So renounce the intellectual cleverness of your mind, and listen to the Teachings. [1] Pause Meditate, meditate, meditate in remembrance on the Primal Lord, the Great Giver. May I never forget that Primal, Infinite Lord from my mind. $\|2\|$ I have enshrined love for the Lotus Feet of the Wondrous Divine Guru. One who is blessed by Your Mercy, God, is committed to Your service. [3] I drink in the Ambrosial Nectar, the treasure of wealth, and my mind and body are in bliss. Nanak never forgets God, the Lord of supreme bliss. ||4||24||54|| Bilaaval, Fifth Mehl: Desire is stilled, and egotism is gone; fear and doubt have run away. I have found stability, and I am in ecstasy; the Guru has blessed me with Dharmic faith. ||1|| Worshipping the Perfect Guru in adoration, my anguish is eradicated. My body and mind are totally cooled and soothed; I have found peace, O my brother. ||1||Pause|| I have awakened from sleep, chanting the Name of the Lord; gazing upon Him, I am filled with wonder. Drinking in the Ambrosial Nectar, I am satisfied. How wondrous is its taste! ||2|| I myself am liberated, and my companions swim across; my family and ancestors are also saved. Service to the Divine Guru is fruitful; it has made me pure in the Court of the Lord. ||3|| I am lowly, without a master, ignorant, worthless and without virtue.

Section 20 - Raag Bilaaval - Part 021

Nanak has been blessed with God's Mercy; God has made him His Slave. ||4||25||55|| Bilaaval, Fifth Mehl: The Lord is the Hope and Support of His devotees; there is nowhere else for them to go. O God, Your Name is my power, realm, relatives and riches. ||1|| God has granted His Mercy, and saved His slaves. The slanderers rot in their slander; they are seized by the Messenger of Death. ||1||Pause|| The Saints meditate on the One Lord, and no other. They offer their prayers to the One Lord, who is pervading and permeating all places. ||2|| I have heard this old story, spoken by the devotees, that all the wicked are cut apart into pieces, while His humble servants are blessed with honour. ||3|| Nanak speaks the true words, which are obvious to all. God's servants are under God's Protection: they have absolutely no fear ||4||26||56|| Bilaaval, Fifth Mehl: God breaks the bonds which hold us; He holds all power in His hands. No other actions will bring release; save me, O my Lord and Master. ||1|| I have entered Your Sanctuary, O Perfect Lord of Mercy. Those whom You preserve and protect. O Lord of the Universe, are saved from the trap of the world. $\|\mathbf{1}\| |\text{Pause}||$ Hope, doubt, corruption and emotional attachment - in these, he is engrossed. The false material world abides in his mind, and he does not understand the Supreme Lord God. ||2|| O Perfect Lord of Supreme Light, all beings belong to You. As You keep us, we live, O infinite, inaccessible God. ||3|| Cause of causes, All-powerful Lord God, please bless me with Your Name. Nanak is carried across in the Saadh Sangat, the Company of the Holy, singing the Glorious Praises of the Lord, Har, Har. ||4||27||57|| Bilaaval, Fifth Mehl: Who? Who has not fallen, by placing their hopes in you? You are enticed by the great enticer - this is the way to hell! ||1|| O vicious mind, no faith can be placed in you; you are totally intoxicated. The donkey's leash is only removed, after the load is placed on his back. ||1||Pause|| You destroy the value of chanting, intensive meditation and self-discipline: you shall suffer in pain, beaten by the Messenger of Death. You do not meditate, so you shall suffer the pains of reincarnation, you shameless buffoon! ||2|| The Lord is your Companion, your Helper, your Best Friend; but you disagree with Him. You are in love with the five thieves; this brings terrible pain. [3] Nanak seeks the Sanctuary of the Saints. who have conquered their minds. He gives body, wealth and everything to the slaves of God. ||4||28||58|| Bilaaval, Fifth Mehl: Try to meditate, and contemplate the source of peace, and bliss will come to you. Chanting, and meditating on the Name of the Lord of the Universe, perfect understanding is achieved. ||1|| Meditating on the Lotus Feet of the Guru, and chanting the Name of the Lord, I live. Worshipping the Supreme Lord God in adoration, my mouth drinks in the Ambrosial Nectar. ||1||Pause|| All beings and creatures dwell in peace; the minds of all yearn for the Lord. Those who continually remember the Lord, do good deeds for others; they harbor no ill will towards anyone. ||2||

Section 20 - Raag Bilaaval - Part 022

Blessed is that place, and blessed are those who dwell there, where they chant the Naam, the Name of the Lord. The Sermon and the Kirtan of the Lord's Praises are sung there very often; there is peace, poise and tranquility. ||3|| In my mind, I never forget the Lord; He is the Master of the masterless. Nanak has entered the Sanctuary of God: everything is in His hands. ||4||29||59|| Bilaaval, Fifth Mehl: The One who bound you in the womb and then released you, placed you in the world of joy. Contemplate His Lotus Feet forever, and you shall be cooled and soothed. ||1|| In life and in death, this Maya is of no use. He created this creation, but rare are those who enshrine love for Him. ||1||Pause|| O mortal, the Creator Lord made summer and winter. He saves you from the heat. From the ant. He makes an elephant: He reunites those who have been separated. ||2|| Eggs, wombs, sweat and earth - these are God's workshops of creation. It is fruitful for all to practice contemplation of the Lord. ||3|| I cannot do anything; O God, I seek the Sanctuary of the Holy. Guru Nanak pulled me up, out of the deep, dark pit, the intoxication of attachment. ||4||30||60|| Bilaaval, Fifth Mehl: Searching, searching, I wander around searching, in the woods and other places. He is undeceivable, imperishable, inscrutable; such is my Lord God. ||1|| When shall I behold my God, and delight my soul? Even better than being awake, is the dream in which I dwell with God. ||1||Pause|| Listening to the Shaastras teaching about the four social classes and the four stages of life, I grow thirsty for the Blessed Vision of the Lord. He has no form or outline, and He is not made of the five elements; our Lord and Master is imperishable. ||2|| How rare are those Saints and great Yogis, who describe the beautiful form of the Lord. Blessed, blessed are they, whom the Lord meets in His Mercy. ||3|| They know that He is deep within, and outside as well; their doubts are dispelled. O Nanak, God meets those, whose karma is perfect. ||4||31||61|| Bilaaval, Fifth Mehl: All beings and creatures are totally pleased, gazing on God's glorious radiance. The True Guru has paid off my debt; He Himself did it. ||1|| Eating and expending it, it is always available; the Word of the Guru's Shabad is inexhaustible. Everything is perfectly arranged; it is never exhausted. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, I worship and adore the Lord, the infinite treasure. He does not hesitate to bless me with Dharmic faith, wealth, sexual success and liberation. ||2|| The devotees worship and adore the Lord of the Universe with single-minded love. They gather in the wealth of the Lord's Name, which cannot be estimated. ||3|| O God, I seek Your Sanctuary, the glorious greatness of God. Nanak: Your end or limitation cannot be found, O Infinite World-Lord. ||4||32||62|| Bilaaval, Fifth Mehl: Meditate, meditate in remembrance of the Perfect Lord God, and your affairs shall be perfectly resolved. In Kartaarpur, the City of the Creator Lord, the Saints dwell with the Creator. ||1||Pause|| No obstacles will block your way, when you offer your prayers to the Guru. The Sovereign Lord of the Universe is the Saving Grace, the Protector of the capital of His devotees. ||1||

Section 20 - Raag Bilaaval - Part 023

There is never any deficiency at all; the Lord's treasures are over-flowing. His Lotus Feet are enshrined within my mind

and body; God is inaccessible and infinite. ||2|| All those who work for Him dwell in peace; you can see that they lack nothing. By the Grace of the Saints, I have met God, the Perfect Lord of the Universe. ||3|| Everyone congratulates me, and celebrates my victory; the home of the True Lord is so beautiful! Nanak chants the Naam, the Name of the Lord, the treasure of peace; I have found the Perfect Guru. ||4||33||63|| Bilaaval, Fifth Mehl: Worship and adore the Lord, Har, Har, Har, and you shall be free of disease. This is the Lord's healing rod, which eradicates all disease. ||1||Pause|| Meditating on the Lord, through the Perfect Guru, he constantly enjoys pleasure. I am devoted to the Saadh Sangat, the Company of the Holy; I have been united with my Lord. ||1|| Contemplating Him, peace is obtained, and separation is ended. Nanak seeks the Sanctuary of God, the All-powerful Creator, the Cause of causes. ||2||34||64|| Raag Bilaaval, Fifth Mehl, Du-Padas, Fifth House: One Universal Creator God. By The Grace Of The True Guru: I have given up all other efforts, and have taken the medicine of the Naam, the Name of the Lord. Fevers, sins and all diseases are eradicated, and my mind is cooled and soothed. ||1|| Worshipping the Perfect Guru in adoration, all pains are dispelled. The Savior Lord has saved me; He has blessed me with His Kind Mercy. ||1||Pause|| Grabbing hold of my arm, God has pulled me up and out; He has made me His own. Meditating, meditating in remembrance, my mind and body are at peace; Nanak has become fearless. ||2||1||65|| Bilaaval, Fifth Mehl: Placing His Hand upon my forehead, God has given me the gift of His Name. One who performs fruitful service for the Supreme Lord God, never suffers any loss. ||1|| God Himself saves the honour of His devotees. Whatever God's Holy servants wish for, He grants to them. ||1||Pause|| God's humble servants seek the Sanctuary of His Lotus Feet; they are God's very breath of life. O Nanak, they automatically, intuitively meet God; their light merges into the Light. $||2||^2||66||$ Bilaaval, Fifth Mehl: God Himself has given me the Support of His Lotus Feet. God's humble servants seek His Sanctuary; they are respected and famous forever. ||1|| God is the unparalleled Savior and Protector; service to Him is immaculate and pure. The Divine Guru has built the City of Ramdaspur, the royal domain of the Lord. ||1||Pause|| Forever and ever, meditate on the Lord, and no obstacles will obstruct you. O Nanak, praising the Naam, the Name of the Lord, the fear of enemies runs away. ||2||3||67|| Bilaaval, Fifth Mehl: Worship and adore God in your mind and body; join the Company of the Holy. Chanting the Glorious Praises of the Lord of the Universe, the Messenger of Death runs far away. ||1|| That humble being who chants the Lord's Name, remains always awake and aware, night and day.

Section 20 - Raag Bilaaval - Part 024

He is not affected by charms and spells, nor is he harmed by the evil eye. ||1||Pause|| Sexual desire, anger, the intoxication of egotism and emotional attachment are dispelled, by loving devotion. One who enters the Lord's Sanctuary, O Nanak, remains merged in ecstasy in the subtle essence of the Lord's Love. ||2||4||68|| Bilaaval, Fifth Mehl: The living creatures and their ways are in God's power. Whatever He says, they do. When the Sovereign Lord of the Universe is pleased, there is nothing at all to fear. ||1|| Pain shall never afflict you, if you remember the Supreme Lord God. The Messenger of Death does not even approach the beloved Sikhs of the Guru. ||1||Pause|| The All-powerful Lord is the Cause of causes; there is no other than Him. Nanak has entered the Sanctuary of God; the True Lord has given strength to the mind. ||2||5||69|| Bilaaval, Fifth Mehl: Remembering, remembering my God in meditation, the house of pain is removed. Joining the Saadh Sangat, the Company of the Holy, I have found peace and tranquility; I shall not wander away from there again. ||1|| I am devoted to my Guru; I am a sacrifice to His Feet. I am blessed with ecstasy, peace and happiness, gazing upon the Guru, and singing the Lord's Glorious Praises. ||1||Pause|| This is my life's purpose, to sing the Kirtan of the Lord's Praises, and listen to the vibrations of the sound current of the Naad. O Nanak, God is totally pleased with me; I have obtained the fruits of my desires. $\|2\|6\|70\|$ Bilaaval, Fifth Mehl: This is the prayer of Your slave: please elighten my heart. By Your Mercy, O Supreme Lord God, please erase my sins. ||1|| I take the Support of Your Lotus Feet, O God, Primal Lord, treasure of virtue. I shall meditate in remembrance on the Praises of the Naam, the Name of the Lord, as long as there is breath in my body. ||1||Pause|| You are my mother, father and relative; You are abiding within all. Nanak seeks the Sanctuary of God; His Praise is immaculate and pure. ||2||7||71|| Bilaaval, Fifth Mehl: All perfect spiritual powers are obtained, when one sings the Lord's Praises; everyone wishes him well. Everyone calls him holy and spiritual: hearing of him, the Lord's slaves come to meet him. ||1|| The Perfect Guru blesses him with peace, poise, salvation and happiness. All living beings become compassionate to him; he remembers the Name of the Lord, Har, Har. ||1||Pause|| He is permeating and pervading everywhere; God is the ocean of virtue. O Nanak, the devotees are in bliss, gazing upon God's abiding stability. ||2||8||72|| Bilaaval, Fifth Mehl: God, the

Great Giver, has become merciful; He has listened to my prayer. He has saved His servant, and put ashes into the mouth of the slanderer. [11] No one can threaten you now, O my humble friend, for you are the slave of the Guru. The Supreme Lord God reached out with His Hand and saved you. [11][Pause]] The One Lord is the Giver of all beings; there is no other at all. Nanak prays, You are my only strength, God. [12][9][73]] Bilaaval, Fifth Mehl: The Lord of the Universe has saved my friends and companions. The slanderers have died, so do not worry. [11][Pause][God has fulfilled all hopes and desires; I have met the Divine Guru.

Section 20 - Raag Bilaaval - Part 025

God is celebrated and acclaimed all over the world; it is fruitful and rewarding to serve Him. ||1|| Lofty, infinite and immeasurable is the Lord; all beings are in His Hands. Nanak has entered the Sanctuary of God; He is with me everywhere. ||2||10||74|| Bilaaval, Fifth Mehl: I worship the Perfect Guru in adoration; He has become merciful to me. The Saint has shown me the Way, and the noose of Death has been cut away. [1] Pain, hunger and scepticism have been dispelled, singing the Name of God. I am blessed with celestial peace, poise, bliss and pleasure, and all my affairs have been perfectly resolved. ||1||Pause|| The fire of desire has been quenched, and I am cooled and soothed; God Himself saved me. Nanak has entered the Sanctuary of God; His glorious radiance is so great! ||2||11||75|| Bilaaval, Fifth Mehl: The earth is beautified. all places are fruitful, and my affairs are perfectly resolved. Fear runs away, and doubt is dispelled, dwelling constantly upon the Lord. ||1|| Dwelling with the humble Holy people, one finds peace, poise and tranquility. Blessed and auspicious is that time, when one meditates in remembrance on the Lord's Name. ||1||Pause|| They have become famous throughout the world; before this, no one even knew their names. Nanak has come to the Sanctuary of the One who knows each and every heart. ||2||12||76|| Bilaaval, Fifth Mehl: God Himself eradicated the disease; peace and tranquility have welled up. The Lord blessed me with the gifts of great, glorious radiance and wondrous form. ||1|| The Guru, the Lord of the Universe, has shown mercy to me, and saved my brother. I am under His Protection: He is always my help and support. ||1||Pause|| The prayer of the Lord's humble servant is never offered in vain. Nanak takes the strength of the Perfect Lord of the Universe, the treasure of excellence. ||2||13||77|| Bilaaval, Fifth Mehl: Those who forget the Giver of life, die, over and over again, only to be reborn and die. The humble servant of the Supreme Lord God serves Him; night and day, he remains imbued with His Love. ||1|| I have found peace, tranquility and great ecstasy; my hopes have been fulfilled. I have found peace in the Saadh Sangat, the Company of the Holy; I meditate in remembrance on the Lord, the treasure of virtue. ||1||Pause|| O my Lord and Master, please listen to the prayer of Your humble servant; You are the Inner-knower, the Searcher of hearts. Nanak's Lord and Master is permeating and pervading all places and interspaces. ||2||14||78|| Bilaaval, Fifth Mehl: The hot wind does not even touch one who is under the Protection of the Supreme Lord God. On all four sides I am surrounded by the Lord's Circle of Protection; pain does not afflict me, O Siblings of Destiny. [1] I have met the Perfect True Guru, who has done this deed. He has given me the medicine of the Lord's Name, and I enshrine love for the One Lord. ||1||Pause|| The Savior Lord has saved me, and eradicated all my sickness. Says Nanak, God has showered me with His Mercy; He has become my help and support. ||2||15||79|| Bilaaval, Fifth Mehl: The Supreme Lord God, through the Divine Guru, has Himself protected and preserved His children. Celestial peace, tranquility and bliss have come to pass; my service has been perfect. ||1||Pause||

Section 20 - Raag Bilaaval - Part 026

God Himself has heard the prayers of His humble devotees. He dispelled my disease, and rejuvenated me; His glorious radiance is so great! ||1|| He has forgiven me for my sins, and interceded with His power. I have been blessed with the fruits of my mind's desires; Nanak is a sacrifice to Him. ||2||16||80|| Raag Bilaaval, Fifth Mehl, Chau-Padas And Du-Padas, Sixth House: One Universal Creator God. By The Grace Of The True Guru: O my fascinating Lord, let me not listen to the faithless cynic, singing his songs and tunes, and chanting his useless words. ||1||Pause|| I serve, serve, serve, serve the Holy Saints; forever and ever, I do this. The Primal Lord, the Great Giver, has blessed me with the gift of fearlessness. Joining the Company of the Holy, I sing the Glorious Praises of the Lord. ||1|| My tongue is imbued with the Praises of the inaccessible and unfathomable Lord, and my eyes are drenched with the Blessed Vision of His Darshan. Be Merciful to me, O Destroyer of the pains of the meek, that I may enshrine Your Lotus Feet within my heart. ||2|| Beneath all, and above all; this is the vision I saw. I have destroyed destroyed destroyed my pride, since the True Guru implanted His Mantra within me. ||3|| Immeasurable, immeasurable, immeasurable is the Merciful Lord; he cannot be weighed. He is the Lover of His devotees. Whoever enters the Sanctuary of Guru Nanak, is blessed with the gifts of fearlessness and peace. ||4|||1||81||

Bilaaval, Fifth Mehl: O Dear God, You are the Support of my breath of life. I how in humility and reverence to You; so many times, I am a sacrifice. ||1||Pause|| Sitting down, standing up, sleeping and waking, this mind thinks of You. I describe to You my pleasure and pain, and the state of this mind. ||1|| You are my shelter and support, power, intellect and wealth; You are my family. Whatever You do, I know that is good. Gazing upon Your Lotus Feet, Nanak is at peace. ||2||2||82|| Bilaaval, Fifth Mehl: I have heard that God is the Savior of all. Intoxicated by attachment, in the company of sinners, the mortal has forgotten such a Lord from his mind. ||1||Pause|| He has collected poison, and grasped it firmly. But he has cast out the Ambrosial Nectar from his mind. He is imbued with sexual desire, anger, greed and slander; he has abandoned truth and contentment. ||1|| Lift me up, and pull me out of these, O my Lord and Master. I have entered Your Sanctuary. Nanak prays to God: I am a poor beggar; carry me across, in the Saadh Sangat, the Company of the Holy. ||2||3||83|| Bilaaval, Fifth Mehl: I listen to God's Teachings from the Saints. The Lord's Sermon, the Kirtan of His Praises and the songs of bliss perfectly resonate, day and night. $\|1\|$ Pause $\|$ In His Mercy, God has made them His own, and blessed them with the gift of His Name. Twenty-four hours a day, I sing the Glorious Praises of God. Sexual desire and anger have left this body. ||1||

Section 20 - Raag Bilaaval - Part 027

I am satisfied and satiated, gazing upon the Blessed Vision of God's Darshan. I eat the Ambrosial Nectar of the Lord's sublime food. Nanak seeks the Sanctuary of Your Feet, O God; in Your Mercy, unite him with the Society of the Saints. ||2||4||84|| Bilaaval, Fifth Mehl: He Himself has saved His humble servant. In His Mercy, the Lord, Har, Har, has blessed me with His Name, and all my pains and afflictions have been dispelled. ||1||Pause|| Sing the Glorious Praises of the Lord of the Universe, all you humble servants of the Lord; chant the jewels, the songs of the Lord with your tongue. The desires of millions of incarnations shall be quenched, and your soul shall be satisfied with the sweet, sublime essence of the Lord. ||1|| I have grasped the Sanctuary of the Lord's Feet; He is the Giver of peace; through the Word of the Guru's Teachings, I meditate and chant the Chant of the Lord. I have crossed over the world-ocean, and my doubt and fear are dispelled, says Nanak, through the glorious granduer of our Lord and Master. ||2||5||85|| Bilaaval, Fifth Mehl: Through the Guru, the Creator Lord has subdued the fever. I am a sacrifice to my True Guru, who has saved the honour of the whole world. 11 Pause Placing His Hand on the child's forehead. He saved him. God blessed me with the supreme, sublime essence of the Ambrosial Naam. ||1|| The Merciful Lord saves the honour of His slave. Guru Nanak speaks - it is confirmed in the Court of the Lord. ||2||6||86|| Raag Bilaaval, Fifth Mehl, Chau-Padas And Du-Padas, Seventh House: One Universal Creator God. By The Grace Of The True Guru: The Shabad, the Word of the True Guru, is the light of the lamp. It dispels the darkness from the body-mansion, and opens the beautiful chamber of jewels. ||1||Pause|| I was wonderstruck and astonished, when I looked inside; I cannot even describe its glory and grandeur. I am intoxicated and enraptured with it, and I am wrapped in it, through and through. ||1|| No worldly entanglements or snares can trap me, and no trace of egotistical pride remains. You are the highest of the high, and no curtain separates us: I am Yours, and You are mine. ||2|| The One Creator Lord created the expanse of the one universe; the One Lord is unlimited and infinite. The One Lord pervades the one universe; the One Lord is totally permeating everywhere; the One Lord is the Support of the breath of life. [3] He is the most immaculate of the immaculate, the purest of the pure, so pure, so pure. He has no end or limitation; He is forever unlimited. Says Nanak, He is the highest of the high. ||4||1||87|| Bilaaval, Fifth Mehl: Without the Lord, nothing is of any use. You are totally attached to that Enticer Maya; she is enticing you. ||1||Pause|| You shall have to leave behind your gold, your woman and your beautiful bed; you shall have to depart in an instant. You are entangled in the lures of sexual pleasures, and you are eating poisonous drugs, ||1|| You have built and adorned a palace of straw, and under it, you light a fire. Sitting all puffed-up in such a castle, you stubborn-minded fool, what do you think you will gain? ||2|| The five thieves stand over your head and seize you. Grabbing you by your hair, they will drive you on.

Section 20 - Raag Bilaaval - Part 028

You do not see them, you blind and ignorant fool; intoxicated with ego, you just keep sleeping. ||3|| The net has been spread out, and the bait has been scattered; like a bird, you are being trapped. Says Nanak, my bonds have been broken; I meditate on the True Guru, the Primal Being. ||4||2||88|| Bilaaval, Fifth Mehl: The Name of the Lord, Har, Har, is infinite and priceless. It is the Beloved of my breath of life, and the Support of my mind; I remember it, as the betel leaf chewer remembers the betel leaf. ||1||Pause|| I have been absorbed in celestial bliss, following the Guru's Teachings; my body-garment is imbued with the Lord's Love. I come face to

face with my Beloved, by great good fortune; my Husband Lord never wavers. ||1|| I do not need any image, or incense, or perfume, or lamps; through and through, He is blossoming forth, with me, life and limb. Says Nanak, my Husband Lord has ravished and enjoyed His soul-bride; my bed has become very beautiful and sublime. ||2||3||89|| Bilaaval, Fifth Mehl: Chanting the Name of the Lord of the Universe, Gobind, Gobind, Gobind, we become like Him. Since I met the compassionate, Holy Saints, my evil-mindedness has been driven far away. ||1||Pause|| The Perfect Lord is perfectly pervading everywhere. He is cool and calm, peaceful and compassionate. Sexual desire, anger and egotistical desires have all been eliminated from my body. ||1|| Truth, contentment, compassion, Dharmic faith and purity - I have received these from the Teachings of the Saints. Says Nanak, one who realises this in his mind, achieves total understanding. ||2||4||90|| Bilaaval, Fifth Mehl: What am I? Just a poor living being. I cannot even describe one of Your hairs, O Lord. Even Brahma, Shiva, the Siddhas and the silent sages do not know Your State, O Infinite Lord and Master. ||1|| What can I say? I cannot say anything. Wherever I look, I see the Lord pervading. ||1||Pause|| And there, where the most terrible tortures are heard to be inflicted by the Messenger of Death, You are my only help and support, O my God. I have sought His Sanctuary, and grasped hold of the Lord's Lotus Feet; God has helped Guru Nanak to understand this understanding. ||2||5||91|| Bilaaval, Fifth Mehl: O Inaccessible, Beautiful, Imperishable Creator Lord, Purifier of sinners, let me meditate on You, even for an instant. O Wondrous Lord, I have heard that You are found by meeting the Saints, and focusing the mind on their feet, their holy feet. ||1|| In what way, and by what discipline, is He obtained? Tell me, O good man, by what means can we meditate on Him? ||1||Pause|| If one human being serves another human being, the one served stands by him. Nanak seeks Your Sanctuary and Protection, O Lord, ocean of peace; He takes the Support of Your Name alone. ||2||6||92|| Bilaaval, Fifth Mehl: I seek the Sanctuary of the Saints, and I serve the Saints. I am rid of all worldly concerns, bonds, entanglements and other affairs. ||1||Pause|| I have obtained peace, poise and great bliss from the Guru, through the Lord's Name.

Section 20 - Raag Bilaaval - Part 029

Such is the sublime essence of the Lord, that I cannot describe it. The Perfect Guru has turned me away from the world. ||1|| I behold the Fascinating Lord with everyone. No one is without Him - He is pervading everywhere. The Perfect Lord, the treasure of mercy, is permeating everywhere. Says Nanak, I am fully fulfilled. ||2||7||93|| Bilaaval, Fifth Mehl: What does the mind say? What can I say? You are wise and all-knowing, O God, my Lord and Master; what can I say to You? ||1||Pause|| You know even what is not said, whatever is in the soul. O mind, why do you deceive others? How long will you do this? The Lord is with you; He hears and sees everything. ||1|| Knowing this, my mind has become blissful; there is no other Creator. Says Nanak, the Guru has become kind to me; my love for the Lord shall never wear off. ||2||8||94|| Bilaaval, Fifth Mehl: Thus, the slanderer crumbles away. This is the distinctive sign - listen, O Siblings of Destiny: he collapses like a wall of sand. ||1||Pause|| When the slanderer sees a fault in someone else, he is pleased. Seeing goodness, he is depressed. Twenty-four hours a day, he plots, but nothing works. The evil man dies, constantly thinking up evil plans. ||1|| The slanderer forgets God, death approaches him, and he starts to argue with the humble servant of the Lord. God Himself, the Lord and Master, is Nanak's protector. What can any wretched person do to him? $\|2\|9\|95\|$ Bilaaval, Fifth Mehl: Why do you wander in delusion like this? You act, and incite others to act, and then deny it. The Lord is always with you; He sees and hears everything. ||1||Pause|| You purchase glass, and discard gold; you are in love with your enemy, while you renounce your true friend. That which exists, seems bitter; that which does not exist, seems sweet to you. Engrossed in corruption, you are burning away. ||1|| The mortal has fallen into the deep, dark pit, and is entangled in the darkness of doubt, and the bondage of emotional attachment. Says Nanak, when God becomes merciful, one meets with the Guru, who takes him by the arm, and lifts him out. ||2||10||96|| Bilaaval, Fifth Mehl: With my mind, body and tongue, I remember the Lord. I am in ecstasy, and my anxieties are dispelled; the Guru has blessed me with total peace. ||1||Pause|| My ignorance has been totally transformed into wisdom. My God is wise and all-knowing. Giving me His Hand, He saved me, and now no one can harm me at all. ||1|| I am a sacrifice to the Blessed Vision of the Holy; by their Grace, I contemplate the Lord's Name. Says Nanak, I place my faith in my Lord and Master; within my mind, I do not believe in any other, even for an instant. [2]11]97] Bilaaval, Fifth Mehl: The Perfect Guru has has saved me. He has enshrined the Ambrosial Name of the Lord within my heart, and the filth of countless incarnations has been washed away. ||1||Pause|| The demons and wicked enemies are driven out, by editating, and chanting the Chant of the Perfect Guru.

Section 20 - Raag Bilaaval - Part 030

What can any wretched creature do to me? The radiance of my God is gloriously great. ||1|| Meditating, meditating, meditating in remembrance, I have found peace; I have enshrined His Lotus Feet within my mind. Slave Nanak has entered His Sanctuary; there is none above Him. ||2||12||98|| Bilaaval, Fifth Mehl: Forever and ever, chant the Name of God. The pains of old age and death shall not afflict vou. and in the Court of the Lord hereafter, your affairs shall be perfectly resolved. ||1||Pause|| So forsake your self-conceit, and ever seek Sanctuary. This treasure is obtained only from the Guru. The noose of birth and death is snapped; this is the insignia, the hallmark, of the Court of the True Lord. ||1|| Whatever You do, I accept as good. I have eradicated all egotistical pride from my mind. Says Nanak, I am under His protection; He created the entire Universe. ||2||13||99| Bilaaval, Fifth Mehl: Deep within the nucleus of his mind and body, is God. He continually sings the Glorious Praises of the Lord, and always does good for others; his tongue is priceless. [1] Pause All his generations are redeemed and saved in an instant and the filth of countless incarnations is washed away Meditating, meditating in remembrance on God, his Lord and Master, he passes blissfully through the forest of poison. [1] I have obtained the boat of God's Feet, to carry me across the terrifying world-ocean. The Saints, servants and devotees belong to the Lord; Nanak's mind is attached to Him. ||2||14||100|| Bilaaval, Fifth Mehl: I am reassured, gazing upon Your wondrous play. You are my Lord and Master, the Inner-knower, the Searcher of hearts; You dwell with the Holy Saints. ||1||Pause|| In an instant, our Lord and Master establishes and exalts. From a lowly worm, He creates a king. [1] May I never forget You from my heart; slave Nanak prays for this blessing. [[2][15][101]] Bilaaval, Fifth Mehl: The imperishable Lord God is worthy of worship and adoration. Dedicating my mind and body, I place them before the Lord, the Cherisher of all beings. ||1||Pause|| His Sanctuary is Allpowerful; He cannot be described; He is the Giver of peace, the ocean of mercy, supremely compassionate. Holding him close in His embrace, the Lord protects and saves him, and then even the hot wind cannot touch him. ||1|| Our Merciful Lord and Master is wealth, property and everything to His humble Saints. Nanak, a beggar, asks for the Blessed Vision of God's Darshan; please, bless him with the dust of the feet of the Saints. ||2||16||102|| Bilaaval, Fifth Mehl: Meditating on the Naam, the Name of the Lord, is equal to millions of efforts. Joining the Saadh Sangat, the Company of the Holy, sing the Glorious Praises of the Lord, and the Messenger of Death will be frightened away. ||1||Pause|| To enshrine the Feet of God in one's mind and body, is to perform all sorts of acts of atonement. Coming and going, doubt and fear have run away, and the sins of countless incarnations are burnt away. ||1|| So become fearless, and vibrate upon the Lord of the Universe. This is true wealth, obtained only by great good fortune

Section 20 - Raag Bilaaval - Part 031

Be merciful, O Perfect God, Great Giver, that slave Nanak may chant Your immaculate Praises. ||2||17||103|| Bilaaval, Fifth Mehl: The Lord saved me from Sulhi Khan. The emperor did not succeed in his plot, and he died in disgrace. ||1||Pause|| The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. [1] Plotting and planning evil, he was destroyed. The One who created him, gave him a push. Of his sons, friends and wealth, nothing remains; he departed, leaving behind all his brothers and relatives. Says Nanak, I am a sacrifice to God, who fulfilled the word of His slave. ||2||18||104|| Bilaaval, Fifth Mehl: Perfect is service to the Perfect Guru. Our Lord and Master Himself is Himself all-pervading. The Divine Guru has resolved all my affairs. ||1||Pause|| In the beginning, in the middle and in the end, God is our only Lord and Master. He Himself fashioned His Creation. He Himself saves His servant. Great is the glorious grandeur of my God! ||1|| The Supreme Lord God, the Transcendent Lord is the True Guru; all beings are in His power. Nanak seeks the Sanctuary of His Lotus Feet, chanting the Lord's Name, the immaculate Mantra. $\|2\|19\|105\|$ Bilaaval, Fifth Mehl: He Himself protects me from suffering and sin. Falling at the Guru's Feet, am cooled and soothed; I meditate on the Lord's Name within my heart. ||1||Pause|| Granting His Mercy, God has extended His Hands. He is the Emancipator of the World; His glorious radiance pervades the nine continents. My pain has been dispelled, and peace and pleasure have come; my desire is quenched, and my mind and body are truly satisfied. ||1|| He is the Master of the masterless, All-powerful to give Sanctuary. He is the Mother and Father of the whole Universe. He is the Lover of His devotees, the Destroyer of fear; Nanak sings and chants the Glorious Praises of his Lord and Master. ||2||20||106|| Bilaaval, Fifth Mehl: Acknowledge the One, from whom You originated. Meditating on the Supreme Lord God, the Transcendent Lord, I have found peace, pleasure and salvation. ||1||Pause|| I met the Perfect Guru, by great good fortune, and so found the wise and all-knowing Lord, the Inner-knower, the Searcher of hearts. He gave me His Hand,

and making me His own, He saved me; He is absolutely allpowerful, the honour of the dishonoured. ||1|| Doubt and fear have been dispelled in an instant, and in the darkness, the Divine Light shines forth. With each and every breath, Nanak worships and adores the Lord; forever and ever, I am a sacrifice to Him. ||2||21||107|| Bilaaval, Fifth Mehl: Both here and hereafter, the Mighty Guru protects me. God has embellished this world and the next for me, and all my affairs are perfectly resolved. ||1||Pause|| Chanting the Name of the Lord, Har, Har, I have found peace and poise, bathing in the dust of the feet of the Holy. Comings and goings have ceased, and I have found stability; the pains of birth and death are eradicated. ||1|| I cross over the ocean of doubt and fear, and the fear of death is gone; the One Lord is permeating and pervading in each and every heart.

Section 20 - Raag Bilaaval - Part 032

Nanak has entered the Sanctuary of the Destroyer of pain; I behold His Presence deep within, and all around as well. ||2||22||108|| Bilaaval, Fifth Mehl: Gazing upon the Blessed Vision of the Lord's Darshan, all pains run away. Please, never leave my vision, O Lord; please abide with my soul. [1] Pause My Beloved Lord and Master is the Support of the breath of life. God, the Inner-knower, is all-pervading. ||1|| Which of Your Glorious Virtues should I contemplate and remember? With each and every breath, O God, I remember You. ||2|| God is the ocean of mercy, merciful to the meek; He cherishes all beings and creatures. [3] Twenty-four hours a day, Your humble servant chants Your Name. You Yourself, God, have inspired Nanak to love You. ||4||23||109|| Bilaaval, Fifth Mehl: Body, wealth and youth pass away. You have not meditated and vibrated upon the Lord's Name; while you commit your sins of corruption in the night, the light of day dawns upon you. ||1||Pause|| Continually eating all sorts of foods, the teeth in your mouth crumble, decay and fall out. Living in egotism and possessiveness, you are deluded: committing sins, you have no kindness for others. ||1|| The great sins are the terrible ocean of pain; the mortal is engrossed in them. Nanak seeks the Sanctuary of his Lord and Master; taking him by the arm, God has lifted him up and out. ||2||24||110|| Bilaaval, Fifth Mehl: God Himself has come into my consciousness. My enemies and opponents have grown weary of attacking me, and now, I have become happy, O my friends and Siblings of Destiny. ||1||Pause|| The disease is gone, and all misfortunes have been averted; the Creator Lord has made me His own. I have found peace, tranquility and total bliss, enshrining the Name of my Beloved Lord within my heart [11] My soul body and wealth are all Your capital: O God, You are my All-powerful Lord and Master. You are the Saving Grace of Your slaves; slave Nanak is forever Your slave. ||2||25||111|| Bilaaval, Fifth Mehl: Meditating in remembrance on the Lord of the Universe, I am emancipated. Suffering is eradicated, and true peace has come, meditating on the Inner-knower, the Searcher of hearts. ||1||Pause|| All beings belong to Him - He makes them happy. He is the true power of His humble devotees. He Himself saves and protects His slaves, who believe in their Creator, the Destroyer of fear. [1] I have found friendship, and hatred has been eradicated; the Lord has rooted out the enemies and villains. Nanak has been blessed with celestial peace and poise and total bliss; chanting the Glorious Praises of the Lord, he lives. ||2||26||112|| Bilaaval, Fifth Mehl: The Supreme Lord God has become Merciful. The True Guru has arranged all my affairs; chanting and meditating with the Holy Saints, I have become happy. ||1||Pause|| God has made me His own, and all my enemies have been reduced to dust. He hugs us close in His embrace, and protects His humble servants; attaching us to the hem of His robe, he saves us. ||1||

Section 20 - Raag Bilaaval - Part 033

Safe and sound, we have returned home, while the slanderer's face is blackened. Says Nanak, my True Guru is Perfect; by the Grace of God and Guru, I am so happy. ||2||27||113|| Bilaaval, Fifth Mehl: I have fallen in love with my Beloved Lord. ||Pause|| Cutting it, it does not break, and releasing it, it does not let go. Such is the string the Lord has tied me with. ||1|| Day and night, He dwells within my mind; please bless me with Your Mercy, O my God. ||2|| I am a sacrifice, a sacrifice to my beauteous Lord; I have heard his Unspoken Speech and Story. [3] Servant Nanak is said to be the slave of His slaves; O my Lord and Master, please bless me with Your Mercy. ||4||28||114|| Bilaaval, Fifth Mehl: I meditate on the Lord's Feet; I am a sacrifice to Them. My Guru is the Supreme Lord God, the Transcendent Lord; I enshrine Him within my heart, and meditate on Him within my mind. ||1||Pause|| Meditate, meditate, meditate in remembrance on the Giver of peace, who created the whole Universe. With your tongue, savor the One Lord, and you shall be honoured in the Court of the True Lord. ||1|| He alone obtains this treasure, who joins the Saadh Sangat, the Company of the Holy. O Lord and Master, mercifully bless Nanak with this gift, that he may ever sing the Glorious Praises of Your Kirtan. ||2||29||115|| Bilaaval, Fifth Mehl: I have been saved, in the Sanctuary of the True Guru. I am

cheered and applauded throughout the world; my Supreme Lord God carries me across. ||1||Pause|| The Perfect Lord fills the Universe; He is the Giver of peace; He cherishes and fulfills the whole Universe. He is completely filling all places and interspaces; I am a devoted sacrifice to the Lord's Feet. ||1|| The ways of all beings are in Your Power, O my Lord and Master. All supernatural spiritual powers are Yours; You are the Creator, the Cause of causes. In the beginning, and throughout the ages, God is our Savior and Protector; remembering the Lord in meditation, O Nanak, fear is eliminated. [2]30]116] Raag Bilaaval, Fifth Mehl, Du-Padas, Eighth House: One Universal Creator God. By The Grace Of The True Guru: I am nothing, God; everything is Yours. In this world, You are the absolute, formless Lord; in the world hereafter. You are the related Lord of form. You play it both ways, O my Lord and Master. ||1||Pause|| You exist within the city, and beyond it as well; O my God, You are everywhere. You Yourself are the King, and You Yourself are the subject. In one place, You are the Lord and Master, and in another place, You are the slave. ||1|| From whom should I hide? Whom should I try to deceive? Wherever I look, I see Him near at hand. I have met with Guru Nanak, the Embodiment of the Holy Saints. When the drop of water merges into the ocean, it cannot be distinguished as separate again. ||2||1||117|| Bilaaval, Fifth Mehl:

Section 20 - Raag Bilaaval - Part 034

You are the all-powerful Cause of causes. Please cover my faults, Lord of the Universe, O my Guru; I am a sinner - I seek the Sanctuary of Your Feet. ||1||Pause|| Whatever we do, You see and know; there is no way anyone can stubbornly deny this. Your glorious radiance is great! So I have heard, O God. Millions of sins are destroyed by Your Name. ||1|| It is my nature to make mistakes, forever and ever; it is Your Natural Way to save sinners. You are the embodiment of kindness, and the treasure of compassion, O Merciful Lord; through the Blessed Vision of Your Darshan, Nanak has found the state of redemption in life. ||2||2||118|| Bilaaval, Fifth Mehl: Bless me with such mercy, Lord, that my forehead may touch the feet of the Saints, and my eyes may behold the Blessed Vision of their Darshan, and my body may fall at the dust of their feet. ||1||Pause|| May the Word of the Guru's Shabad abide within my heart, and the Lord's Name be enshrined within my mind. Drive out the five thieves, O my Lord and Master, and let my doubts all burn like incense. ||1|| Whatever You do, I accept as good; I have driven out the sense of duality. You are Nanak's God, the Great Giver; in the Congregation of the Saints, emancipate me. ||2||3||119|| Bilaaval, Fifth Mehl: I ask for such advice from Your humble servants, that I may meditate on You, and love You, and serve You, and become part and parcel of Your Being. ||1||Pause|| I serve His humble servants, and speak with them, and abide with them. I apply the dust of the feet of His humble servants to my face and forehead; my hopes, and the many waves of desire, are fulfilled. ||1|| Immaculate and pure are the praises of the humble servants of the Supreme Lord God; the feet of His humble servants are equal to millions of sacred shrines of pilgrimage. Nanak bathes in the dust of the feet of His humble servants; the sinful resides of countless incarnations have been washed away. ||2||4||120|| Bilaaval, Fifth Mehl: If it pleases You, then cherish me. O Supreme Lord God. Transcendent Lord. O True Guru, I am Your child, and You are my Merciful Father. ||1||Pause|| I am worthless; I have no virtues at all. I cannot understand Your actions. You alone know Your state and extent. My soul, body and property are all Yours. ||1|| You are the Inner-knower, the Searcher of hearts, the Primal Lord and Master; You know even what is unspoken. My body and mind are cooled and soothed, O Nanak, by God's Glance of Grace. ||2||5||121|| Bilaaval, Fifth Mehl: Keep me with You forever, O God. You are my Beloved, the Enticer of my mind; without You, my life is totally useless. ||1||Pause|| In an instant, You transform the beggar into a king; O my God, You are the Master of the masterless. You save Your humble servants from the burning fire; You make them Your own, and with Your Hand, You protect them. ||1|| I have found peace and cool tranquility, and my mind is satisfied; meditating in remembrance on the Lord, all struggles are ended. Service to the Lord, O Nanak, is the treasure of treasures; all other clever tricks are useless. ||2||6||122||

Section 20 - Raag Bilaaval - Part 035

Bilaaval, Fifth Mehl: Never forget Your servant, O Lord. Hug me close in Your embrace, O God, my Lord and Master; consider my primal love for You, O Lord of the Universe. [11][Pause]] It is Your Natural Way, God, to purify sinners; please do not keep my errors in Your Heart. You are my life, my breath of life, O Lord, my wealth and peace; be merciful to me, and burn away the curtain of egotism. [11]] Without water, how can the fish survive? Without milk, how can the baby survive? Servant Nanak thirsts for the Lord's Lotus Feet; gazing upon the Blessed Vision of his Lord and Master's Darshan, he finds the essence of peace. [12][7][123]] Bilaaval, Fifth Mehl: Here, and hereafter, there is happiness. The Perfect Guru has perfectly, totally saved me; the Supreme

Lord God has been kind to me. ||1||Pause|| The Lord, my Beloved, is pervading and permeating my mind and body; all my pains and sufferings are dispelled. In celestial peace, tranquility and bliss, I sing the Glorious Praises of the Lord; my enemies and adversaries have been totally destroyed. ||1|| God has not considered my merits and demerits; in His Mercy, He has made me His own. Unweighable is the greatness of the immovable and imperishable Lord; Nanak proclaims the victory of the Lord. ||2||8||124|| Bilaaval, Fifth Mehl: Without the Fear of God, and devotional worship, how can anyone cross over the world-ocean? Be kind to me, O Saving Grace of sinners; preserve my faith in You, O my Lord and Master. [1] Pause The mortal does not remember the Lord in meditation; he wanders around intoxicated by egotism; he is engrossed in corruption like a dog. Utterly cheated, his life is slipping away; committing sins, he is sinking away. ||1|| I have come to Your Sanctuary, Destroyer of pain; O Primal Immaculate Lord, may I dwell upon You in the Saadh Sangat, the Company of the Holy. O Lord of beautiful hair, Destroyer of pain, Eradicator of sins, Nanak lives, gazing upon the Blessed Vision of Your Darshan. ||2||9||125|| Raag Bilaaval, Fifth Mehl, Du-Padas, Ninth House: One Universal Creator God. By The Grace Of The True Guru: He Himself merges us with Himself. When I came to Your Sanctuary, my sins vanished. ||1||Pause|| Renouncing egotistical pride and other anxieties, I have sought the Sanctuary of the Holy Saints. Chanting, meditating on Your Name, O my Beloved, disease is eradicated from my body. ||1|| Even utterly foolish, ignorant and thoughtless persons have been saved by the Kind Lord. Says Nanak, I have met the Perfect Guru; my comings and goings have ended. ||2||1||126|| Bilaaval, Fifth Mehl: Hearing Your Name, I live. When the Perfect Guru became pleased with me, then my hopes were fulfilled. ||1||Pause|| Pain is gone, and my mind is comforted; the music of bliss fascinates me. The yearning to meet my Beloved God has welled up within me. I cannot live without Him, even for an instant. ||1||

Section 20 - Raag Bilaaval - Part 036

You have saved so many devotees, so many humble servants; so many silent sages contemplate You. The support of the blind, the wealth of the poor: Nanak has found God, of endless virtues. ||2||2||127|| Raag Bilaaval, Fifth Mehl, Thirteenth House, Partaal: One Universal Creator God. By The Grace Of The True Guru: O Enticing Lord, I cannot sleep; I sigh. I am adorned with necklaces, gowns, ornaments and make-up. I am sad, sad and depressed. When will You come home? [[1] [Pause]] I seek the Sanctuary of the happy soulbrides: I place my head upon their feet. Unite me with my Beloved. When will He come to my home? ||1|| Listen, my companions: tell me how to meet Him. Eradicate all egotism, and then you shall find your Beloved Lord within the home of your heart. Then, in delight, you shall sing the songs of joy and praise. Meditate on the Lord, the embodiment of bliss. O Nanak, I came to the Lord's Door, and then, I found my Beloved. ||2|| The Enticing Lord has revealed His form to me. and now, sleep seems sweet to me. My thirst is totally quenched, and now, I am absorbed in celestial bliss. How sweet is the story of my Husband Lord. I have found my Beloved, Enticing Lord. ||Second Pause||1||128|| Bilaaval, Fifth Mehl: My ego is gone; I have obtained the Blessed Vision of the Lord's Darshan. I am absorbed in my Lord and Master, the help and support of the Saints. Now, I hold tight to His Feet. ||1||Pause|| My mind longs for Him, and does not love any other. I am totally absorbed, in love with His Lotus Feet, like the bumble bee attached to the honey of the lotus flower. I do not desire any other taste; I seek only the One Lord. ||1|| I have broken away from the others, and I have been released from the Messenger of Death. O mind, drink in the subtle essence of the Lord; join the Saadh Sangat, the Company of the Holy, and turn away from the world. There is no other, none other than the Lord. O Nanak, love the Feet, the Feet of the Lord. ||2||2||129|| Raag Bilaaval, Ninth Mehl, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: The Name of the Lord is the Dispeller of sorrow realise this. Remembering Him in meditation, even Ajaamal the robber and Ganikaa the prostitute were liberated; let your soul know this. ||1||Pause|| The elephant's fear was taken away in an instant, as soon as he chanted the Lord's Name. Listening to Naarad's teachings, the child Dhroo was absorbed in deep meditation. ||1|| He obtained the immovable, eternal state of fearlessness, and all the world was amazed. Says Nanak, the Lord is the Saving Grace and the Protector of His devotees; believe it - He is close to you. ||2||1|| Bilaaval, Ninth Mehl: Without the Name of the Lord, you shall only find pain. Without devotional worship, doubt is not dispelled; the Guru has revealed this secret. [[1][Pause]] Of what use are sacred shrines of pilgrimage, if one does not enter the Sanctuary of the Lord?

Section 20 - Raag Bilaaval - Part 037

Know that Yoga and sacrificial feasts are fruitless, if one forgets the Praises of God. ||1|| One who lays aside both pride and attachment, sings the Glorious Praises of the Lord of the

Universe, Says Nanak, the mortal who does this is said to be 'jivan mukta' - liberated while yet alive. $\|2\|2\|$ Bilaaval, Ninth Mehl: There is no meditation on the Lord within him. That man wastes his life uselessly - keep this in mind. ||1||Pause|| He bathes at sacred shrines of pilgrimage, and adheres to fasts, but he has no control over his mind. Know that such religion is useless to him. I speak the Truth for his sake. ||1|| It's like a stone, kept immersed in water; still, the water does not penetrate it. So, understand it: that mortal being who lacks devotional worship is just like that. ||2|| In this Dark Age of Kali Yuga, liberation comes from the Naam. The Guru has revealed this secret. Says Nanak, he alone is a great man, who sings the Praises of God. ||3||3|| Bilaaval, Ashtapadees, First Mehl, Tenth House: One Universal Creator God. By The Grace Of The True Guru: He dwells close at hand, and sees all. but how rare is the Gurmukh who understands this. Without the Fear of God, there is no devotional worship. Imbued with the Word of the Shabad, eternal peace is attained. ||1|| Such is the spiritual wisdom, the treasure of the Naam; obtaining it, the Gurmukhs enjoy the subtle essence of this nectar. ||1||Pause|| Everyone talks about spiritual wisdom and spiritual knowledge. Talking, talking, they argue, and suffer. No one can stop talking and discussing it. Without being imbued with the subtle essence, there is no liberation. ||2|| Spiritual wisdom and meditation all come from the Guru Through the lifestyle of Truth, the True Lord comes to dwell in the mind. The self-willed manmukh talks about it, but does not practice it. Forgetting the Name, he finds no place of rest. [3] Maya has caught the mind in the trap of the whirlpool. Each and every heart is trapped by this bait of poison and sin. See that whoever has come, is subject to death. Your affairs shall be adjusted, if you contemplate the Lord in your heart. [4] He alone is a spiritual teacher, who lovingly focuses his consciousness on the Word of the Shabad. The self-willed, egotistical manmukh loses his honour. The Creator Lord Himself inspires us to His devotional worship. He Himself blesses the Gurmukh with glorious greatness. [5] The lifenight is dark, while the Divine Light is immaculate. Those who lack the Naam, the Name of the Lord, are false, filthy and untouchable. The Vedas preach sermons of devotional worship. Listening, hearing and believing, one beholds the Divine Light. ||6|| The Shaastras and Simritees implant the Naam within. The Gurmukh lives in peace and tranquility, doing deeds of sublime purity. The self-willed manmukh suffers the pains of reincarnation. His bonds are broken, enshrining the Name of the One Lord. ||7|| Believing in the Naam, one obtains true honour and adoration. Who should I see? There is none other than the Lord I see and I say that He alone is pleasing to my mind. Says Nanak, there is no other at all. ||8||1||

Section 20 - Raag Bilaaval - Part 038

Bilaaval, First Mehl: The human acts according to the wishes of the mind. This mind feeds on virtue and vice. Intoxicated with the wine of Maya, satisfaction never comes. Satisfaction and liberation come, only to one whose mind is pleasing to the True Lord. ||1|| Gazing upon his body, wealth, wife and all his possessions, he is proud. But without the Name of the Lord, nothing shall go along with him. [1] Pause He enjoys tastes, pleasures and joys in his mind. But his wealth will pass on to other people, and his body will be reduced to ashes. The entire expanse, like dust, shall mix with dust. Without the Word of the Shabad, his filth is not removed. ||2|| The various songs, tunes and rhythms are false. Trapped by the three qualities, people come and go, far from the Lord. In duality, the pain of their evil-mindedness does not leave them. But the Gurmukh is emancipated by taking the medicine, and singing the Glorious Praises of the Lord. ||3|| He may wear a clean loin-cloth, apply the ceremonial mark to his forehead, and wear a mala around his neck; but if there is anger within him, he is merely reading his part, like an actor in a play. Forgetting the Naam, the Name of the Lord, he drinks in the wine of Maya. Without devotional worship to the Guru, there is no peace. ||4|| The human is a pig, a dog, a donkey, a cat, a beast, a filthy, lowly wretch, an outcast, if he turns his face away from the Guru. He shall wander in reincarnation. Bound in bondage, he comes and goes. ||5|| Serving the Guru, the treasure is found. With the Naam in the heart, one always prospers. And in the Court of the True Lord, you shall not called to account. One who obeys the Hukam of the Lord's Command, is approved at the Lord's Door. [[6]] Meeting the True Guru, one knows the Lord. Understanding the Hukam of His Command, one acts according to His Will. Understanding the Hukam of His Command, he dwells in the Court of the True Lord. Through the Shabad, death and birth are ended. ||7|| He remains detached, knowing that everything belongs to God. He dedicates his body and mind unto the One who owns them. He does not come, and he does not go. O Nanak, absorbed in Truth, he merges in the True Lord. ||8||2|| Bilaaval, Third Mehl, Ashtapadees, Tenth House: One Universal Creator God. By The Grace Of The True Guru: The world is like a crow; with its beak, it croaks spiritual wisdom. But deep within there is greed, falsehood and pride. Without the Name of the

Lord, your thin outer covering shall wear off, you fool. [[11] Serving the True Guru, the Naam shall dwell in your conscious mind. Meeting with the Guru, the Name of the Lord comes to mind. Without the Name, other loves are false. [11][Pause] So do that work, which the Guru tells you to do. Contemplating the Word of the Shabad, you shall come to the home of celestial bliss. Through the True Name, you shall obtain glorious greatness. [[21] One who does not understand his own self, but still tries to instruct others, is mentally blind, and acts in blindness. How can he ever find a home and a place of rest, in the Mansion of the Lord's Presence? []3]] Serve the Dear Lord, the Inner-knower, the Searcher of hearts; deep within each and every heart, His Light is shining forth. How can anyone hide anything from Him? []4]

Section 20 - Raag Bilaaval - Part 039

The True Name is known through the True Word of the Shabad. The Lord Himself meets that one who eradicates egotistical pride. The Gurmukh chants the Naam, forever and ever. ||5|| Serving the True Guru, duality and evil-mindedness are taken away. Guilty mistakes are erased, and the sinful intellect is cleansed. One's body sparkles like gold, and one's light merges into the Light. ||6|| Meeting with the True Guru, one is blessed with glorious greatness. Pain is taken away, and the Naam comes to dwell within the heart. Imbued with the Naam, one finds eternal peace. ||7|| Obeying the Gur's instructions, one's actions are purified. Obeying the Guru's Instructions, one finds the state of salvation. O Nanak, those who follow the Guru's Teachings are saved, along with their families. ||8||1||3|| Bilaaval, Fourth Mehl, Ashtapadees, Eleventh House: One Universal Creator God. By The Grace Of The True Guru: One who eliminates his self-centredness, and eradicates his ego, night and day sings the songs of the Lord's Love. The Gurmukh is inspired, his body is golden, and his light merges into the Light of the Fearless Lord. ||1|| I take the Support of the Name of the Lord, Har, Har. I cannot live, for a moment, even for an instant, without the Name of the Lord; the Gurmukh reads the Sermon of the Lord, Har, Har. ||1||Pause|| In the one house of the body, there are ten gates; night and day, the five thieves break in. They steal the entire wealth of one's Dharmic faith, but the blind, self-willed manmukh does not know it. ||2|| The fortress of the body is overflowing with gold and jewels; when it is awakened by spiritual wisdom, one enshrines love for the essence of reality. The thieves and robbers hide out in the body; through the Word of the Guru's Shabad, they are arrested and locked up. [3] The Name of the Lord, Har, Har, is the boat, and the Word of the Guru's Shabad is the boatman to carry us across The Messenger of Death, the tax collector, does not even come close, and no thieves or robbers can plunder you. ||4|| I continuously sing the Glorious Praises of the Lord, day and night; singing the Lord's Praises, I cannot find His limits. The mind of the Gurmukh returns to its own home; it meets the Lord of the Universe, to the beat of the celestial drum. [[5]] Gazing upon the Blessed Vision of His Darshan with my eves. my mind is satisfied; with my ears, I listen to the Guru's Bani, and the Word of His Shabad. Listening, listening, my soul is softened, delighted by His subtle essence, chanting the Name of the Lord of the Universe. ||6|| In the grip of the three qualities, they are engrossed in love and attachment to Maya; only as Gurmukh do they find the absolute quality, absorption in bliss. With a single, impartial eye, look upon all alike, and see God pervading all. [7] The Light of the Lord's Name permeates all; the Gurmukh knows the unknowable. O Nanak, the Lord has become merciful to the meek; through loving adoration, he merges in the Lord's Name. ||8||1||4|| Bilaaval, Fourth Mehl: Meditate on the cool water of the Name of the Lord, Har, Har. Perfume yourself with the fragrant scent of the Lord, the sandalwood tree.

Section 20 - Raag Bilaaval - Part 040

Joining the Society of the Saints, I have obtained the supreme status. I am just a castor-oil tree, made fragrant by their association. ||1|| Meditate on the Lord of the Universe, the Master of the world, the Lord of creation. Those humble beings who seek the Lord's Sanctuary are saved, like Prahlaad; they are emancipated and merge with the Lord. ||1||Pause|| Of all plants, the sandalwood tree is the most sublime. Everything near the sandalwood tree becomes fragrant like sandalwood. The stubborn, false faithless cynics are dried up; their egotistical pride separates them far from the Lord. ||2|| Only the Creator Lord Himself knows the state and condition of everyone; the Lord Himself makes all the arrangements. One who meets the True Guru is transformed into gold. Whatever is pre-ordained, is not erased by erasing. ||3|| The treasure of jewels is found in the ocean of the Guru's Teachings. The treasure of devotional worship is opened to me. Focused on the Guru's Feet, faith wells up within me: chanting the Glorious Praises of the Lord, I hunger for more. [4] I am totally detached, continually, continuously meditating on the Lord; chanting the Glorious Praises of the Lord, I express my love for Him. Time and time again, each and every moment and instant, I express it. I cannot find the Lord's limits; He is the farthest of the far. ||5|| The Shaastras,

the Vedas and the Puraanas advise righteous actions, and the performance of the six religious rituals. The hypocritical, selfwilled manmukhs are ruined by doubt; in the waves of greed, their boat is heavily loaded, and it sinks. ||6|| So chant the Naam, the Name of the Lord, and through the Naam, find emancipation. The Simritees and Shaastras recommend the Naam. Eradicating egotism, one becomes pure. The Gurmukh is inspired, and obtains the supreme status. ||7|| This world. with its colours and forms, is all Yours, O Lord; as You attach us, so do we do our deeds. O Nanak, we are the instruments upon which He plays; as He wills, so is the path we take. ||8||2||5|| Bilaaval, Fourth Mehl: The Gurmukh meditates on the Inaccessible, Unfathomable Lord. I am a sacrifice, a sacrifice to the True Guru, the True Primal Being. He has brought the Lord's Name to dwell upon my breath of life; meeting with the True Guru, I am absorbed into the Lord's Name. ||1|| The Name of the Lord is the only Support of His humble servants. I shall live under the protection of the True Guru. By Guru's Grace, I shall attain the Court of the Lord. ||1||Pause|| This body is the field of karma; the Gurmukhs plow and work it, and harvest the essence. The priceless jewel of the Naam becomes manifest, and it pours into their vessels of love. ||2|| Become the slave of the slave of the slave, of that humble being who has become the devotee of the Lord. I dedicate my mind and intellect, and place them in offering before my Guru; by Guru's Grace, I speak the Unspoken. ||3|| The self-willed manmukhs are engrossed in attachment to Maya; their minds are thirsty, burning with desire. Following the Guru's Teachings, I have obtained the Ambrosial Water of the Naam, and the fire has been put out. The Word of the Guru's Shabad has put it out. ||4|| This mind dances before the True Guru. The unstruck sound current of the Shabad resounds, vibrating the celestial melody.

Section 20 - Raag Bilaaval - Part 041

I praise the Lord, day and night, moving my feet to the beat of the drum. ||5|| Imbued with the Lord's Love, my mind sings His Praise, joyfully chanting the Shabad, the source of nectar and bliss. The stream of immaculate purity flows through the home of the self within; one who drinks it in, finds peace. ||6|| The stubborn-minded, egotistical, proud-minded person performs rituals, but these are like sand castles built by children. When the waves of the ocean come in, they crumble and dissolve in an instant. ||7|| The Lord is the pool, and the Lord Himself is the ocean; this world is all a play which He has staged. As the waves of water merge into the water again, O Nanak, so does He merge into Himself. ||8||3||6|| Bilaaval, Fourth Mehl: My mind wears the ear-rings of the True Guru's acquaintance: I apply the ashes of the Word of the Guru's Shabad to my body. By body has become immortal, in the Saadh Sangat, the Company of the Holy. Both birth and death have come to an end for me. ||1|| O my mind, remain united with the Saadh Sangat. Be merciful to me, O Lord; each and every instant, let me wash the Feet of the Holy. 11 Pause Forsaking family life, he wanders in the forest, but his mind does not remain at rest, even for an instant. The wandering mind returns home, only when it seeks the Sanctuary of the Lord's Holy people. ||2|| The Sannyaasi renounces his daughters and sons, but his mind still conjures up all sorts of hopes and desires. With these hopes and desires, he still does not understand, that only through the Word of the Guru's Shabad does one become free of desires, and find peace. [3] When detachment from the world wells up within, he become a naked hermit, but still, his mind roams, wanders and rambles in the ten directions. He wanders around, but his desires are not satisfied; joining the Saadh Sangat, the Company of the Holy, he finds the house of kindness and compassion. ||4|| The Siddhas learn many Yogis postures, but their minds still yearn for riches, miraculous powers and energy. Satisfaction, contentment and tranquility do not come to their minds; but meeting the Holy Saints, they are satisfied, and through the Name of the Lord, spiritual perfection is attained. ||5|| Life is born from the egg, from the womb, from sweat and from the earth; God created the beings and creatures of all colours and forms. One who seeks the Sanctuary of the Holy is saved, whether he is a Kh'shaatriva, a Brahmin, a Soodra, a Vaishya or the most untouchable of the untouchables. [[6]] Naam Dayv, Jai Dayv, Kabeer, Trilochan and Ravi Daas the low-caste leather-worker, blessed Dhanna and Sain; all those who joined the humble Saadh Sangat, met the Merciful Lord. ||7|| The Lord protects the honour of His humble servants: He is the Lover of His devotees - He makes them His own. Nanak has entered the Sanctuary of the Lord, the Life of the world, who has showered His Mercy upon him, and saved him. ||8|||4||7|| Bilaaval, Fourth Mehl: The thirst for God has welled up deep within me; hearing the Word of the Guru's Teachings, my mind is pierced by His arrow.

Section 20 - Raag Bilaaval - Part 042

The pain of my mind is known only to my own mind; who can know the pain of another? ||1|| The Lord, the Guru, the Enticer, has enticed my mind. I am stunned and amazed, gazing upon my Guru; I have entered the realm of wonder and bliss. ||1||Pause|| I wander around, exploring all lands and

longing to see my God. I sacrifice my mind and body to the Guru, who has shown me the Way, the Path to my Lord God. [2] If only someone would bring me news of God; He seems so sweet to my heart, mind and body. I would cut off my head and place it under the feet of that one who leads me to meet and unite with my Lord God. ||3|| Let us go, O my companions, and understand our God; with the spell of virtue. let us obtain our Lord God. He is called the Lover of His devotees; let us follow in the footsteps of those who seek God's Sanctuary. ||4|| If the soul-bride adorns herself with compassion and forgiveness, God is pleased, and her mind is illumined with the lamp of the Guru's wisdom. With happiness and ecstasy, my God enjoys her; I offer each and every bit of my soul to Him. ||5|| I have made the Name of the Lord, Har, Har, my necklace; my mind tinged with devotion is the intricate ornament of crowning glory. I have spread out my bed of faith in the Lord, Har, Har. I cannot abandon Him - my mind is filled with such a great love for Him. ||6|| If God says one thing, and the soul-bride does something else, then all her decorations are useless and false. She may adorn herself to meet her Husband Lord, but still, only the virtuous soulbride meets God, and the other's face is spat upon. ||7|| I am Your hand-maiden, O Inaccessible Lord of the Universe; what can I do by myself? I am under Your power. Be merciful, Lord, to the meek, and save them; Nanak has entered the Sanctuary of the Lord, and the Guru. ||8||5||8|| Bilaaval, Fourth Mehl: My mind and body are filled with love for my Inaccessible Lord and Master. Each and every instant, I am filled with immense faith and devotion. Gazing upon the Guru, my mind's faith is fulfilled, like the song-bird, which cries and cries, until the rain-drop falls into its mouth. ||1|| Join with me, join with me, O my companions, and teach me the Sermon of the Lord. The True Guru has mercifully united me with God. Cutting off my head, and chopping it into pieces, I offer it to Him. ||1||Pause|| Each and every hair on my head, and my mind and body, suffer the pains of separation; without seeing my God, I cannot sleep. The doctors and healers look at me, and are perplexed. Within my heart, mind and body, I feel the pain of divine love. ||2|| I cannot live for a moment, for even an instant, without my Beloved, like the opium addict who cannot live without opium. Those who thirst for God, do not love any other. Without the Lord, there is no other at all. ||3|| If only someone would come and unite me with God; I am devoted, dedicated, a sacrifice to him. After being separated from the Lord for countless incarnations, I am re-united with Him, entering the Sanctuary of the True, True, True Guru. ||4||

Section 20 - Raag Bilaaval - Part 043

There is one bed for the soul-bride, and the same bed for God, her Lord and Master. The self-willed manmukh does not obtain the Mansion of the Lord's Presence; she wanders around, in limbo. Uttering, "Guru, Guru", she seeks His Sanctuary: so God comes to meet her without a moment's delay. ||5|| One may perform many rituals, but the mind is filled with hypocrisy, evil deeds and greed. When a son is born in the house of a prostitute, who can tell the name of his father? [6] Because of devotional worship in my past incarnations, I have been born into this life. The Guru has inspired me to worship the Lord, Har, Har, Har, Har. Worshipping, worshipping Him with devotion, I found the Lord, and then I merged into the Name of the Lord, Har, Har, Har, Har, ||7|| God Himself came and ground the henna leaves into powder, and applied it to my body. Our Lord and Master showers His Mercy upon us, and grasps hold of our arms; O Nanak, He lifts us up and saves us. ||8||6||9||2||1||6||9|| Raag Bilaaval, Fifth Mehl, Ashtapadees, Twelfth House: One Universal Creator God. By The Grace Of The True Guru: I cannot express the Praises of my God; I cannot express His Praises. I have abandoned all others, seeking His Sanctuary. ||1||Pause|| God's Lotus Feet are Infinite. I am forever a sacrifice to Them. My mind is in love with Them. If I were to abandon Them, there is nowhere else I could go. ||1|| I chant the Lord's Name with my tongue. The filth of my sins and evil mistakes is burnt off. Climbing aboard the Boat of the Saints. I am emancipated. I have been carried across the terrifying world-ocean. ||2|| My mind is tied to the Lord with the string of love and devotion. This is the Immaculate Way of the Saints. They forsake sin and corruption. They meet the Formless Lord God. ||3|| Gazing upon God, I am wonderstruck. I taste the Perfect Flavor of Bliss. I do not waver or wander here or there. The Lord God, Har, Har, dwells within my consciousness. ||4|| Those who constantly remember God, the treasure of virtue, will never go to hell. Those who listen, fascinated, to the Unstruck Sound-Current of the Word, will never have to see the Messenger of Death with their eyes. [[5]] I seek the Sanctuary of the Lord, the Heroic Lord of the World. The Merciful Lord God is under the power of His devotees. The Vedas do not know the Mystery of the Lord. The silent sages constantly serve Him. ||6|| He is the Destroyer of the pains and sorrows of the poor. It is so very difficult to serve Him. No one knows His limits. He is pervading the water, the land and the sky. ||7|| Hundreds of thousands of times, I humbly bow to

Him. I have grown weary, and I have collapsed at God's Door. O God, make me the dust of the feet of the Holy. Please fulfill this, Nanak's wish. [8]11] Bilaaval, Fifth Mehl: God, please release me from birth and death. I have grown weary, and collapsed at Your door. I grasp Your Feet, in the Saadh Sangat, the Company of the Holy. The Love of the Lord, Har, Har, is sweet to my mind.

Section 20 - Raag Bilaaval - Part 044

Be Merciful, and attach me to the hem of Your robe. Nanak meditates on the Naam, the Name of the Lord. ||1|| O Merciful Master of the meek, You are my Lord and Master, O Merciful Master of the meek. I yearn for the dust of the feet of the Saints. ||1||Pause|| The world is a pit of poison, filled with the utter darkness of ignorance and emotional attachment. Please take my hand, and save me, Dear God. Please bless me with Your Name, Lord. Without You, God, I have no place at all. Nanak is a sacrifice, a sacrifice to You, ||2|| The human body is in the grip of greed and attachment. Without meditating and vibrating upon the Lord, it is reduced to ashes. The Messenger of Death is dreadful and horrible. The recording scribes of the conscious and the unconscious. Chitr and Gupt, know all actions and karma. Day and night, they bear witness. Nanak seeks the Sanctuary of the Lord. ||3|| O Lord, Destroyer of fear and egotism, be merciful, and save the sinners. My sins cannot even be counted. Without the Lord, who can hide them? I thought of Your Support, and seized it, O my Lord and Master. Please, give Nanak Your hand and save him. Lord! ||4|| The Lord, the treasure of virtue, the Lord of the world, cherishes and and sustains every heart. My mind is thirsty for Your Love, and the Blessed Vision of Your Darshan. O Lord of the Universe, please fulfill my hopes. I cannot survive, even for an instant. By great good fortune, Nanak has found the Lord. ||5|| Without You, God, there is no other at all. My mind loves You, as the partridge loves the moon, as the fish loves the water, as the bee and the lotus cannot be separated. As the chakvi bird longs for the sun, so does Nanak thirst for the Lord's feet. ||6|| As the young bride places the hopes of her life in her husband, as the greedy person looks upon the gift of wealth, as milk is joined to water, as food is to the very hungry man, and as the mother loves her son, so does Nanak constantly remember the Lord in meditation. [7] As the moth falls into the lamp, as the thief steals without hesitation, as the elephant is trapped by its sexual urges, as the sinner is caught in his sins, as the gambler's addiction does not leave him, so is this mind of Nanak's attached to the Lord. ||8|| As the deer loves the sound of the bell, and as the song-bird longs for the rain, the Lord's humble servant lives in the Society of the Saints, lovingly meditating and vibrating upon the Lord of the Universe. My tongue chants the Naam, the Name of the Lord. Please bless Nanak with the gift of the Blessed Vision of Your Darshan. [9] One who sings the Glorious Praises of the Lord, and hears them, and writes them, receives all fruits and rewards from the Lord. He saves all his ancestors and generations, and crosses over the world-ocean. The Lord's Feet are the boat to carry him across. Joining the Saadh Sangat, the Company of the Holy, he sings the Praises of the Lord. The Lord protects his honour. Nanak seeks the Sanctuary of the Lord's door. ||10||2|| Bilaaval, First Mehl, T'hitee ~ The Lunar Days, Tenth House, To The Drum-Beat Jat: One Universal Creator God. By The Grace Of The True Guru: The First Day: The One Universal Creator is unique, immortal, unborn, beyond social class or involvement. He is inaccessible and unfathomable, with no form or feature. Searching, searching, I have seen Him in each and every heart.

Section 20 - Raag Bilaaval - Part 045

I am a sacrifice to one who sees, and inspires others to see Him. By Guru's Grace, I have obtained the supreme status. ||1|| Whose Name should I chant, and meditate on, except the Lord of the Universe? Through the Word of the Guru's Shabad, the Mansion of the Lord's Presence is revealed within the home of one's own heart. ||1||Pause|| The Second Day: Those who are in love with another, come to regret and repent. The are tied up at Death's door, and continue coming and going. What have they brought, and what will they take with them when they go? The Messenger of Death looms over their heads, and they endure his beating. Without the Word of the Guru's Shabad, no one finds release. Practicing hypocrisy, no one finds liberation. ||2|| The True Lord Himself created the universe, joining the elements together. Breaking the cosmic egg, He united, and separated. He made the earth and the sky into places to live. He created day and night, fear and love. The One who created the Creation, also watches over it. There is no other Creator Lord. ||3|| The Third Day: He created Brahma, Vishnu and Shiva, the gods, goddesses and various manifestations. The lights and forms cannot be counted. The One who fashioned them knows their value. He evaluates them, and totally pervades them. Who is close, and who is far away? ||4|| The Fourth Day: He created the four Vedas, the four sources of creation, and distinct forms of speech. He created the eighteen Puraanas, the six Shaastras and the three qualities. He alone understands, whom the Lord

causes to understand. One who overcomes the three qualities. dwells in the fourth state. Prays Nanak, I am his slave. ||5|| The Fifth Day: The five elements are demons. The Lord Himself is unfathomable and detached. Some are gripped by doubt, hunger, emotional attachment and desire. Some taste the sublime essence of the Shabad, and are satisfied. Some are imbued with the Lord's Love, while some die, and are reduced to dust. Some attain the Court and the Mansion of the True Lord, and behold Him, ever-present. ||6|| The false one has no honour or fame; like the black crow, he never becomes pure. He is like the bird, imprisoned in a cage; he paces back and forth behind the bars, but he is not released. He alone is emancipated, whom the Lord and Master emancipates. He follows the Guru's Teachings, and enshrines devotional worship. ||7|| The Sixth Day: God organised the six systems of Yoga. The unstruck sound current of the Shabad vibrates of itself. If God wills it so, then one is summoned to the Mansion of His Presence. One who is pierced through by the Shabad, obtains honour. Those who wear religious robes burn, and are ruined. Through Truth, the truthful ones merge into the True Lord. [[8]] The Seventh Day: When the body is imbued with Truth and contentment, the seven seas within are filled with the Immaculate Water. Bathing in good conduct, and contemplating the True Lord within the heart, one obtains the Word of the Guru's Shabad, and carries everyone across With the True Lord in the mind, and the True Lord lovingly on one's lips, one is blessed with the banner of Truth, and meets with no obstructions. ||9|| The Eighth Day: The eight miraculous powers come when one subdues his own mind, and contemplates the True Lord through pure actions. Forget the three qualities of wind, water and fire, and concentrate on the pure True Name. That human who remains lovingly focused on the Lord, prays Nanak, shall not be consumed by death. [10] The Ninth Day: The Name is the supreme almighty Master of the nine masters of Yoga, the nine realms of the earth, and each and every heart.

Section 20 - Raag Bilaaval - Part 046

This whole world is the child of Maya. I bow in submission to God, my Protector from the very beginning of time. He was in the beginning, He has been throughout the ages, He is now, and He shall always be. He is unlimited, and capable of doing everything. ||11|| The Tenth Day: Meditate on the Naam, give to charity, and purify yourself. Night and day, bathe in spiritual wisdom and the Glorious Virtues of the True Lord. Truth cannot be polluted; doubt and fear run away from it. The flimsy thread breaks in an instant. Know that the world is just like this thread. Your consciousness shall become steady and stable, enjoying the Love of the True Lord. ||12|| The Eleventh Day: Enshrine the One Lord within vour heart. Eradicate cruelty, egotism and emotional attachment. Earn the fruitful rewards, by observing the fast of knowing your own self. One who is engrossed in hypocrisy, does not see the true essence. The Lord is immaculate, selfsustaining and unattached. The Pure, True Lord cannot be polluted. ||13|| Wherever I look, I see the One Lord there. He created the other beings, of many and various kinds. Eating only fruits, one loses the fruits of life. Eating only delicacies of various sorts, one loses the true taste. In fraud and greed, people are engrossed and entangled. The Gurmukh is emancipated, practicing Truth. ||14|| The Twelfth Day: One whose mind is not attached to the twelve signs, remains awake day and night, and never sleeps. He remains awake and aware, lovingly centred on the Lord. With faith in the Guru, he is not consumed by death. Those who become detached, and conquer the five enemies - prays Nanak, they are lovingly absorbed in the Lord. ||15|| The Twelfth Day: Know, and practice, compassion and charity. Bring your out-going mind back home. Observe the fast of remaining free of desire. Chant the unchanted Chant of the Naam with your mouth. Know that the One Lord is contained in the three worlds. Purity and self-discipline are all contained in knowing the Truth. ||16|| The Thirteenth Day: He is like a tree on the sea-shore. But his roots can become immortal, if his mind is attuned to the Lord's Love. Then, he will not die of fear or anxiety, and he will never drown. Without the Fear of God, he drowns and dies, and loses his honour. With the Fear of God in his heart, and his heart in the Fear of God, he knows God. He sits on the throne, and becomes pleasing to the Mind of the True Lord. ||17|| The Fourteenth Day: One who enters into the fourth state, overcomes time, and the three qualities of raajas, taamas and satva. Then the sun enters into the house of the moon, and one knows the value of the technology of Yoga. He remains lovingly focused on God, who is permeating the fourteen worlds, the nether regions of the underworld, the galaxies and solar systems. ||18|| Amaavas - The Night of the New Moon: The moon is hidden in the sky. O wise one, understand and contemplate the Word of the Shabad. The moon in the sky illuminates the three worlds. Creating the creation, the Creator beholds it. One who sees, through the Guru, merges into Him. The self-willed manmukhs are deluded, coming and going in reincarnation. ||19|| One who establishes his home within his own heart, obtains the most beautiful, permanent place. One comes to understand his own

self, when he finds the True Guru. Wherever there is hope, there is destruction and desolation. The bowl of duality and selfishness breaks. Prays Nanak, I am the slave of that one, who remains detached amidst the traps of attachment. [[20][1]]

Section 20 - Raag Bilaaval - Part 047

Bilaaval, Third Mehl, The Seven Days, Tenth House: One Universal Creator God. By The Grace Of The True Guru: Sunday: He, the Lord, is the Primal Being. He Himself is the Pervading Lord; there is no other at all. Through and through, He is woven into the fabric of the world. Whatever the Creator Himself does, that alone happens. Imbued with the Naam, the Name of the Lord, one is forever in peace. But how rare is the one, who, as Gurmukh, understands this. ||1|| Within my heart, I chant the Chant of the Lord, the treasure of virtue. The Lord, my Lord and Master, is inaccessible, unfathomable and unlimited. Grasping the feet of the Lord's humble servants, I meditate on Him, and become the slave of His slaves. ||1||Pause|| Monday: The True Lord is permeating and pervading. His value cannot be described. Talking and speaking about Him, all keep themselves lovingly focused on Him. Devotion falls into the laps of those whom He so blesses. He is inaccessible and unfathomable; He cannot be seen. Through the Word of the Guru's Shabad, the Lord is seen to be permeating and pervading everywhere. ||2|| Tuesday: The Lord created love and attachment to Maya. He Himself has enjoined each and every being to their tasks. He alone understands, whom the Lord causes to understand. Through the Word of the Guru's Shabad, one understands his heart and home. He worships the Lord in loving devotion. His egotism and self-conceit are burnt away by the Shabad. ||3|| Wednesday: He Himself bestows sublime understanding. The Gurmukh does good deeds, and contemplates the Word of the Shabad. Imbued with the Naam, the Name of the Lord, the mind become pure and immaculate. He sings the Glorious Glorious Praises of the Lord, and washes off the filth of egotism. In the Court of the True Lord, he obtains lasting glory. Imbued with the Naam, he is embellished with the Word of the Guru's Shabad. ||4|| The profit of the Naam is obtained through the Door of the Guru. The Great Giver Himself gives it. I am a sacrifice to the One who gives it. By Guru's Grace, self-conceit is eradicated. O Nanak, enshrine the Naam within your heart. I celebrate the victory of the Lord, the Great Giver. ||5|| Thursday: The fifty-two warriors were deluded by doubt. All the goblins and demons are attached to duality. God Himself created them, and sees each one distinct. O Creator Lord, You are the Support of all. The beings and creatures are under Your protection. He alone meets You, whom You Yourself meet. ||6|| Friday: God is permeating and pervading everywhere. He Himself created all, and appraises the value of all. One who become Gurmukh, contemplates the Lord. He practices truth and self-restraint. Without genuine understanding, all fasts, religious rituals and daily worship services lead only to the love of duality. ||7|| Saturday: Contemplating good omens and the Shaastras, in egotism and self-conceit, the world wanders in delusion. The blind, self-willed manmukh in engrossed in the love of duality. Bound and gagged at death's door, he is beaten and punished. By Guru's Grace, one finds lasting peace. He practices Truth, and lovingly focuses on the Truth. ||8|| Those who serve the True Guru are very fortunate. Conquering their ego, they embrace love for the True Lord. They are automatically imbued with Your Love, O Lord.

Section 20 - Raag Bilaaval - Part 048

You are the Giver of peace; You merge them into Yourself. Everything comes from the One and only Lord; there is no other at all. The Gurmukh realises this, and understands, [9] The fifteen lunar days, the seven days of the week, the months, seasons, days and nights, come over and over again; so the world goes on. Coming and going were created by the Creator Lord. The True Lord remains steady and stable, by His almighty power. O Nanak, how rare is that Gurmukh who understands, and contemplates the Naam, the Name of the Lord. ||10||1|| Bilaaval, Third Mehl: The Primal Lord Himself formed the Universe. The beings and creatures are engrossed in emotional attachment to Maya. In the love of duality, they are attached to the illusory material world. The unfortunate ones die, and continue to come and go. Meeting with the True Guru, understanding is obtained. Then, the illusion of the material world is shattered, and one merges in Truth. ||1|| One who has such pre-ordained destiny inscribed upon his forehead - the One God abides within his mind. ||1||Pause|| He created the Universe, and He Himself beholds all. No one can erase Your record, Lord. If someone calls himself a Siddha or a seeker, he is deluded by doubt, and will continue coming and going. That humble being alone understands, who serves the True Guru. Conquering his ego, he finds the Lord's Door. ||2|| From the One Lord all others were formed. The One Lord is pervading everywhere; there is no other at all. Renouncing duality, one comes to know the One Lord. Through the Word of the Guru's Shabad, one knows the Lord's Door, and His Banner. Meeting the True Guru, one finds the One Lord. Duality is subdued within. [3] One who

belongs to the All-powerful Lord and Master - no one can destroy him. The Lord's servant remains under His protection: The Lord Himself forgives him, and blesses him with glorious greatness. There is none higher than Him. Why should he be afraid? What should he ever fear? ||4|| Through the Guru's Teachings, peace and tranquility abide within the body. Remember the Word of the Shabad, and you shall never suffer pain. You shall not have to come or go, or suffer in sorrow. Imbued with the Naam, the Name of the Lord, you shall merge in celestial peace. O Nanak, the Gurmukh beholds Him ever-present, close at hand. My God is always fully pervading everywhere. [[5]] Some are selfless servants, while others wander, deluded by doubt. The Lord Himself does, and causes everything to be done. The One Lord is all-pervading; there is no other at all. The mortal might complain, if there were any other. Serve the True Guru; this is the most excellent action. In the Court of the True Lord, you shall be judged true. ||6|| All the lunar days, and the days of the week are beautiful, when one contemplates the Shabad. If one serves the True Guru, he obtains the fruits of his rewards. The omens and days all come and go. But the Word of the Guru's Shabad is eternal and unchanging. Through it, one merges in the True Lord. The days are auspicious, when one is imbued with Truth. Without the Name, all the false ones wander deluded. ||7|| The self-willed manmukhs die, and dead, they fall into the most evil state. They do not remember the One Lord; they are deluded by duality. The human body is unconscious, ignorant and blind. Without the Word of the Shabad, how can anyone cross over? The Creator Himself creates. He Himself contemplates the Guru's Word. ||8|| The religious fanatics wear all sorts of religious robes. They roll around and wander around, like the false dice on the board. They find no peace, here or hereafter

Section 20 - Raag Bilaaval - Part 049

The self-willed manmukhs waste away their lives, and die. Serving the True Guru, doubt is driven away. Deep within the home of the heart, one finds the Mansion of the True Lord's Presence. ||9|| Whatever the Perfect Lord does, that alone happens. Concern with these omens and days leads only to duality. Without the True Guru, there is only pitch darkness. Only idiots and fools worry about these omens and days. O Nanak, the Gurmukh obtains understanding and realisation; he remains forever merged in the Name of the One Lord. ||10||2|| Bilaaval, First Mehl, Chhant, Dakhnee: One Universal Creator God. By The Grace Of The True Guru: The young, innocent soul-bride has come to the pasture lands of the world. Laving aside her pitcher of worldly concern, she lovingly attunes herself to her Lord. She remains lovingly absorbed in the pasture of the Lord, automatically embellished with the Word of the Shabad. With her palms pressed together, she prays to the Guru, to unite her with her True Beloved Lord. Seeing His bride's loving devotion, the Beloved Lord eradicates unfulfilled sexual desire and unresolved anger. O Nanak, the young, innocent bride is so beautiful; seeing her Husband Lord, she is comforted. ||1|| Truthfully, O young soul-bride, your youth keeps you innocent. Do not come and go anywhere; stay with your Husband Lord. I will stay with my Husband Lord; I am His hand-maiden. Devotional worship to the Lord is pleasing to me. I know the unknowable, and speak the unspoken; I sing the Glorious Praises of the Celestial Lord God. She who chants and savors the taste of the Lord's Name is loved by the True Lord. The Guru grants her the gift of the Shabad; O Nanak, she contemplates and reflects upon it. ||2|| She who is fascinated by the Supreme Lord, sleeps with her Husband Lord. She walks in harmony with the Guru's Will, attuned to the Lord. The soul-bride is attuned to the Truth, and sleeps with the Lord, along with her companions and sister soulbrides. Loving the One Lord, with one-pointed mind, the Naam dwells within; I am united with the True Guru. Day and night, with each and every breath, I do not forget the Immaculate Lord, for a moment, even for an instant. So light the lamp of the Shabad, O Nanak, and burn away your fear. [3] O soul-bride, the Lord's Light pervades all the three worlds. He is pervading each and every heart, the Invisible and Infinite Lord. He is Invisible and Infinite, Infinite and True; subduing his self-conceit, one meets Him. So burn away your egotistical pride, attachment and greed, with the Word of the Shabad; wash away your filth. When you go to the Lord's Door, you shall receive the Blessed Vision of His Darshan; by His Will, the Savior will carry you across and save you. Tasting the Ambrosial Nectar of the Lord's Name, the soul-bride is satisfied; O Nanak, she enshrines Him in her heart. ||4||1|| Bilaaval, First Mehl: My mind is filled with such a great joy; I have blossomed forth in Truth. I am enticed by the love of my Husband Lord, the Eternal, Imperishable Lord God. The Lord is everlasting, the Master of masters. Whatever He wills, happens. O Great Giver, You are always kind and compassionate. You infuse life into all living beings.

Section 20 - Raag Bilaaval - Part 050

I have no other spiritual wisdom, meditation or worship; the Name of the Lord alone dwells deep within me. I know nothing about religious robes, pilgrimages or stubborn fanaticism; O Nanak, I hold tight to the Truth. ||1|| The night is beautiful, drenched with dew, and the day is delightful, when her Husband Lord wakes the sleeping soul-bride, in the home of the self. The young bride has awakened to the Word of the Shabad; she is pleasing to her Husband Lord. So renounce falsehood, fraud, love of duality and working for people. The Name of the Lord is my necklace, and I am anointed with the True Shabad. With his palms pressed together, Nanak begs for the gift of the True Name; please, bless me with Your Grace, through the pleasure of Your Will. ||2|| Awake, O bride of splendored eyes, and chant the Word of the Guru's Bani. Listen, and place your faith in the Unspoken Speech of the Lord. The Unspoken Speech, the state of Nirvaanaa - how rare is the Gurmukh who understands this. Merging in the Word of the Shabad, self-conceit is eradicated, and the three worlds are revealed to her understanding. Remaining detached, with infinity infusing, the true mind cherishes the virtues of the Lord. He is fully pervading and permeating all places; Nanak has enshrined Him within his heart. [[3]] The Lord is calling you to the Mansion of His Presence; O soul-bride, He is the Lover of His devotees. Following the Guru's Teachings, your mind shall be delighted, and your body shall be fulfilled. Conquer and subdue your mind, and love the Word of the Shabad; reform yourself, and realise the Lord of the three worlds. Her mind shall not waver or wander anywhere else, when she comes to know her Husband Lord. You are my only Support, You are my Lord and Master. You are my strength and anchor. She is forever truthful and pure, O Nanak; through the Word of the Guru's Shabad, conflicts are resolved. ||4||2|| Chhant, Bilaaval, Fourth Mehl, Mangal ~ The Song Of Joy: One Universal Creator God. By The Grace Of The True Guru: My Lord God has come to my bed, and my mind is merged with the Lord. As it pleases the Guru. I have found the Lord God, and I revel and delight in His Love. Very fortunate are those happy soulbrides, who have the jewel of the Naam upon their foreheads. The Lord, the Lord God, is Nanak's Husband Lord, pleasing to his mind. ||1|| The Lord is the honour of the dishonoured. The Lord, the Lord God is Himself by Himself. The Gurmukh eradicates self-conceit, and constantly chants the Name of the Lord. My Lord God does whatever He pleases: the Lord imbues mortal beings with the colour of His Love. Servant Nanak is easily merged into the Celestial Lord. He is satisfied with the sublime essence of the Lord. ||2|| The Lord is found only through this human incarnation. This is the time to contemplate the Lord. As Gurmukhs, the happy soul-brides meet Him, and their love for Him is abundant. Those who have not attained human incarnation, are cursed by evil destiny. O Lord, God, Har, Har, Har, Har, save Nanak; he is Your humble servant. ||3|| The Guru has implanted within me the Name of the Inaccessible Lord God; my mind and body are drenched with the Lord's Love.

Section 20 - Raag Bilaaval - Part 051

The Name of the Lord is the Lover of His devotees; the Gurmukhs attain the Lord. Without the Name of the Lord, they cannot even live, like the fish without water. Finding the Lord, my life has become fruitful; O Nanak, the Lord God has fulfilled me. ||4||1||3|| Bilaaval, Fourth Mehl, Shalok: Seek out the Lord God, your only true Friend. He shall dwell in your mind, by great good fortune. The True Guru shall reveal Him to you; O Nanak, lovingly focus yourself on the Lord. ||1|| Chant: The soul-bride has come to ravish and enjoy her Lord God, after eradicating the poison of egotism. Following the Guru's Teachings, she has eliminated her self-conceit; she is lovingly attuned to her Lord. Har. Har. Her heart-lotus deep within has blossomed forth, and through the Guru, spiritual wisdom has been awakened within her. Servant Nanak has found the Lord God, by perfect, great good fortune. ||1|| The Lord, the Lord God, is pleasing to her mind; the Lord's Name resounds within her. Through the Perfect Guru, God is obtained; she is lovingly focused on the Lord, Har, Har. The darkness of ignorance is dispelled, and the Divine Light radiantly shines forth. The Naam, the Name of the Lord, is Nanak's only Support; he merges into the Lord's Name. ||2|| The soul-bride is ravished and enjoyed by her Beloved Lord God, when the Lord God is pleased with her. My eyes are drawn to His Love, like the cat to the mouse. The Perfect Guru has united me with the Lord; I am satisfied by the subtle essence of the Lord. Servant Nanak blossoms forth in the Naam, the Name of the Lord: he is lovingly attuned to the Lord, Har, Har. ||3|| I am a fool and an idiot, but the Lord showered me with His Mercy, and united me with Himself. Blessed, blessed is the most wonderful Guru, who has conquered egotism. Very fortunate, of blessed destiny are those, who enshrine the Lord, Har, Har, in their hearts. O servant Nanak, praise the Naam, and be a sacrifice to the Naam. ||4||2||4|| Bilaaval, Fifth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: The time of rejoicing has come; I sing of my Lord God. I have heard of my Imperishable Husband Lord, and happiness fills my mind. My mind is in love with Him; when shall I realise my great good fortune, and meet with my Perfect Husband? If only I could

meet the Lord of the Universe, and be automatically absorbed into Him; tell me how, O my companions! Day and night, I stand and serve my God; how can I attain Him? Prays Nanak, have mercy on me, and attach me to the hem of Your robe, O Lord. ||1|| Joy has come! I have purchased the jewel of the Lord. Searching, the seeker has found the Lord with the Saints. I have met the Beloved Saints, and they have blessed me with their kindness; I contemplate the Unspoken Speech of the Lord. With my consciousness centred, and my mind onepointed, I meditate on my Lord and Master, with love and affection. With my palms pressed together, I pray unto God, to bless me with the profit of the Lord's Praise. Prays Nanak, I am Your slave. My God is inaccessible and unfathomable. ||2||

Section 20 - Raag Bilaaval - Part 052

The date for my wedding is set, and cannot be changed; my union with the Lord is perfect. I am totally at peace, and my separation from Him has ended. The Saints meet and come together, and meditate on God; they form a wondrous wedding party. Gathering together, they arrive with poise and grace, and love fills the minds of the bride's family. Her light blends with His Light, through and through, and everyone enjoys the Nectar of the Lord's Name. Prays Nanak, the Saints have totally united me with God, the All-powerful Cause of causes. ||3|| Beautiful is my home, and beauteous is the earth. God has entered the home of my heart; I touch the Guru's feet. Grasping the Guru's feet, I awake in peace and poise. All my desires are fulfilled. My hopes are fulfilled, through the dust of the feet of the Saints. After such a long separation, I have met my Husband Lord. Night and day, the sounds of ecstasy resound and resonate; I have forsaken my stubborn-minded intellect. Prays Nanak, I seek the Sanctuary of my Lord and Master; in the Society of the Saints, I am lovingly attuned to Him. ||4||1|| Bilaaval, Fifth Mehl: By blessed destiny, I have found my Husband Lord. The unstruck sound current vibrates and resounds in the Court of the Lord. Night and day, the sounds of ecstasy resound and resonate; day and night, I am enraptured. Disease, sorrow and suffering do not afflict anyone there; there is no birth or death there. There are treasures overflowing there - wealth, miraculous powers, ambrosial nectar and devotional worship. Prays Nanak, I am a sacrifice, devoted to the Supreme Lord God, the Support of the breath of life. ||1|| Listen, O my companions, and sister soul-brides, let's join together and sing the songs of joy. Loving our God with mind and body, let's ravish and enjoy Him. Lovingly enjoying Him, we become pleasing to Him: let's not reject Him, for a moment, even for an instant. Let's hug Him close in our embrace, and not feel shy; let's bathe our minds in the dust of His feet. With the intoxicating drug of devotional worship, let's entice Him, and not wander anywhere else. Prays Nanak, meeting with our True Friend, we attain the immortal status. ||2|| I am wonder-struck and amazed, gazing upon the Glories of my Imperishable Lord. He took my hand, and held my arm, and cut away the noose of Death. Holding me by the arm, He made me His slave; the branch has sprouted in abundance. Pollution, attachment and corruption have run away; the immaculate day has dawned. Casting His Glance of Grace, the Lord loves me with His Mind; my immense evil-mindedness is dispelled. Prays Nanak, I have become immaculate and pure: I have met the Imperishable Lord God, [3] The rays of light merge with the sun, and water merges with water. One's light blends with the Light, and one becomes totally perfect. I see God, hear God, and speak of the One and only God. The soul is the Creator of the expanse of creation. Without God, I know no other at all. He Himself is the Creator, and He Himself is the Enjoyer. He created the Creation. Prays Nanak, they alone know this, who drink in the subtle essence of the Lord. ||4||2||

Section 20 - Raag Bilaaval - Part 053

Bilaaval, Fifth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: Come, O my sisters, come, O my companions, and let us remain under the Lord's control. Let's sing the Songs of Bliss of our Husband Lord. Renounce your pride, O my companions, renounce your egotistical pride, O my sisters, so that you may become pleasing to your Beloved. Renounce pride, emotional attachment, corruption and duality, and serve the One Immaculate Lord. Hold tight to the Sanctuary of the Feet of the Merciful Lord, your Beloved, the Destroyer of all sins. Be the slave of His slaves, forsake sorrow and sadness, and do not bother with other devices. Prays Nanak, O Lord, please bless me with Your Mercy, that I may sing Your songs of bliss. ||1|| The Ambrosial Naam, the Name of my Beloved, is like a cane to a blind man. Maya seduces in so many ways, like a beautiful enticing woman. This enticer is so incredibly beautiful and clever: she entices with countless suggestive gestures. Maya is stubborn and persistent; she seems so sweet to the mind, and then he does not chant the Naam. At home, in the forest, on the banks of sacred rivers, fasting, worshipping, on the roads and on the shore, she is spying. Prays Nanak, please bless me with Your Kindness, Lord: I am blind, and Your Name is my

cane. ||2|| I am helpless and masterless; You, O my Beloved, are my Lord and Master. As it pleases You, so do You protect me. I have no wisdom or cleverness; what face should I put on to please You? I am not clever, skillful or wise; I am worthless, without any virtue at all. I have no beauty or pleasing smell, no beautiful eyes. As it pleases You, please preserve me, O Lord. His victory is celebrated by all; how can I know the state of the Lord of Mercy? Prays Nanak, I am the servant of Your servants; as it pleases You, please preserve me, ||3|| I am the fish, and You are the water; without You, what can I do? I am the rainbird, and You are the rain-drop; when it falls into my mouth, I am satisfied. When it falls into my mouth, my thirst is quenched; You are the Lord of my soul, my heart, my breath of life. Touch me, and caress me, O Lord, You are in all: let me meet You, so that I may be emancipated. In my consciousness I remember You, and the darkness is dispelled, like the chakvi duck, which longs to see the dawn. Prays Nanak, O my Beloved, please unite me with Yourself; the fish never forgets the water. ||4|| Blessed, blessed is my destiny; my Husband Lord has come into my home. The gate of my mansion is so beautiful, and all my gardens are so green and alive. My peace-giving Lord and Master has rejuvenated me, and blessed me with great joy, bliss and love. My Young Husband Lord is eternally young, and His body is forever youthful; what tongue can I use to chant His Glorious Praises? My bed is beautiful; gazing upon Him, I am fascinated, and all my doubts and pains are dispelled. Prays Nanak, my hopes are fulfilled; my Lord and Master is unlimited. ||5||1||3|| Bilaaval, Fifth Mehl, Chhant, Mangal ~ The Song Of Joy: One Universal Creator God. By The Grace Of The True Guru: Shalok: God is beautiful, tranquil and merciful; He is the treasure of absolute peace, my Husband Lord.

Section 20 - Raag Bilaaval - Part 054

Meeting with God, the Ocean of Peace, O Nanak, this soul becomes happy. ||1|| Chhant: One finds God, the Ocean of Peace, when destiny is activated. Abandoning the distinctions of honour and dishonour, grasp the Feet of the Lord. Renounce cleverness and trickery, and forsake your evilminded intellect. O Nanak, seek the Sanctuary of the Sovereign Lord, Your King, and your marriage will be permanent and stable. ||1|| Why forsake God, and attach yourself to another? Without the Lord, you cannot even live. The ignorant fool does not feel any shame; the evil man wanders around deluded. God is the Purifier of sinners; if he forsakes God, tell me, where he can find a place of rest? O Nanak, by loving devotional worship of the Merciful Lord, he attains the state of eternal life. ||2|| May that vicious tongue that does not chant the Name of the Great Lord of the World, be burnt. One who does not serve God, the Lover of His devotees, shall have his body eaten by crows. Enticed by doubt, he does not understand the pain it brings; he wanders through millions of incarnations. O Nanak, if you desire anything other than the Lord, you shall be consumed, like a maggot in manure. [3] Embrace love for the Lord God, and in detachment, unite with Him. Give up your sandalwood oil, expensive clothes, perfumes, tasty flavors and the poison of egotism. Do not waver this way or that, but remain wakeful in the service of the Lord. O Nanak, she who has obtained her God, is a happy soul-bride forever. ||4||1||4|| Bilaaval, Fifth Mehl: Seek the Lord, O fortunate ones, and join the Saadh Sangat, the Company of the Holy. Sing the Glorious Praises of the Lord of the Universe forever, imbued with the Love of the Supreme Lord God. Serving God forever, you shall obtain the fruitful rewards you desire. O Nanak, seek the Sanctuary of God; meditate on the Lord, and ride the many waves of the mind. ||1|| I shall not forget God, even for an instant; He has blessed me with everything. By great good fortune, I have met Him; as Gurmukh, I contemplate my Husband Lord. Holding me by the arm, He has lifted me up and pulled me out of the darkness, and made me His own. Chanting the Naam, the Name of the Lord, Nanak lives; his mind and heart are cooled and soothed. ||2|| What virtues of Yours can I speak, O God, O Searcher of hearts? Meditating, meditating in remembrance on the Lord. I have crossed over to the other shore. Singing the Glorious Praises of the Lord of the Universe, all my desires are fulfilled. Nanak is saved, meditating on the Lord, the Lord and Master of all. ||3|| Sublime are those eyes, which are drenched with the Love of the Lord. Gazing upon God, my desires are fulfilled; I have met the Lord, the Friend of my soul. I have obtained the Ambrosial Nectar of the Lord's Love. and now the taste of corruption is insipid and tasteless to me. O Nanak, as water mingles with water, my light has merged into the Light. ||4||2||5||9||

Section 20 - Raag Bilaaval - Part 055

Vaar Of Bilaaval, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok, Fourth Mehl: I sing of the sublime Lord, the Lord God, in the melody of Raag Bilaaval. Hearing the Guru's Teachings, I obey them; this is the pre-ordained destiny written upon my forehead. All day and night, I chant the Glorious Praises of the Lord, Har, Har, Har; within my heart, I am lovingly attuned to Him. My body and mind are totally rejuvenated, and the garden of my mind has blossomed forth in lush abundance. The darkness of ignorance has been dispelled, with the light of the lamp of the Guru's wisdom. Servant Nanak lives by beholding the Lord. Let me behold Your face, for a moment, even an instant! ||1|| Third Mehl: Be happy and sing in Bilaaval, when the Naam, the Name of the Lord, is in your mouth. The melody and music. and the Word of the Shabad are beautiful, when one focuses his meditation on the celestial Lord. So leave behind the melody and music, and serve the Lord; then, you shall obtain honour in the Court of the Lord. O Nanak, as Gurmukh, contemplate God, and rid your mind of egotistical pride. ||2|| Pauree: O Lord God, You Yourself are inaccessible; You formed everything. You Yourself are totally permeating and pervading the entire universe. You Yourself are absorbed in the state of deep meditation: You Yourself sing Your Glorious Praises. Meditate on the Lord, O devotees, day and night; He shall deliver you in the end. Those who serve the Lord, find peace; they are absorbed in the Name of the Lord. [1] Shalok, Third Mehl: In the love of duality, the happiness of Bilaaval does not come; the self-willed manmukh finds no place of rest. Through hypocrisy, devotional worship does not come, and the Supreme Lord God is not found. By stubbornmindedly performing religious rituals, no one obtains the approval of the Lord. O Nanak, the Gurmukh understands himself, and eradicates self-conceit from within. He Himself is the Supreme Lord God; the Supreme Lord God comes to dwell in his mind. Birth and death are erased, and his light blends with the Light. ||1|| Third Mehl: Be happy in Bilaaval, O my beloveds, and embrace love for the One Lord. The pains of birth and death shall be eradicated, and you shall remain absorbed in the True Lord. You shall be blissful forever in Bilaaval, if you walk in harmony with the Will of the True Guru. Sitting in the Saints' Congregation, sing with love the Glorious Praises of the Lord forever. O Nanak, beautiful are those humble beings, who, as Gurmukh, are united in the Lord's Union. ||2|| Pauree: The Lord Himself is within all beings. The Lord is the friend of His devotees. Everyone is under the Lord's control; in the home of the devotees there is bliss. The Lord is the friend and companion of His devotees; all His humble servants stretch out and sleep in peace. The Lord is the Lord and Master of all: O humble devotee. remember Him. No one can equal You, Lord, Those who try, struggle and die in frustration. ||2||

Section 20 - Raag Bilaaval - Part 056

Shalok, Third Mehl: He alone knows God, and he alone is a Brahmin, who walks in harmony with the Will of the True Guru One whose heart is filled with the Lord is freed of egotism and disease. He chants the Lord's Praises, gathers virtue, and his light merges into the Light. How rare are those Brahmins who, in this age, come to know God, by lovingly focusing their consciousness on Him. O Nanak, those who are blessed by the Lord's Glance of Grace, remain lovingly attuned to the Name of the True Lord, ||1|| Third Mehl: One who does not serve the True Guru and who does not love the Word of the Shabad, earns the very painful disease of egotism; he is so very selfish. Acting stubbornmindedly, he is reincarnated over and over again. The birth of the Gurmukh is fruitful and auspicious. The Lord unites him with Himself. O Nanak, when the Merciful Lord grants His Mercy, one obtains the wealth of the Naam, the Name of the Lord. ||2|| Pauree: All glorious greatness is in the Name of the Lord; as Gurmukh, meditate on the Lord. One obtains all that he asks for, if he keeps his consciousness focused on the Lord. If he tells the secrets of his soul to the True Guru, then he finds absolute peace. When the Perfect Guru bestows the Lord's Teachings, then all hunger departs. One who is blessed with such pre-ordained destiny, sings the Glorious Praises of the Lord. [3] Shalok, Third Mehl: No one goes away emptyhanded from the True Guru; He unites me in Union with my God. Fruitful is the Blessed Vision of the Darshan of the True Guru; through it, one obtains whatever fruitful rewards he desires. The Word of the Guru's Shabad is Ambrosial Nectar. It banishes all hunger and thirst. Drinking in the sublime essence of the Lord brings contentment; the True Lord comes to dwell in the mind. Meditating on the True Lord, the status of immortality is obtained; the Unstruck Word of the Shabad vibrates and resounds. The True Lord is pervading in the ten directions; through the Guru, this is intuitively known. O Nanak, those humble beings who have the Truth deep within, are never hidden, even if others try to hide them. ||1|| Third Mehl: Serving the Guru, one finds the Lord, when the Lord blesses him with His Glance of Grace. Human beings become angels, when the Lord blesses them with true devotional worship. Conquering egotism, they are blended with the Lord; through the Word of the Guru's Shabad, they are purified. O Nanak, they remain merged with the Lord; they are blessed with the glorious greatness of the Naam. ||2|| Pauree: Within the Guru, the True Guru, is the glorious greatness of the Name. The Creator Lord Himself has magnified it. All His servants and Sikhs live by gazing, gazing upon it. It is pleasing to their hearts deep within. The slanderers and evildoers cannot see this glorious greatness; they do not appreciate the goodness of others. What can be achieved by

anyone babbling? The Guru is in love with the True Lord. That which is pleasing to the Creator Lord, increases day by day, while all the people babble uselessly. ||4|| Shalok, Third Mehl: Cursed are the hopes in the love of duality; they tie the consciousness to love and attachment to Maya. One who forsakes the peace of the Lord in exchange for straw, and forgets the Naam, suffers in pain.

Section 20 - Raag Bilaaval - Part 057

The ignorant self-willed manmukhs are blind. They are born, only to die again, and continue coming and going. Their affairs are not resolved, and in the end, they depart, regretting and repenting. One who is blessed with the Lord's Grace, meets the True Guru: he alone meditates on the Name of the Lord, Har, Har, Imbued with the Naam, the humble servants of the Lord find a lasting peace; servant Nanak is a sacrifice to them. ||1|| Third Mehl: Hope and desire entice the world; they entice the whole universe. Everyone, and all that has been created, is under the domination of Death. By the Hukam of the Lord's Command, Death seizes the mortal; he alone is saved, whom the Creator Lord forgives. O Nanak, by Guru's Grace, this mortal swims across, if he abandons his ego. Conquer hope and desire, and remain unattached; contemplate the Word of the Guru's Shabad. ||2|| Pauree: Wherever I go in this world, I see the Lord there. In the world hereafter as well, the Lord, the True Judge Himself, is pervading and permeating everywhere. The faces of the false are cursed, while the true devotees are blessed with glorious greatness. True is the Lord and Master, and true is His justice. The heads of the slanderers are covered with ashes. Servant Nanak worships the True Lord in adoration; as Gurmukh, he finds peace. ||5|| Shalok, Third Mehl: By perfect destiny, one finds the True Guru, if the Lord God grants forgiveness. Of all efforts, the best effort is to attain the Lord's Name. It brings a cooling, soothing tranquility deep within the heart, and eternal peace. Then, one eats and wears the Ambrosial Nectar; O Nanak, through the Name, comes glorious greatness. ||1|| Third Mehl: O mind, listening to the Guru's Teachings, you shall obtain the treasure of virtue. The Giver of peace shall dwell in your mind; you shall be rid of egotism and pride. O Nanak, by His Grace, one is blessed with the Ambrosial Nectar of the treasure of virtue, ||2|| Pauree: The kings, emperors, rulers, lords, nobles and chiefs, are all created by the Lord. Whatever the Lord causes them to do, they do; they are all beggars, dependent on the Lord. Such is God, the Lord of all; He is on the True Guru's side. All castes and social classes, the four sources of creation, and the whole universe are slaves of the True Guru: God makes them work for Him. See the glorious greatness of serving the Lord, O Saints of the Lord; He has conquered and driven all the enemies and evil-doers out of the body-village. The Lord, Har, Har, is Merciful to His humble devotees; granting His Grace, the Lord Himself protects and preserves them. ||6|| Shalok, Third Mehl: Fraud and hypocrisy within bring constant pain; the self-willed manmukh does not practice meditation. Suffering in pain, he does his deeds; he is immersed in pain, and he shall suffer in pain hereafter. By his karma, he meets the True Guru, and then, he is lovingly attuned to the True Name. O Nanak, he is naturally at peace; doubt and fear run away and leave him. ||1|| Third Mehl: The Gurmukh is in love with the Lord forever. The Name of the Lord is pleasing to his mind

Section 20 - Raag Bilaaval - Part 058

The Gurmukh beholds and speaks the Naam, the Name of the Lord; chanting the Naam, he finds peace. O Nanak, the spiritual wisdom of the Gurmukh shines forth: the black darkness of ignorance is dispelled. ||2|| Third Mehl: The filthy, foolish, self-willed manmukhs die. The Gurmukhs are immaculate and pure; they keep the Lord enshrined within their hearts. Prays Nanak, listen, O Siblings of Destiny! Serve the True Guru, and the filth of your ego shall be gone. Deep within, the pain of skepticism afflicts them; their heads are constantly assaulted by worldly entanglements. Asleep in the love of duality, they never wake up; they are attached to the love of Maya. They do not remember the Name, and they do not contemplate the Word of the Shabad; this is the view of the self-willed manmukhs. They do not love the Lord's Name, and they lose their life uselessly. O Nanak, the Messenger of Death attacks them, and humiliates them. ||3|| Pauree: He alone is a true king, whom the Lord blesses with true devotion. People pledge their allegiance to him; no other store stocks this merchandise, nor deals in this trade. That humble devotee who turns his face towards the Guru and becomes sunmukh, receives the Lord's wealth; the faithless baymukh, who turns his face away from the Guru, gathers only ashes. The Lord's devotees are dealers in the Name of the Lord. The Messenger of Death, the tax-collector, does not even approach them. Servant Nanak has loaded the wealth of the Name of the Lord who is forever independent and care-free. ||7|| Shalok, Third Mehl: In this age, the devotee earns the wealth of the Lord; all the rest of the world wanders deluded in doubt. By Guru's Grace, the Naam, the Name of the Lord, comes to dwell in his mind; night and day, he meditates on the Naam. In the midst

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of corruption, he remains detached; through the Word of the Shahad, he burns away his ego. He crosses over, and saves his relatives as well; blessed is the mother who gave birth to him. Peace and poise fill his mind forever, and he embraces love for the True Lord. Brahma, Vishnu and Shiva wander in the three qualities, while their egotism and desire increase. The Pandits, the religious scholars and the silent sages read and debate in confusion; their consciousness is centred on the love of duality. The Yogis, wandering pilgrims and Sanyaasees are deluded; without the Guru, they do not find the essence of reality. The miserable self-willed manmukhs are forever deluded by doubt; they waste away their lives uselessly. O Nanak, those who are imbued with the Naam are balanced and poised; forgiving them, the Lord blends them with Himself. ||1|| Third Mehl: O Nanak, praise Him, who has control over everything. Remember Him, O mortals - without Him, there is no other at all. He dwells deep within those who are Gurmukh; forever and ever, they are at peace. ||2|| Pauree: Those who do not become Gurmukh and earn the wealth of the Lord's Name, are bankrupt in this age. They wander around begging all over the world, but no one even spits in their faces. They gossip about others, and lose their credit, and expose themselves as well. That wealth, for which they slander others, does not come into their hands, no matter where they go.

Section 20 - Raag Bilaaval - Part 059

Through loving service, the Gurmukhs receive the wealth of the Naam, but the unfortunate ones cannot receive it. This wealth is not found anywhere else, in this country or in any other. ||8|| Shalok, Third Mehl: The Gurmukh does not have an iota of skepticism or doubt; worries depart from within him. Whatever he does, he does with grace and poise. Nothing else can be said about him. O Nanak, the Lord Himself hears the speech of those whom He makes His own. ||1|| Third Mehl: He conquers death, and subdues the desires of his mind: the Immaculate Name abides deep within him. Night and day, he remains awake and aware; he never sleeps, and he intuitively drinks in the Ambrosial Nectar. His speech is sweet, and his words are nectar; night and day, he sings the Glorious Praises of the Lord. He dwells in the home of his own self, and appears beautiful forever; meeting him, Nanak finds peace. ||2|| Pauree: The wealth of the Lord is a jewel, a gem; the Guru has caused the Lord to grant that wealth of the Lord. If someone sees something, he may ask for it; or, someone may cause it to be given to him. But no one can take a share of this wealth of the Lord by force. He alone obtains a share of the wealth of the Lord, who is blessed by the Creator with faith and devotion to the True Guru, according to his pre-ordained destiny. No one is a share-holder in this wealth of the Lord. and no one owns any of it. It has no boundaries or borders to be disputed. If anyone speaks ill of the wealth of the Lord, his face will be blackened in the four directions. No one's power or slander can prevail against the gifts of the Lord; day by day they continually, continuously increase. ||9|| Shalok, Third Mehl: The world is going up in flames - shower it with Your Mercy, and save it! Save it, and deliver it, by whatever method it takes. The True Guru has shown the way to peace, contemplating the True Word of the Shabad. Nanak knows no other than the Lord, the Forgiving Lord. ||1|| Third Mehl: Through egotism, fascination with Maya has trapped them in duality. It cannot be killed, it does not die, and it cannot be sold in a store. Through the Word of the Guru's Shabad. it is burnt away, and then it departs from within. The body and mind become pure, and the Naam, the Name of the Lord, comes to dwell within the mind. O Nanak, the Shabad is the killer of Maya; the Gurmukh obtains it. ||2|| Pauree: The glorious greatness of the True Guru was bestowed by the True Guru; He understood this as the Insignia, the Mark of the Primal Lord's Will. He tested His sons, nephews, sons-in-law and relatives, and subdued the egotistical pride of them all. Wherever anyone looks, my True Guru is there; the Lord blessed Him with the whole world. One who meets with, and believes in the True Guru, is embellished here and hereafter. Whoever turns his back on the Guru and becomes baymukh, shall wander in cursed and evil places.

Section 20 - Raag Bilaaval - Part 060

My Lord and Master is on the side of servant Nanak. The All-powerful and All-knowing Lord God is my Best Friend. Seeing the food being distributed, everyone came and fell at the feet of the True Guru, who cleansed the minds of all of their egotistical pride. ||10|| Shalok, First Mehl: One plants the seed, another harvests the crop, and still another beats the grain from the chaff. O Nanak, it is not known, who will ultimately eat the grain. ||1|| First Mehl: He alone is carried across, within whose mind the Lord abides. O Nanak, that alone happens, which is pleasing to His Will. ||2|| Pauree: The Merciful Supreme Lord God has carried me across the worldocean. The compassionate perfect Guru has eradicated my doubts and fears. Unsatisfied sexual desire and unresolved anger, the horrible demons, have been totally destroyed. I have enshrined the treasure of the Ambrosial Naam within my throat and heart. O Nanak, in the Saadh Sangat, the Company of the Holy, my birth and death have been adorned and redeemed. ||11|| Shalok, Third Mehl: Those who forget the Naam, the Name of the Lord, are said to be false. The five thieves plunder their homes, and egotism breaks in. The faithless cynics are defrauded by their own evil-mindedness; they do not know the sublime essence of the Lord. Those who lose the Ambrosial Nectar through doubt, remain engrossed and entangled in corruption. They make friends with the wicked, and argue with the humble servants of the Lord. O Nanak, the faithless cynics are bound and gagged by the Messenger of Death, and suffer agony in hell. They act according to the karma of the actions they committed before; as the Lord keeps them, so do they live. ||1|| Third Mehl: Those who serve the True Guru, are transformed from powerless into powerful. With every breath and morsel of food, the Lord abides in their minds forever, and the Messenger of Death cannot even see them. The Name of the Lord, Har, Har, fills their hearts, and Maya is their servant. One who becomes the slave of the Lord's slaves, obtains the greatest treasure. O Nanak, I am forever a sacrifice to that one, within whose mind and body God dwells. One who has such pre-ordained destiny, he alone is in love with the humble Saints. ||2|| Pauree: Whatever the Perfect True Guru says, the

Transcendent Lord hears. It pervades and permeates the whole world, and it is on the mouth of each and every being. So numerous are the great glories of the Lord, they cannot even be counted. Truth, poise and bliss rest in the True Guru; the Guru bestows the jewel of Truth. O Nanak, the Supreme Lord God embellishes the Saints, who become like the True Lord. ||12|| Shalok, Third Mehl: He does not understand himself; he believes the Lord God to be far away. He forgets to serve the Guru; how can his mind remain in the Lord's Presence? The self-willed manmukh wastes away his life in worthless greed and falsehood. O Nanak, the Lord forgives, and blends them with Himself; through the True Word of the Shabad, He is ever-present. ||1|| Third Mehl: True is the Praise of the Lord God; the Gurmukh chants the Name of the Lord of the Universe. Praising the Naam night and day, and meditating on the Lord, the mind becomes blissful. By great good fortune, I have found the Lord, the perfect embodiment of supreme bliss. Servant Nanak praises the Naam; his mind and body shall never again be shattered. ||2||

Section 20 - Raag Bilaaval - Part 061

Pauree: If someone slanders the True Guru, and then comes seeking the Guru's Protection, the True Guru forgives him for his past sins, and unites him with the Saints' Congregation. When the rain falls, the water in the streams, rivers and ponds flows into the Ganges: flowing into the Ganges, it is made sacred and pure. Such is the glorious greatness of the True Guru, who has no vengeance; meeting with Him, thirst and hunger are quenched, and instantly, one attains celestial peace O Nanak, behold this wonder of the Lord, my True King! Everyone is pleased with one who obeys and believes in the True Guru. ||13||1|| Sudh|| Bilaaval, The Word Of The Devotees. Of Kabeer Jee: One Universal Creator God. Truth Is The Name. Creative Being Personified By Guru's Grace: This world is a drama; no one can remain here. Walk the straight path; otherwise, you will be pushed around. ||1||Pause|| The children, the young and the old, O Siblings of Destiny, will be taken away by the Messenger of Death. The Lord has made the poor man a mouse, and the cat of Death is eating him up. ||1|| It gives no special consideration to either the rich or the poor. The king and his subjects are equally killed; such is the power of Death. ||2|| Those who are pleasing to the Lord are the servants of the Lord; their story is unique and singular. They do not come and go, and they never die; they remain with the Supreme Lord God. ||3|| Know this in your soul, that by renouncing your children, spouse, wealth and property - says Kabeer, listen, O Saints - you shall be united with the Lord of the Universe. ||4||1|| BILAAVAL: I do not read books of knowledge, and I do not understand the debates. I have gone insane, chanting and hearing the Glorious Praises of the Lord. ||1|| O my father, I have gone insane; the whole world is sane, and I am insane. I am spoiled; let no one else be spoiled like me. ||1||Pause|| I have not made myself go insane - the Lord made me go insane. The True Guru has burnt away my doubt. ||2|| I am spoiled; I have lost my intellect. Let no one go astray in doubt like me. [3] He alone is insane, who does not understand himself. When he understands himself, then he knows the One Lord. ||4|| One who is not intoxicated with the Lord now, shall never be intoxicated. Says Kabeer, I am imbued with the Lord's Love. [5][2]] BILAAVAL: Abandoning his household, he may go to the forest, and live by eating roots; but even so, his sinful, evil mind does not renounce corruption. ||1|| How can anyone be saved? How can anyone cross over the terrifying world-ocean? Save me, save me, O my Lord! Your humble servant seeks Your Sanctuary. ||1||Pause|| I cannot escape my desire for sin and corruption. I make all sorts of efforts to hold back from this desire, but it clings to me, again and again. ||2||

Section 20 - Raag Bilaaval - Part 062

Youth and old age - my entire life has passed, but I haven't done any good. This priceless soul has been treated as if if

were worth no more than a shell. ||3|| Says Kabeer, O my Lord, You are contained in all. There is none as merciful as You are. and none as sinful as I am. ||4||3|| BILAAVAL: Every day, he rises early, and brings a fresh clay pot; he passes his life embellishing and glazing it. He does not think at all of worldly weaving; he is absorbed in the subtle essence of the Lord, Har, Har. ||1|| Who in our family has ever chanted the Name of the Lord? Ever since this worthless son of mine began chanting with his mala, we have had no peace at all! ||1||Pause|| Listen, O my sisters-in-law, a wondrous thing has happened! This boy has ruined our weaving business. didn't he simply die? ||2|| O mother, the One Lord, the Lord and Master, is the source of all peace. The Guru has blessed me with His Name. He preserved the honour of Prahlaad, and destroyed Harnaakhash with his nails. ||3|| I have renounced the gods and ancestors of my house, for the Word of the Guru's Shabad. Says Kabeer, God is the Destroyer of all sins; He is the Saving Grace of His Saints. ||4||4|| BILAAVAL: There is no king equal to the Lord. All these lords of the world last for only a few days, putting on their false displays. 11 Pause How can Your humble servant waver? You spread Your shadow over the three worlds. Who can raise his hand against Your humble servant? No one can describe the Lord's expanse. ||1|| Remember Him, O my thoughtless and foolish mind, and the unstruck melody of the sound current will resonate and resound. Says Kabeer, my skepticism and doubt have been dispelled: the Lord has exalted me, as He did Dhroo and Prahlaad. ||2||5|| BILAAVAL: Save me! I have disobeyed You. I have not practiced humility, righteousness or devotional worship; I am proud and egotistical, and I have taken a crooked path. ||1||Pause|| Believing this body to be immortal, I pampered it, but it is a fragile and perishable vessel. Forgetting the Lord who formed, fashioned and embellished me, I have become attached to another. ||1|| I am Your thief: I cannot be called holy. I have fallen at Your feet. seeking Your Sanctuary. Says Kabeer, please listen to this prayer of mine, O Lord; please do not send me sommons of the Messenger of Death. ||2||6|| BILAAVAL: I stand humbly at Your Court. Who else can take care of me, other than You? Please open Your door, and grant me the Blessed Vision of Your Darshan. ||1||Pause|| You are the richest of the rich, generous and unattached. With my ears, I listen to Your Praises. From whom should I beg? I see that all are beggars. My salvation comes only from You. ||1|| You blessed Jai Dayy, Naam Dayv and Sudaamaa the Brahmin with Your infinite mercy. Says Kabeer, You are the All-powerful Lord, the Great Giver; in an instant, You bestow the four great blessings. ||2||7|| BILAAVAL: He has a walking stick, earrings, a patched coat and a begging bowl. Wearing the robes of a beggar, he wanders around, deluded by doubt. ||1||

Section 20 - Raag Bilaaval - Part 063

Abandon your Yogic postures and breath control exercises, O madman. Renounce fraud and deception, and meditate continuously on the Lord, O madman. ||1||Pause|| That which you beg for, has been enjoyed in the three worlds. Says Kabeer, the Lord is the only Yogi in the world. ||2||8|| BILAAVAL: This Maya has made me forget Your feet, O Lord of the World, Master of the Universe. Not even a bit of love wells up in Your humble servant; what can Your poor servant do? ||1||Pause|| Cursed is the body, cursed is the wealth, and cursed is this Maya: cursed, cursed is the clever intellect and understanding. Restrain and hold back this Maya; overcome it, through the Word of the Guru's Teachings. ||1|| What good is farming, and what good is trading? Worldly entanglements and pride are false. Says Kabeer, in the end, they are ruined; ultimately, Death will come for them. ||2||9|| BILAAVAL: Within the pool of the body, there is an incomparably beautiful lotus flower. Within it, is the Supreme Light, the Supreme Soul, who has no feature or form. ||1|| O my mind, vibrate, meditate on the Lord, and forsake your doubt. The Lord is the Life of the World. ||1||Pause|| Nothing is seen coming into the world, and nothing is seen leaving it. Where the body is born, there it dies, like the leaves of the water-lily. ||2|| Maya is false and transitory; forsaking it, one obtains peaceful, celestial contemplation. Says Kabeer, serve Him within your mind; He is the Enemy of ego, the Destroyer of demons. ||3||10|| BILAAVAL: The illusion of birth and death is gone; I lovingly focus on the Lord of the Universe. In my life, I am absorbed in deep silent meditation; the Guru's Teachings have awakened me. ||1||Pause|| The sound made from bronze, that sound goes into the bronze again. But when the bronze is broken, O Pandit, O religious scholar, where does the sound go then? ||1|| I gaze upon the world, the confluence of the three qualities; God is awake and aware in each and every heart. Such is the understanding revealed to me; within my heart, I have become a detached renunciate. ||2|| I have come to know my own self, and my light has merged in the Light. Says Kabeer, now I know the Lord of the Universe, and my mind is satisfied. ||3||11|| BILAAVAL: When Your Lotus Feet dwell within one's heart, why should that person waver, O Divine Lord? I know that all comforts, and the nine treasures, come to one who intuitively, naturally, chants the Praise of the Divine Lord. ||Pause|| Such

wisdom comes, only when one sees the Lord in all, and unties the knot of hypocrisy. Time and time again, he must hold himself back from Maya; let him take the scale of the Lord, and weigh his mind. ||1|| Then wherever he goes, he will find peace, and Maya will not shake him. Says Kabeer, my mind believes in the Lord; I am absorbed in the Love of the Divine Lord. ||2||12|| Bilaaval, The Word Of Devotee Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: The Guru has made my life fruitful.

Section 20 - Raag Bilaaval - Part 064

My pain is forgotten, and I have found peace deep within myself. ||1|| The Guru has blessed me with the ointment of spiritual wisdom. Without the Lord's Name, life is mindless. ||1||Pause|| Meditating in remembrance. Naam Davy has come to know the Lord. His soul is blended with the Lord, the Life of the World. ||2||1|| Bilaaval, The Word Of Devotee Ravi Daas: One Universal Creator God. By The Grace Of The True Guru: Seeing my poverty, everyone laughed. Such was my condition. Now, I hold the eighteen miraculous spiritual powers in the palm of my hand; everything is by Your Grace. ||1|| You know, and I am nothing, O Lord, Destroyer of fear. All beings seek Your Sanctuary, O God, Fulfiller, Resolver of our affairs. ||1||Pause|| Whoever enters Your Sanctuary, is relieved of his burden of sin. You have saved the high and the low from the shameless world. ||2|| Says Ravi Daas, what more can be said about the Unspoken Speech? Whatever You are, You are. O Lord; how can anything compare with Your Praises? ||3||1|| BILAAVAL: That family, into which a holy person is born, whether of high or low social class, whether rich or poor, shall have its pure fragrance spread all over the world. ||1||Pause|| Whether he is a Brahmin, a Vaishya, a Soodra, or a Kh'shaatriya; whether he is a poet, an outcaste, or a filthy-minded person, he becomes pure, by meditating on the Lord God. He saves himself, and the families of both his parents. ||1|| Blessed is that village, and blessed is the place of his birth; blessed is his pure family, throughout all the worlds. One who drinks in the sublime essence abandons other tastes; intoxicated with this divine essence, he discards sin and corruption. ||2|| Among the religious scholars, warriors and kings, there is no other equal to the Lord's devotee. As the leaves of the water lilv float free in the water, says Ravi Daas, so is their life in the world. ||3||2|| The Word Of Sadhana, Raag Bilaaval: One Universal Creator God. By The Grace Of The True Guru: For a king's daughter, a man disguised himself as Vishnu. He did it for sexual exploitation, and for selfish motives, but the Lord protected his honour. ||1|| What is Your value. O Guru of the world if You will not erase the karma of my past actions? Why seek safety from a lion, if one is to be eaten by a jackal? ||1||Pause|| For the sake of a single rain-drop, the rainbird suffers in pain. When its breath of life is gone, even an ocean is of no use to it. ||2|| Now, my life has grown weary, and I shall not last much longer; how can I be patient? If I drown and die, and then a boat comes along, tell me, how shall I climb aboard? ||3|| I am nothing, I have nothing, and nothing belongs to me. Now, protect my honour; Sadhana is Your humble servant. ||4||1||

GURU GRANTH SAHIB 21 - RAAG GOND Section 21 - Raag Gond - Part 001

One Universal Creator God, Truth Is The Name, Creative Being Personified, No Fear, No Hatred, Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Gond, Chau-Padas, Fourth Mehl, First House: If, in his conscious mind, he places his hopes in the Lord, then he shall obtain the fruits of all the many desires of his mind. The Lord knows everything which happens to the soul. Not even an iota of one's effort goes to waste. Place your hopes in the Lord, O my mind; the Lord and Master is pervading and permeating all. $\|1\|$ O my mind, place your hopes in the Lord of the World, the Master of the Universe. That hope which is placed in any other than the Lord - that hope is fruitless, and totally useless. [1] Pause || That which you can see, Maya, and all attachment to family - don't place your hopes in them, or your life will be wasted and lost. Nothing is in their hands; what can these poor creatures do? By their actions, nothing can be done. O my mind, place your hopes in the Lord, your Beloved, who shall carry you across, and save your whole family as well. ||2|| If you place your hopes in any other, in any friend other than the Lord, then you shall come to know that it is of no use at all. This hope placed in other friends comes from the love of duality. In an instant, it is gone; it is totally false. O my mind, place your hopes in the Lord, your True Beloved, who shall approve and reward you for all your efforts. ||3|| Hope and desire are all Yours, O my Lord and Master. As You inspire hope, so are the hopes held.

Section 21 - Raag Gond - Part 002

Nothing is in the hands of anyone, O my Lord and Master; such is the understanding the True Guru has given me to understand. You alone know the hope of servant Nanak, O Lord; gazing upon the Blessed Vision of the Lord's Darshan, he is satisfied. ||4||1|| Gond, Fourth Mehl: Serve such a Lord, and ever meditate on Him, who in an instant erases all sins THE GRAND BIBLE

and mistakes. If someone forsakes the Lord and places his hopes in another, then all his service to the Lord is rendered fruitless. O my mind, serve the Lord, the Giver of peace; serving Him, all your hunger shall depart. ||1|| O my mind, place your faith in the Lord. Wherever I go, my Lord and Master is there with me. The Lord saves the honour of His humble servants and slaves. ||1||Pause|| If you tell your sorrows to another, then he, in return, will tell you of his greater sorrows. So tell your sorrows to the Lord, your Lord and Master, who shall instantly dispel your pain. Forsaking such a Lord God, if you tell your sorrows to another, then you shall die of shame. ||2|| The relatives, friends and siblings of the world that you see, O my mind, all meet with you for their own purposes. And that day, when their self-interests are not served, on that day, they shall not come near you. O my mind, serve your Lord, day and night; He shall help you in good times and bad. ||3|| Why place your faith in anyone, O my mind, who cannot come to your rescue at the last instant? Chant the Lord's Mantra, take the Guru's Teachings, and meditate on Him. In the end, the Lord saves those who love Him in their consciousness. Servant Nanak speaks: night and day, chant the Lord's Name, O Saints; this is the only true hope for emancipation. ||4||2|| Gond, Fourth Mehl: Remembering the Lord in meditation, you shall find bliss and peace forever deep within, and your mind will become tranquil and cool. It is like the harsh sun of Maya, with its burning heat; seeing the moon, the Guru, its heat totally vanishes. ||1|| O my mind, night and day, meditate, and chant the Lord's Name. Here and hereafter, He shall protect you, everywhere; serve such a God forever. ||1||Pause|| Meditate on the Lord, who contains all treasures, O my mind; as Gurmukh, search for the jewel, the Lord. Those who meditate on the Lord, find the Lord, my Lord and Master; I wash the feet of those slaves of the Lord. ||2|| One who realises the Word of the Shabad, obtains the sublime essence of the Lord; such a Saint is lofty and sublime, the greatest of the great. The Lord Himself magnifies the glory of that humble servant. No one can lessen or decrease that glory, not even a bit. ||3||

Section 21 - Raag Gond - Part 003

He shall give you peace, O my mind; meditate forever, every day on Him, with your palms pressed together. Please bless servant Nanak with this one gift, O Lord, that Your feet may dwell within my heart forever. ||4||3|| Gond, Fourth Mehl: All the kings, emperors, nobles, lords and chiefs are false and transitory, engrossed in duality - know this well. The eternal Lord is permanent and unchanging; meditate on Him, O my mind, and you shall be approved. ||1|| O my mind, vibrate, and meditate on the Lord's Name, which shall be your defender forever. One who obtains the Mansion of the Lord's Presence, through the Word of the Guru's Teachings - no one else's power is as great as his. ||1||Pause|| All the wealthy, high class property owners which you see, O my mind, shall vanish, like the fading colour of the safflower. Serve the True, Immaculate Lord forever, O my mind, and you shall be honoured in the Court of the Lord. ||2|| There are four castes: Brahmin, Kh'shaatriya, Soodra and Vaishya, and there are four stages of life. One who meditates on the Lord, is the most distinguished and renowned. The poor castor oil plant, growing near the sandalwood tree, becomes fragrant; in the same way, the sinner, associating with the Saints, becomes acceptable and approved. [[3]] He, within whose heart the Lord abides, is the highest of all, and the purest of all. Servant Nanak washes the feet of thM at humble servant of the Lord; he may be from a low class family, but he is now the Lord's servant. ||4||4|| Gond, Fourth Mehl: The Lord, the Innerknower, the Searcher of hearts, is all-pervading. As the Lord causes them to act, so do they act. So serve forever such a Lord, O my mind, who will protect you from everything. ||1|| O my mind, meditate on the Lord, and read about the Lord every day. Other than the Lord, no one can kill you or save you; so why do you worry, O my mind? ||1||Pause|| The Creator created the entire universe, and infused His Light into it. The One Lord speaks, and the One Lord causes all to speak. The Perfect Guru has revealed the One Lord. ||2|| The Lord is with vou, inside and out; tell me. O mind, how can You hide anything from Him? Serve the Lord open-heartedly, and then, O my mind, you shall find total peace. ||3|| Everything is under His control; He is the greatest of all. O my mind, meditate forever on Him. O Servant Nanak, that Lord is always with you. Meditate forever on your Lord, and He shall emancipate you. ||4||5|| Gond, Fourth Mehl: My mind yearns so deeply for the Blessed Vision of the Lord's Darshan, like the thirsty man without water. ||1|| My mind is pierced through by the arrow of the Lord's Love. The Lord God knows my anguish, and the pain deep within my mind. ||1||Pause|| Whoever tells me the Stories of my Beloved Lord is my Sibling of Destiny, and my friend. ||2||

Section 21 - Raag Gond - Part 004

Come, and join together, O my companions; let's sing the Glorious Praises of my God, and follow the comforting advice of the True Guru... ||3|| Please fulfill the hopes of servant Nanak, O Lord; his body finds peace and tranquility in the

Blessed Vision of the Lord's Darshan. ||4||6|| First set of six. || Raag Gond, Fifth Mehl, Chau-Padas, First House: One Universal Creator God. By The Grace Of The True Guru: He is the Creator of all, He is the Enjoyer of all. ||1||Pause|| The Creator listens, and the Creator sees. The Creator is unseen, and the Creator is seen. The Creator forms, and the Creator destroys. The Creator touches, and the Creator is detached. ||1|| The Creator is the One who speaks, and the Creator is the One who understands. The Creator comes, and the Creator also goes. The Creator is absolute and without qualities; the Creator is related, with the most excellent qualities. By Guru's Grace, Nanak looks upon all the same. |2||1|| Gond, Fifth Mehl: You are caught, like the fish and the monkey; you are entangled in the transitory world. Your foot-steps and your breaths are numbered; only by singing the Glorious Praises of the Lord will you be saved. ||1|| O mind, reform yourself, and forsake your aimless wandering. You have found no place of rest for yourself; so why do you try to teach others? [1] Pause Like the elephant, driven by sexual desire, you are attached to your family. People are like birds that come together, and fly apart again; you shall become stable and steady, only when you meditate on the Lord, Har, Har, in the Company of the Holy. ||2|| Like the fish, which perishes because of its desire to taste, the fool is ruined by his greed. You have fallen under the power of the five thieves; escape is only possible in the Sanctuary of the Lord. ||3|| Be Merciful to me, O Destroyer of the pains of the meek; all beings and creatures belong to You. May I obtain the gift of always seeing the Blessed Vision of Your Darshan; meeting with You, Nanak is the slave of Your slaves. ||4||2|| Raag Gond, Fifth Mehl, Chau-Padas, Second House: One Universal Creator God. By The Grace Of The True Guru: He fashioned the soul and the breath of life, and infused His Light into the dust; He exalted you and gave you everything to use, and food to eat and enjoy - how can you forsake that God, you fool! Where else will you go? ||1|| Commit yourself to the service of the Transcendent Lord. Through the Guru, one understands the Immaculate, Divine Lord. ||1||Pause|| He created plays and dramas of all sorts; He creates and destroys in an instant; His state and condition cannot be described. Meditate forever on that God, O my mind. ||2|| The unchanging Lord does not come or go. His Glorious Virtues are infinite; how many of them can I count?

Section 21 - Raag Gond - Part 005

His treasure is overflowing with the rubies of the Name. He gives Support to all hearts. ||3|| The Name is the True Primal Being: millions of sins are washed away in an instant, singing His Praises. The Lord God is your best friend, your playmate from earliest childhood. He is the Support of the breath of life; O Nanak, He is love, He is consciousness. ||4||1||3|| Gond, Fifth Mehl: I trade in the Naam, the Name of the Lord. The Naam is the Support of the mind. My consciousness takes to the Shelter of the Naam. Chanting the Naam, millions of sins are erased. ||1|| The Lord has blessed me with the wealth of the Naam, the Name of the One Lord. The wish of my mind is to meditate on the Naam, in association with the Guru. [1] Pause The Naam is the wealth of my soul. Wherever I go, the Naam is with me. The Naam is sweet to my mind. In the water, on the land, and everywhere, I see the Naam. ||2| Through the Naam, one's face becomes radiant in the Court of the Lord. Through the Naam, all one's generations are saved. Through the Naam, my affairs are resolved. My mind is accustomed to the Naam. ||3|| Through the Naam, I have become fearless. Through the Naam, my comings and goings have ceased. The Perfect Guru has united me with the Lord, the treasure of virtue. Says Nanak, I dwell in celestial peace. ||4||2||4|| Gond, Fifth Mehl: He grants honour to the dishonoured, and gives gifts to all the hungry; he protects those in the terrible womb. So humbly bow forever to that Lord and Master. [[1]] Meditate on such a God in your mind. He shall be your help and support everywhere, in good times and bad. ||1||Pause|| The beggar and the king are all the same to Him. He sustains and fulfills both the ant and the elephant. He does not consult or seek anyone's advice. Whatever He does, He does Himself. ||2|| No one knows His limit. He Himself is the Immaculate Lord. He Himself is formed, and He Himself is formless. In the heart, in each and every heart, He is the Support of all hearts. ||3|| Through the Love of the Naam, the Name of the Lord, the devotees become His Beloveds. Singing the Praises of the Creator, the Saints are forever in bliss. Through the Love of the Naam, the Lord's humble servants remain satisfied. Nanak falls at the feet of those humble servants of the Lord. ||4||3||5|| Gond, Fifth Mehl: Associating with them, this mind becomes immaculate and pure. Associating with them, one meditates in remembrance on the Lord, Har, Har. Associating with them, all the sins are erased. Associating with them, the heart is illumined. ||1| Those Saints of the Lord are my friends. It is their custom to sing only the Naam, the Name of the Lord. ||1||Pause|| By their mantra, the Lord, Har, Har, dwells in the mind. By their teachings, doubt and fear are dispelled. By their kirtan, they become immaculate and sublime. The world longs for the dust of their feet. ||2|| Millions of sinners are saved by associating

with them. They have the Support of the Name of the One Formless Lord. He knows the secrets of all beings: He is the treasure of mercy, the divine immaculate Lord. [3] When the Supreme Lord God becomes merciful, then one meets the Merciful Holy Guru.

Section 21 - Raag Gond - Part 006

Day and night, Nanak meditates on the Naam. Through the Lord's Name, he is blessed with peace, poise and bliss, ||4||4||6|| Gond, Fifth Mehl: Meditate on the image of the Guru within your mind; let your mind accept the Word of the Guru's Shabad, and His Mantra. Enshrine the Guru's feet within your heart. Bow in humility forever before the Guru, the Supreme Lord God. ||1|| Let no one wander in doubt in the world. Without the Guru, no one can cross over. ||1||Pause|| The Guru shows the Path to those who have wandered off. He leads them to renounce others, and attaches them to devotional worship of the Lord. He obliterates the fear of birth and death. The glorious greatness of the Perfect Guru is endless. ||2|| By Guru's Grace, the inverted heart-lotus blossoms forth, and the Light shines forth in the darkness. Through the Guru, know the One who created you. By the Guru's Mercy, the foolish mind comes to believe. ||3|| The Guru is the Creator; the Guru has the power to do everything. The Guru is the Transcendent Lord; He is, and always shall be. Says Nanak, God has inspired me to know this. Without the Guru, liberation is not obtained, O Siblings of Destiny. ||4||5||7|| Gond, Fifth Mehl: Chant Guru, Guru, Guru, O my mind. I have no other than the Guru. I lean upon the Support of the Guru, day and night. No one can decrease His bounty. [1] Know that the Guru and the Transcendent Lord are One. Whatever pleases Him is acceptable and approved. ||1||Pause|| One whose mind is attached to the Guru's feet - his pains, sufferings and doubts run away. Serving the Guru, honour is obtained. I am forever a sacrifice to the Guru. ||2|| Gazing upon the Blessed Vision of the Guru's Darshan, I am exalted. The work of the Guru's servant is perfect. Pain does not afflict the Guru's servant. The Guru's servant is famous in the ten directions. ||3|| The Guru's glory cannot be described. The Guru remains absorbed in the Supreme Lord God. Says Nanak, one who is blessed with perfect destiny - his mind is attached to the Guru's feet. ||4||6||8|| Gond, Fifth Mehl: I worship and adore my Guru; the Guru is the Lord of the Universe. My Guru is the Supreme Lord God; the Guru is the Lord God. My Guru is divine, invisible and mysterious. I serve at the Guru's feet, which are worshipped by all. ||1|| Without the Guru, I have no other place at all. Night and day, I chant the Name of Guru, Guru. ||1||Pause|| The Guru is my spiritual wisdom, the Guru is the meditation within my heart. The Guru is the Lord of the World, the Primal Being, the Lord God. With my palms pressed together, I remain in the Guru's Sanctuary. Without the Guru, I have no other at all. ||2|| The Guru is the boat to cross over the terrifying worldocean. Serving the Guru, one is released from the Messenger of Death. In the darkness, the Guru's Mantra shines forth. With the Guru, all are saved. ||3|| The Perfect Guru is found, by great good fortune. Serving the Guru, pain does not afflict anyone. No one can erase the Word of the Guru's Shabad. Nanak is the Guru; Nanak is the Lord Himself. ||4||7||9||

Section 21 - Raag Gond - Part 007 Gond, Fifth Mehl: Deal and trade only with the Lord, Raam, Raam. The Lord, Raam, Raam, Raam, is the Support of the breath of life. Sing the Kirtan of the Praises of the Lord, Raam, Raam, Raam. The Lord is ever-present, all-pervading. ||1|| Joining the humble Saints, chant the Lord's Name. This is the most immaculate and perfect occupation of all. ||1||Pause|| Gather the treasure, the wealth of the Lord, Raam, Raam. Let your sustenance be the Lord, Raam, Raam, Raam. Never forget the Lord, Raam, Raam. In His Mercy, the Guru has revealed this to me. ||2|| The Lord, Raam, Raam, Raam, is always our help and support. Embrace love for the Lord, Raam, Raam, Raam. Through the Lord, Raam, Raam, Raam, I have become immaculate. The sins of countless incarnations have been taken away. [[3]] Uttering the Lord's Name, birth and death are finished. Repeating the Lord's Name, one crosses over the terrifying world-ocean. The Luminous Lord is the highest of all. Night and day, servant Nanak meditates on Him. ||4||8||10|| Gond, Fifth Mehl: My Lord and Master has held back the five demons. He conquered them, and scared them away from the Lord's slave. They cannot find the mansion of the Lord's devotee. Joining together, the Lord's humble servants sing the songs of joy. ||1|| The five demons are the rulers of the whole world, but they are just water-carriers for the Lord's devotee. ||1||Pause|| They collect taxes from the world, but they bow in subservience to God's devotees. They plunder and dishonour the faithless cynics, but they massage and wash the feet of the Holy. ||2|| The One Mother gave birth to the five sons, and began the play of the created world. With the three qualities joined together, they celebrate. Renouncing these three qualities, the Lord's humble servants rise above them. ||3|| In His Mercy, He saves His humble servants. They belong to Him, and so He saves them by driving out the five. Says Nanak, devotion to God is noble

and sublime. Without devotion, all just waste away uselessly. ||4||9||11|| Gond, Fifth Mehl: Suffering and troubles are eradicated by the Lord's Name. Pain is dispelled, and peace takes its place. Meditating, chanting the Ambrosial Naam, the Name of the Lord, I am satisfied. By the Grace of the Saints, I have received all fruitful rewards. ||1|| Meditating on the Lord, His humble servant is carried across, and the sins of countless incarnations are taken away. ||1||Pause|| I have enshrined the Guru's feet within my heart, and crossed over the ocean of fire. All the painful diseases of birth and death have been eradicated. I am attached to God in celestial Samaadhi. ||2|| In all places and interspaces, the One, our Lord and Master is contained. He is the Inner-knower of all hearts. One whom the Lord blesses with understanding, chants the Name of God, twenty-four hours a day, ||3|| Deep within, God Himself abides; within his heart, the Divine Light shines forth. With loving devotion, sing the Kirtan of the Lord's Praises. Meditate on the Supreme Lord God, O Nanak, and you shall be saved. ||4||10||12|| Gond, Fifth Mehl:

Section 21 - Raag Gond - Part 008

Bow in humility to the lotus feet of the Guru. Eliminate sexual desire and anger from this body. Be the dust of all, and see the Lord in each and every heart, in all. ||1|| In this way, dwell upon the Lord of the World, the Lord of the Universe. My body and wealth belong to God; my soul belongs to God. ||1||Pause|| Twenty-four hours a day, sing the Glorious Praises of the Lord. This is the purpose of human life. Renounce your egotistical pride, and know that God is with you. By the Grace of the Holy, let your mind be imbued with the Lord's Love. ||2|| Know the One who created you, and in the world hereafter you shall be honoured in the Court of the Lord. Your mind and body will be immaculate and blissful; chant the Name of the Lord of the Universe with your tongue. ||3|| Grant Your Kind Mercy, O my Lord, Merciful to the meek. My mind begs for the dust of the feet of the Holy. Be merciful, and bless me with this gift, that Nanak may live, chanting God's Name. ||4||11||13|| Gond, Fifth Mehl: My incense and lamps are my service to the Lord. Time and time again, I humbly bow to the Creator. I have renounced everything, and grasped the Sanctuary of God. By great good fortune, the Guru has become pleased and satisfied with me. ||1|| Twentyfour hours a day, I sing of the Lord of the Universe. My body and wealth belong to God; my soul belongs to God. ||1||Pause|| Chanting the Glorious Praises of the Lord, I am in bliss. The Supreme Lord God is the Perfect Forgiver. Granting His Mercy, He has linked His humble servants to His service. He has rid me of the pains of birth and death and merged me with Himself. ||2|| This is the essence of karma, righteous conduct and spiritual wisdom, to chant the Lord's Name in the Saadh Sangat, the Company of the Holy. God's Feet are the boat to cross over the world-ocean. God, the Inner-knower, is the Cause of causes. ||3|| Showering His Mercy. He Himself has saved me. The five hideous demons have run away. Do not lose your life in the gamble. The Creator Lord has taken Nanak's side. ||4||12||14|| Gond, Fifth Mehl: In His Mercy, He has blessed me with peace and bliss. The Divine Guru has saved His child. God is kind and compassionate; He is the Lord of the Universe. He forgives all beings and creatures. ||1|| I seek Your Sanctuary, O God, O Merciful to the meek. Meditating on the Supreme Lord God, I am forever in ecstasy. ||1||Pause|| There is no other like the Merciful Lord God. He is contained deep within each and every heart. He embellishes His slave, here and hereafter. It is Your nature, God, to purify sinners. ||2|| Meditation on the Lord of the Universe is the medicine to cure millions of illnesses. My Tantra and Mantra is to meditate, to vibrate upon the Lord God. Illnesses and pains are dispelled, meditating on God. The fruits of the mind's desires are fulfilled. [3]] He is the Cause of causes, the All-powerful Merciful Lord. Contemplating Him is the greatest of all treasures. God Himself has forgiven Nanak; forever and ever, he chants the Name of the One Lord. ||4||13||15|| Gond, Fifth Mehl: Chant the Name of the Lord, Har, Har, O my friend.

Section 21 - Raag Gond - Part 009

Your consciousness shall become immaculate and pure. All the misfortunes of your mind and body shall be taken away, and all your pain and darkness will be dispelled. ||1|| Singing the Glorious Praises of the Lord, cross over the world-ocean. By great good fortune, one attains the Infinite Lord, the Primal Being. ||1||Pause|| The Messenger of Death cannot even touch that humble being, who sings the Kirtan of the Lord's Praises. The Gurmukh realises his Lord and Master; his coming into this world is approved. ||2|| He sings the Glorious Praises of the Lord, by the Grace of the Saints; his sexual desire, anger and madness are eradicated. He knows the Lord God to be ever-present. This is the Perfect Teaching of the Perfect Guru. [[3]] He earns the treasure of the Lord's wealth. Meeting with the True Guru, all his affairs are resolved. He is awake and aware in the Love of the Lord's Name; O Nanak, his mind is attached to the Lord's Feet. ||4||14||16|| Gond, Fifth Mehl: The Lord's Feet are the boat to cross over the terrifying world-ocean. Meditating in remembrance on the

Naam, the Name of the Lord, he does not die again. Chanting the Glorious Praises of the Lord, he does not have to walk on the Path of Death. Contemplating the Supreme Lord, the five demons are conquered. ||1|| I have entered Your Sanctuary, O Perfect Lord and Master. Please give Your hand to Your creatures. ||1||Pause|| The Simritees, Shaastras, Vedas and Puraanas expound upon the Supreme Lord God. The Yogis, celibates. Vaishnays and followers of Ram Das cannot find the limits of the Eternal Lord God. ||2|| Shiva and the gods lament and moan, but they do not understand even a tiny bit of the unseen and unknown Lord. One whom the Lord Himself blesses with loving devotional worship, is very rare in this world. ||3|| I am worthless, with absolutely no virtue at all: all treasures are in Your Glance of Grace. Nanak, the meek, desires only to serve You. Please be merciful, and grant him this blessing, O Divine Guru. ||4||15||17|| Gond, Fifth Mehl: One who is cursed by the Saints, is thrown down on the ground. The slanderer of the Saints is thrown down from the skies. I hold the Saints close to my soul. The Saints are saved instantaneously. ||1|| He alone is a Saint, who is pleasing to the Lord. The Saints, and God, have only one job to do. ||1||Pause|| God gives His hand to shelter the Saints. He dwells with His Saints, day and night. With each and every breath, He cherishes His Saints. He takes the power away from the enemies of the Saints. ||2|| Let no one slander the Saints. Whoever slanders them, will be destroyed. One who is protected by the Creator Lord, cannot be harmed, no matter how much the whole world may try. [3] I place my faith in my God. My soul and body all belong to Him. This is the faith which inspires Nanak: the self-willed manmukhs will fail, while the Gurmukhs will always win. ||4||16||18|| Gond, Fifth Mehl: The Name of the Immaculate Lord is the Ambrosial Water. Chanting it with the tongue, sins are washed away. ||1||Pause||

Section 21 - Raag Gond - Part 010

The Lord abides in everyone. The Lord illumines each and every heart. Chanting the Lord's Name, one does not fall into hell. Serving the Lord, all fruitful rewards are obtained. ||1|| Within my mind is the Support of the Lord. The Lord is the boat to cross over the world-ocean. Chant the Lord's Name. and the Messenger of Death will run away. The Lord breaks the teeth of Maya, the witch. ||2|| The Lord is forever and ever the Forgiver. The Lord blesses us with peace and bliss. The Lord has revealed His glory. The Lord is the mother and father of His Saint. ||3|| The Lord, the Lord, is in the Saadh Sangat, the Company of the Holy. Time and time again, I sing the Lord's Praises. Meeting with the Guru, I have attained the incomprehensible object. Slave Nanak has grasped the Support of the Lord. ||4||17||19|| Gond, Fifth Mehl: One who is protected by the Protector Lord - the Formless Lord is on his side. ||1||Pause|| In the mother's womb, the fire does not touch him. Sexual desire, anger, greed and emotional attachment do not affect him. In the Saadh Sangat, the Company of the Holy, he meditates on the Formless Lord. Dust is thrown into the faces of the slanderers. ||1|| The Lord's protective spell is the armor of His slave. The wicked, evil demons cannot even touch him. Whoever indulges in egotistical pride, shall waste away to ruin. God is the Sanctuary of His humble slave. ||2|| Whoever enters the Sanctuary of the Sovereign Lord - He saves that slave, hugging him close in His embrace. Whoever takes great pride in himself, in an instant, shall be like dust mixing with dust. [3] The True Lord is, and shall always be. Forever and ever, I am a sacrifice to Him. Granting His Mercy, He saves His slaves. God is the Support of Nanak's breath of life. ||4||18||20|| Gond, Fifth Mehl: Wondrous and beautiful is the description of the beauty of the Supreme Soul, the Supreme Lord God. ||Pause|| He is not old; He is not young. He is not in pain; He is not caught in Death's noose. He does not die; He does not go away. In the beginning, and throughout the ages, He is permeating everywhere. ||1|| He is not hot; He is not cold. He has no enemy; He has no friend. He is not happy; He is not sad. Everything belongs to Him; He can do anything. [2] He has no father; He has no mother. He is beyond the beyond, and has always been so. He is not affected by virtue or vice. Deep within each and every heart, He is always awake and aware. ||3|| From the three qualities, the one mechanism of Maya was produced. The great Maya is only His shadow. He is undeceivable, impenetrable, unfathomable and merciful. He is merciful to the meek, forever compassionate. His state and limits cannot ever be known. Nanak is a sacrifice, a sacrifice to Him. ||4||19||21||

Section 21 - Raag Gond - Part 011

Gond, Fifth Mehl: I am a sacrifice to the Saints. Associating with the Saints, I sing the Glorious Praises of the Lord. By the Grace of the Saints, all the sins are taken away. By great good fortune, one finds the Sanctuary of the Saints. ||1|| Meditating on the Lord, no obstacles will block your way. By Guru's Grace, meditate on God. ||1||Pause|| When the Supreme Lord God becomes merciful, he makes me the dust of the feet of the Holy. Sexual desire and anger leave his body, and the Lord, the jewel, comes to dwell in his mind. ||2||

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Fruitful and approved is the life of one who knows the Supreme Lord God to be close. One who is committed to loving devotional worship of God, and the Kirtan of His Praises, awakens from the sleep of countless incarnations. ||3|| The Lord's Lotus Feet are the Support of His humble servant. To chant the Praises of the Lord of the Universe is the true trade. Please fulfill the hopes of Your humble slave. Nanak finds peace in the dust of the feet of the humble. ||4||20||22||6||28|| Raag Gond, Ashtapadees, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Humbly bow to the Perfect Divine Guru. Fruitful is His image, and fruitful is service to Him. He is the Inner-knower, the Searcher of hearts, the Architect of Destiny. Twenty-four hours a day, he remains imbued with the love of the Naam, the Name of the Lord, ||1|| The Guru is the Lord of the Universe, the Guru is the Lord of the World. He is the Saving Grace of His slaves. ||1||Pause|| He satisfies the kings, emperors and nobles. He destroys the egotistical villains. He puts illness into the mouths of the slanderers. All the people celebrate His victory. ||2|| Supreme bliss fills the minds of the Saints The Saints meditate on the Divine Guru the Lord God. The faces of His companions become radiant and bright. The slanderers lose all places of rest. ||3|| With each and every breath, the Lord's humble slaves praise Him. The Supreme Lord God and the Guru are care-free. All fears are eradicated, in His Sanctuary. Smashing all the slanderers, the Lord knocks them to the ground. ||4|| Let no one slander the Lord's humble servants. Whoever does so, will be miserable. Twentyfour hours a day, the Lord's humble servant meditates on Him alone. The Messenger of Death does not even approach him. [[5]] The Lord's humble servant has no vengeance. The slanderer is egotistical. The Lord's humble servant wishes well, while the slanderer dwells on evil. The Sikh of the Guru meditates on the True Guru. The Lord's humble servants are saved, while the slanderer is cast into hell. ||6|| Listen, O my beloved friends and companions: these words shall be true in the Court of the Lord. As you plant, so shall you harvest. The proud, egotistical person will surely be uprooted. ||7|| O True Guru, You are the Support of the unsupported. Be merciful, and save Your humble servant. Says Nanak, I am a sacrifice to the Guru; remembering Him in meditation, my honour has been saved. ||8||1||29||

Section 21 - Raag Gond - Part 012

Raag Gond, The Word Of The Devotees. Kabeer Jee, First House: One Universal Creator God. By The Grace Of The True Guru: When you meet a Saint, talk to him and listen. Meeting with an unsaintly person, just remain silent. ||1|| O father, if I speak, what words should I utter? Speak such words, by which you may remain absorbed in the Name of the Lord. ||1||Pause|| Speaking with the Saints, one becomes generous. To speak with a fool is to babble uselessly. ||2|| By speaking and only speaking, corruption only increases. If I do not speak, what can the poor wretch do? [3] Says Kabeer, the empty pitcher makes noise, but that which is full makes no sound. ||4||1|| GOND: When a man dies, he is of no use to anyone. But when an animal dies, it is used in ten ways. ||1|| What do I know, about the state of my karma? What do I know, O Baba? [[1] Pause] His bones burn, like a bundle of logs; his hair burns like a bale of hay. ||2|| Says Kabeer, the man wakes up, only when the Messenger of Death hits him over the head with his club. $\|3\|2\|$ GOND: The Celestial Lord is in the Akaashic ethers of the skies, the Celestial Lord is in the nether regions of the underworld; in the four directions, the Celestial Lord is pervading. The Supreme Lord God is forever the source of bliss. When the vessel of the body perishes, the Celestial Lord does not perish. ||1|| I have become sad, wondering where the soul comes from, and where it goes. ||1||Pause|| The body is formed from the union of the five tatvas; but where were the five tatvas created? You say that the soul is tied to its karma, but who gave karma to the body? ||2|| The body is contained in the Lord, and the Lord is contained in the body. He is permeating within all. Says Kabeer, I shall not renounce the Lord's Name. I shall accept whatever happens. ||3||3|| Raag Gond, The Word Of Kabeer Jee, Second House: One Universal Creator God, By The Grace Of The True Guru: They tied my arms, bundled me up, and threw me before an elephant. The elephant driver struck him on the head, and infuriated him. But the elephant ran away, trumpeting, "I am a sacrifice to this image of the Lord." ||1|| O my Lord and Master, You are my strength. The Qazi shouted at the driver to drive the elephant on. ||1||Pause|| He yelled out, "O driver, I shall cut you into pieces. Hit him, and drive him on!" But the elephant did not move; instead, he began to meditate. The Lord God abides within his mind. [2] What sin has this Saint committed, that you have made him into a bundle and thrown him before the elephant? Lifting up the bundle, the elephant bows down before it. The Oazi could not understand it; he was blind. ||3|| Three times, he tried to do it.

Section 21 - Raag Gond - Part 013

Even then, his hardened mind was not satisfied. Says Kabeer, such is my Lord and Master. The soul of His humble servant dwells in the fourth state. $\|4\| \|1\|4\|$ GOND: It is not human,

and it is not a god. It is not called celibate, or a worshipper of Shiva. It is not a Yogi, and it is not a hermit. It is not a mother, or anyone's son. $\|1\|$ Then what is it, which dwells in this temple of the body? No one can find its limits. ||1||Pause|| It is not a house-holder, and it is not a renouncer of the world It is not a king, and it is not a beggar. It has no body, no drop of blood. It is not a Brahmin, and it is not a Kh'shaatriya. [2] It is not called a man of austere self-discipline, or a Shaykh. It does not live, and it is not seen to die. If someone cries over its death, that person loses his honour. ||3|| By Guru's Grace, I have found the Path. Birth and death have both been erased. Says Kabeer, this is formed of the same essence as the Lord. It is like the ink on the paper which cannot be erased. ||4||2||5||GOND: The threads are broken, and the starch has run out. Bare reeds glisten at the front door. The poor brushes are scattered in pieces. Death has entered this shaven head. ||1|| This shaven-headed mendicant has wasted all his wealth. All this coming and going has irritated him. ||1||Pause|| He has given up all talk of his weaving equipment. His mind is attuned to the Lord's Name. His daughters and sons have nothing to eat, while the shaven-headed mendicants night and day eat their fill. ||2|| One or two are in the house, and one or two more are on the way. We sleep on the floor, while they sleep in the beds. They rub their bare heads, and carry prayer books in their waist-bands. We get dry grains, while they get loaves of bread. ||3|| He will become one of these shavenheaded mendicants. They are the support of the drowning. Listen, O blind and unguided Loi: Kabeer has taken shelter with these shaven-headed mendicants. ||4||3||6|| GOND: When her husband dies, the woman does not cry. Someone else becomes her protector. When this protector dies, he falls into the world of hell hereafter, for the sexual pleasures he enjoyed in this world. ||1|| The world loves only the one bride, Maya. She is the wife of all beings and creatures. ||1||Pause|| With her necklace around her neck, this bride looks beautiful. She is poison to the Saint, but the world is delighted with her. Adorning herself, she sits like a prostitute. Cursed by the Saints, she wanders around like a wretch. ||2|| She runs around, chasing after the Saints. She is afraid of being beaten by those blessed with the Guru's Grace. She is the body, the breath of life, of the faithless cynics. She appears to me like a blood-thirsty witch. ||3|| I know her secrets well - in His Mercy, the Divine Guru met me. Says Kabeer, now I have thrown her out. She clings to the skirt of the world. ||4||4||7||

Section 21 - Raag Gond - Part 014

GOND: When someone's household has no glory, the guests who come there depart still hungry. Deep within, there is no contentment. Without his bride, the wealth of Mava, he suffers in pain. ||1|| So praise this bride, which can shake the consciousness of even the most dedicated ascetics and sages. ||1||Pause|| This bride is the daughter of a wretched miser. Abandoning the Lord's servant, she sleeps with the world. Standing at the door of the holy man, she says, "I have come to your sanctuary; now save me!" [2] This bride is so beautiful. The bells on her ankles make soft music. As long as there is the breath of life in the man, she remains attached to him. But when it is no more, she quickly gets up and departs, barefooted. ||3|| This bride has conquered the three worlds. The eighteen Puraanas and the sacred shrines of pilgrimage love her as well. She pierced the hearts of Brahma, Shiva and Vishnu. She destroyed the great emperors and kings of the world. ||4|| This bride has no restraint or limits. She is in collusion with the five thieving passions. When the clay pot of these five passions bursts, then, says Kabeer, by Guru's Mercy, one is released. ||5||5||8|| GOND: As the house will not stand when the supporting beams are removed from within it, just so. without the Naam, the Name of the Lord, how can anyone be carried across? Without the pitcher, the water is not contained; just so, without the Holy Saint, the mortal departs in misery. [1] One who does not remember the Lord - let him burn; his body and mind have remained absorbed in this field of the world. ||1||Pause|| Without a farmer, the land is not planted; without a thread, how can the beads be strung? Without a loop, how can the knot be tied? Just so, without the Holy Saint, the mortal departs in misery. ||2|| Without a mother or father there is no child; just so, without water, how can the clothes be washed? Without a horse, how can there be a rider? Without the Holy Saint, one cannot reach the Court of the Lord. [3] Just as without music, there is no dancing, the bride rejected by her husband is dishonoured. Says Kabeer do this one thing: become Gurmukh, and you shall never die again. ||4||6||9|| GOND: He alone is a pimp, who pounds down his mind. Pounding down his mind, he escapes from the Messenger of Death. Pounding and beating his mind, he puts it to the test; such a pimp attains total liberation. ||1|| Who is called a pimp in this world? In all speech, one must carefully consider. [1] Pause He alone is a dancer, who dances with his mind. The Lord is not satisfied with falsehood. He is pleased only with Truth. So play the beat of the drum in the mind. The Lord is the Protector of the dancer with such a mind. ||2|| She alone is a street-dancer, who cleanses her body-street, and educates the five passions. She who embraces devotional worship for the Lord - I accept such a street-dancer as my

Guru. ||3|| He alone is a thief, who is above envy, and who uses his sense organs to chant the Lord's Name. Says Kabeer, these are the qualities of the one I know as my Blessed Divine Guru, who is the most beautiful and wise. ||4||7||10||

Section 21 - Raag Gond - Part 015

GOND: Blessed is the Lord of the World. Blessed is the Divine Guru. Blessed is that grain, by which the heart-lotus of the hungry blossoms forth. Blessed are those Saints, who know this. Meeting with them, one meets the Lord, the Sustainer of the World. ||1|| This grain comes from the Primal Lord God. One chants the Naam, the Name of the Lord, only when he tastes this grain. ||1||Pause|| Meditate on the Naam, and meditate on this grain. Mixed with water, its taste becomes sublime. One who abstains from this grain, loses his honour in the three worlds. ||2|| One who discards this grain, is practicing hypocrisy. She is neither a happy soul-bride, nor a widow. Those who claim in this world that they live on milk alone, secretly eat whole loads of food. ||3|| Without this grain, time does not pass in peace. Forsaking this grain, one does not meet the Lord of the World. Says Kabeer, this I know: blessed is that grain, which brings faith in the Lord and Master to the mind. ||4||8||11|| Raag Gond, The Word Of Naam Dayv Jee, First House: One Universal Creator God. By The Grace Of The True Guru: The ritual sacrifice of horses, giving one's weight in gold to charities, and ceremonial cleansing baths - ||1|| These are not equal to singing the Praises of the Lord's Name. Meditate on your Lord, you lazy man! ||1||Pause|| Offering sweet rice at Gaya, living on the river banks at Benares, reciting the four Vedas by heart; [2] Completing all religious rituals, restraining sexual passion by the spiritual wisdom given by the Guru, and performing the six rituals;||3|| Expounding on Shiva and Shakti - O man, renounce and abandon all these things. Meditate, meditate in remembrance on the Lord of the Universe. Meditate, O Naam Davy, and cross over the terrifying world-ocean, ||4||1|| GOND: The deer is lured by the sound of the hunter's bell; it loses its life, but it cannot stop thinking about it. ||1|| In the same way, I look upon my Lord. I will not abandon my Lord, and turn my thoughts to another. ||1||Pause|| As the fisherman looks upon the fish, and the goldsmith looks upon the gold he fashions; ||2|| As the man driven by sex looks upon another man's wife, and the gambler looks upon the throwing of the dice - ||3|| In the same way, wherever Naam Dayv looks, he sees the Lord. Naam Dayy meditates continuously on the Feet of the Lord. ||4||2|| GOND: Carry me across, O Lord, carry me across. I am ignorant, and I do not know how to swim. O my Beloved Father, please give me Your arm. ||1||Pause|| I have been transformed from a mortal being into an angel, in an instant; the True Guru has taught me this. Born of human flesh, I have conquered the heavens; such is the medicine I was given. ||1|| Please place me where You placed Dhroo and Naarad, O my Master. With the Support of Your Name, so many have been saved; this is Naam Davy's understanding. 12131

Section 21 - Raag Gond - Part 016

GOND: I am restless and unhappy. Without her calf, the cow is lonely. ||1|| Without water, the fish writhes in pain. So is poor Naam Dayy without the Lord's Name. ||1||Pause|| Like the cow's calf, which, when let loose, sucks at her udders and drinks her milk $-\|2\|$ So has Naam Dayv found the Lord. Meeting the Guru, I have seen the Unseen Lord. ||3|| As the man driven by sex wants another man's wife, so does Naam Dayv love the Lord. ||4|| As the earth burns in the dazzling sunlight, so does poor Naam Dayv burn without the Lord's Name. ||5||4|| Raag Gond, The Word Of Naam Dayv Jee, Second House: One Universal Creator God. By The Grace Of The True Guru: Chanting the Name of the Lord, Har, Har, all doubts are dispelled. Chanting the Name of the Lord is the highest religion. Chanting the Name of the Lord, Har, Har, erases social classes and ancestral pedigrees. The Lord is the walking stick of the blind. ||1|| I bow to the Lord, I humbly bow to the Lord. Chanting the Name of the Lord, Har, Har, you will not be tormented by the Messenger of Death. 11Pause The Lord took the life of Harnaakhash, and gave Ajaamal a place in heaven. Teaching a parrot to speak the Lord's Name, Ganika the prostitute was saved. That Lord is the light of my eyes. ||2|| Chanting the Name of the Lord, Har, Har, Pootna was saved, even though she was a deceitful childkiller. Contemplating the Lord, Dropadi was saved. Gautam's wife, turned to stone, was saved. [13] The Lord, who killed Kaysee and Kans, gave the gift of life to Kali. Prays Naam Dayv, such is my Lord; meditating on Him, fear and suffering are dispelled. ||4||1||5|| GOND: One who chases after the god Bhairau, evil spirits and the goddess of smallpox, is riding on a donkey, kicking up the dust. ||1|| I take only the Name of the One Lord. I have given away all other gods in exchange for Him. ||1||Pause|| That man who chants "Shiva, Shiva", and meditates on him, is riding on a bull, shaking a tambourine. [2] One who worships the Great Goddess Maya will be reincarnated as a woman, and not a man. [3] You are called the Primal Goddess. At the time of liberation, where will you hide then? ||4|| Follow the Guru's Teachings, and hold tight

to the Lord's Name, O friend. Thus prays Naam Dayv, and so says the Gita as well. ||5||2||6|| BILAAVAL GOND: Today, Naam Dayv saw the Lord, and so I will instruct the ignorant. ||Pause|| O Pandit, O religious scholar, your Gayatri was grazing in the fields. Taking a stick, the farmer broke its leg, and now it walks with a limp. ||1|| O Pandit, I saw your great god Shiva, riding along on a white bull. In the merchant's house, a banquet was prepared for him - he killed the merchant's son. ||2||

Section 21 - Raag Gond - Part 017

O Pandit, I saw your Raam Chand coming too ; he lost his wife, fighting a war against Raawan. ||3|| The Hindu is sightless; the Muslim has only one eye. The spiritual teacher is wiser than both of them. The Hindu worships at the temple. the Muslim at the mosque. Naam Dayy serves that Lord, who is not limited to either the temple or the mosque. ||4||3||7||Raag Gond, The Word Of Ravi Daas Jee, Second House: One Universal Creator God. By The Grace Of The True Guru: Meditate on the Lord Mukanday, the Liberator, O people of the world. Without Mukanday, the body shall be reduced to ashes. Mukanday is the Giver of liberation. Mukanday is my father and mother. ||1|| Meditate on Mukanday in life, and meditate on Mukanday in death. His servant is blissful forever. [1] Pause The Lord, Mukanday, is my breath of life. Meditating on Mukanday, one's forehead will bear the Lord's insignia of approval. The renunciate serves Mukanday. Mukanday is the wealth of the poor and forlorn. ||2|| When the One Liberator does me a favor, then what can the world do to me? Erasing my social status, I have entered His Court. You, Mukanday, are potent throughout the four ages. ||3|| Spiritual wisdom has welled up, and I have been enlightened. In His Mercy, the Lord has made this worm His slave. Says Ravi Daas, now my thirst is quenched; I meditate on Mukanday the Liberator, and I serve Him. ||4||1|| GOND: Someone may bathe at the sixty-eight sacred shrines of pilgrimage, and worship the twelve Shiva-lingam stones, and dig wells and pools, but if he indulges in slander, then all of this is useless. ||1|| How can the slanderer of the Holy Saints be saved? Know for certain, that he shall go to hell. ||1||Pause|| Someone may bathe at Kuruk-shaytra during a solar eclipse. and give his decorated wife in offering, and listen to all the Simritees, but if he indulges in slander, these are of no account. |2|| Someone may give countless feasts, and donate land, and build splendid buildings; he may neglect his own affairs to work for others, but if he indulges in slander, he shall wander in countless incarnations. ||3|| Why do you indulge in slander, O people of the world? The emptiness of the slanderer is soon exposed. I have thought, and determined the fate of the slanderer. Says Ravi Daas, he is a sinner; he shall go to hell. ||4||2||11||7||2||49|| Total||

GURU GRANTH SAHIB 22 - RAAG RAAMKALEE Section 22 - Raag Raamkalee - Part 001

Raamkalee, First Mehl, First House, Chau-Padas: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Some read the Sanskrit scriptures, and some read the Puraanas. Some meditate on the Naam, the Name of the Lord, and chant it on their malas, focusing on it in meditation. I know nothing, now or ever: I recognise only Your One Name, Lord, ||1|| I do not know, Lord, what my condition shall be. I am foolish and ignorant; I seek Your Sanctuary, God. Please, save my honour and my self-respect. ||1||Pause|| Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions. The greedy soul does not remain stable; it searches in the four directions. ||2|| With death pre-ordained, the soul comes into the world, gathering the riches of life. I see that some have already gone, O my Lord and Master; the burning fire is coming closer! ||3|| No one has any friend, and no one has any brother; no one has any father or mother. Prays Nanak, if You bless me with Your Name, it shall be my help and support in the end. ||4||1|| Raamkalee, First Mehl: Your Light is prevailing everywhere. Wherever I look, there I see the Lord. ||1|| Please rid me of the desire to live, O my Lord and Master. My mind is entangled in the deep dark pit of Maya. How can I cross over, O Lord and Master? ||1||Pause|| He dwells deep within, inside the heart; how can He not be outside as well? Our Lord and Master always takes care of us, and keeps us in His thoughts. $\|2\|$ He Himself is near at hand, and He is far away. He Himself is all-pervading, permeating everywhere. Meeting the True Guru, the darkness is dispelled.

Section 22 - Raag Raamkalee - Part 002

Wherever I look, there I see Him pervading. ||3|| There is doubt within me, and Maya is outside; it hits me in the eyes like an arrow. Prays Nanak, the slave of the Lord's slaves: such a mortal suffers terribly. ||4||2|| Raamkalee, First Mehl: Where is that door, where You live, O Lord? What is that door called? Among all doors, who can find that door? For the sake of that door, I wander around sadly, detached from the world; if only someone would come and tell me about that

door. ||1|| How can I cross over the world-ocean? While I am living, I cannot be dead. ||1||Pause|| Pain is the door, and anger is the guard; hope and anxiety are the two shutters. Maya is the water in the moat; in the middle of this moat, he has built his home. The Primal Lord sits in the Seat of Truth [2] You have so many Names, Lord, I do not know their limit. There is no other equal to You. Do not speak out loud remain in your mind. The Lord Himself knows, and He Himself acts, ||3|| As long as there is hope, there is anxiety; so how can anyone speak of the One Lord? In the midst of hope, remain untouched by hope; then, O Nanak, you shall meet the One Lord. ||4|| In this way, you shall cross over the worldocean. This is the way to remain dead while yet alive. [1] Second Pause [3] Raamkalee, First Mehl: Awareness of the Shabad and the Teachings is my horn: the people hear the sound of its vibrations. Honour is my begging-bowl, and the Naam, the Name of the Lord, is the charity I receive. ||1|| O Baba, Gorakh is the Lord of the Universe; He is always awake and aware. He alone is Gorakh, who sustains the earth; He created it in an instant. ||1||Pause|| Binding together water and air. He infused the breath of life into the body, and made the lamps of the sun and the moon. To die and to live, He gave us the earth, but we have forgotten these blessings. ||2|| There are so many Siddhas, seekers, Yogis, wandering pilgrims, spiritual teachers and good people. If I meet them, I chant the Lord's Praises, and then, my mind serves Him. ||3|| Paper and salt, protected by ghee, remain untouched by water, as the lotus remains unaffected in water. Those who meet with such devotees. O servant Nanak - what can death do to them? ||4||4|| Raamkalee, First Mehl: Listen, Machhindra, to what Nanak says. One who subdues the five passions does not waver. One who practices Yoga in such a way, saves himself, and saves all his generations. ||1|| He alone is a hermit, who attains such understanding. Day and night, he remains absorbed in deepest Samaadhi. [[1] [Pause]] He begs for loving devotion to the Lord, and lives in the Fear of God. He is satisfied, with the priceless gift of contentment. Becoming the embodiment of meditation, he attains the true Yogic posture. He focuses his consciousness in the deep trance of the True Name. ||2|| Nanak chants the Ambrosial Bani. Listen, O Machhindra: this is the insignia of the true hermit. One who, in the midst of hope, remains untouched by hope, shall truly find the Creator Lord. ||3|| Prays Nanak, I share the mysterious secrets of God. The Guru and His disciple are joined together! One who eats this food, this medicine of the Teachings,

Section 22 - Raag Raamkalee - Part 003

has the wisdom of the six Shaastras. ||4||5|| Raamkalee, First Mehl: My boat is wobbly and unsteady; it is filled with sins. The wind is rising - what if it tips over? As sunmukh, I have turned to the Guru; O my Perfect Master; please be sure to bless me with Your glorious greatness. ||1|| O Guru, my Saving Grace, please carry me across the world-ocean. Bless me with devotion to the perfect, imperishable Lord God; I am a sacrifice to You. ||1||Pause|| He alone is a Siddha, a seeker, a Yogi, a wandering pilgrim, who meditates on the One Perfect Lord. Touching the feet of the Lord Master, they are emancipated; they come to receive the Word of the Teachings. [2] I know nothing of charity, meditation, self-discipline or religious rituals; I only chant Your Name, God. Nanak has met the Guru, the Transcendent Lord God; through the True Word of His Shabad, he is set free. ||3||6|| Raamkalee, First Mehl: Focus your consciousness in deep absorption on the Lord. Make your body a raft, to cross over. Deep within is the fire of desire; keep it in check. Day and night, that lamp shall burn unceasingly. ||1|| Float such a lamp upon the water; this lamp will bring total understanding. ||1||Pause|| This understanding is good clay; a lamp made of such clay is acceptable to the Lord. So shape this lamp on the wheel of good actions. In this world and in the next, this lamp shall be with you. ||2|| When He Himself grants His Grace, then, as Gurmukh, one may understand Him. Within the heart, this lamp is permanently lit. It is not extinguished by water or wind. Such a lamp will carry you across the water. ||3|| Wind does not shake it, or put it out. Its light reveals the Divine Throne. The Kh'shaatriyas, Brahmins, Soodras and Vaishyas cannot find its value, even by thousands of calculations. If any of them lights such a lamp, O Nanak, he is emancipated. ||4||7|| Raamkalee, First Mehl: To place one's faith in Your Name, Lord, is true worship. With an offering of Truth, one obtains a place to sit. If a prayer is offered with truth and contentment, the Lord will hear it, and call him in to sit by Him. ||1|| O Nanak, no one returns empty-handed; such is the Court of the True Lord. ||1||Pause|| The treasure I seek is the gift of Your Grace. Please bless this humble beggar - this is what I seek. Please, pour Your Love into the cup of my heart. This is Your pre-determined value. ||2|| The One who created everything, does everything. He Himself appraises His own value. The Sovereign Lord King becomes manifest to the Gurmukh. He does not come, and He does not go. [[3]] People curse at the beggar; by begging, he does not receive honour. O Lord, You inspire me to speak Your Words, and tell the Story of Your Court. ||4||8|| Raamkalee, First Mehl: The drop is in the ocean, and the ocean is in the drop. Who understands, and

knows this? He Himself creates the wondrous play of the world. He Himself contemplates it, and understands its true essence. $\|1\|$

Section 22 - Raag Raamkalee - Part 004

How rare are those who contemplate this spiritual wisdom. Through this, the supreme state of liberation is attained. ||1||Pause|| The night is in the day, and the day is in the night. The same is true of hot and cold. No one else knows His state and extent; without the Guru, this is not understood. ||2|| The female is in the male, and the male is in the female. Understand this, O God-realised being! The meditation is in the music, and knowledge is in meditation. Become Gurmukh, and speak the Unspoken Speech. ||3|| The Light is in the mind, and the mind is in the Light. The Guru brings the five senses together, like brothers. Nanak is forever a sacrifice to those who enshrine love for the One Word of the Shabad. ||4||9|| Raamkalee, First Mehl: When the Lord God showered His Mercy, egotism was eradicated from within me. That humble servant who contemplates the Word of the Guru's Shabad, is very dear to the Lord. ||1|| That humble servant of the Lord is pleasing to his Lord God; day and night, he performs devotional worship, day and night. Disregarding his own honour, he sings the Glorious Praises of the Lord. ||1||Pause| The unstruck melody of the sound current resonates and resounds; my mind is appeased by the subtle essence of the Lord. Through the Perfect Guru. I am absorbed in Truth. Through the Guru. I have found the Lord, the Primal Being. [2] Gurbani is the sound current of the Naad, the Vedas, everything. My mind is attuned to the Lord of the Universe. He is my sacred shrine of pilgrimage, fasting and austere selfdiscipline. The Lord saves, and carries across, those who meet with the Guru. ||3|| One whose self-conceit is gone, sees his fears run away. That servant grasps the Guru's feet. The Guru, the True Guru, has expelled my doubts. Says Nanak, I have merged into the Word of the Shabad. ||4||10|| Raamkalee, First Mehl: He runs around, begging for clothes and food. He burns with hunger and corruption, and will suffer in the world hereafter. He does not follow the Guru's Teachings; through his evil-mindedness, he loses his honour. Only through the Guru's Teachings will such a person become devoted. ||1|| The way of the Yogi is to dwell in the celestial home of bliss. He looks impartially, equally upon all. He receives the charity of the Lord's Love, and the Word of the Shabad, and so he is satisfied. ||1||Pause|| The five bulls, the senses, pull the wagon of the body around. By the Lord's power, one's honour is preserved. But when the axle breaks, the wagon falls and crashes. It falls apart, like a pile of logs. |2|| Contemplate the Word of the Guru's Shabad, Yogi, Look upon pain and pleasure as one and the same, sorrow and separation. Let your food be contemplative meditation upon the Naam, the Name of the Lord, and the Word of the Guru's Shabad. Your wall shall be permanent, by meditating on the Formless Lord. ||3|| Wear the loin-cloth of poise, and be free of entanglements. The Guru's Word shall release you from sexual desire and anger. In your mind, let your ear-rings be the Sanctuary of the Guru, the Lord. O Nanak, worshipping the Lord in deep devotion, the humble are carried across. ||4||11||

Section 22 - Raag Raamkalee - Part 005

One Universal Creator God. By The Grace Of The True Guru: Raamkalee, Third Mehl, First House: In the Golden Age of Sat Yuga, everyone spoke the Truth. In each and every home, devotional worship was performed by the people, according to the Guru's Teachings. In that Golden Age, Dharma had four feet. How rare are those people who, as Gurmukh, contemplate this and understand. ||1|| In all four ages, the Naam, the Name of the Lord, is glory and greatness. One who holds tight to the Naam is liberated; without the Guru, no one obtains the Naam. ||1||Pause|| In the Silver Age of Traytaa Yuga, one leg was removed. Hypocrisy became prevalent, and people thought that the Lord was far away. The Gurmukhs still understood and realised; the Naam abided deep within them, and they were at peace. ||2|| In the Brass Age of Dwaapur Yuga, duality and double-mindedness arose. Deluded by doubt, they knew duality. In this Brass Age, Dharma was left with only two feet. Those who became Gurmukh implanted the Naam deep within. ||3|| In the Iron Age of Kali Yuga, Dharma was left with only one power. It walks on just one foot; love and emotional attachment to Maya have increased. Love and emotional attachment to Maya bring total darkness. If someone meets the True Guru, he is saved, through the Naam, the Name of the Lord. ||4|| Throughout the ages, there is only the One True Lord. Among all, is the True Lord; there is no other at all. Praising the True Lord, true peace is attained. How rare are those, who as Gurmukh, chant the Naam. ||5|| Throughout all the ages, the Naam is the ultimate, the most sublime. How rare are those, who as Gurmukh, understand this. One who meditates on the Lord's Name is a humble devotee. O Nanak, in each and every age, the Naam is glory and greatness. ||6||1|| Raamkalee, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: If someone is very

fortunate, and is blessed with great high destiny, then he meditates on the Name of the Lord, Har, Har. Chanting the Naam, the Name of the Lord, he finds peace, and merges in the Naam. ||1|| O mortal, as Gurmukh, worship the Lord in devotion forever. Your heart shall be illumined; through the Guru's Teachings, lovingly attune yourself to the Lord. You shall merge in the Name of the Lord, Har, Har. ||1||Pause|| The Great Giver is filled with diamonds, emeralds, rubies and pearls; one who has good fortune and great destiny inscribed upon his forehead, digs them out, by following the Guru's Teachings. ||2|| The Lord's Name is the jewel, the emerald, the ruby; digging it out, the Guru has placed it in your palm. The unfortunate, self-willed manmukh does not obtain it; this priceless jewel remains hidden behind a curtain of straw. ||3|| If such pre-ordained destiny is written upon one's forehead. then the True Guru enjoins him to serve Him. O Nanak, then he obtains the jewel, the gem; blessed, blessed is that one who follows the Guru's Teachings, and finds the Lord. ||4||1|| Raamkalee, Fourth Mehl: Meeting with the humble servants of the Lord, I am in ecstasy; they preach the sublime sermon of the Lord. The filth of evil-mindedness is totally washed away; joining the Sat Sangat, the True Congregation, one is blessed with understanding. ||1||

Section 22 - Raag Raamkalee - Part 006

O humble servant of the Lord, follow the Guru's Teachings, and chant the Name of the Lord. Whoever hears and speaks it is liberated; chanting the Lord's Name, one is embellished with beauty. ||1||Pause|| If someone has supremely high destiny written on his forehead, the Lord leads him to meet the humble servants of the Lord. Be merciful, and grant me the Blessed Vision of the Saints' Darshan, which shall rid me of all poverty and pain. ||2|| The Lord's people are good and sublime; the unfortunate ones do not like them at all. The more the Lord's exalted servants speak of Him, the more the slanderers attack and sting them. [3] Cursed, cursed are the slanderers who do not like the humble, the friends and companions of the Lord. Those who do not like the honour and glory of the Guru are faithless, black-faced thieves, who have turned their backs on the Lord. ||4|| Have mercy, have mercy, please save me, Dear Lord. I am meek and humble - I seek Your protection. I am Your child, and You are my father. God. Please forgive servant Nanak and merge him with Yourself. ||5||2|| Raamkalee, Fourth Mehl: The friends of the Lord, the humble, Holy Saints are sublime; the Lord spreads out His protecting hands above them. The Gurmukhs are the Holy Saints, pleasing to God; in His mercy, He blends them with Himself. ||1|| O Lord, my mind longs to meet with the humble servants of the Lord. The sweet, subtle essence of the Lord is immortalising ambrosia. Meeting the Saints, I drink it in. ||1||Pause|| The Lord's people are the most lofty and exalted. Meeting with them, the most exalted status is obtained. I am the slave of the slave of the Lord's slaves; my Lord and Master is pleased with me. ||2|| The humble servant serves: one who enshrines love for the Lord in his heart mind and body is very fortunate. One who talks too much without love, speaks falsely, and obtains only false rewards. ||3|| Take pity on me, O Lord of the World, O Great Giver; let me fall at the feet of the Saints. I would cut off my head, and cut it into pieces, O Nanak, and set it down for the Saints to walk upon. ||4||3|| Raamkalee, Fourth Mehl: If I am blessed with supreme high destiny. I will meet the humble servants of the Lord. without delay. The Lord's humble servants are pools of ambrosial nectar; by great good fortune, one bathes in them. [1] O Lord, let me work for the humble servants of the Lord. I carry water, wave the fan and grind the corn for them; I massage and wash their feet. I apply the dust of their feet to my forehead. ||1||Pause|| The Lord's humble servants are great, very great, the greatest and most exalted; they lead us to meet the True Guru. No one else is as great as the True Guru; meeting the True Guru, I meditate on the Lord, the Primal Being. ||2|| Those who seek the Sanctuary of the True Guru find the Lord. My Lord and Master saves their honour. Some come for their own purposes, and sit before the Guru; they pretend to be in Samaadhi, like storks with their eyes closed. [3] Associating with the wretched and the lowly, like the stork and the crow, is like feeding on a carcass of poison. Nanak: O God, unite me with the Sangat, the Congregation. United with the Sangat, I will become a swan. ||4||4||

Section 22 - Raag Raamkalee - Part 007

Raamkalee, Fourth Mehl: O True Guru, please be kind, and unite me with the Lord. My Sovereign Lord is the Beloved of my breath of life. I am a slave; I fall at the Guru's feet. He has shown me the Path, the Way to my Lord God. [11] The Name of my Lord, Har, Har, is pleasing to my mind. I have no friend except the Lord; the Lord is my father, my mother, my companion. [11] [Plause] My breath of life will not survive for an instant, without my Beloved; unless I see Him, I will die, O my mother! Blessed, blessed is my great, high destiny, that I have come to the Guru's Sanctuary. Meeting with the Guru, I have obtained the Blessed Vision of the Lord's Darshan. []21] do not know or understand any other within my mind; I Section 22 - Raag Raamkalee - Part 009

Naam, wander in shame; their noses are chopped off, bit by Raamkalee, Fifth Mehl: God has made me His own, and bit. [3]] O Life of the World, rejuvenate me! O my Lord and Master, enshrine Your Name deep within my heart. O Nanak, vanguished all my enemies. Those enemies who have perfect is the Guru, the Guru. Meeting the True Guru, I meditate on the Naam. ||4||5|| Raamkalee, Fourth Mehl: The True Guru, the Great Giver, is the Great, Primal Being; meeting Him, the Lord is enshrined within the heart. The Perfect Guru has granted me the life of the soul; I meditate in remembrance on the Ambrosial Name of the Lord, ||1|| O Lord, the Guru has implanted the Name of the Lord, Har, Har, within my heart. As Gurmukh, I have heard His sermon, which pleases my mind; blessed, blessed is my great destiny. [1] Pause Millions, three hundred thirty millions of gods meditate on Him, but they cannot find His end or limitation. With sexual urges in their hearts, they beg for beautiful women; stretching out their hands, they beg for riches. ||2|| One who chants the Praises of the Lord is the greatest of the great; the Gurmukh keeps the Lord clasped to his heart. If one is blessed with high destiny, he meditates on the Lord, who carries him across the terrifying world-ocean. ||3|| The Lord is close to His humble servant, and His humble servant is close to the Lord; He keeps His humble servant clasped to His Heart. O Nanak, the Lord God is our father and mother. I am His child; the Lord cherishes me. ||4||6||18|| Raag Raamkalee, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Have mercy on me, O Generous Giver, Lord of the meek; please do not consider my merits and demerits. How can dust be washed? O my Lord and Master. such is the state of mankind. ||1|| O my mind, serve the True Guru, and be at peace. Whatever you desire, you shall receive that reward, and you shall not be afflicted by pain any longer. [1] Pause He creates and adorns the earthen vessels; He infuses His Light within them. As is the destiny pre-ordained by the Creator, so are the deeds we do. ||2|| He believes the mind and body are all his own; this is the cause of his coming and going. He does not think of the One who gave him these; he is blind, entangled in emotional attachment. ||3|| Section 22 - Raag Raamkalee - Part 008 One who knows that God created him, reaches the Incomparable Mansion of the Lord's Presence. Worshipping

the Lord, I sing His Glorious Praises, Nanak is Your slave. ||4||1|| Raamkalee, Fifth Mehl: Place yourself beneath all men's feet, and you will be uplifted; serve Him in this way. Know that all are above you, and you shall find peace in the Court of the Lord. ||1|| O Saints, speak that speech which purifies the gods and sanctifies the divine beings. As Gurmukh, chant the Word of His Bani, even for an instant. ||1||Pause|| Renounce your fraudulent plans, and dwell in the celestial palace; do not call anyone else false. Meeting with the True Guru, you shall receive the nine treasures; in this way, you shall find the essence of reality. ||2|| Eradicate doubt, and as Gurmukh, enshrine love for the Lord; understand your own soul, O Siblings of Destiny. Know that God is near at hand, and ever-present. How could you try to hurt anyone else? [3] Meeting with the True Guru, your path shall be clear, and you shall easily meet your Lord and Master. Blessed, blessed are those humble beings, who, in this Dark Age of Kali Yuga, find the Lord. Nanak is forever a sacrifice to them. ||4||2| Raamkalee, Fifth Mehl: Coming does not please me, and going does not bring me pain, and so my mind is not afflicted by disease. I am in bliss forever, for I have found the Perfect Guru; my separation from the Lord is totally ended. ||1|| This is how I have joined my mind to the Lord. Attachment, sorrow, disease and public opinion do not affect me, and so, I enjoy the subtle essence of the Lord, Har, Har, Har. ||1||Pause|| I am pure in the heavenly realm, pure on this earth, and pure in the nether regions of the underworld. I remain apart from the people of the world. Obedient to the Lord, I enjoy peace forever; wherever I look, I see the Lord of glorious virtues. ||2|| There is no Shiva or Shakti, no energy or matter, no water or wind, no world of form there, where the True Guru, the Yogi, dwells, where the Imperishable Lord God, the Unapproachable Master abides. ||3|| Body and mind belong to the Lord; all wealth belongs to the Lord; what glorious virtues of the Lord can I describe? Says Nanak, the Guru has destroyed my sense of 'mine and yours'. Like water with water, I am blended with God. ||4||3|| Raamkalee, Fifth Mehl: It is beyond the three qualities; it remains untouched. The seekers and Siddhas do not know it. There is a chamber filled with jewels, overflowing with Ambrosial Nectar, in the Guru's Treasury. [[1]] This thing is wonderful and amazing! It cannot be described. It is an unfathomable object, O Siblings of Destiny! ||1||Pause|| Its value cannot be estimated at all; what can anyone say about it? By speaking and describing it, it cannot be understood; only one who sees it realises it. ||2|| Only the Creator Lord knows it; what can any poor creature do? Only He Himself knows His own state and extent. The Lord Himself is the treasure overflowing. ||3|| Tasting such Ambrosial Nectar, the mind remains satisfied and satiated. Says Nanak, my hopes are fulfilled; I have found the Guru's Sanctuary. ||4||4||

plundered this world, have all been placed in bondage. ||1|| The True Guru is my Transcendent Lord. I enjoy countless pleasures of power and tasty delights, chanting Your Name, and placing my faith in You. ||1||Pause|| I do not think of any other at all. The Lord is my protector, above my head. I am carefree and independent, when I have the Support of Your Name, O my Lord and Master. ||2|| I have become perfect, meeting with the Giver of peace, and now, I lack nothing at all. I have obtained the essence of excellence, the supreme status; I shall not forsake it to go anywhere else. ||3|| I cannot describe how You are, O True Lord, unseen, infinite, immeasurable, unfathomable and unmoving Lord, O Nanak, He is my Lord and Master. ||4||5|| Raamkalee, Fifth Mehl: You are wise; You are eternal and unchanging. You are my social class and honour. You are unmoving - You never move at all. How can I be worried? ||1|| You alone are the One and only Lord; You alone are the king. By Your Grace, I have found peace. ||1||Pause|| You are the ocean, and I am Your swan: the pearls and rubies are in You. You give, and You do not hesitate for an instant; I receive, forever enraptured. ||2|| I am Your child, and You are my father; You place the milk in my mouth. I play with You, and You caress me in every way. You are forever the ocean of excellence. ||3|| You are perfect, perfectly all-pervading; I am fulfilled with You as well. I am merged, merged, merged and remain merged; O Nanak, I cannot describe it! ||4||6|| Raamkalee, Fifth Mehl: Make your hands the cymbals, your eyes the tambourines, and your forehead the guitar you play. Let the sweet flute music resound in your ears, and with your tongue, vibrate this song. Move your mind like the rhythmic hand-motions; do the dance, and shake your ankle bracelets. ||1|| This is the rhythmic dance of the Lord. The Merciful Audience, the Lord. sees all your make-up and decorations. ||1||Pause|| The whole earth is the stage, with the canopy of the sky overhead. The wind is the director; people are born of water. From the five elements, the puppet was created with its actions. ||2|| The sun and the moon are the two lamps which shine, with the four corners of the world placed between them. The ten senses are the dancing girls, and the five passions are the chorus; they sit together within the one body. They all put on their own shows, and speak in different languages. [3] In each and every home there is dancing, day and night; in each and every home, the bugles blow. Some are made to dance, and some are whirled around; some come and some go, and some are reduced to dust Says Nanak one who meets with the True Guru, does not have to dance the dance of reincarnation again. ||4||7||

Section 22 - Raag Raamkalee - Part 010

Raamkalee, Fifth Mehl: He sings the song of the One Universal Creator; he sings the tune of the One Lord. He lives in the land of the One Lord, shows the way to the One Lord, and remains attuned to the One Lord. He centres his consciousness on the One Lord, and serves only the One Lord, who is known through the Guru. ||1|| Blessed and good is such a kirtanee, who sings such Praises. He sings the Glorious Praises of the Lord, and renounces the entanglements and pursuits of Maya. ||1||Pause|| He makes the five virtues, like contentment, his musical instruments, and plays the seven notes of the love of the Lord. The notes he plays are the renunciation of pride and power; his feet keep the beat on the straight path. He does not enter the cycle of reincarnation ever again; he keeps the One Word of the Shabad tied to the hem of his robe. ||2|| To play like Naarad, is to know that the Lord is ever-present. The tinkling of the ankle bells is the shedding of sorrows and worries. The dramatic gestures of acting are celestial bliss. Such a dancer is not reincarnated again. ||3|| If anyone, out of millions of people, becomes pleasing to his Lord and Master, he sings the Lord's Praises in this way. I have taken the Support of the Saadh Sangat, the Company of the Holy. Says Nanak, the Kirtan of the One Lord's Praises are sung there. ||4||8|| Raamkalee, Fifth Mehl: Some call Him, 'Raam, Raam', and some call Him, 'Khudaa-i'. Some serve Him as 'Gusain', others as 'Allaah'. ||1|| He is the Cause of causes, the Generous Lord. He showers His Grace and Mercy upon us. ||1||Pause|| Some bathe at sacred shrines of pilgrimage, and some make the pilgrimage to Mecca. Some perform devotional worship services, and some bow their heads in prayer. ||2|| Some read the Vedas, and some the Koran. Some wear blue robes, and some wear white. ||3|| Some call themselves Muslim, and some call themselves Hindu. Some yearn for paradise, and others long for heaven. ||4|| Says Nanak, one who realises the Hukam of God's Will, knows the secrets of his Lord and Master. ||5||9|| Raamkalee, Fifth Mehl: The wind merges into the wind. The light blends into the light. The dust becomes one with the dust. What support is there for the one who is lamenting? ||1|| Who has died? O, who has died? O God-realised beings, meet together and consider this. What a wondrous thing has happened! ||1||Pause|| No one knows what happens after death. The one who is lamenting will also arise and depart. Mortal beings are bound

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by the bonds of doubt and attachment. When life becomes a dream. the blind man babbles and grieves in vain. ||2|| The Creator Lord created this creation. It comes and goes, subject to the Will of the Infinite Lord. No one dies; no one is capable of dying. The soul does not perish; it is imperishable. ||3|| That which is known, does not exist. I am a sacrifice to the one who knows this. Says Nanak, the Guru has dispelled my doubt. No one dies; no one comes or goes. ||4||10|| Raamkalee, Fifth Mehl: Meditate on the Lord of the Universe, the Beloved Lord of the World. Meditating in remembrance on the Lord's Name, you shall live, and the Great Death shall not consume you ever again. ||1||Pause|| Through millions of incarnations, you have come, wandering, wandering, wandering.

Section 22 - Raag Raamkalee - Part 011

By the highest destiny, you found the Saadh Sangat, the Company of the Holy. ||1|| Without the Perfect Guru, no one is saved. This is what Baba Nanak says, after deep reflection. ||2||11|| Raag Raamkalee, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The four Vedas proclaim it, but you don't believe them. The six Shaastras also say one thing. The eighteen Puraanas all speak of the One God. Even so, Yogi, you do not understand this mystery. ||1|| The celestial harp plays the incomparable melody, but in your intoxication, you do not hear it, O Yogi. ||1||Pause|| In the first age, the Golden Age, the village of truth was inhabited. In the Silver Age of Traytaa Yuga, things began to decline. In the Brass Age of Dwaapur Yuga, half of it was gone. Now, only one leg of Truth remains, and the One Lord is revealed. ||2|| The beads are strung upon the one thread. By means of many, various, diverse knots, they are tied, and kept separate on the string. The beads of the mala are lovingly chanted upon in many ways. When the thread is pulled out, the beads come together in one place. ||3|| Throughout the four ages, the One Lord made the body His temple. It is a treacherous place, with several windows, Searching and searching, one comes to the Lord's door. Then, O Nanak, the Yogi attains a home in the Mansion of the Lord's Presence. ||4|| Thus, the celestial harp plays the incomparable melody; hearing it, the Yogi's mind finds it sweet. ||1||Second Pause||1||12|| Raamkalee, Fifth Mehl: The body is a patch-work of threads. The muscles are stitched together with the needles of the bones. The Lord has erected a pillar of water. O Yogi, why are you so proud? ||1|| Meditate on your Lord Master, day and night. The patched coat of the body shall last for only a few days. ||1||Pause|| Smearing ashes on your body, you sit in a deep meditative trance. You wear the ear-rings of 'mine and yours'. You beg for bread, but you are not satisfied. Abandoning your Lord Master, you beg from others; you should feel ashamed. ||2|| Your consciousness is restless, Yogi, as you sit in your Yogic postures. You blow your horn, but still feel sad. You do not understand Gorakh, your guru. Again and again, Yogi, you come and go. ||3|| He, unto whom the Master shows Mercy - unto Him, the Guru, the Lord of the World, I offer my prayer. One who has the Name as his patched coat, and the Name as his robe, O servant Nanak, such a Yogi is steady and stable. ||4|| One who meditates on the Master in this way, night and day, finds the Guru, the Lord of the World, in this life. ||1||Second Pause 2|13| Raamkalee, Fifth Mehl: He is the Creator, the Cause of causes; I do not see any other at all. My Lord and Master is wise and all-knowing. Meeting with the Gurmukh, I enjoy His Love. ||1|| Such is the sweet, subtle essence of the Lord. How rare are those who, as Gurmukh, taste it. ||1||Pause|| The Light of the Ambrosial Name of the Lord is immaculate and pure.

Section 22 - Raag Raamkalee - Part 012

Drinking it in, one becomes immortal and free of desire. The body and mind are cooled and soothed, and the fire is extinguished. Such a being is the embodiment of bliss, famous throughout the world. [2] What can I offer You, Lord? Everything belongs to You. I am forever a sacrifice to You, hundreds of thousands of times. You blessed me, and fashioned my body, mind and soul. By Guru's Grace, this lowly being was exalted. [[3]] Opening the door, You summoned me to the Mansion of Your Presence. As You are, so You have revealed Yourself to me. Says Nanak, the screen is totally torn away; I am Yours, and You are enshrined within my mind. ||4||3||14|| Raamkalee, Fifth Mehl: He has linked His servant to His service. The Divine Guru has poured the Ambrosial Naam, the Name of the Lord, into his mouth, He has subdued all his anxiety. I am forever a sacrifice to that Guru. ||1|| The True Guru has perfectly resolved my affairs. The True Guru vibrates the unstruck melody of the sound current. ||1||Pause|| His Glory is profound and unfathomable. One whom He blesses with patience becomes blissful. One whose bonds are shattered by the Sovereign Lord is not cast into the womb of reincarnation again. ||2|| One who is illuminated by the Lord's radiance within, is not touched by pain and sorrow. He holds in his robe the gems and jewels. That humble being is saved, along with all his generations. [3] He has no doubt, double-mindedness or duality at all. He worships and adores the One Immaculate Lord alone.

Wherever I look, I see the Merciful Lord, Says Nanak, I have found God, the source of nectar. ||4||4||15|| Raamkalee, Fifth Mehl: My self-conceit has been eliminated from my body. The Will of God is dear to me. Whatever He does, seems sweet to my mind. And then, these eyes behold the wondrous Lord. [1] Now, I have become wise and my demons are gone. My thirst is quenched, and my attachment is dispelled. The Perfect Guru has instructed me. ||1||Pause|| In His Mercy, the Guru has kept me under His protection. The Guru has attached me to the Lord's Feet. When the mind is totally held in check, one sees the Guru and the Supreme Lord God as one and the same. ||2|| Whoever You have created, I am his slave. My God dwells in all. I have no enemies, no adversaries. I walk arm in arm, like brothers, with all. [3] One whom the Guru, the Lord, blesses with peace, does not suffer in pain any longer. He Himself cherishes all. Nanak is imbued with the love of the Lord of the World. ||4||5||16|| Raamkalee, Fifth Mehl: You read the scriptures, and the commentaries, but the Perfect Lord does not dwell in your heart. You preach to others to have faith, but you do not practice what you preach. ||1|| O Pandit, O religious scholar, contemplate the Vedas. Eradicate anger from your mind, O Pandit. ||1||Pause|| You place your stone god before yourself,

Section 22 - Raag Raamkalee - Part 013

but your mind wanders in the ten directions. You apply a ceremonial tilak mark to its forehead, and fall at its feet. You try to appease the people, and act blindly. ||2|| You perform the six religious rituals, and sit wearing your loin-cloth. In the homes of the wealthy, you read the prayer book. You chant on your mala, and beg for money. No one has ever been saved in this way, friend. ||3|| He alone is a Pandit, who lives the Word of the Guru's Shabad. Maya, of the three qualities, leaves him. The four Vedas are completely contained within the Lord's Name. Nanak seeks His Sanctuary. ||4||6||17|| Raamkalee, Fifth Mehl: Millions of troubles do not come near him; the many manifestations of Maya are his hand-maidens; countless sins are his water-carriers; he is blessed with the Grace of the Creator Lord. ||1|| One who has the Lord God as his help and support - all his efforts are fulfilled. [[1][Pause]] He is protected by the Creator Lord: what harm can anyone do to him? Even an ant can conquer the whole world. His glory is endless; how can I describe it? I am a sacrifice, a devoted sacrifice, to His feet. ||2|| He alone performs worship, austerities and meditation; he alone is a giver to various charities; he alone is approved in this Dark Age of Kali Yuga, whom the Lord Master blesses with honour. ||3|| Joining the Saadh Sangat, the Company of the Holy, I am enlightened. I have found celestial peace, and my hopes are fulfilled. The Perfect True Guru has blessed me with faith. Nanak is the slave of His slaves. ||4||7||18|| Raamkalee, Fifth Mehl: Don't blame others, O people; as you plant, so shall you harvest. By your actions, you have bound yourself. You come and go, entangled in Maya. ||1|| Such is the understanding of the Saintly people. You shall be enlightened, through the Word of the Perfect Guru. ||1||Pause|| Body, wealth, spouse and ostentatious displays are false. Horses and elephants will pass away. Power, pleasures and beauty are all false. Without the Naam, the Name of the Lord, everything is reduced to dust. [2] The egotistical people are deluded by useless doubt. Of all this expanse, nothing shall go along with you. Through pleasure and pain, the body is growing old. Doing these things, the faithless cynics are passing their lives. ||3|| The Name of the Lord is Ambrosial Nectar in this Dark Age of Kali Yuga. This treasure is obtained from the Holy. O Nanak. whoever pleases the Guru, the Lord of the Universe, beholds the Lord in each and every heart. ||4||8||19|| Raamkalee, Fifth Mehl: The Panch Shabad, the five primal sounds, echo the perfect sound current of the Naad. The wondrous, amazing unstruck melody vibrates. The Saintly people play there with the Lord. They remain totally detached, absorbed in the Supreme Lord God. ||1|| It is the realm of celestial peace and bliss. The Saadh Sangat, the Company of the Holy, sits and sings the Glorious Praises of the Lord. There is no disease or sorrow there, no birth or death. ||1||Pause|| There, they meditate only on the Naam, the Name of the Lord, How rare are those who find this place of rest. The love of God is their food, and the Kirtan of the Lord's Praise is their support.

Section 22 - Raag Raamkalee - Part 014

They obtain a permanent seat in the infinite. ||2|| No one falls there, or wavers, or goes anywhere. By Guru's Grace, some find this mansion. They are not touched by doubt, fear, attachment or the traps of Maya. They enter the deepest state of Samaadhi, through the kind mercy of God. ||3|| He has no end or limitation. He Himself is unmanifest, and He Himself is manifest. One who enjoys the taste of the Lord, Har, Har, deep within himself, O Nanak, his wondrous state cannot be described. ||4||9||20|| Raamkalee, Fifth Mehl: Meeting with the Sangat, the Congregation, the Supreme Lord God has come into my consciousness. In the Sangat, my mind has found contentment. I touch my forehead to the feet of the Saints. Countless times, I humbly bow to the Saints. ||1|| This mind is a sacrifice to the Saints; holding tight to their support, I have found peace, and in their mercy, they have protected me. [1] Pause II wash the feet of the Saints, and drink in that water. Gazing upon the Blessed Vision of the Saints' Darshan, I live. My mind rests its hopes in the Saints. The Saints are my immaculate wealth. ||2|| The Saints have covered my faults. By the Grace of the Saints, I am no longer tormented. The Merciful Lord has blessed me with the Saints' Congregation. The Compassionate Saints have become my help and support. [3] My consciousness, intellect and wisdom have been enlightened. The Lord is profound, unfathomable, infinite, the treasure of virtue. He cherishes all beings and creatures. Nanak is enraptured, seeing the Saints. ||4||10||21|| Raamkalee, Fifth Mehl: Your home, power and wealth will be of no use to you. Your corrupt worldly entanglements will be of no use to vou. Know that all your dear friends are fake. Only the Name of the Lord, Har, Har, will go along with you. ||1|| Sing the Glorious Praises of the Lord's Name, O friend; remembering the Lord in meditation, your honour shall be saved Remembering the Lord in meditation, the Messenger of Death will not touch you. ||1||Pause|| Without the Lord, all pursuits are useless. Gold, silver and wealth are just dust. Chanting the Word of the Guru's Shabad, your mind shall be at peace. Here and hereafter, your face shall be radiant and bright. ||2|| Even the greatest of the great worked and worked until they were exhausted. None of them ever accomplished the tasks of Maya. Any humble being who chants the Name of the Lord, Har, Har, will have all his hopes fulfilled. [3] The Naam, the Name of the Lord, is the anchor and support of the Lord's devotees. The Saints are victorious in this priceless human life. Whatever the Lord's Saint does, is approved and accepted. Slave Nanak is a sacrifice to him. ||4||11||22|| Raamkalee, Fifth Mehl: You gather wealth by exploiting people. It is of no use to you; it was meant for others. You practice egotism, and act like a blind man. In the world hereafter, you shall be tied to the leash of the Messenger of Death. ||1|| Give up your envy of others, you fool! You only live here for a night, you fool! You are intoxicated with Maya, but you must soon arise and depart. You are totally involved in the dream. ||1||Pause|| In his childhood, the child is blind. In the fullness of youth, he is involved in foul-smelling sins.

Section 22 - Raag Raamkalee - Part 015

In the third stage of life, he gathers the wealth of Maya. And when he grows old, he must leave all this; he departs regretting and repenting. ||2|| After a very long time, one obtains this precious human body, so difficult to obtain. Without the Naam, the Name of the Lord, it is reduced to dust Worse than a beast a demon or an idiot is that one who does not understand who created him. ||3|| Listen, O Creator Lord, Lord of the Universe, Lord of the World, Merciful to the meek, forever compassionate - If You emancipate the human, then his bonds are broken. O Nanak, the people of world are blind; please, Lord, forgive them, and unite them with Yourself. ||4||12||23|| Raamkalee, Fifth Mehl: Joining the elements together, the robe of the body is fashioned. The ignorant fool is engrossed in it. He cherishes it, and constantly takes care of it. But at the very last moment, he must arise and depart. ||1|| Without the Naam, the Name of the Lord, everything is false, O mortal. Those who do not vibrate and meditate on the Lord of the Universe, but instead are imbued with other things, - all those mortals are plundered by Maya. [[1][Pause]] Bathing at sacred shrines of pilgrimage, filth is not washed off. Religious rituals are all just egotistical displays. By pleasing and appeasing people, no one is saved. Without the Naam, they shall depart weeping. [2] Without the Lord's Name, the screen is not torn away. I have studied all the Shaastras and Simritees. He alone chants the Naam, whom the Lord Himself inspires to chant. He obtains all fruits and rewards, and merges in peace. ||3|| O Savior Lord, please save me! All peace and comforts are in Your Hand, God. Whatever you attach me to, to that I am attached, O my Lord and Master. O Nanak, the Lord is the Inner-knower, the Searcher of hearts. ||4||13||24|| Raamkalee, Fifth Mehl: Whatever He does makes me happy. The ignorant mind is encouraged, in the Saadh Sangat, the Company of the Holy. Now, it does not waver at all: it has become stable and steady. Receiving Truth, it is merged in the True Lord. ||1|| Pain is gone, and all illness is gone. I have accepted the Will of God in my mind, associating with the Great Person, the Guru. [1] Pause All is pure; all is immaculate. Whatever exists is good. Wherever He keeps me, that is the place of liberation for me. Whatever He makes me chant, is His Name, ||2|| That is the sixty-eight sacred shrines of pilgrimage, where the Holy place their feet, and that is heaven, where the Naam is chanted. All bliss comes, when one obtains the Blessed Vision of the Lord's Darshan. I sing continuously, continually, the Glorious Praises of the Lord. ||3|| The Lord Himself is pervading in each and every heart. The glory of the Merciful Lord is radiant and manifest. The shutters are opened, and doubts have run away. Nanak has met with the Perfect Guru. ||4||14||25|| Raamkalee, Fifth Mehl: Millions of meditations and austerities rest in him, along with wealth, wisdom, miraculous spiritual powers and angelic spiritual insight. He enjoys the various shows and forms, pleasures and delicacies; the Naam, the Name of the Lord, dwells within the heart of the Gurmukh. ||1|| Such is the glorious greatness of the Name of the Lord. Its value cannot be described. ||1||Pause|| He alone is brave, patient and perfectly wise;

Section 22 - Raag Raamkalee - Part 016

he is intuitively in Samaadhi, profound and unfathomable. He is liberated forever and all his affairs are perfectly resolved; the Lord's Name abides within his heart. ||2|| He is totally peaceful, blissful and healthy; he looks upon all impartially, and is perfectly detached. He does not come and go, and he never wavers; the Naam abides in his mind. [3] God is Merciful to the meek; He is the Lord of the World, the Lord of the Universe. The Gurmukh meditates on Him, and his worries are gone. The Guru has blessed Nanak with the Naam: he serves the Saints, and works for the Saints. ||4||15||26|| Raamkalee, Fifth Mehl: Sing the Kirtan of the Lord's Praises, and the Beej Mantra, the Seed Mantra. Even the homeless find a home in the world hereafter. Fall at the feet of the Perfect Guru; you have slept for so many incarnations - wake up! ||1|| Chant the Chant of the Lord's Name. Har. Har. By Guru's Grace, it shall be enshrined within your heart, and you shall cross over the terrifying world-ocean. ||1||Pause|| Meditate on the eternal treasure of the Naam, the Name of the Lord, O mind, and then, the screen of Maya shall be torn away. Drink in the Ambrosial Nectar of the Guru's Shabad, and then your soul shall be rendered immaculate and pure. ||2|| Searching, searching, searching, I have realised that without devotional worship of the Lord, no one is saved. So vibrate, and meditate on that Lord in the Saadh Sangat, the Company of the Holy; your mind and body shall be imbued with love for the Lord. [3] Renounce all your cleverness and trickery. O mind, without the Lord's Name, there is no place of rest. The Lord of the Universe, the Lord of the World, has taken pity on me. Nanak seeks the protection and support of the Lord, Har, Har, ||4||16||27|| Raamkalee, Fifth Mehl: In the Saints' Congregation, play joyfully with the Lord, and you will not have to meet the Messenger of Death hereafter. Your egotistical intellect shall be dispelled, and your evilmindedness will be totally taken away. ||1|| Sing the Glorious Praises of the Lord's Name, O Pandit. Religious rituals and egotism are of no use at all. You shall go home with happiness, O Pandit. ||1||Pause|| I have earned the profit, the wealth of the Lord's praise. All my hopes have been fulfilled. Pain has left me, and peace has come to my home. By the Grace of the Saints, my heart-lotus blossoms forth. ||2|| One who is blessed with the gift of the jewel of the Name, obtains all treasures. His mind becomes content, finding the Perfect Lord. Why should he ever go begging again? [3] Hearing the Lord's sermon, he becomes pure and holy. Chanting it with his tongue, he finds the way to salvation. He alone is approved, who enshrines the Lord within his heart. Nanak: such a humble being is exalted, O Siblings of Destiny. ||4||17||28|| Raamkalee, Fifth Mehl: No matter how hard you try to grab it, it does not come into your hands. No matter how much you may love it, it does not go along with you. Says Nanak, when you abandon it, then it comes and falls at your feet. ||1|| Listen, O Saints: this is the pure philosophy. Without the Lord's Name, there is no salvation. Meeting with the Perfect Guru, one is saved. ||1||Pause||

Section 22 - Raag Raamkalee - Part 017

When someone tries to appease her, then she takes pride in herself. But when someone puts her out of his thoughts, then she serves him like a slave. ||2|| She seems to please, but in the end, she deceives. She does not remain in any one place. She has bewitched a great many worlds. The Lord's humble servants cut her apart into pieces. ||3|| Whoever begs from her remains hungry. Whoever is infatuated with her obtains nothing. But one who renounces her, and joins the Society of the Saints, by great good fortune, O Nanak, is saved. ||4||18||29|| Raamkalee, Fifth Mehl: See the Lord, the Universal Soul, in all. The One God is perfect, and allpervading. Know that the priceless jewel is within your own heart. Realise that your essence is within your own self. ||1|| Drink in the Ambrosial Nectar, by the Grace of the Saints. One who is blessed with high destiny, obtains it. Without a tongue, how can one know the taste? ||1||Pause|| How can a deaf person listen to the eighteen Puraanas and the Vedas? The blind man cannot see even a million lights. The beast loves grass, and remains attached to it. One who has not been taught - how can he understand? ||2|| God, the Knower, knows all. He is with His devotees, through and through. Those who sing God's Praises with joy and delight, O Nanak the Messenger of Death does not even approach them. ||3||19||30|| Raamkalee, Fifth Mehl: Blessing me with His Name, He has purified and sanctified me. The Lord's wealth is my capital. False hope has left me: this is my wealth. Breaking my bonds the Lord has linked me to His service. I am a devotee of the Lord, Har, Har; I sing the Glorious Praises of the Lord. ||1|| The unstruck sound current vibrates and resounds. The Lord's humble servants sing His Glorious Praises with love and delight; they are honoured by the Divine Guru. ||1||Pause|| My pre-ordained destiny has been activated; I have awakened from the sleep of countless incarnations. In the Saadh Sangat, the Company of the Holy, my aversion is gone. My mind and body are imbued with love for the Lord. ||2|| The Merciful Savior Lord has saved me. I have no service or work to my credit. In His Mercy, God has taken pity on me; He lifted me up and pulled me out, when I was suffering in pain. ||3|| Listening, listening to His Praises, joy has welled up within my mind. Twenty-four hours a day, I sing the Glorious Praises of the Lord. Singing, singing His Praises, I have obtained the supreme status. By Guru's Grace, Nanak is lovingly focused on the Lord. ||4||20||31|| Raamkalee, Fifth Mehl: In exchange for a shell, he gives up a jewel. He tries to get what he must give up. He collects those things which are worthless. Enticed by Maya, he takes the crooked path. [1] You unfortunate man - have you no shame? You do not remember in your mind the ocean of peace, the perfect Transcendent Lord God. ||1||Pause|| Nectar seems bitter to you, and poison is sweet. Such is your condition, you faithless cynic, which I have seen with my own eyes. You are fond of falsehood, fraud and egotism.

Section 22 - Raag Raamkalee - Part 018

If you hear the Naam, the Name of the Lord, you feel like you have been stung by a scorpion. ||2|| You continually yearn for Maya, and you never chant the Lord's Praises with your mouth. The Lord is fearless and formless; He is the Great Giver. But you do not love Him, you fool! [3] God, the True King, is above the heads of all kings. He is the independent, perfect Lord King. People are intoxicated by emotional attachment, entangled in doubt and family life. Nanak: they are saved only by Your Mercy, Lord. ||4||21||32|| Raamkalee, Fifth Mehl: Night and day, I chant the Lord's Name. Hereafter, I shall obtain a seat in the Court of the Lord. I am in bliss forever; I have no sorrow. The disease of ego never afflicts me. ||1|| O Saints of the Lord, seek out those who know God. You shall be wonderstruck with wonder at the wonderful Lord; meditate in remembrance on the Lord, O mortal, and obtain the supreme status. ||1||Pause|| Calculating, measuring, and thinking in every way, see that without the Naam, no one can be carried across. Of all your efforts, none will go along with you. You can cross over the terrifying world-ocean only through the love of God. ||2|| By merely washing the body, one's filth is not removed. Afflicted by egotism, duality only increases. That humble being who takes the medicine of the Name of the Lord, Har, Har - all his diseases are eradicated. ||3|| Take pity on me, O merciful, Supreme Lord God; let me never forget the Lord of the World from my mind. Let me be the dust of the feet of Your slaves: O God, please fulfill Nanak's hope. ||4||22||33|| Raamkalee, Fifth Mehl: You are my Protection, O perfect Divine Guru. There is no other than You. You are all-powerful, O perfect Supreme Lord God. He alone meditates on You, whose karma is perfect. [1] You Name, God, is the boat to carry us across. My mind has grasped Your protection alone. Other than You, I have no place of rest at all. ||1||Pause|| Chanting, meditating on Your Name, I live, and hereafter, I will obtain a seat in the Court of the Lord. Pain and darkness are gone from my mind; my evilmindedness is dispelled, and I am absorbed in the Lord's Name. ||2|| I have enshrined love for the Lord's lotus feet. The lifestyle of the Perfect Guru is immaculate and pure. My fear has run away, and the fearless Lord dwells within my mind. My tongue continually chants the Ambrosial Naam, the Name of the Lord. [3] The nooses of millions of incarnations are cut away. I have obtained the profit of the true wealth. This treasure is inexhaustible; it will never run out. O Nanak, the devotees look beautiful in the Court of the Lord. ||4||23||34|| Raamkalee, Fifth Mehl: The Naam, the Name of the Lord, is a jewel, a ruby. It brings Truth, contentment and spiritual wisdom. The Lord entrusts the treasures of peace, intuition and kindness to His devotees. ||1|| This is the treasure of my Lord. Consuming and expending it, it is never used up. The Lord has no end or limitation. ||1||Pause|| The Kirtan of the Lord's Praise is a priceless diamond. It is the ocean of bliss and virtue. In the Word of the Guru's Bani is the wealth of the unstruck sound current. The Saints hold the key to it in their hands. ||2||

Section 22 - Raag Raamkalee - Part 019

They sit there, in the cave of deep Samaadhi; the unique, perfect Lord God dwells there. God holds conversations with His devotees. There is no pleasure or pain, no birth or death there. []3] One whom the Lord Himself blesses with His Mercy, obtains the Lord's wealth in the Saadh Sangat, the Company of the Holy. Nanak prays to the merciful Primal Lord; the Lord is my merchandise, and the Lord is my capital. []4[]24[]35] Raamkalee, Fifth Mehl: The Vedas do not know His greatness. Brahma does not know His mystery. Incarnated beings do not know His limit. The Transcendent Lord, the Supreme Lord God, is infinite. []11] Only He Himself knows His own state. Others speak of Him only by hearsay. []11[]Pause] Shiva does not know His mystery. The gods gave grown weary of searching for Him. The goddesses do not know His mystery. Above all is the unseen, Supreme Lord God. []2] The Creator Lord plays His own plays. He Himself separates, and He Himself unites. Some wander around, while others are linked to His devotional worship. By His actions, He makes Himself known. ||3|| Listen to the true story of the Saints. They speak only of what they see with their eyes. He is not involved with virtue or vice. Nanak's God is Himself allin-all. ||4||25||36|| Raamkalee, Fifth Mehl: I have not tried to do anything through knowledge. I have no knowledge, intelligence or spiritual wisdom. I have not practiced chanting, deep meditation, humility or righteousness. I know nothing of such good karma. ||1|| O my Beloved God, my ord and Master, there is none other than You. Even though wander and make mistakes, I am still Yours, God. [1] Pause I have no wealth, no intelligence, no miraculous spiritual powers; I am not enlightened. I dwell in the village of corruption and sickness. O my One Creator Lord God. Your Name is the support of my mind. ||2|| Hearing, hearing Your Name, I live; this is my mind's consolation. Your Name, God, is the Destroyer of sins. You, O Limitless Lord, are the Giver of the soul. He alone knows You, unto whom You reveal Yourself. ||3|| Whoever has been created, rests his hopes in You. All worship and adore You. God. O treasure of excellence. Slave Nanak is a sacrifice to You. My merciful Lord and Master is infinite. ||4||26||37|| Raamkalee, Fifth Mehl: The Savior Lord is merciful. Millions of incarnations are eradicated in an instant, contemplating the Lord. All beings worship and adore Him. Receiving the Guru's Mantra, one meets God. ||1|| My God is the Giver of souls. The Perfect Transcendent Lord Master, my God, imbues each and every heart. ||1||Pause|| My mind has grasped His Support. My bonds have been shattered. Within my heart, I meditate on the Lord, the embodiment of supreme bliss. My mind is filled with ecstasy. ||2|| The Lord's Sanctuary is the boat to carry us across. The Lord's Feet are the embodiment of life itself.

Section 22 - Raag Raamkalee - Part 020

They are the Support of the breath of life of the Saints. God is infinite, the highest of the high. ||3|| That mind is excellent and sublime, which meditates in remembrance on the Lord. In His Mercy, the Lord Himself bestows it. Peace, intuitive poise and bliss are found in the Lord's Name. Meeting with the Guru, Nanak chants the Name. ||4||27||38|| Raamkalee, Fifth Mehl: Abandon all your clever tricks. Become His servant. and serve Him. Totally erase your self-conceit. You shall obtain the fruits of your mind's desires. ||1|| Be awake and aware with your Guru. Your hopes and desires shall be fulfilled, and you shall obtain all treasures from the Guru. [1] Pause Let no one think that God and Guru are separate. The True Gurn is the Immaculate Lord. Do not believe that He is a mere human being; He gives honour to the dishonoured. ||2|| Hold tight to the Support of the Guru, the Lord. Give up all other hopes. Ask for the treasure of the Name of the Lord, and then you shall be honoured in the Court of the Lord. ||3|| Chant the Mantra of the Guru's Word. This is the essence of true devotional worship. When the True Guru becomes merciful, slave Nanak is enraptured. ||4||28||39|| Raamkalee, Fifth Mehl: Whatever happens, accept that as good. Leave your egotistical pride behind. Day and night, continually sing the Glorious Praises of the Lord. This is the perfect purpose of human life. ||1|| Meditate on the Lord, O Saints, and be in bliss. Renounce your cleverness and all your tricks. Chant the Immaculate Chant of the Guru's Mantra. ||1||Pause|| Place the hopes of your mind in the One Lord. Chant the Immaculate Name of the Lord, Har, Har. Bow down to the Guru's Feet, and cross over the terrifying world-ocean. ||2|| The Lord God is the Great Giver. He has no end or limitation. All treasures are in His home. He will be your Saving Grace in the end. ||3|| Nanak has obtained this treasure, the immaculate Name of the Lord, Har, Har. Whoever chants it, is emancipated. It is obtained only by His Grace. ||4||29||40|| Raamkalee, Fifth Mehl: Make this invaluable human life fruitful. You shall not be destroyed when you go to the Lord's Court. In this world and the next, you shall obtain honour and glory. At the very last moment, He will save you. ||1|| Sing the Glorious Praises of the Lord. In both this world and the next, you shall be embellished with beauty, meditating on the wondrous Primal Lord God. ||1||Pause|| While standing up and sitting down, meditate on the Lord, and all your troubles shall depart. All your enemies will become friends. Your consciousness shall be immaculate and pure. ||2|| This is the most exalted deed. Of all faiths, this is the most sublime and excellent faith. Meditating in remembrance on the Lord, you shall be saved. You shall be rid of the burden of countless incarnations. ||3|| Your hopes shall be fulfilled, and the noose of the Messenger of Death will be cut away. So listen to the Guru's Teachings. O Nanak, you shall be absorbed in celestial peace. ||4||30||41||

Section 22 - Raag Raamkalee - Part 021

Raamkalee, Fifth Mehl: Honour the One, to whom everything belongs. Leave your egotistical pride behind. You belong to Him; everyone belongs to Him. Worship and adore Him, and you shall be at peace forever. ||1|| Why do you wander in doubt, you fool? Without the Naam, the Name of the Lord, nothing is of any use at all. Crying out, 'Mine, mine',

a great many have departed, regretfully repenting. ||1||Pause|| Whatever the Lord has done, accept that as good. Without accepting, you shall mingle with dust. His Will seems sweet to me. By Guru's Grace, He comes to dwell in the mind. ||2|| He Himself is carefree and independent, imperceptible. Twentyfour hours a day, O mind, meditate on Him. When He comes into the consciousness, pain is dispelled. Here and hereafter, your face shall be radiant and bright. ||3|| Who, and how many have been saved, singing the Glorious Praises of the Lord? They cannot be counted or evaluated. Even the sinking iron is saved, in the Saadh Sangat, the Company of the Holy, O Nanak, as His Grace is received. ||4||31||42|| Raamkalee, Fifth Mehl: In your mind, meditate on the Lord God. This is the Teaching given by the Perfect Guru. All fears and terrors are taken away, and your hopes shall be fulfilled. ||1|| Service to the Divine Guru is fruitful and rewarding. His value cannot be described; the True Lord is unseen and mysterious. ||1||Pause|| He Himself is the Doer, the Cause of causes. Meditate on Him forever, O my mind, and continually serve Him. You shall be blessed with truth, intuition and peace, O my friend. ||2|| My Lord and Master is so very great. In an instant, He establishes and disestablishes. There is no other than Him. He is the Saving Grace of His humble servant. ||3|| Please take pity on me, and hear my prayer, that Your servant may behold the Blessed Vision of Your Darshan. Nanak chants the Chant of the Lord, whose glory and radiance are the highest of all. ||4||32||43|| Raamkalee, Fifth Mehl: Reliance on mortal man is useless. O God, my Lord and Master, You are my only Support. I have discarded all other hopes. I have met with my carefree Lord and Master, the treasure of virtue. ||1|| Meditate on the Name of the Lord Your affairs shall be perfectly resolved; alone, O my mind. sing the Glorious Praises of the Lord, Har, Har, O my mind. ||1||Pause|| You are the Doer, the Cause of causes. Your lotus feet, Lord, are my Sanctuary. I meditate on the Lord in my mind and body. The blissful Lord has revealed His form to me. ||2|| I seek His eternal support; He is the Creator of all beings. Remembering the Lord in meditation, the treasure is obtained. At the very last instant, He shall be your Savior. [3] Be the dust of all men's feet. Eradicate self-conceit, and merge in the Lord. Night and day, meditate on the Naam, the Name of the Lord. O Nanak, this is the most rewarding activity. ||4||33||44|| Raamkalee, Fifth Mehl: He is the Doer, the Cause of causes, the bountiful Lord. The merciful Lord cherishes all. The Lord is unseen and infinite. God is great and endless. ||1||

Section 22 - Raag Raamkalee - Part 022

I humbly pray to invoke the Universal Lord God, the Lord of the World. The Creator Lord is all-pervading, everywhere. ||1||Pause|| He is the Lord of the Universe, the Life of the World. Within your heart, worship and adore the Destroyer of fear. The Master Rishi of the senses, Lord of the World, Lord of the Universe. He is perfect, ever-present everywhere, the Liberator. ||2|| You are the One and only merciful Master. spiritual teacher, prophet, religious teacher. Master of hearts, Dispenser of justice, more sacred than the Koran and the Bible. ||3|| The Lord is powerful and merciful. The allpervading Lord is the support of each and every heart. The luminous Lord dwells everywhere. His play cannot be known. ||4|| Be kind and compassionate to me, O Creator Lord. Bless me with devotion and meditation, O Lord Creator. Says Nanak, the Guru has rid me of doubt. The Muslim God Allah and the Hindu God Paarbrahm are one and the same. ||5||34||45|| Raamkalee, Fifth Mehl: The sins of millions of incarnations are eradicated. Meditating on the Lord, Har, Har, pain will not afflict you. When the Lord's lotus feet are enshrined in the mind, all terrible evils are taken away from the body. ||1|| Sing the Praise of the Lord of the World, O mortal being. The Unspoken Speech of the True Lord God is perfect. Dwelling upon it, one's light merges into the Light. 11|Pause|| Hunger and thirst are totally quenched; by the Grace of the Saints, meditate on the immortal Lord. Night and day, serve God. This is the sign that one has met with the Lord. ||2|| Worldly entanglements are ended, when God becomes merciful. Gazing upon the Blessed Vision of the Guru's Darshan, I am enraptured. My perfect pre-destined karma has been activated. With my tongue, I continually sing the Glorious Praises of the Lord. ||3|| The Saints of the Lord are accepted and approved forever. The foreheads of the Saintly people are marked with the Lord's insignia. One who is blessed with the dust of the feet of the Lord's slave. O Nanak, obtains the supreme status. ||4||35||46|| Raamkalee, Fifth Mehl: Let yourself be a sacrifice to the Blessed Vision of the Lord's Darshan. Focus your heart's meditation on the Lord's lotus feet. Apply the dust of the feet of the Saints to your forehead, and the filthy evil-mindedness of countless incarnations will be washed off. ||1|| Meeting Him, egotistical pride is eradicated, and you will come to see the Supreme Lord God in all. The Perfect Lord God has showered His Mercy. ||1||Pause|| This is the Guru's Praise, to chant the Name of the Lord. This is devotion to the Guru, to sing forever the Glorious Praises of the Lord. This is contemplation upon the Guru, to know that the Lord is close

THE GRAND BIBLE

at hand. Accept the Word of the Guru's Shabad as Truth. [|2|] Through the Word of the Guru's Teachings, look upon pleasure and pain as one and the same. Hunger and thirst shall never afflict you. The mind becomes content and satisfied through the Word of the Guru's Shabad. Meditate on the Lord of the Universe, and He will cover all your faults. [|3|] The Guru is the Supreme Lord God; the Guru is the Lord of the Universe. The Guru is the Great Giver, merciful and forgiving. One whose mind is attached to the Guru's feet, O slave Nanak, is blessed with perfect destiny. [|4|]36[|47|]

Section 22 - Raag Raamkalee - Part 023

Raamkalee, Fifth Mehl: What supports you in this world? You ignorant fool, who is your companion? The Lord is your only companion: no one knows His condition. You look upon the five thieves as your friends. ||1|| Serve that home, which will save you, my friend. Chant the Glorious Praises of the Lord of the Universe, day and night; in the Saadh Sangat, the Company of the Holy, love Him in your mind. ||1||Pause|| This human life is passing away in egotism and conflict. You are not satisfied: such is the flavor of sin. Wandering and roaming around, you suffer terrible pain. You cannot cross over the impassable sea of Maya. ||2|| You do the deeds which do not help you at all. As you plant, so shall you harvest. There is none other than the Lord to save you. You will be saved, only if God grants His Grace. ||3|| Your Name, God, is the Purifier of sinners. Please bless Your slave with that gift. Please grant Your Grace, God, and emancipate me. Nanak has grasped Your Sanctuary, God. [[4][37][48]] Raamkalee, Fifth Mehl: I have found peace in this world. I will not have to appear before the Righteous Judge of Dharma to give my account. I will be respected in the Court of the Lord, and I will not have to enter the womb of reincarnation ever again. ||1|| Now, I know the value of friendship with the Saints. In His Mercy, the Lord has blessed me with His Name. My pre-ordained destiny has been fulfilled. ||1||Pause|| My consciousness is attached to the Guru's feet. Blessed, blessed is this fortunate time of union. I have applied the dust of the Saints' feet to my forehead, and all my sins and pains have been eradicated. ||2|| Performing true service to the Holy, the mortal's mind is purified. I have seen the fruitful vision of the Lord's humble slave. God's Name dwells within each and every heart. [3] All my troubles and sufferings have been taken away; I have merged into the One, from whom I originated. The Lord of the Universe, incomparably beautiful, has become merciful. O Nanak, God is perfect and forgiving. ||4||38||49|| Raamkalee, Fifth Mehl: The tiger leads the cow to the pasture, the shell is worth thousands of dollars, and the elephant nurses the goat. when God bestows His Glance of Grace. [[1]] You are the treasure of mercy, O my Beloved Lord God. I cannot even describe Your many Glorious Virtues. ||1||Pause|| The cat sees the meat, but does not eat it, and the great butcher throws away his knife; the Creator Lord God abides in the heart; the net holding the fish breaks apart. ||2|| The dry wood blossoms forth in greenery and red flowers; in the high desert the beautiful lotus flower blooms. The Divine True Guru puts out the fire. He links His servant to His service. ||3|| He saves even the ungrateful; my God is forever merciful. He is forever the helper and support of the humble Saints. Nanak has found the Sanctuary of His lotus feet. ||4||39||50|| Raamkalee, Fifth Mehl.

Section 22 - Raag Raamkalee - Part 024

God killed the five tigers. He has driven out the ten wolves. The three whirl-pools have stopped spinning. In the Saadh Sangat, the Company of the Holy, the fear of reincarnation is gone. [[1]] Meditating, meditating in remembrance on the Lord of the Universe, I live. In His Mercy, He protects His slave: the True Lord is forever and ever the forgiver. ||1||Pause|| The mountain of sin is burnt down, like straw, by chanting and meditating on the Name, and worshipping God's feet. God, the embodiment of bliss, becomes manifest everywhere. Linked to His loving devotional worship, I enjoy peace. ||2|| I have crossed over the world-ocean, as if it were no bigger than a calf's footprint on the ground. I shall never again have to endure suffering or grief. The ocean is contained in the pitcher. This is not such an amazing thing for the Creator to do. ||3|| When I am separated from Him, then I am consigned to the nether regions. When He lifts me up and pulls me out, then I am enraptured by His Glance of Grace. Vice and virtue are not under my control. With love and affection, Nanak sings His Glorious Praises. ||4||40||51|| Raamkalee, Fifth Mehl: Neither your body nor your mind belong to you. Attached to Maya, you are entangled in fraud. You play like a baby lamb. But suddenly, Death will catch you in its noose. ||1|| Seek the Sanctuary of the Lord's lotus feet, O my mind. Chant the Name of the Lord, which will be your help and support. As Gurmukh, you shall obtain the true wealth. ||1||Pause|| Your unfinished worldly affairs will never be resolved. You shall always regret your sexual desire, anger and pride. You act in corruption in order to survive, but not even an iota will go along with you, you ignorant fool! [2] You practice deception, and you know many tricks; for the sake of mere shells, you throw dust upon your head. You

never even think of the One who gave you life. The pain of false greed never leaves you. ||3|| When the Supreme Lord God becomes merciful, this mind becomes the dust of the feet of the Holy. With His lotus hands, He has attached us to the hem of His robe. Nanak merges in the Truest of the True. ||4||41||52|| Raamkalee, Fifth Mehl: I seek the Sanctuary of the Sovereign Lord. I have become fearless, singing the Glorious Praises of the Lord of the Universe. In the Saadh Sangat, the Company of the Holy, my pains have been taken away. ||1||Pause|| That person, within whose mind the Lord abides, does not see the impassible world-ocean. All one's affairs are resolved, by chanting continually the Name of the Lord, Har, Har. ||1|| Why should His slave feel any anxiety? The Guru places His hand upon my forehead. The fear of birth and death is dispelled: I am a sacrifice to the Perfect Guru, ||2|| I am enraptured, meeting with the Guru, the Transcendent Lord. He alone obtains the Blessed Vision of the Lord's Darshan, who is blessed by His Mercy. One who is blessed by the Grace of the Supreme Lord God, crosses over the terrifying worldocean in the Saadh Sangat, the Company of the Holy. ||3|| Drink in the Ambrosial Nectar, O Beloved Holy people, Your face shall be radiant and bright in the Court of the Lord. Celebrate and be blissful, and abandon all corruption. O Nanak, meditate on the Lord and cross over. ||4||42||53||

Section 22 - Raag Raamkalee - Part 025

Raamkalee, Fifth Mehl: The fire runs away from the fuel. The water runs away from the dust in all directions. The feet are above, and the sky is beneath. The ocean appears in the cup. ||1|| Such is our all-powerful dear Lord. His devotees do not forget Him, even for an instant. Twenty-four hours a day, O mind, meditate on Him. ||1||Pause|| First comes the butter, and then the milk. The dirt cleans the soap. The fearless are afraid of fear. The living are killed by the dead. ||2|| The visible body is hidden, and the etheric body is seen. The Lord of the world does all these things. The one who is cheated, is not cheated by the cheat. With no merchandise, the trader trades again and again. ||3|| So join the Society of the Saints, and chant the Lord's Name. So say the Simritees, Shaastras, Vedas and Puraanas. Rare are those who contemplate and meditate on God. O Nanak, they attain the supreme status. ||4||43||54|| Raamkalee, Fifth Mehl: Whatever pleases Him happens. Forever and ever, I seek the Sanctuary of the Lord. There is none other than God. ||1||Pause|| You look upon your children, spouse and wealth; none of these will go along with you. Eating the poisonous potion, you have gone astray. You will have to go, and leave Maya and your mansions. ||1|| Slandering others, you are totally ruined; because of your past actions, you shall be consigned to the womb of reincarnation. Your past actions will not just go away; the most horrible Messenger of Death shall seize you. [2] You tell lies, and do not practice what you preach. Your desires are not satisfied - what a shame. You have contracted an incurable disease; slandering the Saints, your body is wasting away; you are utterly ruined. ||3|| He embellishes those whom He has fashioned. He Himself gave life to the Saints. O Nanak, He hugs His slaves close in His Embrace. Please grant Your Grace, O Supreme Lord God, and be kind to me as well. ||4||44||55|| Raamkalee, Fifth Mehl: Such is the Perfect Divine Guru, my help and support. Meditation on Him is not wasted. ||1||Pause|| Gazing upon the Blessed Vision of His Darshan. I am enraptured. The dust of His feet snaps the noose of Death. His lotus feet dwell within my mind, and so all the affairs of my body are arranged and resolved. ||1|| One upon whom He places His Hand, is protected. My God is the Master of the masterless. He is the Savior of sinners, the treasure of mercy. Forever and ever, I am a sacrifice to Him. [2] One whom He blesses with His Immaculate Mantra. renounces corruption; his egotistical pride is dispelled. Meditate on the One Lord in the Saadh Sangat, the Company of the Holy. Sins are erased, through the love of the Naam, the Name of the Lord. ||3|| The Guru, the Transcendent Lord, dwells among all. The treasure of virtue pervades and permeates each and every heart. Please grant me the Blessed Vision of Your Darshan; O God, I place my hopes in You. Nanak continually offers this true prayer. ||4||45||56||

Section 22 - Raag Raamkalee - Part 026 Raag Raamkalee, Fifth Mehl, Second House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Sing the songs of Praise of the Lord. Chanting the Naam, the Name of the Lord, total peace is obtained; coming and going is ended, my friend. ||1||Pause|| Singing the Glorious Praises of the Lord, one is enlightened, and comes to dwell in His lotus feet. ||1|| In the Society of the Saints, one is saved. O Nanak, he crosses over the terrifying world-ocean. ||2||1||57|| Raamkalee, Fifth Mehl: My Guru is perfect, my Guru is perfect. Chanting the Lord's Name, I am always at peace; all my illness and fraud is dispelled. ||1||Pause|| Worship and adore that One Lord alone. In His Sanctuary, eternal peace is obtained. ||1|| One who feels hunger for the Naam sleeps in peace. Meditating in remembrance on the Lord, all pains are dispelled. ||2|| Enjoy celestial bliss, O my Siblings of Destiny. The Perfect Guru has eradicated all anxiety. ||3|| Twenty-four hours a day, chant God's Chant. O Nanak, He Himself shall

save you. ||4||2||58|| Raag Raamkalee, Fifth Mehl, Partaal, Third House: One Universal Creator God. By The Grace Of The True Guru: I humbly bow to the Lord, the Supreme Being. The One, the One and Only Creator Lord permeates the water, the land, the earth and the sky. ||1||Pause|| Over and over again, the Creator Lord destroys, sustains and creates. He has no home; He needs no nourishment. ||1|| The Naam, the Name of the Lord, is deep and profound, strong, poised, lofty, exalted and infinite. He stages His plays: His Virtues are priceless. Nanak is a sacrifice to Him. ||2||1||59|| Raamkalee, Fifth Mehl: You must abandon your beauty, pleasures, fragrances and enjoyments; beguiled by gold and sexual desire, you must still leave Maya behind. ||1||Pause|| You gaze upon billions and trillions of treasures and riches, which delight and comfort your mind, but these will not go along with you. ||1|| Entangled with children, spouse, siblings and friends, you are enticed and fooled; these pass like the shadow of a tree. Nanak seeks the Sanctuary of His lotus feet; He has found peace in the faith of the Saints. ||2||2||60|| One Universal Creator God. By The Grace Of The True Guru: Raag Raamkalee, Ninth Mehl, Ti-Padas: O mind, take the sheltering support of the Lord's Name. Remembering Him in meditation, evil-mindedness is dispelled, and the state of Nirvaanaa is obtained. ||1||Pause|| Know that one who sings the Glorious Praises of the Lord is very fortunate. The sins of countless incarnations are washed off, and he attains the heavenly realm. ||1||

Section 22 - Raag Raamkalee - Part 027

At the very last moment, Ajaamal became aware of the Lord; that state which even the supreme Yogis desire - he attained that state in an instant. ||2|| The elephant had no virtue and no knowledge; what religious rituals has he performed? O Nanak, behold the way of the Lord, who bestowed the gift of fearlessness. [3]11] Raamkalee, Ninth Mehl: Holy people: what way should I now adopt, by which all evil-mindedness may be dispelled, and the mind may vibrate in devotional worship to the Lord? ||1||Pause|| My mind is entangled in Maya; it knows nothing at all of spiritual wisdom. What is that Name, by which the world, contemplating it, might attain the state of Nirvaanaa? $\|1\|$ When the Saints became kind and compassionate, they told me this. Understand, that whoever sings the Kirtan of God's Praises, has performed all religious rituals. ||2|| One who enshrines the Lord's Name in his heart night and day - even for an instant - has his fear of Death eradicated. O Nanak, his life is approved and fulfilled. [3][2] Raamkalee, Ninth Mehl: O mortal, focus your thoughts on the Lord. Moment by moment, your life is running out; night and day, your body is passing away in vain. ||1||Pause|| You have wasted your youth in corrupt pleasures, and your childhood in ignorance. You have grown old, and even now, you do not understand, the evil-mindedness in which you are entangled. ||1|| Why have you forgotten your Lord and Master, who blessed you with this human life? Remembering Him in meditation, one is liberated. And vet, you do not sing His Praises, even for an instant. ||2|| Why are you intoxicated with Maya? It will not go along with you. Says Nanak, think of Him, remember Him in your mind. He is the Fulfiller of desires, who will be your help and support in the end. ||3||3||81|| Raamkalee, First Mehl, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: The same moon rises, and the same stars: the same sun shines in the sky. The earth is the same, and the same wind blows. The age in which we dwell affects living beings, but not these places. ||1|| Give up your attachment to life. Those who act like tyrants are accepted and approved - recognise that this is the sign of the Dark Age of Kali Yuga. ||1||Pause|| Kali Yuga has not been heard to have come to any country, or to be sitting at any sacred shrine. It is not where the generous person gives to charities, nor seated in the mansion he has built. ||2|| If someone practices Truth, he is frustrated; prosperity does not come to the home of the sincere. If someone chants the Lord's Name, he is scorned. These are the signs of Kali Yuga. ||3|| Whoever is in charge, is humiliated. Why should the servant be afraid, when the master is put in chains? He dies at the hands of his servant. ||4||

Section 22 - Raag Raamkalee - Part 028

Chant the Praises of the Lord; Kali Yuga has come. The justice of the previous three ages is gone. One obtains virtue, only if the Lord bestows it. ||1||Pause|| In this turbulent age of Kali Yuga, Muslim law decides the cases, and the blue-robed Qazi is the judge. The Guru's Bani has taken the place of Brahma's Veda, and the singing of the Lord's Praises are good deeds. ||5|| Worship without faith; self-discipline without truthfulness; the ritual of the sacred thread without chastity what good are these? You may bathe and wash, and apply a ritualistic tilak mark to your forehead, but without inner purity, there is no understanding. [[6]] In Kali Yuga, the Koran and the Bible have become famous. The Pandit's scriptures and the Puraanas are not respected. O Nanak, the Lord's Name now is Rehmaan, the Merciful. Know that there is only One Creator of the creation. ||7|| Nanak has obtained the glorious greatness of the Naam, the Name of the Lord.

There is no action higher than this. If someone goes out to beg for what is already in his own home, then he should be chastised. [8][1]] Raamkalee, First Mehl: You preach to the world, and set up your house. Abandoning your Yogic postures, how will you find the True Lord? You are attached to possessiveness and the love of sexual pleasure. You are not a renunciate, nor a man of the world. ||1|| Yogi, remain seated, and the pain of duality will run away from you. You beg from door to door, and you don't feel ashamed. ||1||Pause|| You sing the songs, but you do not understand your own self. How will the burning pain within be relieved? Through the Word of the Guru's Shabad, let your mind be absorbed in the Lord's Love, and you will intuitively experience the charity of contemplation. ||2|| You apply ashes to your body, while acting in hypocrisy. Attached to Maya, you will be beaten by Death's heavy club. Your begging bowl is broken; it will not hold the charity of the Lord's Love. Bound in bondage, you come and go. [3] You do not control your seed and semen, and yet you claim to practice abstinence. You beg from Maya, lured by the three qualities. You have no compassion; the Lord's Light does not shine in you. You are drowned, drowned in worldly entanglements. ||4|| You wear religious robes, and your patched coat assumes many disguises. You play all sorts of false tricks, like a juggler. The fire of anxiety burns brightly within you. Without the karma of good actions, how can you cross over? [[5]] You make ear-rings of glass to wear in your ears. But liberation does not come from learning without understanding. You are lured by the tastes of the tongue and sex organs. You have become a beast; this sign cannot be erased. ||6|| The people of the world are entangled in the three modes; the Yogis are entangled in the three modes. Contemplating the Word of the Shabad, sorrows are dispelled. Through the Shabad, one becomes radiant, pure and truthful. One who contemplates the true lifestyle is a Yogi [7] The nine treasures are with You, Lord; You are potent, the Cause of causes. You establish and disestablish; whatever You do, happens. One who practices celibacy, chastity, selfcontrol, truth and pure consciousness - O Nanak, that Yogi is the friend of the three worlds. ||8||2|| Raamkalee, First Mehl: Above the six chakras of the body dwells the detached mind. Awareness of the vibration of the Word of the Shabad has been awakened deep within. The unstruck melody of the sound current resonates and resounds within; my mind is attuned to it. Through the Guru's Teachings, my faith is confirmed in the True Name. ||1|| O mortal, through devotion to the Lord, peace is obtained. The Lord, Har, Har, seems sweet to the Gurmukh, who merges in the Name of the Lord, Har, Har, ||1||Pause||

Section 22 - Raag Raamkalee - Part 029

Eradicating attachment to Maya, one merges into the Lord. Meeting with the True Guru, we unite in His Union. The Naam, the Name of the Lord, is a priceless jewel, a diamond. Attuned to it, the mind is comforted and encouraged. ||2|| The diseases of egotism and possessiveness do not afflict one who worships the Lord. Fear of the Messenger of Death runs away. The Messenger of Death, the enemy of the soul, does not touch me at all. The Immaculate Name of the Lord illuminates my heart. ||3|| Contemplating the Shabad, we become Nirankaari - we come to belong to the Formless Lord God. Awakening to the Guru's Teachings, evil-mindedness is taken away. Remaining awake and aware night and day, lovingly focused on the Lord, one becomes Jivan Mukta - liberated while yet alive. He finds this state deep within himself. ||4|| In the secluded cave, I remain unattached. With the Word of the Shabad, I have killed the five thieves. My mind does not waver or go to the home of any other. I remain intuitively absorbed deep within. ||5|| As Gurmukh, I remain awake and aware, unattached. Forever detached. I am woven into the essence of reality. The world is asleep; it dies, and comes and goes in reincarnation. Without the Word of the Guru's Shabad, it does not understand. ||6|| The unstruck sound current of the Shabad vibrates day and night. The Gurmukh knows the state of the eternal, unchanging Lord God. When someone realises the Shabad, then he truly knows. The One Lord is permeating and pervading everywhere in Nirvaanaa. ||7|| My mind is intuitively absorbed in the state of deepest Samaadhi; renouncing egotism and greed, I have come to know the One Lord. When the disciple's mind accepts the Guru, O Nanak duality is eradicated, and he merges in the Lord. ||8||3|| Raamkalee, First Mehl: You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days. He alone knows the way, who meets the Guru. When one follows the Guru's Teachings, then he realises the Hukam of God's Command. ||1|| Do not tell lies, O Pandit; O religious scholar, speak the Truth. When egotism is eradicated through the Word of the Shabad, then one finds His home. ||1||Pause|| Calculating and counting, the astrologer draws the horoscope. He studies it and announces it, but he does not understand reality. Understand, that the Word of the Guru's Shabad is above all. Do not speak of anything else; it is all just ashes. ||2|| You bathe, wash, and worship stones. But without being imbued with the Lord, you are the filthiest of the filthy. Subduing your pride, you shall

receive the supreme wealth of God. The mortal is liberated and emancipated, meditating on the Lord. ||3|| You study the arguments, but do not contemplate the Vedas. You drown yourself - how will you save your ancestors? How rare is that person who realises that God is in each and every heart. When one meets the True Guru, then he understands. ||4|| Making his calculations, cynicism and suffering afflict his soul. Seeking the Sanctuary of the Guru, peace is found. I sinned and made mistakes, but now I seek Your Sanctuary. The Guru led me to meet the Lord, according to my past actions. ||5|| If one does not enter the Guru's Sanctuary, God cannot be found. Deluded by doubt, one is born, only to die, and come back again. Dying in corruption, he is bound and gagged at Death's door. The Naam, the Name of the Lord, is not in his heart, and he does not act according to the Shabad. ||6|| Some call themselves Pandits, religious scholars and spiritual teachers. Tinged with double-mindedness, they do not find the Mansion of the Lord's Presence.

Section 22 - Raag Raamkalee - Part 030

One who takes the Support of the Naam, by Guru's Grace, is a rare person, one among millions, incomparable, ||7|| One is bad, and another good, but the One True Lord is contained in all. Understand this, O spiritual teacher, through the support of the True Guru: rare indeed is that Gurmukh, who realises the One Lord. His comings and goings cease, and he merges in the Lord. [8] Those who have the One Universal Creator Lord within their hearts, possess all virtues; they contemplate the True Lord. One who acts in harmony with the Guru's Will, O Nanak, is absorbed in the Truest of the True. ||9||4|| Raamkalee, First Mehl: Practicing restraint by Hatha Yoga, the body wears away. The mind is not softened by fasting or austerities. Nothing else is equal to worship of the Lord's Name. ||1|| Serve the Guru, O mind, and associate with the humble servants of the Lord. The tyrannical Messenger of Death cannot touch you, and the serpent of Maya cannot sting you, when you drink in the sublime essence of the Lord. ||1||Pause|| The world reads the arguments, and is softened only burnsic. In the three modes and corruption, they are born and die. Without the Lord's Name, they endure suffering and pain. ||2|| The Yogi draws the breath upwards, and opens the Tenth Gate. He practices inner cleansing and the six rituals of purification. But without the Lord's Name, the breath he draws is useless. ||3|| The fire of the five passions burns within him; how can he be calm? The thief is within him; how can he taste the taste? One who becomes Gurmukh conquers the body-fortress. ||4|| With filth within, he wanders around at places of pilgrimage. His mind is not pure, so what is the use of performing ritual cleansings? He carries the karma of his own past actions; who else can he blame? [[5]] He does not eat food; he tortures his body. Without the Guru's wisdom, he is not satisfied. The self-willed manmukh is born only to die, and be born again. ||6|| Go, and ask the True Guru, and associate with the Lord's humble servants. Your mind shall merge into the Lord, and you shall not be reincarnated to die again. Without the Lord's Name, what can anyone do? [[7]] Silence the mouse scurrying around within you. Serve the Primal Lord, by chanting the Lord's Name. O Nanak, God blesses us with His Name, when He grants His Grace. ||8||5|| Raamkalee, First Mehl: The created Universe emanated from within You: there is no other at all. Whatever is said to be, is from You, O God. He is the True Lord and Master, throughout the ages. Creation and destruction do not come from anyone else. ||1|| Such is my Lord and Master, profound and unfathomable. Whoever meditates on Him, finds peace. The arrow of the Messenger of Death does not strike one who has the Name of the Lord. [1] Pause The Naam, the Name of the Lord, is a priceless jewel, a diamond. The True Lord Master is immortal and immeasurable. That tongue which chants the True Name is pure. The True Lord is in the home of the self; there is no doubt about it. ||2|| Some sit in the forests, and some make their home in the mountains. Forgetting the Naam, they rot away in egotistical pride. Without the Naam, what is the use of spiritual wisdom and meditation? The Gurmukhs are honoured in the Court of the Lord. ||3|| Acting stubbornly in egotism, one does not find the Lord. Studying the scriptures, reading them to other people,

Section 22 - Raag Raamkalee - Part 031

and wandering around at places of pilgrimage, the disease is not taken away. Without the Naam, how can one find peace? ||4|| No matter how much he tries, he cannot control his semen and seed. His mind wavers, and he falls into hell. Bound and gagged in the City of Death, he is tortured. Without the Name, his soul cries out in agony. ||5|| The many Siddhas and seekers, silent sages and demi-gods cannot satisfy themselves by practicing restraint through Hatha Yoga. One who contemplates the Word of the Shabad, and serves the Guru his mind and body become immaculate, and his egotistical pride is obliterated. ||6|| Blessed with Your Grace, I obtain the True Name. I remain in Your Sanctuary, in loving devotion. Love for Your devotional worship has welled up within me. 4S Gurmukh. I chant and meditate on the Lord's Name. ||7||

the Lord's Love. Practicing fraud and hypocrisy, he does not find God. Without the Word of the Guru's Shabad, he cannot find the Lord's Door. O Nanak, the Gurmukh contemplates the essence of reality. ||8||6|| Raamkalee, First Mehl: As you come, so will you leave, you fool; as you were born, so will you die. As you enjoy pleasures, so will you suffer pain. Forgetting the Naam, the Name of the Lord, you will fall into the terrifying world-ocean. [[1]] Gazing upon your body and wealth, you are so proud. Your love for gold and sexual pleasures increases; why have you forgotten the Naam, and why do you wander in doubt? [[1] Pause You do not practice truth, abstinence, self-discipline or humility; the ghost within your skeleton has turned to dry wood. You have not practiced charity, donations, cleansing baths or austerities. Without the Saadh Sangat, the Company of the Holy, your life has gone in vain. ||2|| Attached to greed, you have forgotten the Naam. Coming and going, your life has been ruined. When the Messenger of Death grabs you by your hair, you will be punished. You are unconscious, and have fallen into Death's mouth. [[3] Day and night, you jealously slander others; in your heart, you have neither the Naam, nor compassion for all. Without the Word of the Guru's Shabad, you will not find salvation or honour. Without the Lord's Name, you shall go to hell. ||4|| In an instant, you change into various costumes, like a juggler; you are entangled in emotional attachment and sin. You gaze here and there upon the expanse of Maya; you are intoxicated with attachment to Maya. ||5|| You act in corruption, and put on ostentatious shows, but without awareness of the Shabad, you have fallen into confusion. You suffer great pain from the disease of egotism. Following the Guru's Teachings, you shall be rid of this disease. ||6|| Seeing peace and wealth come to him, the faithless cynic become proud in his mind. But He who owns this body and wealth, takes them back again, and then the mortal feels anxiety and pain deep within. ||7|| At the very last instant, nothing goes along with you; all is visible only by His Mercy. God is our Primal and Infinite Lord; enshrining the Lord's Name in the heart, one crosses over. ||8|| You weep for the dead, but who hears you weeping? The dead have fallen to the serpent in the terrifying world-ocean. Gazing upon his family, wealth, household and mansions, the faithless cynic is entangled in worthless worldly affairs. ||9||

When one is rid of egotism and pride, his mind is drenched in

Section 22 - Raag Raamkalee - Part 032

He comes when the Lord sends him; when the Lord calls him back, he goes. Whatever he does, the Lord is doing. The Forgiving Lord forgives him. ||10|| I seek to be with those who have tasted this sublime essence of the Lord. Wealth, miraculous spiritual powers, wisdom and spiritual knowledge, are obtained from the Guru. The treasure of liberation is obtained in His Sanctuary. ||11|| The Gurmukh looks upon pain and pleasure as one and the same; he remains untouched by joy and sorrow. Conquering his self-conceit, the Gurmukh finds the Lord; O Nanak, he intuitively merges into the Lord. ||12||7|| Raamkalee, Dakhanee, First Mehl: Abstinence, chastity, self-control and truthfulness have been implanted within me; I am imbued with the sublime essence of the True Word of the Shabad. ||1|| My Merciful Guru remains forever imbued with the Lord's Love. Day and night, He remains lovingly focused on the One Lord; gazing upon the True Lord, He is pleased. ||1||Pause|| He abides in the Tenth Gate, and looks equally upon all; He is imbued with the unstruck sound current of the Shabad. ||2|| Wearing the loin-cloth of chastity, He remains absorbed in the all-pervading Lord; His tongue enjoys the taste of God's Love. ||3|| The One who created the creation has met the True Guru; contemplating the Guru's lifestyle, He is pleased. ||4|| All are in the One, and the One is in all. This is what the True Guru has shown me. ||5|| He who created the worlds, solar systems and galaxies - that God cannot be known. [[6]] From the lamp of God, the lamp within is lit; the Divine Light illuminates the three worlds. ||7|| The Guru sits on the true throne in the true mansion; He is attuned, absorbed in the Fearless Lord. [8] The Guru, the detached Yogi, has enticed the hearts of all; He plays His harp in each and every heart. ||9|| O Nanak, in God's Sanctuary, one is emancipated; the True Guru becomes our true help and support. ||10||8|| Raamkalee, First Mehl: He has made His home in the monastery of the heart; He has infused His power into the earth and the sky. ||1|| Through the Word of the Shabad, the Gurmukhs have saved so very many, O Saints. ||1||Pause|| He conquers attachment, and eradicates egotism. and sees Your Divine Light pervading the three worlds, Lord. ||2|| He conquers desire, and enshrines the Lord within his mind; he contemplates the Word of the True Guru's Shabad. ||3|| The horn of consciousness vibrates the unstruck sound current; Your Light illuminates each and every heart, Lord. [4] He plays the flute of the universe in his mind, and lights the fire of God. [[5]] Bringing together the five elements, day and night, the Lord's lamp shines with the Immaculate Light of the Infinite. ||6|| The right and left nostrils, the sun and the moon channels, are the strings of the body-harp; they vibrate the wondrous melody of the Shabad. ||7|| The true hermit obtains a seat in the City of God, the invisible, inaccessible,

infinite. [[8]] The mind is the king of the city of the body; the five sources of knowledge dwell within it. [[9]] Seated in his home, this king chants the Shabad; he administers justice and virtue. [[10]] What can poor death or birth say to him? Conquering his mind, he remains dead while yet alive. [[11]]

Section 22 - Raag Raamkalee - Part 033

Brahma, Vishnu and Shiva are manifestations of the One God. He Himself is the Doer of deeds. ||12|| One who purifies his body, crosses over the terrifying world-ocean; he contemplates the essence of his own soul. ||13|| Serving the Guru, he finds everlasting peace; deep within, the Shabad permeates him, colouring him with virtue. ||14|| The Giver of virtue unites with Himself, one who conquers egotism and desire. ||15|| Eradicating the three qualities, dwell in the fourth state. This is the unparalleled devotional worship. [16] This is the Yoga of the Gurmukh: Through the Shabad, he understands his own soul, and he enshrines within his heart the One Lord. ||17|| Imbued with the Shabad, his mind becomes steady and stable; this is the most excellent action. ||18|| This true hermit does not enter into religious debates or hypocrisy: the Gurmukh contemplates the Shabad. [[19]] The Gurmukh practices Yoga - he is the true hermit; he practices abstinence and truth, and contemplates the Shabad. |20|| One who dies in the Shabad and conquers his mind is the true hermit; he understands the Way of Yoga. ||21|| Attachment to Maya is the terrifying world-ocean; through the Shabad, the true hermit saves himself, and his ancestors as well. ||22|| Contemplating the Shabad, you shall be a hero throughout the four ages, O hermit; contemplate the Word of the Guru's Bani in devotion. ||23|| This mind is enticed by Maya, O hermit; contemplating the Shabad, you shall find release. [24] He Himself forgives, and unites in His Union; Nanak seeks Your Sanctuary, Lord. ||25||9|| Raamkalee, Third Mehl, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Make humility your ear-rings, Yogi, and compassion your patched coat. Let coming and going be the ashes you apply to your body, Yogi, and then you shall conquer the three worlds. ||1|| Play that harp, Yogi, which vibrates the unstruck sound current, and remain lovingly absorbed in the Lord. ||1||Pause|| Make truth and contentment your plate and pouch, Yogi; take the Ambrosial Naam as your food. Make meditation your walking stick, Yogi, and make higher consciousness the horn you blow. ||2|| Make your stable mind the Yogic posture you sit in, Yogi, and then you shall be rid of your tormenting desires. Go begging in the village of the body, Yogi, and then, you shall obtain the Naam in your lap. $\|3\|$ This harp does not centre you in meditation, Yogi, nor does it bring the True Name into your lap. This harp does not bring you peace, Yogi, nor eliminate egotism from within you. ||4|| Make the Fear of God and the Love of God, the two gourds of your lute, Yogi, and make this body its neck. Become Gurmukh, and then vibrate the strings; in this way, your desires shall depart. ||5|| One who understands the Hukam of the Lord's Command is called a Yogi; he links his consciousness to the One Lord. His cynicism is dispelled, and he becomes immaculately pure; this is how he finds the Way of Yoga. ||6|| Everything that comes into view shall be destroyed; focus your consciousness on the Lord. Enshrine love for the True Guru, and then you shall obtain this understanding. ||7||

Section 22 - Raag Raamkalee - Part 034

This is not Yoga, O Yogi, to abandon your family and wander around. The Name of the Lord, Har, Har, is within the household of the body. By Guru's Grace, you shall find your Lord God. [[8]] This world is a puppet of clay, Yogi; the terrible disease, the desire for Maya is in it. Making all sorts of efforts, and wearing religious robes, Yogi, this disease cannot be cured. ||9|| The Name of the Lord is the medicine, Yogi; the Lord enshrines it in the mind. One who becomes Gurmukh understands this; he alone finds the Way of Yoga. [10] The Path of Yoga is very difficult, Yogi; he alone finds it, whom God blesses with His Grace. Inside and outside, he sees the One Lord: he eliminates doubt from within himself. [[11]] So play the harp which vibrates without being played, Yogi, Says Nanak, thus you shall be liberated, Yogi, and remain merged in the True Lord. ||12||1||10|| Raamkalee, Third Mehl: The treasure of devotional worship is revealed to the Gurmukh; the True Guru has inspired me to understand this understanding. ||1|| O Saints, the Gurmukh is blessed with glorious greatness. [11] O same, the outmuch is blessed with celestial peace wells up; sexual desire and anger are eliminated from within. ||2|| Eradicating self-conceit, remain lovingly focused on the Naam, the Name of the Lord; through the Word of the Shabad, burn away possessiveness. ||3|| By Him we are created, and by Him we are destroyed; in the end, the Naam will be our only help and support. ||4|| He is everpresent; don't think that He is far away. He created the creation. ||5|| Deep within your heart, chant the True Word of the Shabad; remain lovingly absorbed in the True Lord. ||6|| The Priceless Naam is in the Society of the Saints; by great good fortune, it is obtained. ||7|| Do not be deluded by doubt; serve the True Guru, and keep your mind steady in one place.

[8] Without the Name, everyone wanders around in confusion; they waste away their lives in vain. [[9]] Yogi, you have lost the Way; you wander around confused. Through hypocrisy, Yoga is not attained. ||10|| Sitting in Yogic postures in the City of God, through the Word of the Guru's Shabad, you shall find Yoga. ||11|| Restrain your restless wanderings through the Shabad, and the Naam will come to dwell in your mind. ||12|| This body is a pool, O Saints; bathe in it, and enshrine love for the Lord. ||13|| Those who cleanse themselves through the Naam, are the most immaculate people; through the Shabad, they wash off their filth. ||14|| Trapped by the three qualities, the unconscious person does not think of the Naam; without the Name, he wastes away. [15] The three forms of Brahma, Vishnu and Shiva are trapped in the three qualities, lost in confusion. ||16|| By Guru's Grace, this triad is eradicated, and one is lovingly absorbed in the fourth state. ||17|| The Pandits, the religious scholars, read, study and discuss the arguments; they do not understand. ||18|| Engrossed in corruption, they wander in confusion; who can they possibly instruct, O Siblings of Destiny? [[19]] The Bani, the Word of the humble devotee is the most sublime and exalted; it prevails throughout the ages. [20] One who is committed to this Bani is emancipated, and through the Shabad, merges in Truth. ||21||

Section 22 - Raag Raamkalee - Part 035

One who searches the village of the body, through the Shabad, obtains the nine treasures of the Naam. ||22|| Conquering desire, the mind is absorbed in intuitive ease, and then one chants the Lord's Praises without speaking. ||23|| Let your eyes gaze upon the Wondrous Lord; let your consciousness be attached to the Unseen Lord. ||24|| The Unseen Lord is forever absolute and immaculate; one's light merges into the Light. ||25|| I praise my Guru forever, who has inspired me to understand this true understanding. ||26|| Nanak offers this one prayer: through the Name, may I find salvation and honour. ||27||2||11|| Raamkalee, Third Mehl: It is so hard to obtain that devotional worship of the Lord, O Saints. It cannot be described at all. ||1|| O Saints, as Gurmukh, find the Perfect Lord, and worship the Naam, the Name of the Lord. ||1||Pause|| Without the Lord, everything is filthy, O Saints; what offering should I place before Him? [2] Whatever pleases the True Lord is devotional worship; His Will abides in the mind. ||3|| Everyone worships Him, O Saints, but the self-willed manmukh is not accepted or approved. ||4|| If someone dies in the Word of the Shabad, his mind become immaculate, O Saints; such worship is accepted and approved. [[5]] Sanctified and pure are those true beings. who enshrine love for the Shabad. [[6]] There is no worship of the Lord, other than the Name; the world wanders, deluded by doubt. ||7|| The Gurmukh understands his own self, O Saints; he lolvingly centres his mind on the Lord's Name. [8] The Immaculate Lord Himself inspires worship of Him; through the Word of the Guru's Shabad, it is accepted and approved. ||9|| Those who worship Him, but do not know the Way, are polluted with the love of duality. ||10|| One who becomes Gurmukh, knows what worship is; the Lord's Will abides within his mind. ||11|| One who accepts the Lord's Will obtains total peace, O Saints; in the end, the Naam will be our help and support. ||12|| One who does not understand his own self, O Saints, falsely flatters himself. ||13|| The Messenger of Death does not give up on those who practices hypocrisy: they are dragged away in disgrace. ||14|| Those who have the Shabad deep within, understand themselves; they find the way of salvation. ||15|| Their minds enter into the deepest state of Samaadhi, and their light is absorbed into the Light. ||16|| The Gurmukhs listen constantly to the Naam, and chant it in the True Congregation. ||17|| The Gurmukhs sing the Lord's Praises, and erase self-conceit: they obtain true honour in the Court of the Lord. ||18|| True are their words; they speak only the Truth; they lovingly focus on the True Name. ||19|| My God is the Destroyer of fear, the Destroyer of sin; in the end, He is our only help and support. ||20|| He Himself pervades and permeates everything; O Nanak, glorious greatness is obtained through the Naam. ||21||3||12|| Raamkalee, Third Mehl: I am filthy and polluted, proud and egotistical; receiving the Word of the Shabad, my filth is taken away. ||1|| O Saints, the Gurmukhs are saved through the Naam, the Name of the Lord. The True Name abides deep within their hearts. The Creator Himself embellishes them. ||1||Pause||

Section 22 - Raag Raamkalee - Part 036

Touching the philosopher's stone, they themselves become the philosopher's stone; the Dear Lord Himself blesses them with His Mercy. $\|2\|$ Some wear religious robes, and wander around in pride; they lose their life in the gamble. $\|3\|$ Some worship the Lord in devotion, night and day; day and night, they keep the Lord's Name enshrined in their hearts. $\|4\|$ Those who are imbued with Him night and day, are spontaneously intoxicated with Him; they intuitively conquer their ego. $\|5\|$ Without the Fear of God, devotional worship is never performed; through the Love and the Fear of God, devotional worship is embellished. $\|6\|$ The Shabad burns away emotional attachment to Maya, and then one

contemplates the essence of spiritual wisdom. ||7|| The Creator Himself inspires us to act: He Himself blesses us with His treasure. ||8|| The limits of His virtues cannot be found; I sing His Praises and contemplate the Word of the Shabad. ||9|| I chant the Lord's Name, and praise my Dear Lord; egotism is eradicated from within me. ||10|| The treasure of the Naam is obtained from the Guru; the treasures of the True Lord are inexhaustible. ||11|| He Himself is pleased with His devotees; by His Grace. He infuses His strength within them. ||12|| They always feel hunger for the True Name; they sing and contemplate the Shabad. ||13|| Soul, body and everything are His; it is so difficult to speak of, and contemplate Him. ||14|| Those humble beings who are attached to the Shabad are saved; they cross over the terrifying world-ocean. ||15|| Without the True Lord, no one can cross over; how rare are those who contemplate and understand this. ||16|| We obtain only that which is pre-ordained; receiving the Lord's Shabad, we are embellished. ||17|| Imbued with the Shabad, the body becomes golden, and loves only the True Name. ||18|| The body is then filled to overflowing with Ambrosial Nectar, obtained by contemplating the Shabad. ||19|| Those who seek God, find Him; others burst and die from their own egotism. ||20|| The debaters waste away, while the servants serve, with love and affection for the Guru. ||21|| He alone is a Yogi, who contemplates the essence of spiritual wisdom, and conquers egotism and thirsty desire. ||22|| The True Guru, the Great Giver, is revealed to those upon whom You bestow Your Grace, O Lord. ||23|| Those who do not serve the True Guru, and who are attached to Maya, are drowned: they die in their own egotism. ||24|| As long as there is breath within you, so long you should serve the Lord; then, you will go and meet the Lord. ||25|| Night and day, she remains awake and aware, day and night; she is the darling bride of her Beloved Husband Lord. ||26|| I offer my body and mind in sacrifice to my Guru; I am a sacrifice to Him. ||27|| Attachment to Maya will end and go away; only by contemplating the Shabad will you be saved. ||28|| They are awake and aware, whom the Lord Himself awakens; so contemplate the Word of the Guru's Shabad. ||29|| O Nanak, those who do not remember the Naam are dead. The devotees live in contemplative meditation. ||30||4||13|| Raamkalee, Third Mehl: Receiving the treasure of the Naam, the Name of the Lord, from the Guru, I remain satisfied and fulfilled. ||1|| O Saints, the Gurmukhs attain the state of liberation.

Section 22 - Raag Raamkalee - Part 037

The One Name abides deep within my heart; such is the glorious greatness of the Perfect Lord. ||1||Pause|| He Himself is the Creator, and He Himself is the Enjoyer. He Himself gives sustenance to all. ||2|| Whatever He wants to do, He is doing; no one else can do anything. ||3|| He Himself fashions and creates the creation; He links each and every person to their task. ||4|| If you serve Him, then you will find peace; the True Guru will unite you in His Union. ||5|| The Lord Himself creates Himself; the Unseen Lord cannot be seen, ||6|| He Himself kills, and brings back to life; He does not have even an iota of greed. ||7|| Some are made givers, and some are made beggars; He Himself inspires us to devotional worship. [8] Those who know the One Lord are very fortunate; they remain absorbed in the True Lord. [9] He Himself is beautiful, He Himself is wise and clever; His worth cannot be expressed. [[10]] He Himself infuses pain and pleasure; He Himself makes them wander around in doubt. [[11]] The Great Giver is revealed to the Gurmukh; without the Guru, the world wanders in darkness. ||12|| Those who taste, enjoy the flavor; the True Guru imparts this understanding. ||13|| Some, the Lord causes to forget and lose the Name; others become Gurmukh, and are granted this understanding. ||14|| Forever and ever, praise the Lord, O Saints; how glorious is His greatness! [15] There is no other King except Him; He administers justice, as He has made it. ||16|| His justice is always True; how rare are those who accept His Command. ||17|| O mortal, meditate forever on the Lord, who has made the Gurmukh in His making. ||18|| That humble being who meets with the True Guru is fulfilled: the Naam abides in his heart. ||19|| The True Lord is Himself forever True; He announces His Bani, the Word of His Shabad. ||20|| Nanak is wonderstruck, hearing and seeing His Lord; my God is allpervading, everywhere. ||21||5||14|| Raamkalee, Fifth Mehl, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Some make a big show of their worldly influence. Some make a big show of devotional worship. Some practice inner cleansing teahniques, and control the breath through Kundalini Yoga. I am meek; I worship and adore the Lord, Har, Har. ||1|| I place my faith in You alone, O Beloved Lord. I do not know any other way. ||1||Pause|| Some abandon their homes, and live in the forests. Some put themselves on silence, and call themselves hermits. Some claim that they are devotees of the One Lord alone. Lam meek: I seek the shelter and support of the Lord, Har, Har. ||2|| Some say that they live at sacred shrines of pilgrimage. Some refuse food and become Udaasis, shaven-headed renunciates. Some have wandered all across the earth. I am meek; I have fallen at

the door of the Lord, Har, Har. ||3|| Some say that they belong to great and noble families.

Section 22 - Raag Raamkalee - Part 038

Some say that they have the arms of their many brothers to protect them. Some say that they have great expanses of wealth. I am meek; I have the support of the Lord, Har, Har. [4] Some dance, wearing ankle bells. Some fast and take vows and wear malas. Some apply ceremonial tilak marks to their foreheads. I am meek; I meditate on the Lord, Har, Har, Har. [5] Some work spells using the miraculous spiritual powers of the Siddhas. Some wear various religious robes and establish their authority. Some perform Tantric spells, and chant various mantras. I am meek; I serve the Lord, Har, Har, Har, [6] One calls himself a wise Pandit, a religious scholar. One performs the six rituals to appease Shiva. One maintains the rituals of pure lifestyle, and does good deeds. I am meek; I seek the Sanctuary of the Lord, Har, Har, Har. ||7|| I have studied the religions and rituals of all the ages. Without the Name, this mind is not awakened. Says Nanak, when I found the Saadh Sangat, the Company of the Holy, my thirsty desires were satisfied, and I was totally cooled and soothed [8][1]] Raamkalee, Fifth Mehl: He created you out of this water. From clay, He fashioned your body. He blessed you with the light of reason and clear consciousness. In your mother's womb, He preserved you. ||1|| Contemplate your Savior Lord. Give up all others thoughts, O mind. ||1||Pause|| He gave you your mother and father; he gave you your charming children and siblings; he gave you your spouse and friends; enshrine that Lord and Master in your consciousness. [2] He gave you the invaluable air; He gave you the priceless water; He gave you burning fire; let your mind remain in the Sanctuary of that Lord and Master. ||3|| He gave you the thirty-six varieties of tasty foods; He gave you a place within to hold them; He gave you the earth, and things to use; enshrine in your consciousness the feet of that Lord and Master. ||4|| He gave you eyes to see, and ears to hear; He gave you hands to work with, and a nose and a tongue; He gave you feet to walk upon, and the crowning glory of your head; O mind, worship the Feet of that Lord and Master. ||5|| He transformed you from impure to pure; He installed you above the heads of all creatures: now, you may fulfill your destiny or not; Your affairs shall be resolved, O mind, meditating on God. ||6|| Here and there, only the One God exists. Wherever I look, there You are. My mind is reluctant to serve Him; forgetting Him, I cannot survive, even for an instant. ||7|| I am a sinner, without any virtue at all. I do not serve You, or do any good deeds. By great good fortune, I have found the boat - the Guru. Slave Nanak has crossed over, with Him. ||8||2|| Raamkalee, Fifth Mehl: Some pass their lives enjoying pleasures and beauty.

Section 22 - Raag Raamkalee - Part 039

Some pass their lives with their mothers, fathers and children. Some pass their lives in power, estates and trade. The Saints pass their lives with the support of the Lord's Name. ||1|| The world is the creation of the True Lord. He alone is the Master of all. ||1||Pause|| Some pass their lives in arguments and debates about scriptures. Some pass their lives tasting flavors. Some pass their lives attached to women. The Saints are absorbed only in the Name of the Lord. ||2|| Some pass their lives gambling. Some pass their lives getting drunk. Some pass their lives stealing the property of others. The humble servants of the Lord pass their lives meditating on the Naam. ||3|| Some pass their lives in Yoga, strict meditation, worship and adoration. Some, in sickness, sorrow and doubt. Some pass their lives practicing control of the breath. The Saints pass their lives singing the Kirtan of the Lord's Praises. ||4|| Some pass their lives walking day and night. Some pass their lives on the fields of battle. Some pass their lives teaching children. The Saints pass their lives singing the Lord's Praise. ||5|| Some pass their lives as actors, acting and dancing. Some pass their lives taking the lives of others. Some pass their lives ruling by intimidation. The Saints pass their lives chanting the Lord's Praises. ||6|| Some pass their lives counseling and giving advice. Some pass their lives forced to serve others. Some pass their lives exploring life's mysteries. The Saints pass their lives drinking in the sublime essence of the Lord. ||7|| As the Lord attaches us, so we are attached. No one is foolish, and no one is wise. Nanak is a sacrifice, a sacrifice to those who are blessed by His Grace to receive His Name. ||8||3|| Raamkalee, Fifth Mehl: Even in a forest fire, some trees remain green. The infant is released from the pain of the mother's womb. Meditating in remembrance on the Naam, the Name of the Lord, fear is dispelled. Just so, the Sovereign Lord protects and saves the Saints. ||1|| Such is the Merciful Lord, my Protector. Wherever I look, I see You cherishing and nurturing. $\|1\|$ Pause $\|$ As thirst is quenched by drinking water; as the bride blossoms forth when her husband comes home; as wealth is the support of the greedy person just so, the humble servant of the Lord loves the Name of the Lord, Har, Har. ||2|| As the farmer protects his fields; as the mother and father show compassion to their child; as the lover merges on seeing the beloved; just so does the Lord hug His

humble servant close in His Embrace. [[3]] As the blind man is in ecstasy, when he can see again; and the mute, when he is able to speak and sing songs; and the cripple, being able to climb over the mountain - just so, the Name of the Lord saves all. []4]] As cold is dispelled by fire, sins are driven out in the Society of the Saints. As cloth is cleaned by soap, just so, by chanting the Naam, all doubts and fears are dispelled. []5]] As the chakvi bird longs for the sun, as the rainbird thirsts for the rain drop, as the deer's ears are attuned to the sound of the bell, the Lord's Name is pleasing to the mind of the Lord's humble servant. []6]]

Section 22 - Raag Raamkalee - Part 040

By Your Grace, we love You. When You show Mercy, then You come into our minds. When the Support of the earth granted His Grace, then I was released from my bonds. ||7|| I have seen all places with my eyes wide open. There is no other than Him. Doubt and fear are dispelled, by Guru's Grace. Nanak sees the wondrous Lord everywhere. ||8||4|| Raamkalee, Fifth Mehl: All beings and creatures that are seen, God, depend on Your Support. ||1|| This mind is saved through the Name of the Lord. ||1||Pause|| In an instant, He establishes and disestablishes, by His Creative Power. All is the Creation of the Creator. ||2|| Sexual desire, anger, greed, falsehood and slander are banished in the Saadh Sangat, the Company of the Holy. ||3|| Chanting the Naam, the Name of the Lord, the mind becomes immaculate, and life is passed in absolute peace. [4] That mortal who enters the Sanctuary of the devotees, does not lose out, here or hereafter. [[5]] Pleasure and pain, and the condition of this mind, I place before You, Lord. ||6|| You are the Giver of all beings; You cherish what You have made. ||7|| So many millions of times, Nanak is a sacrifice to Your humble servants. ||8||5|| Raamkalee, Fifth Mehl, Ashtapadee: One Universal Creator God. By The Grace Of The True Guru: Receiving the Blessed Vision of His Darshan, all sins are erased, and He unites me with the Lord. ||1|| My Guru is the Transcendent Lord, the Giver of peace. He implants the Naam, the Name of the Supreme Lord God within us; in the end, He is our help and support. ||1||Pause|| The source of all pain within is destroyed; I apply the dust of the feet of the Saints to my forehead. ||2|| In an instant, He purifies the sinners, and dispels the darkness of ignorance. ||3|| The Lord is all-powerful, the Cause of causes. Nanak seeks His Sanctuary. ||4|| Shattering the bonds, the Guru implants the Lord's lotus feet within, and lovingly attunes us to the One Word of the Shabad. [[5]] He has lifted me up, and pulled me out of the deep, dark pit of sin; I am attuned to the True Shabad. [[6]] The fear of birth and death is taken away; I shall never wander again. ||7|| This mind is imbued with the sublime elixir of the Naam; drinking in the Ambrosial Nectar, it is satisfied. [8] Joining the Society of the Saints, I sing the Kirtan of the Lord's Praises; I dwell in the eternal, unchanging place. ||9|| The Perfect Guru has given me the perfect teachings; there is nothing except the Lord, O Siblings of Destiny, ||10|| I have obtained the treasure of the Naam, by great good fortune; O Nanak, I shall not fall into hell. ||11|| Clever tricks have not worked for me; I shall act according to the Instructions of the Perfect Guru. ||12|| He is chanting, intense meditation, austere self-discipline and purification. He Himself acts, and causes us to act. ||13|| In the midst of children and spouse, and utter corruption, the True Guru has carried me across. ||14||

Section 22 - Raag Raamkalee - Part 041

You Yourself take care of Your beings; You Yourself attach them to the hem of Your robe. ||15|| I have built the boat of true Dharmic faith, to cross over the terrifying world-ocean. [16] The Lord Master is unlimited and endless: Nanak is a sacrifice, a sacrifice to Him. ||17|| Being of Immortal Manifestation, He is not born; He is self-existent; He is the Light in the darkness of Kali Yuga. ||18|| He is the Innerknower, the Searcher of hearts, the Giver of souls; gazing upon Him, I am satisfied and fulfilled. ||19|| He is the One Universal Creator Lord, immaculate and fearless; He is permeating and pervading all the water and the land. ||20|| He blesses His devotees with the Gift of devotional worship; Nanak longs for the Lord, O my mother. ||21||1||6|| Raamkalee, Fifth Mehl, Shalok: Study the Word of the Shabad, O beloveds. It is your anchoring support in life and in death. Your face shall be radiant, and you will be at peace forever, O Nanak, meditating in remembrance on the One Lord. ||1|| My mind and body are imbued with my Beloved Lord; I have been blessed with loving devotion to the Lord, O Saints. ||1|| The True Guru has approved my cargo, O Saints. He has blessed His slave with the profit of the Lord's Name; all my thirst is quenched, O Saints. ||1||Pause|| Searching and searching, I have found the One Lord, the jewel; I cannot express His value, O Saints. ||2|| I focus my meditation on His Lotus Feet: Lam absorbed in the True Vision of His Darshan O Saints. ||3|| Singing, singing His Glorious Praises, I am enraptured; meditating in remembrance on the Lord, I am satisfied and fulfilled, O Saints. ||4|| The Lord, the Supreme Soul, is permeating within all; what comes, and what goes, O Saints? [[5]] At the very beginning of time, and throughout the

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ages, He is, and He shall always be; He is the Giver of peace to all beings. O Saints, [6]] He Himself is endless: His end cannot be found. He is totally pervading and permeating everywhere, O Saints. ||7|| Nanak: the Lord is my friend, companion, wealth, youth, son, father and mother, O Saints. ||8||2||7|| Raamkalee, Fifth Mehl: In thought, word and deed, I contemplate the Lord's Name. The horrible world-ocean is very treacherous; O Nanak, the Gurmukh is carried across. ||1||Pause|| Inwardly, peace, and outwardly, peace; meditating on the Lord, evil tendencies are crushed. ||1|| He has rid me of what was clinging to me; my Dear Lord God has blessed me with His Grace. [2] The Saints are saved, in His Sanctuary; the very egotistical people rot away and die. ||3|| In the Saadh Sangat, the Company of the Holy, I have obtained this fruit, the Support of the One Name alone. ||4|| No one is strong, and no one is weak; all are manifestations of Your Light, Lord. [5] You are the all-powerful, indescribable, unfathomable, all-pervading Lord. [6] Who can estimate Your value, O Creator Lord? God has no end or limitation. ||7|| Please bless Nanak with the glorious greatness of the gift of the Naam, and the dust of the feet of Your Saints. [8][3][8][22]]

Section 22 - Raag Raamkalee - Part 042

Raamkalee, Third Mehl, Anand ~ The Song Of Bliss: One Universal Creator God. By The Grace Of The True Guru: I am in ecstasy, O my mother, for I have found my True Guru. I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss. The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad. The Lord dwells within the minds of those who sing the Shabad. Says Nanak, I am in ecstasy, for I have found my True Guru. ||1|| O my mind, remain always with the Lord. Remain always with the Lord, O my mind, and all sufferings will be forgotten. He will accept You as His own, and all your affairs will be perfectly arranged. Our Lord and Master is allpowerful to do all things, so why forget Him from your mind? Says Nanak, O my mind, remain always with the Lord. ||2|| O my True Lord and Master, what is there which is not in Your celestial home? Everything is in Your home; they receive, unto whom You give. Constantly singing Your Praises and Glories, Your Name is enshrined in the mind. The divine melody of the Shabad vibrates for those, within whose minds the Naam abides. Says Nanak, O my True Lord and Master, what is there which is not in Your home? ||3|| The True Name is my only support. The True Name is my only support; it satisfies all hunger. It has brought peace and tranquility to my mind; it has fulfilled all my desires. I am forever a sacrifice to the Guru, who possesses such glorious greatness. Says Nanak, listen, O Saints; enshrine love for the Shabad. The True Name is my only support. ||4|| The Panch Shabad, the five primal sounds, vibrate in that blessed house. In that blessed house, the Shabad vibrates; He infuses His almighty power into it. Through You, we subdue the five demons of desire, and slay Death, the torturer. Those who have such pre-ordained destiny are attached to the Lord's Name. Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes. [[5]] Without the true love of devotion, the body is without honour. The body is dishonoured without devotional love; what can the poor wretches do? No one except You is all-powerful; please bestow Your Mercy, O Lord of all nature. There is no place of rest, other than the Name: attached to the Shabad, we are embellished with beauty, Says Nanak, without devotional love, what can the poor wretches do? [6] Bliss, bliss - everyone talks of bliss; bliss is known only through the Guru. Eternal bliss in known only through the Guru, when the Beloved Lord grants His Grace. Granting His Grace, He cuts away our sins; He blesses us with the healing ointment of spiritual wisdom. Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True Lord. Says Nanak, this alone is bliss - bliss which is known through the Guru. ||7||

Section 22 - Raag Raamkalee - Part 043

O Baba, he alone receives it, unto whom You give it. He alone receives it, unto whom You give it; what can the other poor wretched beings do? Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Naam. By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will. Says Nanak, he alone receives it, unto whom You give it, O Beloved Lord. ||8|| Come, Beloved Saints, let us speak the Unspoken Speech of the Lord. How can we speak the Unspoken Speech of the Lord? Through which door will we find Him? Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him. Obey the Hukam of the Guru's Command, and sing the True Word of His Bani. Says Nanak, listen, O Saints, and speak the Unspoken Speech of the Lord. ||9|| O fickle mind, through cleverness no one has found the Lord Through cleverness no one has found Him; listen, O my mind. This Maya is so fascinating; because of it, people wander in doubt. This fascinating Maya was created by the One who has administered this potion. I am a sacrifice to the One who has made emotional attachment sweet. Says Nanak, O fickle mind,

no one has found Him through cleverness. ||10|| O beloved mind, contemplate the True Lord forever. This family which you see shall not go along with you. They shall not go along with you, so why do you focus your attention on them? Don't do anything that you will regret in the end. Listen to the Teachings of the True Guru - these shall go along with you. Says Nanak, O beloved mind, contemplate the True Lord forever. ||11|| O inaccessible and unfathomable Lord, Your limits cannot be found. No one has found Your limits: only You Yourself know. All living beings and creatures are Your play; how can anyone describe You? You speak, and You gaze upon all; You created the Universe. Says Nanak, You are forever inaccessible; Your limits cannot be found. ||12|| The angelic beings and the silent sages search for the Ambrosial Nectar: this Amrit is obtained from the Guru. This Amrit is obtained, when the Guru grants His Grace; He enshrines the True Lord within the mind. All living beings and creatures were created by You; only some come to see the Guru, and seek His blessing. Their greed, avarice and egotism are dispelled, and the True Guru seems sweet. Says Nanak, those with whom the Lord is pleased, obtain the Amrit, through the Guru, ||13|| The lifestyle of the devotees is unique and distinct. The devotees' lifestyle is unique and distinct; they follow the most difficult path. They renounce greed, avarice, egotism and desire; they do not talk too much. The path they take is sharper than a two-edged sword, and finer than a hair.

Section 22 - Raag Raamkalee - Part 044

By Guru's Grace, they shed their selfishness and conceit: their hopes are merged in the Lord. Says Nanak, the lifestyle of the devotees, in each and every age, is unique and distinct. [14] As You make me walk, so do I walk, O my Lord and Master; what else do I know of Your Glorious Virtues? As You cause them to walk, they walk - You have placed them on the Path. In Your Mercy, You attach them to the Naam; they meditate forever on the Lord, Har, Har. Those whom You cause to listen to Your sermon, find peace in the Gurdwara, the Guru's Gate. Says Nanak, O my True Lord and Master, you make us walk according to Your Will. ||15|| This song of praise is the Shabad, the most beautiful Word of God. This beauteous Shabad is the everlasting song of praise, spoken by the True Guru. This is enshrined in the minds of those who are so pre-destined by the Lord. Some wander around, babbling on and on, but none obtain Him by babbling. Says Nanak, the Shabad, this song of praise, has been spoken by the True Guru. ||16|| Those humble beings who meditate on the Lord become pure. Meditating on the Lord, they become pure; as Gurmukh, they meditate on Him. They are pure, along with their mothers, fathers, family and friends; all their companions are pure as well. Pure are those who speak, and pure are those who listen; those who enshrine it within their minds are pure. Says Nanak, pure and holy are those who, as Gurmukh, meditate on the Lord, Har, Har. ||17|| By religious rituals, intuitive poise is not found; without intuitive poise, skepticism does not depart. Skepticism does not depart by contrived actions; everybody is tired of performing these rituals. The soul is polluted by skepticism; how can it be cleansed? Wash your mind by attaching it to the Shabad, and keep your consciousness focused on the Lord. Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. ||18|| Inwardly polluted, and outwardly pure. Those who are outwardly pure and yet polluted within, lose their lives in the gamble. They contract this terrible disease of desire, and in their minds, they forget about dying. In the Vedas, the ultimate objective is the Naam, the Name of the Lord; but they do not hear this, and they wander around like demons. Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble. ||19|| Inwardly pure, and outwardly pure. Those who are outwardly pure and also pure within, through the Guru, perform good deeds. Not even an iota of falsehood touches them; their hopes are absorbed in the Truth. Those who earn the jewel of this human life, are the most excellent of merchants. Says Nanak, those whose minds are pure, abide with the Guru forever. ||20|| If a Sikh turns to the Guru with sincere faith. as sunmukh - if a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru. Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him. Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru.

Section 22 - Raag Raamkalee - Part 045

Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes sunmukh. ||21|| One who turns away from the Guru, and becomes baymukh without the True Guru, he shall not find liberation. He shall not find liberation anywhere else either; go and ask the wise ones about this. He shall wander through countless incarnations; without the True Guru, he shall not find liberation. But liberation is attained, when one is attached to the feet of the True Guru, chanting the Word of the Shabad. Says Nanak, contemplate this and see, that without the True Guru, there is no liberation. ||22|| Come, O beloved Sikhs of

the True Guru, and sing the True Word of His Bani. Sing the Guru's Bani, the supreme Word of Words. Those who are blessed by the Lord's Glance of Grace - their hearts are imbued with this Bani. Drink in this Ambrosial Nectar, and remain in the Lord's Love forever; meditate on the Lord, the Sustainer of the world. Says Nanak, sing this True Bani forever. ||23|| Without the True Guru, other songs are false. The songs are false without the True Guru; all other songs are false. The speakers are false, and the listeners are false; those who speak and recite are false. They may continually chant, 'Har, Har' with their tongues, but they do not know what they are saying. Their consciousness is lured by Maya; they are just reciting mechanically. Says Nanak, without the True Guru, other songs are false. ||24|| The Word of the Guru's Shabad is a jewel, studded with diamonds. The mind which is attached to this jewel, merges into the Shabad. One whose mind is attuned to the Shabad, enshrines love for the True Lord. He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value. Says Nanak, the Shabad is a jewel, studded with diamonds. ||25|| He Himself created Shiva and Shakti, mind and matter; the Creator subjects them to His Command. Enforcing His Order, He Himself sees all. How rare are those who, as Gurmukh, come to know Him. They break their bonds, and attain liberation; they enshrine the Shabad within their minds. Those whom the Lord Himself makes Gurmukh, lovingly focus their consciousness on the One Lord. Says Nanak. He Himself is the Creator: He Himself reveals the Hukam of His Command. ||26|| The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality. They do not know the true essence of reality without the Guru; they do not know the true essence of reality. The world is asleep in the three modes and doubt; it passes the night of its life sleeping. Those humble beings remain awake and aware, within whose minds, by Guru's Grace, the Lord abides: they chant the Ambrosial Word of the Guru's Bani. Says Nanak, they alone obtain the essence of reality, who night and day remain lovingly absorbed in the Lord; they pass the night of their life awake and aware. ||27|| He nourished us in the mother's womb; why forget Him from the mind? Why forget from the mind such a Great Giver, who gave us sustenance in the fire of the womb? Nothing can harm one, whom the Lord inspires to embrace His Love.

Section 22 - Raag Raamkalee - Part 046

He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates Him forever. Says Nanak, why forget such a Great Giver from the mind? ||28|| As is the fire within the womb, so is Maya outside. The fire of Maya is one and the same; the Creator has staged this play. According to His Will, the child is born, and the family is very pleased. Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course. This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up. Says Nanak, by Guru's Grace, those who enshrine love for the Lord find Him, in the midst of Maya. ||29|| The Lord Himself is priceless; His worth cannot be estimated. His worth cannot be estimated, even though people have grown weary of trying. If you meet such a True Guru, offer your head to Him; your selfishness and conceit will be eradicated from within. Your soul belongs to Him; remain united with Him, and the Lord will come to dwell in your mind. The Lord Himself is priceless; very fortunate are those, O Nanak, who attain to the Lord. ||30|| The Lord is my capital; my mind is the merchant. The Lord is my capital, and my mind is the merchant; through the True Guru, I know my capital. Meditate continually on the Lord, Har, Har, O my soul, and you shall collect your profits daily. This wealth is obtained by those who are pleasing to the Lord's Will. Says Nanak, the Lord is my capital, and my mind is the merchant, ||31|| O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched. Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord. If you do obtain the subtle essence of the Lord, and drink in this essence of the Lord, you shall not be troubled by desire again. This subtle essence of the Lord is obtained by good karma. when one comes to meet with the True Guru. Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind. ||32|| O my body, the Lord infused His Light into you, and then you came into the world. The Lord infused His Light into you, and then you came into the world. The Lord Himself is your mother, and He Himself is your father; He created the created beings, and revealed the world to them. By Guru's Grace, some understand, and then it's a show; it seems like just a show. Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world. |33| My mind has become joyful, hearing of God's coming. Sing the songs of joy to welcome the Lord O my companions: my household has become the Lord's Mansion. Sing continually the songs of joy to welcome the Lord, O my companions, and sorrow and suffering will not afflict you. Blessed is that day, when I am attached to the Guru's feet and meditate on my Husband Lord. I have come to know the unstruck sound current and the Word of the Guru's

Shabad; I enjoy the sublime essence of the Lord, the Lord's Name.

Section 22 - Raag Raamkalee - Part 047

Says Nanak, God Himself has met me; He is the Doer, the Cause of causes. ||34|| O my body, why have you come into this world? What actions have you committed? And what actions have you committed, O my body, since you came into this world? The Lord who formed your form - you have not enshrined that Lord in your mind. By Guru's Grace, the Lord abides within the mind, and one's pre-ordained destiny is fulfilled. Says Nanak, this body is adorned and honoured, when one's consciousness is focused on the True Guru. ||35|| O my eyes, the Lord has infused His Light into you; do not look upon any other than the Lord. Do not look upon any other than the Lord; the Lord alone is worthy of beholding. This whole world which you see is the image of the Lord; only the image of the Lord is seen. By Guru's Grace, I understand, and I see only the One Lord; there is no one except the Lord. Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. ||36|| O my ears, you were created only to hear the Truth. To hear the Truth, you were created and attached to the body; listen to the True Bani. Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in Ambrosial Nectar. The True Lord is unseen and wondrous; His state cannot be described. Says Nanak, listen to the Ambrosial Naam and become holy; you were created only to hear the Truth. [37] The Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the Tenth Door hidden. Through the Gurdwara, the Guru's Gate, some are blessed with loving faith, and the Tenth Door is revealed to them. There are many images of the Lord, and the nine treasures of the Naam: His limits cannot be found. Says Nanak, the Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. ||38|| Sing this true song of praise in the true home of your soul. Sing the song of praise in your true home; meditate there on the True Lord forever. They alone meditate on You, O True Lord, who are pleasing to Your Will; as Gurmukh, they understand. This Truth is the Lord and Master of all; whoever is blessed, obtains it. Says Nanak, sing the true song of praise in the true home of your soul. ||39|| Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled. I have obtained the Supreme Lord God, and all sorrows have been forgotten. Pain, illness and suffering have departed, listening to the True Bani. The Saints and their friends are in ecstasy, knowing the Perfect Guru. Pure are the listeners, and pure are the speakers; the True Guru is all-pervading and permeating. Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds. ||40||1||

Section 22 - Raag Raamkalee - Part 048

Raamkalee, Sadd ~ The Call Of Death: One Universal Creator God. By The Grace Of The True Guru: He is the Great Giver of the Universe, the Lover of His devotees, throughout the three worlds. One who is merged in the Word of the Guru's Shabad does not know any other. Dwelling upon the Word of the Guru's Shabad, he does not know any other: he meditates on the One Name of the Lord. By the Grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status. And when the call came for Him to depart, He merged in the Name of the Lord. Through devotional worship in this world, the imperishable, immovable, immeasurable Lord is found. ||1|| The Guru gladly accepted the Lord's Will, and so the Guru easily reached the Lord God's Presence. The True Guru prays to the Lord, "Please, save my honour. This is my prayer". Please save the honour of Your humble servant, O Lord; please bless him with Your Immaculate Name. At this time of final departure, it is our only help and support; it destroys death, and the Messenger of Death. The Lord God heard the praver of the True Guru, and granted His request. The Lord showered His Mercy, and blended the True Guru with Himself; He said, "Blessed! Blessed! Wonderful!"||2|| Listen O my Sikhs, my children and Siblings of Destiny; it is my Lord's Will that I must now go to Him. The Guru gladly accepted the Lord's Will, and my Lord God applauded Him. One who is pleased with the Lord God's Will is a devotee, the True Guru, the Primal Lord. The unstruck sound current of bliss resounds and vibrates; the Lord hugs him close in His embrace. O my children, siblings and family, look carefully in your minds, and see. The pre-ordained death warrant cannot be avoided; the Guru is going to be with the Lord God. ||3|| The True Guru, in His Own Sweet Will, sat up and summoned His family. Let no one weep for me after I am gone. That would not please me at all. When a friend receives a robe of honour then his friends are pleased with his honour. Consider this and see, O my children and siblings; the Lord has given the True Guru the robe of supreme honour. The True Guru Himself sat up, and appointed the successor to the Throne of Raja Yoga, the Yoga of Meditation and Success. All the Sikhs, relatives,

children and siblings have fallen at the Feet of Guru Ram Das. ||4|| Finally, the True Guru said, "When I am gone, sing Kirtan in Praise of the Lord, in Nirvaanaa." Call in the longhaired scholarly Saints of the Lord, to read the sermon of the Lord, Har, Har. Read the sermon of the Lord, and listen to the Lord's Name; the Guru is pleased with love for the Lord. Do not bother with offering rice-balls on leaves, lighting lamps, and other rituals like floating the body out on the Ganges; instead, let my remains be given up to the Lord's Pool. The Lord was pleased as the True Guru spoke; he was blended then with the all-knowing Primal Lord God. The Guru then blessed the Sodhi Ram Das with the ceremonial tilak mark, the insignia of the True Word of the Shabad. ||5||

Section 22 - Raag Raamkalee - Part 049

And as the True Guru, the Primal Lord spoke, and the Gursikhs obeyed His Will. His son Mohri turned sunmukh, and become obedient to Him; he bowed, and touched Ram Das' feet. Then, everyone bowed and touched the feet of Ram Das, into whom the Guru infused His essence. And any that did not bow then because of envy - later, the True Guru brought them around to bow in humility. It pleased the Guru, the Lord, to bestow glorious greatness upon Him; such was the pre-ordained destiny of the Lord's Will. Says Sundar, listen, O Saints: all the world fell at His feet. ||6||1|| Raamkalee, Fifth Mehl, Chhant: One Universal Creator God. By The Grace Of The True Guru: Friend, my Friend standing so near to me is my Friend! Beloved, the Lord my Beloved - with my eyes. I have seen the Lord, my Beloved! With my eyes I have seen Him, sleeping upon the bed within each and every heart; my Beloved is the sweetest ambrosial nectar. He is with all, but he cannot be found; the fool does not know His taste. Intoxicated with the wine of Maya, the mortal babbles on about trivial affairs; giving in to the illusion, he cannot meet the Lord, Says Nanak, without the Guru, he cannot understand the Lord, the Friend who is standing near everyone. ||1|| God, my God - the Support of the breath of life is my God. Merciful Lord, my Merciful Lord - the Giver of gifts is my Merciful Lord. The Giver of gifts is infinite and unlimited; deep within each and every heart, He is so beautiful! He created Maya, His slave, so powerfully pervasive - she has enticed all beings and creatures. One whom the Lord saves, chants the True Name, and contemplates the Word of the Guru's Shabad. Says Nanak, one who is pleasing to God - God is very dear to him. $\|2\|$ I take pride, I take pride in God; I take pride in my God. Wise, God is wise; my Lord and Master is all-wise, and all-knowing. All-wise and all-knowing, and forever supreme; the Name of the Lord is Ambrosial Nectar. Those who have such pre-ordained destiny recorded upon their foreheads, taste it, and are satisfied with the Lord of the Universe. They meditate on Him, and find Him; they place all their pride in Him. Says Nanak, He is seated on His eternal throne; True is His royal court. ||3|| The song of joy, the Lord's song of joy; listen to the song of joy of my God. The wedding song, God's wedding song; the unstruck sound current of His wedding song resounds. The unstruck sound current vibrates, and the Word of the Shabad resounds; there is continuous, continual rejoicing. Meditating on that God, everything is obtained; He does not die, or come or go. Thirst is quenched, and hopes are fulfilled; the Gurmukh meets with the absolute, unmanifest Lord. Says Nanak, in the Home of my God, the songs of joy are continuously, continually heard. ||4||1||

Section 22 - Raag Raamkalee - Part 050

Raamkalee Fifth Mehl: Meditate on the Lord, Har, Har, O mind: don't forget Him, even for an instant. Enshrine the Lord, Raam, Raam, Raam, Raam, within your heart and throat. Enshrine within your heart the Primal Lord. Har. Har, the all-pervading, supreme, immaculate Lord God. He sends fear far away; He is the Destroyer of sin; He eradicates the unbearable pains of the terrifying world-ocean. Contemplate the Lord of the World, the Cherisher of the World, the Lord, the Virtuous Lord of the Universe. Prays Nanak, joining the Saadh Sangat, the Company of the Holy, remember the Lord, day and night. ||1|| His lotus feet are the support and anchor of His humble servants. He takes the Naam, the Name of the Infinite Lord, as his wealth, property and treasure. Those who have the treasure of the Lord's Name, enjoy the taste of the One Lord. They meditate on the Infinite Lord with each and every breath, as their pleasure, joy and beauty. The Naam, the Name of the Lord, is the Destroyer of sins, the only deed of redemption. The Naam drives out the fear of the Messenger of Death. Prays Nanak, the support of His lotus feet is the capital of His humble servant. ||2|| Your Glorious Virtues are endless, O my Lord and Master; no one knows them all. Seeing and hearing of Your wondrous plays, O Merciful Lord, Your devotees narrate them. All beings and creatures meditate on You. O Primal Transcendent Lord Master of men. All beings are beggars; You are the One Giver, O Lord of the Universe, Embodiment of mercy. He alone is holy, a Saint, a truly wise person, who is accepted by the Dear Lord. Prays Nanak, they alone realise You, unto whom You show Mercy. [3] I am unworthy and without any master; I

seek Your Sanctuary, Lord. I am a sacrifice, a sacrifice, a sacrifice to the Divine Guru, who has implanted the Naam within me. The Guru blessed me with the Naam; happiness came, and all my desires were fulfilled. The fire of desire has been quenched, and peace and tranquility have come; after such a long separation, I have met my Lord again. I have found ecstasy, pleasure and true intuitive poise, singing the great glories, the song of bliss of the Lord. Prays Nanak, I have obtained the Name of God from the Perfect Guru. ||4||2|| Raamkalee, Fifth Mehl: Rise early each morning, and with the Saints, sing the melodious harmony, the unstruck sound current of the Shabad. All sins and sufferings are erased, chanting the Lord's Name, under Guru's Instructions. Dwell upon the Lord's Name, and drink in the Nectar; day and night, worship and adore Him. The merits of Yoga, charity and religious rituals are obtained by grasping His lotus feet. Loving devotion to the merciful, enticing Lord takes away all pain. Prays Nanak, cross over the world-ocean, meditating on the Lord, your Lord and Master. ||1|| Meditation on the Lord of the Universe is an ocean of peace; Your devotees sing Your Glorious Praises, Lord. Ecstasy, bliss and great happiness are obtained by grasping hold of the Guru's feet. Meeting with the treasure of peace, their pains are taken away; granting His Grace, God protects them. Those who grasp the Lord's feet their fears and doubts run away, and they chant the Name of the Lord. He thinks of the One Lord, and he sings of the One God; he gazes upon the One Lord alone.

Section 22 - Raag Raamkalee - Part 051

Prays Nanak, God has granted His Grace, and I have found the Perfect True Guru. ||2|| Meet with the holy, humble servants of God; meeting with the Lord, listen to the Kirtan of His Praises. God is the Merciful Master, the Lord of wealth; there is no end to His Virtues. The Merciful Lord is the Dispeller of pain, the Giver of Sanctuary, the Eradicator of all evil. Emotional attachment, sorrow, corruption and pain chanting the Naam, the Name of the Lord, one is saved from these. All beings are Yours, O my God; bless me with Your Mercy, that I may become the dust under the feet of all men. Prays Nanak, O God, be kind to me, that I may chant Your Name, and live. ||3|| God saves His humble devotees, attaching them to His feet. Twenty-four hours a day, they meditate in remembrance on their God; they meditae on the One Name. Meditating on that God, they cross over the terrifying worldocean, and their comings and goings cease. They enjoy eternal peace and pleasure, singing the Kirtan of God's Praises; His Will seems so sweet to them. All my desires are fulfilled, meeting with the Perfect True Guru Prays Nanak God has blended me with Himself: I shall never suffer pain or sorrow again. ||4||3|| Raamkalee, Fifth Mehl, Chhant. Shalok: In the Sanctuary of His lotus feet, I sing His Glorious Praises in ecstasy and bliss. O Nanak, worship God in adoration, the Eradicator of misfortune. ||1|| Chhant: God is the Eradicator of misfortune: there is none other than Him Forever and ever remember the Lord in meditation: He is permeating the water. the land and the sky. He is permeating and pervading the water, the land and the sky; do not forget Him from your mind, even for an instant. Blessed was that day, when I grasped the Guru's feet; all virtues rest in the Lord of the Universe. So serve Him day and night, O servant; whatever pleases Him, happens. Nanak is a sacrifice to the Giver of peace; his mind and body are enlightened. ||1|| Shalok: Meditating in remembrance on the Lord, the mind and body find peace; the thought of duality is dispelled. Nanak takes the support of the Lord of the World, the Lord of the Universe, the Destroyer of troubles. ||1|| Chhant: The Merciful Lord has eradicated my fears and troubles. In ecstasy, I sing the Glorious Praises of the Lord; God is the Cherisher, the Master of the meek. The Cherishing Lord is imperishable, the One and only Primal Lord; I am imbued with His Love. When I placed my hands and forehead upon His Feet, He blended me with Himself; I became awake and aware forever, night and day. My soul, body, household and home belong to Him, along with my body, youth, wealth and property. Forever and ever, Nanak is a sacrifice to Him, who cherishes and nurtures all beings. ||2|| Shalok: My tongue chants the Name of the Lord, and chants the Glorious Praises of the Lord of the Universe. Nanak has grasped the sheltering support of the One Transcendent Lord, who shall save him in the end. ||1|| Chhant: He is God, our Lord and Master, our Saving Grace. Grab hold of the hem of His robe. Vibrate, and meditate on the Merciful Divine Lord in the Saadh Sangat, the Company of the Holy; renounce your intellectual mind.

Section 22 - Raag Raamkalee - Part 052

Seek the Support of the One Lord, and surrender your soul to Him; place your hopes only in the Sustainer of the World. Those who are imbued with the Lord's Name, in the Saadh Sangat, cross over the terrifying world-ocean. The corrupting sins of birth and death are eradicated, and no stain ever sticks to them again. Nanak is a sacrifice to the Perfect Primal Lord; His marriage is eternal. []3] [Shalok: Righteous faith, wealth, sexual success and salvation; the Lord bestows these four blessings. One who has such pre-ordained destiny upon his

forehead, O Nanak, has all his desires fulfilled. ||1|| Chhant: All my desires are fulfilled, meeting with my Immaculate, Sovereign Lord. I am in ecstasy, O very fortunate ones; the Dear Lord has become manifest in my own home. My Beloved has come to my home, because of my past actions; how can I count His Glories? The Lord, the Giver of peace and intuition, is infinite and perfect; with what tongue can I describe His Glorious Virtues? He hugs me close in His embrace, and merges me into Himself: there is no place of rest other than Him. Nanak is forever a sacrifice to the Creator, who is contained in, and permeating all. ||4||4|| Raag Raamkalee, Fifth Mehl: Sing the melodious harmonies, O my companions, and meditate on the One Lord. Serve your True Guru, O my companions, and you shall obtain the fruits of your mind's desires. Raamkalee, Fifth Mehl, Ruti ~ The Seasons, Shalok: One Universal Creator God. By The Grace Of The True Guru: Bow to the Supreme Lord God, and seek the dust of the feet of the Holy. Cast out your self-conceit, and vibrate, meditate, on the Lord, Har, Har. O Nanak, God is all-pervading. ||1|| He is the Eradicator of sins, the Destroyer of fear, the Ocean of peace, the Sovereign Lord King. Merciful to the meek, the Destroyer of pain: O Nanak, always meditate on Him. ||2|| Chhant: Sing His Praises, O very fortunate ones, and the Dear Lord God shall bless you with His Mercy. Blessed and auspicious is that season, that month, that moment, that hour, when you chant the Lord's Glorious Praises. Blessed are those humble beings, who are imbued with love for His Praises, and who meditate single-mindedly on Him. Their lives become fruitful, and they find that Lord God. Donations to charities and religious rituals are not equal to meditation on the Lord, who destroys all sins. Prays Nanak, meditating in remembrance on Him, I live; birth and death are finished for me, ||1|| Shalok: Strive for the inaccessible and unfathomable Lord, and bow in humility to His lotus feet. O Nanak, that sermon alone is pleasing to You, Lord, which inspires us to take the Support of the Name. ||1|| Seek the Sanctuary of the Saints, O friends; meditate in remembrance on your infinite Lord and Master. The dried branch shall blossom forth in its greenery again, O Nanak, meditating on the Lord God. ||2|| Chhant: The season of spring is delightful; the months of Chayt and Baisaakhi are the most pleasant months. I have obtained the Dear Lord as my Husband, and my mind, body and breath have blossomed forth. The eternal, unchanging Lord has come into my home as my Husband, O my companions; dwelling upon His lotus feet, I blossom forth in bliss

Section 22 - Raag Raamkalee - Part 053

The Lord of the Universe is beautiful, proficient, wise and all-knowing; His Virtues are priceless. By great good fortune, I have found Him; my pain is dispelled, and my hopes are fulfilled. Prays Nanak, I have entered Your Sanctuary, Lord, and my fear of death is eradicated. ||2|| Shalok: Without the Saadh Sangat, the Company of the Holy, one dies wandering around in confusion, performing all sorts of rituals. O Nanak, all are bound by the attractive bonds of Maya, and the karmic record of past actions. ||1|| Those who are pleasing to God are united with Him; He separates others from Himself. Nanak has entered the Sanctuary of God; His greatness is glorious! [2] Chhant: In the summer season, in the months of Jayt'h and Asaarh, the heat is terrible, intense and severe. The discarded bride is separated from His Love, and the Lord does not even look at her. She does not see her Lord, and she dies with an aching sigh; she is defrauded and plundered by her great pride. She flails around, like a fish out of water; attached to Maya, she is alienated from the Lord. She sins, and so she is fearful of reincarnation; the Messenger of Death will surely punish her. Prays Nanak, take me under Your sheltering support, Lord, and protect me; You are the Fulfiller of desire. $\|3\|$ Shalok: With loving faith, I am attached to my Beloved; I cannot survive without Him, even for an instant. He is permeating and pervading my mind and body, O Nanak, with intuitive ease. ||1|| My Friend has taken me by the hand; He has been my best friend, lifetime after lifetime. He has made me the slave of His feet; O Nanak, my consciousness is filled with love for God. ||2|| Chhant: The rainy season is beautiful; the months of Saawan and Bhaadon bring bliss. The clouds are low, and heavy with rain; the waters and the lands are filled with honey. God is allpervading everywhere; the nine treasures of the Lord's Name fill the homes of all hearts. Meditating in remembrance on the Lord and Master, the Searcher of hearts, all one's ancestry is saved. No blemish sticks to that being who remains awake and aware in the Love of the Lord; the Merciful Lord is forever forgiving. Prays Nanak, I have found my Husband Lord, who is forever pleasing to my mind. ||4|| Shalok: Thirsty with desire, I wander around; when will I behold the Lord of the World? Is there any humble Saint, any friend, O Nanak, who can lead me to meet with God? ||1|| Without meeting Him, I have no peace or tranquility; I cannot survive for a moment, even for an instant. Entering the Sanctuary of the Lord's Holy Saints, O Nanak, my desires are fulfilled. ||2|| Chhant: In the cool, autumn season, in the months of Assu and Katik, I am thirsty for the Lord. Searching for the Blessed Vision of His

Section 22 - Raag Raamkalee - Part 054

The Lord Himself sent His Holy Saints, to tell us that He is not far away. O Nanak, doubt and fear are dispelled, chanting the Name of the all-pervading Lord. ||2|| Chhant: In the cold season of Maghar and Poh, the Lord reveals Himself. My burning desires were quenched, when I obtained the Blessed Vision of His Darshan; the fraudulent illusion of Maya is gone. All my desires have been fulfilled, meeting the Lord face-toface: I am His servant, I serve at His feet. My necklaces, hairties, all decorations and adornments, are in singing the Glorious Praises of the unseen, mysterious Lord. I long for loving devotion to the Lord of the Universe, and so the Messenger of Death cannot even see me. Prays Nanak, God has united me with Himself; I shall never suffer separation from my Beloved again. ||6|| Shalok: The happy soul bride has found the wealth of the Lord: her consciousness does not waver. Joining together with the Saints, O Nanak, God, my Friend, has revealed Himself in my home. ||1|| With her Beloved Husband Lord, she enjoys millions of melodies, pleasures and joys. The fruits of the mind's desires are obtained, O Nanak, chanting the Lord's Name. ||2|| Chhant: The snowy winter season, the months of Maagh and Phagun, are pleasing and ennobling to the mind. O my friends and companions, sing the songs of joy; my Husband Lord has come into my home. My Beloved has come into my home; I meditate on Him in my mind. The bed of my heart is beautifully adorned. The woods, the meadows and the three worlds have blossomed forth in their greenery; gazing upon the Blessed Vision of His Darshan, I am fascinated, I have met my Lord and Master, and my desires are fulfilled; my mind chants His Immaculate Mantra. Prays Nanak, I celebrate continuously; I have met my Husband Lord, the Lord of excellence. ||7|| Shalok: The Saints are the helpers, the support of the soul; they carry us cross the terrifying world-ocean. Know that they are the highest of all; O Nanak, they love the Naam, the Name of the Lord. ||1|| Those who know Him, cross over: they are the brave heroes, the heroic warriors, Nanak is a sacrifice to those who meditate on the Lord, and cross over to the other shore. ||2|| Chhant: His feet are exalted above all. They eradicate all suffering. They destroy the pains of coming and going. They bring loving devotion to the Lord. Imbued with the Lord's Love, one is intoxicated with intuitive peace and poise, and does not forget the Lord from his mind, even for an instant. Shedding my self-conceit, I have entered the Sanctuary of His Feet; all virtues rest in the Lord of the Universe. I bow in humility to the Lord of the Universe, the treasure of virtue, the Lord of excellence, our Primal Lord and Master. Prays Nanak, shower me with Your Mercy, Lord; throughout the ages, You take the same form. $\|S\| \|I\| 6\|S\|$ Raamkalee, First Mehl, Dakhanee, Ongkaar: One Universal Creator God. By The Grace Of The True Guru: From Ongkaar, the One Universal Creator God, Brahma was created. He kept Ongkaar in his consciousness. From Ongkaar, the mountains and the ages were created. Ongkaar created the Vedas 3

Section 22 - Raag Raamkalee - Part 055

Ongkaar saves the world through the Shabad. Ongkaar saves the Gurmukhs. Listen to the Message of the Universal, Imperishable Creator Lord. The Universal, Imperishable Creator Lord is the essence of the three worlds. ||1|| Listen, O Pandit, O religious scholar, why are you writing about worldly debates? As Gurmukh, write only the Name of the Lord, the Lord of the World. ||1||Pause|| Sassa: He created the entire universe with ease; His One Light pervades the three worlds. Become Gurmukh, and obtain the real thing; gather the gems and pearls. If one understands, realises and comprehends what he reads and studies, in the end he shall realise that the True Lord dwells deep within his nucleus. The Gurmukh sees and contemplates the True Lord: without the True Lord, the world is false. ||2|| Dhadha: Those who enshrine Dharmic faith and dwell in the City of Dharma are worthy; their minds are steadfast and stable. Dhadha: If the dust of their feet touches one's face and forehead, he is transformed from iron into gold. Blessed is the Support of the Earth: He Himself is not born: His measure and speech are perfect and True. Only the Creator Himself knows His own extent; He alone knows the Brave Guru. ||3|| In love with duality, spiritual wisdom is lost; the mortal rots away in pride, and eats poison. He thinks that the sublime essence of the Guru's song is useless, and he does not like to hear it. He loses the profound, unfathomable Lord. Through the Guru's

Words of Truth, the Ambrosial Nectar is obtained, and the mind and body find joy in the True Lord. He Himself is the Gurmukh, and He Himself bestows the Ambrosial Nectar; He Himself leads us to drink it in. ||4|| Everyone says that God is the One and only, but they are engrossed in egotism and pride. Realise that the One God is inside and outside: understand this, that the Mansion of His Presence is within the home of your heart. God is near at hand; do not think that God is far away. The One Lord permeates the entire universe. There in One Universal Creator Lord; there is no other at all. O Nanak, merge into the One Lord. ||5|| How can you keep the Creator under your control? He cannot be seized or measured. Maya has made the mortal insane; she has administered the poisonous drug of falsehood. Addicted to greed and avarice, the mortal is ruined, and then later, he regrets and repents. So serve the One Lord, and attain the state of Salvation; your comings and goings shall cease. ||6|| The One Lord is in all actions, colours and forms. He manifests in many shapes through wind, water and fire. The One Soul wanders through the three worlds. One who understands and comprehends the One Lord is honoured. One who gathers in spiritual wisdom and meditation, dwells in the state of balance. How rare are those who, as Gurmukh, attain the One Lord. They alone find peace, whom the Lord blesses with His Grace. In the Gurdwara, the Guru's Door, they speak and hear of the Lord. [7] His Light illuminates the ocean and the earth. Throughout the three worlds, is the Guru, the Lord of the World. The Lord reveals His various forms; granting His Grace, He enters the home of the heart. The clouds hang low, and the rain is pouring down. The Lord embellishes and exalts with the Sublime Word of the Shabad. One who knows the mystery of the One God, is Himself the Creator, Himself the Divine Lord. [8] When the sun rises, the demons are slain; the mortal looks upwards, and contemplates the Shabad. The Lord is beyond the beginning and the end, beyond the three worlds. He Himself acts, speaks and listens.

Section 22 - Raag Raamkalee - Part 056

He is the Architect of Destiny; He blesses us with mind and body. That Architect of Destiny is in my mind and mouth. God is the Life of the world: there is no other at all. O Nanak. imbued with the Naam, the Name of the Lord, one is honoured. ||9|| One who lovingly chants the Name of the Sovereign Lord King, fights the battle and conquers his own mind; day and night, he remains imbued with the Lord's Love. He is famous throughout the three worlds and the four ages. One who knows the Lord, becomes like Him. He becomes absolutely immaculate and his body is sanctified. His heart is happy, in love with the One Lord. He lovingly centres his attention deep within upon the True Word of the Shabad. [10] Don't be angry - drink in the Ambrosial Nectar; you shall not remain in this world forever. The ruling kings and the paupers shall not remain; they come and go, throughout the four ages. Everyone says that they will remain, but none of them remain: unto whom should I offer my prayer? The One Shabad, the Name of the Lord, will never fail you; the Guru grants honour and understanding. ||11|| My shyness and hesitation have died and gone, and I walk with my face unveiled. The confusion and doubt from my crazy, insane mother-in-law has been removed from over my head. My Beloved has summoned me with joyful caresses; my mind is filled with the bliss of the Shabad. Imbued with the Love of my Beloved, I have become Gurmukh, and carefree. ||12|| Chant the jewel of the Naam, and earn the profit of the Lord. Greed, avarice, evil and egotism; slander, inuendo and gossip; the self-willed manmukh is blind, foolish and ignorant. For the sake of earning the profit of the Lord, the mortal comes into the world. But he becomes a mere slave laborer, and is mugged by the mugger, Maya. One who earns the profit of the Naam, with the capital of faith, O Nanak, is truly honoured by the True Supreme King. ||13|| The world is ruined on the path of Death. No one has the power to erase Maya's influence. If wealth visits the home of the lowliest clown, seeing that wealth, all pay their respects to him. Even an idiot is thought of as clever, if he is rich. Without devotional worship, the world is insane. The One Lord is contained among all. He reveals Himself, unto those whom He blesses with His Grace. [14] Throughout the ages, the Lord is eternally established; He has no vengeance. He is not subject to birth and death; He is not entangled in worldly affairs. Whatever is seen, is the Lord Himself. Creating Himself, He establishes Himself in the heart. He Himself is unfathomable; He links people to their affairs. He is the Way of Yoga, the Life of the World. Living a righteous lifestyle, true peace is found. Without the Naam, the Name of the Lord, how can anyone find liberation? ||15|| Without the Name, even one's own body is an enemy. Why not meet the Lord, and take away the pain of your mind? The traveller comes and goes along the highway. What did he bring when he came, and what will he take away when he goes? Without the Name, one loses everywhere. The profit is earned, when the Lord grants understanding. In merchandise and trade, the merchant is trading. Without the Name, how can one find honour and nobility? ||16|| One who contemplates the Lord's Virtues is spiritually wise. Through His Virtues, one

receives spiritual wisdom. How rare in this world, is the Giver of virtue. The True way of life comes through contemplation of the Guru. The Lord is inaccessible and unfathomable. His worth cannot be estimated.

Section 22 - Raag Raamkalee - Part 057

They alone meet Him, whom the Lord causes to meet. The virtuous soul bride continually contemplates His Virtues. O Nanak, following the Guru's Teachings, one meets the Lord, the true friend. ||17|| Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax. The gold is touched to the touchstone, and tested by fire; when its pure colour shows through, it is pleasing to the eye of the assayer. The world is a beast, and arrogent Death is the butcher. The created beings of the Creator receive the karma of their actions. He who created the world, knows its worth. What else can be said? There is nothing at all to say. ||18|| Searching, searching, I drink in the Ambrosial Nectar. I have adopted the way of tolerance, and given my mind to the True Guru. Everyone calls himself true and genuine. He alone is true, who obtains the jewel throughout the four ages. Eating and drinking, one dies, but still does not know. He dies in an instant, when he realises the Word of the Shabad. His consciousness becomes permanently stable, and his mind accepts death. By Guru's Grace, he realises the Naam, the Name of the Lord. ||19|| The Profound Lord dwells in the sky of the mind, the Tenth Gate; singing His Glorious Praises, one dwells in intuitive poise and peace. He does not go to come, or come to go. By Guru's Grace, he remains lovingly focused on the Lord. The Lord of the mind-sky is inaccessible, independent and beyond birth. The most worthy Samaadhi is keep the consciousness stable, focused on Him. Remembering the Lord's Name, one is not subject to reincarnation. The Guru's Teachings are the most Excellent; all other ways lack the Naam, the Name of the Lord. ||20|| Wandering to countless doorsteps and homes, I have grown weary. My incarnations are countless, without limit. I have had so many mothers and fathers, sons and daughters. I have had so many gurus and disciples. Through a false guru, liberation is not found. There are so many brides of the One Husband Lord - consider this. The Gurmukh dies, and lives with God. Searching in the ten directions. I found Him within my own home. I have met Him; the True Guru has led me to meet Him. ||21|| The Gurmukh sings, and the Gurmukh speaks. The Gurmukh evaluates the value of the Lord, and inspires others to evaluate Him as well. The Gurmukh comes and goes without fear. His filth is taken away, and his stains are burnt off. The Gurmukh contemplates the sound current of the Naad for his Vedas. The Gurmukh's cleansing bath is the performance of good deeds. For the Gurmukh, the Shabad is the most excellent Ambrosial Nectar. O Nanak, the Gurmukh crosses over. ||22|| The fickle consciousness does not remain stable. The deer secretly nibbles at the green sprouts. One who enshrines the Lord's lotus feet in his heart and consciousness lives long, always remembering the Lord. Everyone has worries and cares. He alone finds peace, who thinks of the One Lord. When the Lord dwells in the consciousness, and one is absorbed in the Lord's Name, one is liberated, and returns home with honour. ||23|| The body falls apart, when one knot is untied. Behold, the world is on the decline; it will be totally destroyed. Only one who looks alike upon sunshine and shade has his bonds shattered; he is liberated and returns home. Maya is empty and petty; she has defrauded the world. Such destiny is pre-ordained by past actions. Youth is wasting away; old age and death hover above the head.

Section 22 - Raag Raamkalee - Part 058

The body falls apart, like algae upon the water. ||24|| God Himself appears throughout the three worlds. Throughout the ages, He is the Great Giver; there is no other at all. As it pleases You, You protect and preserve us. I ask for the Lord's Praises, which bless me with honour and credit. Remaining awake and aware, I am pleasing to You, O Lord. When You unite me with Yourself, then I am merged in You. I chant Your Victorious Praises, O Life of the World. Accepting the Guru's Teachings, one is sure to merge in the One Lord. ||25|| Why do you speak such nonsense, and argue with the world You shall die repenting, when you see your own insanity. He is born, only to die, but he does not wish to live. He comes hopeful, and then goes, without hope. Regretting, repenting and grieving, he is dust mixing with dust. Death does not chew up one who sings the Glorious Praises of the Lord. The nine treasures are obtained through the Name of the Lord; the Lord bestows intuitive peace and poise. ||26|| He speaks spiritual wisdom, and He Himself understands it. He Himself knows it, and He Himself comprehends it. One who takes the Words of the Guru into his very fiber, is immaculate and holy, and is pleasing to the True Lord. In the ocean of the Guru, there is no shortage of pearls. The treasure of jewels is truly inexhaustible. Do those deeds which the Guru has ordained. Why are you chasing after the Guru's actions? O Nanak, through the Guru's Teachings, merge in the True Lord. ||27|| Love is broken, when one speaks in defiance. The arm is

broken, when it is pulled from both sides. Love breaks, when the speech goes sour. The Husband Lord abandons and leaves behind the evil-minded bride. The broken knot is tied again, through contemplation and meditation. Through the Word of the Guru's Shabad, one's affairs are resolved in one's own home. One who earns the profit of the True Name, will not lose it again; the Lord and Master of the three worlds is your best friend. ||28|| Control your mind, and keep it in its place The world is destroyed by conflict, regretting its sinful mistakes. There is one Husband Lord, and all are His brides. The false bride wears many costumes. He stops her from going into the homes of others; He summons her to the Mansion of His Presence, and no obstacles block her path. She is embellished with the Word of the Shabad, and is loved by the True Lord. She is the happy soul bride, who takes the Support of her Lord and Master. ||29|| Wandering and roaming around, O my companion, your beautiful robes are torn. In jealousy, the body is not at peace; without the Fear of God, multitudes are ruined. One who remains dead within her own home, through the Fear of God, is looked upon with favor by her all-knowing Husband Lord. She maintains fear of her Guru, and chants the Name of the Fearless Lord. Living on the mountain, I suffer such great thirst; when I see Him, I know that He is not far away. My thirst is quenched, and I have accepted the Word of the Shabad. I drink my fill of the Ambrosial Nectar. Everyone says, "Give! Give!" As He pleases, He gives. Through the Gurdwara, the Guru's Door, He gives. and quenches the thirst. [[30]] Searching and seeking, I fell down and collapsed upon the bank of the river of life. Those who are heavy with sin sink down, but those who are light swim across. I am a sacrifice to those who meet the immortal and immeasurable Lord. The dust of their feet brings emancipation; in their company, we are united in the Lord's Union. I gave my mind to my Guru, and received the Immaculate Name.

Section 22 - Raag Raamkalee - Part 059

I serve the One who gave me the Naam; I am a sacrifice to Him. He who builds, also demolishes; there is no other than Him. By Guru's Grace, I contemplate Him, and then my body does not suffer in pain. ||31|| No one is mine - whose gown should I grasp and hold? No one ever was, and no one shall ever be mine. Coming and going, one is ruined, afflicted with the disease of dual-mindedness. Those beings who lack the Naam, the Name of the Lord, collapse like pillars of salt. Without the Name, how can they find release? They fall into hell in the end. Using a limited number of words, we describe the unlimited True Lord. The ignorant lack understanding. Without the Guru, there is no spiritual wisdom. The separated soul is like the broken string of a guitar, which does not vibrate its sound. God unites the separated souls with Himself, awakening their destiny. ||32|| The body is the tree, and the mind is the bird; the birds in the tree are the five senses. They peck at the essence of reality, and merge with the One Lord. They are never trapped at all. But the others fly away in a hurry, when they see the food. Their feathers are clipped, and they are caught in the noose; through their mistakes, they are caught in disaster. Without the True Lord, how can anyone find release? The jewel of the Lord's Glorious Praises comes by the karma of good actions. When He Himself releases them, only then are they released. He Himself is the Great Master. By Guru's Grace, they are released, when He Himself grants His Grace. Glorious greatness rests in His Hands. He blesses those with whom He is pleased. ||33|| The soul trembles and shakes, when it loses its mooring and support. Only the support of the True Lord brings honour and glory. Through it, one's works are never in vain. The Lord is eternal and forever stable; the Guru is stable, and contemplation upon the True Lord is stable. O Lord and Master of angels, men and Yogic masters, You are the support of the unsupported. In all places and interspaces, You are the Giver, the Great Giver. Wherever I look, there I see You, Lord; You have no end or limitation. You are pervading and permeating the places and interspaces; reflecting upon the Word of the Guru's Shabad, You are found. You give gifts even when they are not asked for; You are great, inaccessible and infinite. ||34|| O Merciful Lord, You are the embodiment of mercy; creating the Creation, You behold it. Please shower Your Mercy upon me, O God, and unite me with Yourself. In an instant, You destroy and rebuild. You are all-wise and allseeing; You are the Greatest Giver of all givers. He is the Eradicator of poverty, and the Destroyer of pain; the Gurmukh realises spiritual wisdom and meditation. ||35|| Losing his wealth, he cries out in anguish; the fool's consciousness is engrossed in wealth. How rare are those who gather the wealth of Truth, and love the Immaculate Naam, the Name of the Lord. If by losing your wealth, you may become absorbed in the Love of the One Lord, then just let it go. Dedicate your mind, and surrender your head; seek only the Support of the Creator Lord. Worldly affairs and wanderings cease, when the mind is filled with the bliss of the Shabad. Even one's enemies become friends, meeting with the Guru, the Lord of the Universe. Wandering from forest to forest searching, you will find that those things are within the

home of your own heart. United by the True Guru, you shall remain united, and the pains of birth and death will be ended. [[36]] Through various rituals, one does not find release. Without virtue, one is sent to the City of Death. One will not have this world or the next; committing sinful mistakes, one comes to regret and repent in the end.

Section 22 - Raag Raamkalee - Part 060

He has neither spiritual wisdom or meditation; neither Dharmic faith mor meditation. Without the Name, how can one be fearless? How can he understand egotistical pride? I am so tired - how can I get there? This ocean has no bottom or end. I have no loving companions, whom I can ask for help. O Nanak, crying out, "Beloved, Beloved", we are united with the Uniter. He who separated me, unites me again; my love for the Guru is infinite. ||37|| Sin is bad, but it is dear to the sinner. He loads himself with sin, and expands his world through sin. Sin is far away from one who understands himself. He is not afflicted by sorrow or separation. How can one avoid falling into hell? How can he cheat the Messenger of Death? How can coming and going be forgotten? Falsehood is bad, and death is cruel. The mind is enveloped by entanglements, and into entanglements it falls. Without the Name, how can anyone be saved? They rot away in sin. ||38|| Again and again, the crow falls into the trap. Then he regrets it, but what can he do now? Even though he is trapped, he pecks at the food; he does not understand. If he meets the True Guru, then he sees with his eyes. Like a fish, he is caught in the noose of death. Do not seek liberation from anyone else, except the Guru, the Great Giver. Over and over again, he comes; over and over again, he goes. Be absorbed in love for the One Lord, and remain lovingly focused on Him. In this way you shall be saved, and you shall not fall into the trap again. [[39]] She calls out, "Brother, O brother - stay, O brother!" But he becomes a stranger. Her brother departs for his own home, and his sister burns with the pain of separation. In this world, her father's home, the daughter, the innocent soul bride, loves her Young Husband Lord. If you long for your Husband Lord, O soul bride, then serve the True Guru with love. How rare are the spiritually wise, who meet the True Guru, and truly understand. All glorious greatness rests in the Lord and Master's Hands. He grants them, when He is pleased. How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh. This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being. [40] Shattering and breaking apart, He creates and re-creates; creating, He shatters again. He builds up what He has demolished and demolishes what He has built. He dries up the pools which are full, and fills the dried tanks again. He is all-powerful and independent. Deluded by doubt, they have gone insane; without destiny, what do they obtain? The Gurmukhs know that God holds the string; wherever He pulls it, they must go. Those who sing the Glorious Praises of the Lord, are forever imbued with His Love; they never again feel regret Bhabha: If someone seeks and then becomes Gurmukh, then he comes to dwell in the home of his own heart. Bhabha: The way of the terrifying world-ocean is treacherous. Remain free of hope, in the midst of hope, and you shall cross over. By Guru's Grace, one comes to understand himself; in this way, he remains dead while yet alive. ||41|| Crying out for the wealth and riches of Maya, they die; but Maya does not go along with them. The soul-swan arises and departs, sad and depressed, leaving its wealth behind. The false mind is hunted by the Messenger of Death; it carries its faults along when it goes. The mind turns inward, and merges with mind, when it is with virtue.

Section 22 - Raag Raamkalee - Part 061

Crying out, "Mine, mine!", they have died, but without the Name, they find only pain. So where are their forts, mansions, palaces and courts? They are like a short story. O Nanak, vithout the True Name, the false just come and go. He Himself is clever and so very beautiful; He Himself is wise and all-knowing. ||42|| Those who come, must go in the end; they come and go, regretting and repenting. They will pass through 8.4 millions species; this number does not decrease or rise. They alone are saved, who love the Lord. Their worldly entanglements are ended, and Maya is conquered. Whoever is seen, shall depart; who should I make my friend? I dedicate my soul, and place my body and mind in offering before Him. You are eternally stable, O Creator, Lord and Master; I lean on Your Support. Conquered by virtue, egotism is killed; imbued with the Word of the Shabad, the mind rejects the world. ||43|| Neither the kings nor the nobles will remain; neither the rich nor the poor will remain. When one's turn comes, no one can stay here. The path is difficult and treacherous; the pools and mountains are impassable. My body is filled with faults; I am dying of grief. Without virtue, how can Lenter my home? The virtuous take virtue, and meet God; how can I meet them with love? If ony I could be like them, chanting and meditating within my heart on the Lord. He is overflowing with faults and demerits, but virtue dwells within him as well. Without the True Guru, he does not see God's Virtues: he does not chant the Glorious Virtues of God

||44|| God's soldiers take care of their homes; their pay is preordained, before they come into the world. They serve their Supreme Lord and Master, and obtain the profit. They renounce greed, avarice and evil, and forget them from their minds. In the fortress of the body, they announce the victory of their Supreme King; they are never ever vanquished. One who calls himself a servant of his Lord and Master, and yet speaks defiantly to Him, shall forfeit his pay, and not be seated upon the throne. Glorious greatness rests in the hands of my Beloved; He gives, according to the Pleasure of His Will. He Himself does everything; who else should we address? No one else does anything. ||45|| I cannot conceive of any other, who could be seated upon the royal cushions. The Supreme Man of men eradicates hell: He is True, and True is His Name. I wandered around searching for Him in the forests and meadows; I contemplate Him within my mind. The treasures of myriads of pearls, jewels and emeralds are in the hands of the True Guru. Meeting with God, I am exalted and elevated; I love the One Lord single-mindedly. O Nanak, one who lovingly meets with his Beloved, earns profit in the world hereafter. He who created and formed the creation made your form as well. As Gurmukh, meditate on the Infinite Lord, who has no end or limitation. ||46|| Rharha: The Dear Lord is beautiful; There is no other king, except Him. Rharha: Listen to the spell, and the Lord will come to dwell in your mind. By Guru's Grace, one finds the Lord; do not be deluded by doubt. He alone is the true banker, who has the capital of the wealth of the Lord. The Gurmukh is perfect - applaud him! Through the beautiful Word of the Guru's Bani, the Lord is obtained; contemplate the Word of the Guru's Shabad.

Section 22 - Raag Raamkalee - Part 062

Self-conceit is eliminated, and pain is eradicated; the soul bride obtains her Husband Lord. ||47|| He hoards gold and silver. but this wealth is false and poisonous, nothing more than ashes. He calls himself a banker, gathering wealth, but he is ruined by his dual-mindedness. The truthful ones gather Truth; the True Name is priceless. The Lord is immaculate and pure; through Him, their honour is true, and their speech is true. You are my friend and companion, all-knowing Lord; You are the lake, and You are the swan. I am a sacrifice to that being, whose mind is filled with the True Lord and Master. Know the One who created love and attachment to Maya, the Enticer. One who realises the all-knowing Primal Lord, looks alike upon poison and nectar. ||48|| Without patience and forgiveness, countless hundreds of thousands have perished. Their numbers cannot be counted; how could I count them? Bothered and bewildered uncounted numbers have died. One who realises his Lord and Master is set free. and not bound by chains. Through the Word of the Shabad, enter the Mansion of the Lord's Presence; you shall be blessed with patience, forgiveness, truth and peace. Partake of the true wealth of meditation, and the Lord Himself shall abide within your body. With mind, body and mouth, chant His Glorious Virtues forever; courage and composure shall enter deep within your mind. Through egotism, one is distracted and ruined; other than the Lord, all things are corrupt. Forming His creatures, He placed Himself within them; the Creator is unattached and infinite. ||49|| No one knows the mystery of the Creator of the World. Whatever the Creator of the World does, is certain to occur. For wealth, some meditate on the Lord. By pre-ordained destiny, wealth is obtained. For the sake of wealth, some become servants or thieves. Wealth does not go along with them when they die; it passes into the hands of others. Without Truth, honour is not obtained in the Court of the Lord. Drinking in the subtle essence of the Lord, one is emancipated in the end. ||50|| Seeing and perceiving, O my companions, I am wonder-struck and amazed. My egotism, which proclaimed itself in possessiveness and self-conceit, is dead. My mind chants the Word of the Shabad, and attains spiritual wisdom. I am so tired of wearing all these necklaces, hair-ties and bracelets, and decorating myself. Meeting with my Beloved, I have found peace; now, I wear the necklace of total virtue. O Nanak, the Gurmukh attains the Lord, with love and affection. Without the Lord, who has found peace? Reflect upon this in your mind, and see. Read about the Lord, understand the Lord, and enshrine love for the Lord. Chant the Lord's Name, and meditate on the Lord; hold tight to the Support of the Name of the Lord. ||51|| The inscription inscribed by the Creator Lord cannot be erased, O my companions. He who created the universe, in His Mercy, installs His Feet within us. Glorious greatness rests in the Hands of the Creator; reflect upon the Guru, and understand this. This inscription cannot be challenged. As it pleases You, You care for me. By Your Glance of Grace, I have found peace; O Nanak, reflect upon the Shabad. The self-willed manmukhs are confused; they rot away and die. Only by reflecting upon the Guru can they be saved. What can anyone say, about that Primal Lord, who cannot be seen? I am a sacrifice to my Guru, who has revealed Him to me, within my own heart. ||52|| That Pandit, that religious scholar, is said to be well-educated, if he contemplates knowledge with intuitive ease.

Section 22 - Raag Raamkalee - Part 063

Considering his knowledge, he finds the essence of reality. and lovingly focuses his attention on the Name of the Lord. The self-willed manmukh sells his knowledge; he earns poison, and eats poison. The fool does not think of the Word of the Shabad. He has no understanding, no comprehension. ||53|| That Pandit is called Gurmukh, who imparts understanding to his students. Contemplate the Naam, the Name of the Lord; gather in the Naam, and earn the true profit in this world. With the true notebook of the true mind, study the most sublime Word of the Shabad. O Nanak, he alone is learned, and he alone is a wise Pandit, who wears the necklace of the Lord's Name. ||54||1|| Raamkalee, First Mehl, Sidh Gosht ~ Conversations With The Siddhas: One Universal Creator God By The Grace Of The True Guru: The Siddhas formed an assembly; sitting in their Yogic postures, they shouted, "Salute this gathering of Saints." I offer my salutation to the One who is true, infinite and incomparably beautiful. I cut off my head, and offer it to Him; I dedicate my body and mind to Him. O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction. [11] What is the use of wandering around? Purity comes only through Truth. Without the True Word of the Shabad, no one finds liberation. ||1||Pause|| "Who are you? What is your name? What is your way? What is your goal? We pray that you will answer us truthfully; we are a sacrifice to the humble Saints. Where is your seat? Where do you live, boy? Where did you come from, and where are you going? Tell us, Nanak - the detached Siddhas wait to hear your reply. What is your path?"||2|| He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru. I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will. I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru. As Gurmukh, I have come to understand and realise myself; I merge in the Truest of the True. ||3|| "The world-ocean is treacherous and impassable; how can one cross over? Charpat the Yogi says, O Nanak, think it over, and give us your true reply." What answer can I give to someone, who claims to understand himself? I speak the Truth: if you have already crossed over, how can I argue with you? ||4|| The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word of the Shabad. one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord. One who lives alone, as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope, sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave. ||5|| "Listen, Lord, to our prayer. We seek your true opinion. Don't be angry with us - please tell us: How can we find the Guru's Door?" This fickle mind sits in its true home, This fickle mind sits in its true home, O Nanak, through the Support of the Naam, the Name of the Lord The Creator Himself unites us in Union and inspires us to love the Truth. [[6]] "Away from stores and highways, we live in the woods, among plants and trees. For food, we take fruits and roots. This is the spiritual wisdom spoken by the renunciates.

Section 22 - Raag Raamkalee - Part 064

We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us. Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga."||7|| In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home. Without the Name, the mind has no firm support; O Nanak, this hunger never departs. The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade. Sleep little, and eat little; O Nanak, this is the essence of wisdom. [8] "Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat. Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path. This is the way to instruct the mind, so you will never suffer beatings again." Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained. ||9|| Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment. Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding. For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across. True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. ||10|| Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap. Let the body be your meditation mat and the mind your loin cloth. Let truth, contentment and self-discipline be your companions. O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord. ||11|| "Who is hidden? Who is liberated? Who is united, inwardly and outwardly? Who comes, and who goes? Who is permeating and pervading the three worlds?" ||12|| He is

THE GRAND BIBLE

hidden within each and every heart. The Gurmukh is liberated. Through the Word of the Shabad, one is united, inwardly and outwardly. The self-willed manmukh perishes, and comes and goes. O Nanak, the Gurmukh merges in Truth. ||13|| "How is one placed in bondage, and consumed by the serpent of Maya? How does one lose, and how does one gain? How does one become immaculate and pure? How is the darkness of ignorance removed? One who understands this essence of reality is our Guru." [14] Man is bound by evil-mindedness, and consumed by Maya, the serpent. The self-willed manmukh loses, and the Gurmukh gains. Meeting the True Guru, darkness is dispelled. O Nanak, eradicating egotism, one merges in the Lord. ||15|| Focused deep within, in perfect absorption, the soul-swan does not fly away, and the bodywall does not collapse. Then, one knows that his true home is in the cave of intuitive poise. O Nanak, the True Lord loves those who are truthful. ||16|| "Why have you left your house and become a wandering Udaasee? Why have you adopted these religious robes? What merchandise do you trade? How will you carry others across with you?" ||17|| I became a wandering Udaasee, searching for the Gurmukhs. I have adopted these robes seeking the Blessed Vision of the Lord's Darshan. I trade in the merchandise of Truth. O Nanak, as Gurmukh, I carry others across. ||18|| "How have you changed the course of your life? With what have you linked your mind?

Section 22 - Raag Raamkalee - Part 065

How have you subdued your hopes and desires? How have you found the Light deep within your nucleus? Without teeth, how can you eat iron? Give us your true opinion, Nanak."||19|| Born into the House of the True Guru, my wandering in reincarnation ended. My mind is attached and attuned to the unstruck sound current. Through the Word of the Shabad, my hopes and desires have been burnt away. As Gurmukh, I found the Light deep within the nucleus of my self. Eradicating the three qualities, one eats iron. O Nanak, the Emancipator emancipates. ||20|| "What can you tell us about the beginning? In what home did the absolute dwell then? What are the ear-rings of spiritual wisdom? Who dwells in each and every heart? How can one avoid the attack of death? How can one enter the home of fearlessness? How can one know the posture of intuition and contentment, and overcome one's adversaries?" Through the Word of the Guru's Shabad, egotism and corruption are conquered, and then one comes to dwell in the home of the self within. One who realises the Shabad of the One who created the creation - Nanak is his slave. ||21|| "Where did we come from? Where are we going? Where will we be absorbed? One who reveals the meaning of this Shabad is the Guru, who has no greed at all. How can one find the essence of the unmanifest reality? How does one become Gurmukh, and enshrine love for the Lord? He Himself is consciousness, He Himself is the Creator; share with us, Nanak, your wisdom." By His Command we come, and by His Command we go; by His Command, we merge in absorption. Through the Perfect Guru live the Truth: through the Word of the Shabad, the state of dignity is attained. ||22|| We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then. Consider freedom from desire to be the ear-rings of the Guru's spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart. Through the Guru's Word, one merges in the absolute, and intuitively receives the immaculate essence. O Nanak, that Sikh who seeks and finds the Way does not serve any other. Wonderful and amazing is His Command; He alone realises His Command and knows the true way of life of His creatures. One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within. ||23|| From His state of absolute existence. He assumed the immaculate form; from formless, He assumed the supreme form. By pleasing the True Guru, the supreme status is obtained, and one is absorbed in the True Word of the Shabad. He knows the True Lord as the One and only; he sends his egotism and duality far away. He alone is a Yogi, who realises the Word of the Guru's Shabad: the lotus of the heart blossoms forth within. If one remains dead while yet alive, then he understands everything; he knows the Lord deep within himself, who is kind and compassionate to all. O Nanak, he is blessed with glorious greatness; he realises himself in all beings. ||24|| We emerge from Truth, and merge into Truth again. The pure being merges into the One True Lord. The false come, and find no place of rest; in duality, they come and go. This coming and going in reincarnation is ended through the Word of the Guru's Shabad; the Lord Himself analyzes and grants His forgiveness. One who suffers from the disease of duality, forgets the Naam, the source of nectar.

Section 22 - Raag Raamkalee - Part 066

He alone understands, whom the Lord inspires to understand. Through the Word of the Guru's Shabad, one is liberated. O Nanak, the Emancipator emancipates one who drives out egotism and duality. $\|25\|$ The self-willed manmukhs are deluded, under the shadow of death. They look into the homes of others, and lose. The manmukhs are

confused by doubt, wandering in the wilderness. Having lost their way, they are plundered; they chant their mantras at cremation grounds. They do not think of the Shabad; instead, they utter obscenities. O Nanak, those who are attuned to the Truth know peace. ||26|| The Gurmukh lives in the Fear of God, the True Lord. Through the Word of the Guru's Bani, the Gurmukh refines the unrefined. The Gurmukh sings the immaculate, Glorious Praises of the Lord. The Gurmukh attains the supreme, sanctified status. The Gurmukh meditates on the Lord with every hair of his body. O Nanak, the Gurmukh merges in Truth. ||27|| The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas. Pleasing the True Guru, the Gurmukh is carried across. Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the Shabad. Pleasing the True Guru, the Gurmukh comes to know the path within. The Gurmukh attains the unseen and infinite Lord. O Nanak, the Gurmukh finds the door of liberation. ||28|| The Gurmukh speaks the unspoken wisdom. In the midst of his family, the Gurmukh lives a spiritual life. The Gurmukh lovingly meditates deep within. The Gurmukh obtains the Shabad, and righteous conduct. He knows the mystery of the Shabad, and inspires others to know it. O Nanak, burning away his ego, he merges in the Lord. [29] The True Lord fashioned the earth for the sake of the Gurmukhs. There, he set in motion the play of creation and destruction. One who is filled with the Word of the Guru's Shabad enshrines love for the Lord. Attuned to the Truth, he goes to his home with honour. Without the True Word of the Shabad, no one receives honour. O Nanak, without the Name. how can one be absorbed in Truth? [30] The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom. The Gurmukh crosses over the terrifying world-ocean, and obtains true understanding. The Gurmukh knows the ways of truth and untruth. The Gurmukh knows worldliness and renunciation. The Gurmukh crosses over, and carries others across as well. O Nanak, the Gurmukh is emancipated through the Shabad. ||31|| Attuned to the Naam, the Name of the Lord, egotism is dispelled. Attuned to the Naam, they remain absorbed in the True Lord. Attuned to the Naam, they contemplate the Way of Yoga. Attuned to the Naam, they find the door of liberation. Attuned to the Naam, they understand the three worlds. O Nanak, attuned to the Naam, eternal peace is found. ||32|| Attuned to the Naam, they attain Sidh Gosht - conversation with the Siddhas. Attuned to the Naam, they practice intense meditation forever. Attuned to the Naam, they live the true and excellent lifestyle. Attuned to the Naam, they contemplate the Lord's virtues and spiritual wisdom. Without the Name, all that is spoken is useless. O Nanak, attuned to the Naam, their victory is celebrated, ||33|| Through the Perfect Guru, one obtains the Naam, the Name of the Lord. The Way of Yoga is to remain absorbed in Truth. The Yogis wander in the twelve schools of Yoga; the Sannyaasis in six and four. One who remains dead while yet alive, through the Word of the Guru's Shabad, finds the door ofliberation

Section 22 - Raag Raamkalee - Part 067

Without the Shabad, all are attached to duality. Contemplate this in your heart, and see. O Nanak, blessed and very fortunate are those who keep the True Lord enshrined in their hearts. ||34|| The Gurmukh obtains the jewel, lovingly focused on the Lord. The Gurmukh intuitively recognises the value of this jewel. The Gurmukh practices Truth in action. The mind of the Gurmukh is pleased with the True Lord. The Gurmukh sees the unseen, when it pleases the Lord. O Nanak, the Gurmukh does not have to endure punishment. ||35|| The Gurmukh is blessed with the Name, charity and purification. The Gurmukh centres his meditation on the celestial Lord. The Gurmukh obtains honour in the Court of the Lord. The Gurmukh obtains the Supreme Lord, the Destroyer of fear. The Gurmukh does good deeds, an inspires others to do so. O Nanak, the Gurmukh unites in the Lord's Union. ||36|| The Gurmukh understands the Simritees, the Shaastras and the Vedas. The Gurmukh knows the secrets of each and every heart. The Gurmukh eliminates hate and envy. The Gurmukh erases all accounting. The Gurmukh is imbued with love for the Lord's Name. O Nanak, the Gurmukh realises his Lord and Master. ||37|| Without the Guru, one wanders, coming and going in reincarnation. Without the Guru, one's work is useless. Without the Guru, the mind is totally unsteady. Without the Guru, one is unsatisfied, and eats poison. Without the Guru, one is stung by the poisonous snake of Maya, and dies. O Nanak without the Guru, all is lost. ||38|| One who meets the Guru is carried across. His sins are erased, and he is emancipated through virtue. The supreme peace of liberation is attained, contemplating the Word of the Guru's Shabad. The Gurmukh is never defeated. In the store of the body, this mind is the merchant: O Nanak, it deals intuitively in Truth. ||39|| The Gurmukh is the bridge, built by the Architect of Destiny. The demons of passion which plundered Sri Lanka - the body - have been conquered. Ram Chand - the mind - has slaughtered Raawan - pride; the Gurmukh understands the secret revealed by Babheekhan. The Gurmukh carries even stones across the ocean. The Gurmukh saves

millions of people. ||40|| The comings and goings in reincarnation are ended for the Gurmukh. The Gurmukh is honoured in the Court of the Lord. The Gurmukh distinguishes the true from the false. The Gurmukh focuses his meditation on the celestial Lord. In the Court of the Lord, the Gurmukh is absorbed in His Praises. O Nanak, the Gurmukh is not bound by bonds. ||41|| The Gurmukh obtains the Name of the Immaculate Lord. Through the Shabad, the Gurmukh burns away his ego. The Gurmukh sings the Glorious Praises of the True Lord. The Gurmukh remains absorbed in the True Lord. Through the True Name, the Gurmukh is honoured and exalted. O Nanak, the Gurmukh understands all the worlds. ||42|| "What is the root, the source of all? What teachings hold for these times? Who is your guru? Whose disciple are you? What is that speech, by which you remain unattached? Listen to what we say, O Nanak, you little boy. Give us your opinion on what we have said. How can the Shabad carry us across the terrifying world-ocean?" [43]

Section 22 - Raag Raamkalee - Part 068

From the air came the beginning. This is the age of the True Guru's Teachings. The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple, Speaking the Unspoken Speech, I remain unattached. O Nanak, throughout the ages, the Lord of the World is my Guru. I contemplate the sermon of the Shabad, the Word of the One God. The Gurmukh puts out the fire of egotism. ||44|| "With teeth of wax, how can one chew iron? What is that food which takes away pride? How can one live in the palace, the home of snow, wearing robes of fire? Where is that cave, within which one may remain unshaken? Who should we know to be pervading here and there? What is that meditation, which leads the mind to be absorbed in itself?" [45] Eradicating egotism and individualism from within, and erasing duality, the mortal becomes one with God. The world is difficult for the foolish, self-willed manmukh; practicing the Shabad, one chews iron. Know the One Lord, inside and out. O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will. ||46|| Imbued with the True Fear of God, pride is taken away; realise that He is One, and contemplate the Shabad. With the True Shabad abiding deep within the heart, the body and mind are cooled and soothed, and coloured with the Lord's Love. The fire of sexual desire, anger and corruption is quenched. O Nanak, the Beloved bestows His Glance of Grace. ||47|| "The moon of the mind is cool and dark; how is it enlightened? How does the sun blaze so brilliantly? How can the constant watchful gaze of Death be turned away? By what understanding is the honour of the Gurmukh preserved? Who is the warrior, who conquers Death? Give us your thoughtful reply, O Nanak."||48|| Giving voice to the Shabad, the moon of the mind is illuminated with infinity. When the sun dwells in the house of the moon, the darkness is dispelled. Pleasure and pain are just the same, when one takes the Support of the Naam, the Name of the Lord. He Himself saves, and carries us across. With faith in the Guru, the mind merges in Truth, and then, prays Nanak, one is not consumed by Death. ||49|| The essence of the Naam, the Name of the Lord, is known to be the most exalted and excellent of all. Without the Name, one is afflicted by pain and death. When one's essence merges into the essence, the mind is satisfied and fulfilled. Duality is gone, and one enters into the home of the One Lord. The breath blows across the sky of the Tenth Gate and vibrates. O Nanak, the mortal then intuitively meets the eternal, unchanging Lord. ||50|| The absolute Lord is deep within; the absolute Lord is outside us as well. The absolute Lord totally fills the three worlds. One who knows the Lord in the fourth state, is not subject to virtue or vice. One who knows the mystery of God the Absolute, who pervades each and every heart, knows the Primal Being, the Immaculate Divine Lord. That humble being who is imbued with the Immaculate Naam, O Nanak, is himself the Primal Lord, the Architect of Destiny. ||51|| "Everyone speaks of the Absolute Lord, the unmanifest void. How can one find this absolute void? Who are they, who are attuned to this absolute void?" They are like the Lord, from whom they originated. They are not born, they do not die; they do not come and go. O Nanak, the Gurmukhs instruct their minds. ||52|| By practicing control over the nine gates, one attains perfect control over the Tenth Gate. There, the unstruck sound current of the absolute Lord vibrates and resounds. Behold the True Lord ever-present, and merge with Him. The True Lord is pervading and permeating each and every heart.

Section 22 - Raag Raamkalee - Part 069

The hidden Bani of the Word is revealed. O Nanak, the True Lord is revealed and known. [[53]] Meeting with the Lord through intuition and love, peace is found. The Gurmukh remains awake and aware; he does not fall sleep. He enshrines the unlimited, absolute Shabad deep within. Chanting the Shabad, he is liberated, and saves others as well. Those who practice the Guru's Teachings are attuned to the Truth. O Nanak, those who eradicate their self-conceit meet with the Lord; they do not remain separated by doubt. [[54]] "Where is that place, where evil thoughts are destroyed? The mortal does not understand the essence of reality: why must he suffer in pain?" No one can save one who is tied up at Death's door. Without the Shabad, no one has any credit or honour. "How can one obtain understanding and cross over?" O Nanak, the foolish self-willed manmukh does not understand. [55] Evil thoughts are erased, contemplating the Word of the Guru's Shabad. Meeting with the True Guru, the door of liberation is found. The self-willed manmukh does not understand the essence of reality, and is burnt to ashes. His evil-mindedness separates him from the Lord, and he suffers. Accepting the Hukam of the Lord's Command, he is blessed with all virtues and spiritual wisdom. O Nanak, he is honoured in the Court of the Lord. ||56|| One who possesses the merchandise, the wealth of the True Name, crosses over, and carries others across with him as well. One who intuitively understands, and is attuned to the Lord, is honoured. No one can estimate his worth. Wherever I look, I see the Lord permeating and pervading. O Nanak, through the Love of the True Lord, one crosses over. ||57|| "Where is the Shabad said to dwell? What will carry us across the terrifying world-ocean? The breath, when exhaled, extends out ten finger lengths; what is the support of the breath? Speaking and playing, how can one be stable and steady? How can the unseen be seen?" Listen, O master; Nanak prays truly. Instruct your own mind. The Gurmukh is lovingly attuned to the True Shabad. Bestowing His Glance of Grace, He unites us in His Union. He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him. ||58|| That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him. The air is the dwelling place of the absolute Lord. He has no qualities; He has all qualities. When He bestows His Glance of Grace, the Shabad comes to abide within the heart, and doubt is eradicated from within. The body and mind become immaculate, through the Immaculate Word of His Bani. Let His Name be enshrined in your mind. The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Lord alone, here and hereafter. He has no form or colour, shadow or illusion; O Nanak, realise the Shabad. [59] O reclusive hermit, the True, Absolute Lord is the support of the exhaled breath, which extends out ten finger lengths. The Gurmukh speaks and churns the essence of reality, and realises the unseen, infinite Lord. Eradicating the three qualities, he enshrines the Shabad within, and then, his mind is rid of egotism. Inside and out, he knows the One Lord alone; he is in love with the Name of the Lord. He understands the Sushmana, Ida and Pingala, when the unseen Lord reveals Himself. O Nanak, the True Lord is above these three energy channels. Through the Word, the Shabad of the True Guru, one merges with Him. ||60|| "The air is said to be the soul of the mind. But what does the air feed on? What is the way of the spiritual teacher, and the reclusive hermit? What is the occupation of the Siddha?"

Section 22 - Raag Raamkalee - Part 070

Without the Shabad, the essence does not come, O hermit, and the thirst of egotism does not depart. Imbued with the Shabad, one finds the ambrosial essence, and remains fulfilled with the True Name. "What is that wisdom, by which one remains steady and stable? What food brings satisfaction?" O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death, [61] If one is not imbued with the Lord's Love, nor intoxicated with His subtle essence, without the Word of the Guru's Shabad, he is frustrated, and consumed by his own inner fire. He does not preserve his semen and seed, and does not chant the Shabad. He does not control his breath: he does not worship and adore the True Lord. But one who speaks the Unspoken Speech, and remains balanced. O Nanak, attains the Lord, the Supreme Soul. ||62|| By Guru's Grace, one is attuned to the Lord's Love. Drinking in the Ambrosial Nectar, he is intoxicated with the Truth. Contemplating the Guru, the fire within is put out. Drinking in the Ambrosial Nectar, the soul settles in peace. Worshipping the True Lord in adoration, the Gurmukh crosses over the river of life. O Nanak, after deep contemplation, this is understood. ||63|| "Where does this mind-elephant live? Where does the breath reside? Where should the Shabad reside, so that the wanderings of the mind may cease?" When the Lord blesses one with His Glance of Grace, he leads him to the True Guru. Then, this mind dwells in its own home within. When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained. "How can the root, the source of all be realised? How can the soul know itself? How can the sun enter into the house of the moon?" The Gurmukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon. ||64|| When the mind becomes steady and stable, it abides in the heart and then the Gurmukh realises the root the source of all. The breath is seated in the home of the navelthe Gurmukh searches, and finds the essence of reality. This Shabad permeates the nucleus of the self, deep within, in its own home; the Light of this Shabad pervades the three worlds. Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied. The Gurmukh

knows the unstruck sound current of the Bani: how rare are those who understand. Says Nanak, one who speaks the Truth is dyed in the colour of Truth, which will never fade away. ||65İ| "When this heart and body did not exist, where did the mind reside? When there was no support of the navel lotus, then in which home did the breath reside? When there was no form or shape, then how could anyone lovingly focus on the Shabad? When there was no dungeon formed from egg and sperm, who could measure the Lord's value and extent? When colour, dress and form could not be seen, how could the True Lord be known?" O Nanak, those who are attuned to the Naam, the Name of the Lord, are detached. Then and now, they see the Truest of the True. [66] When the heart and the body did not exist, O hermit, then the mind resided in the absolute, detached Lord. When there was no support of the lotus of the navel, the breath remained in its own home, attuned to the Lord's Love. When there was no form or shape or social class, then the Shabad, in its essence, resided in the unmanifest Lord. When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds.

Section 22 - Raag Raamkalee - Part 071

Colour, dress and form were contained in the One Lord; the Shabad was contained in the One, Wondrous Lord. Without the True Name, no one can become pure; O Nanak, this is the Unspoken Speech. [67] "How, in what way, was the world formed, O man? And what disaster will end it?" In egotism, the world was formed. O man; forgetting the Naam, it suffers and dies. One who becomes Gurmukh contemplates the essence of spiritual wisdom; through the Shabad, he burns away his egotism. His body and mind become immaculate, through the Immaculate Bani of the Word. He remains absorbed in Truth. Through the Naam, the Name of the Lord, he remains detached; he enshrines the True Name in his heart. O Nanak, without the Name, Yoga is never attained; reflect upon this in your heart, and see. ||68|| The Gurmukh is one who reflects upon the True Word of the Shabad. The True Bani is revealed to the Gurmukh. The mind of the Gurmukh is drenched with the Lord's Love, but how rare are those who understand this. The Gurmukh dwells in the home of the self, deep within. The Gurmukh realises the Way of Yoga. O Nanak, the Gurmukh knows the One Lord alone, [69] Without serving the True Guru, Yoga is not attained; without meeting the True Guru, no one is liberated. Without meeting the True Guru, the Naam cannot be found. Without meeting the True Guru, one suffers in terrible pain. Without meeting the True Guru, there is only the deep darkness of egotistical pride O Nanak without the True Guru one dies having lost the opportunity of this life. ||70|| The Gurmukh conquers his mind by subduing his ego. The Gurmukh enshrines Truth in his heart. The Gurmukh conquers the world; he knocks down the Messenger of Death, and kills it. The Gurmukh does not lose in the Court of the Lord. The Gurmukh is united in God's Union: he alone knows. O Nanak. the Gurmukh realises the Word of the Shabad. ||71|| This is the essence of the Shabad - listen, you hermits and Yogis. Without the Name, there is no Yoga. Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace. Through the Name, everything is revealed; through the Name, understanding is obtained. Without the Name, people wear all sorts of religious robes; the True Lord Himself has confused them. The Name is obtained only from the True Guru, O hermit, and then, the Way of Yoga is found. Reflect upon this in your mind, and see; O Nanak, without the Name, there is no liberation. ||72|| You alone know Your state and extent, Lord; What can anyone say about it? You Yourself are hidden, and You Yourself are revealed. You Yourself enjoy all pleasures. The seekers, the Siddhas, the many gurus and disciples wander around searching for You, according to Your Will. They beg for Your Name, and You bless them with this charity. I am a sacrifice to the Blessed Vision of Your Darshan. The eternal imperishable Lord God has staged this play; the Gurmukh understands it. O Nanak, He extends Himself throughout the ages; there is no other than Him. ||73||1||

Section 22 - Raag Raamkalee - Part 072

One Universal Creator God. By The Grace Of The True Guru: Vaar Of Raamkalee, Third Mehl, To Be Sung To The Tune Of 'Jodha And Veera Poorbaanee': Shalok, Third Mehl: The True Guru is the field of intuitive wisdom. One who is inspired to love Him, plants the seed of the Name there. The Name sprouts up, and he remains absorbed in the Name. But this egotism is the seed of skepticism; it has been uprooted. It is not planted there, and it does not sprout; whatever God grants us, we eat. When water mixes with water, it cannot be separated again. O Nanak, the Gurmukh is wonderful; come, poeple, and see! But what can the poor people see? They do not understand. He alone sees, whom the Lord causes to see; the Lord comes to dwell in his mind. $\|1\|$ Third Mehl: The self-willed manmukh is the field of sorrow and suffering. He plains sorrow, and eats sorrow. In sorrow he is born, and in sorrow he dies. Acting in egotism, his life passes away. He does not understand the coming and going of reincarnation;

THE GRAND BIBLE

Section 22 - Raag Raamkalee - Part 074

the blind man acts in blindness. He does not know the One who gives, but he is attached to what is given. O Nanak, he acts according to his pre-ordained destiny. He cannot do anything else. ||2|| Third Mehl: Meeting the True Guru, everlasting peace is obtained. He Himself leads us to meet Him. This is the true meaning of peace, that one becomes immaculate within oneself. The doubt of ignorance is eradicated, and spiritual wisdom is obtained. Nanak comes to gaze upon the One Lord alone; wherever he looks, there He is, [3] Pauree: The True Lord created His throne, upon which He sits. He Himself is everything; this is what the Word of the Guru's Shabad says. Through His almighty creative power, He created and fashioned the mansions and hotels. He made the two lamps, the sun and the moon; He formed the perfect form. He Himself sees, and He Himself hears; meditate on the Word of the Guru's Shabad. ||1|| Waaho! Waaho! Hail, hail, O True King! True is Your Name. ||1||Pause|| Shalok: Kabeer, I have ground myself into henna paste. O my Husband Lord, You took no notice of me; You never applied me to Your feet. [1] Third Mehl: O Nanak, my Husband Lord keeps me like henna paste; He blesses me with His Glance of Grace. He Himself grinds me, and He Himself rubs me; He Himself applies me to His feet. This is the cup of love of my Lord and Master; He gives it as He chooses. ||2|| Pauree: You created the world with its variety; by the Hukam of Your Command, it comes, goes, and merges again in You. You Yourself see, and blossom forth: there is no one else at all. As it pleases You, You keep me. Through the Word of the Guru's Shabad, I understand You. You are the strength of all. As it pleases You, You lead us on. There is no other as great as You; unto whom should I speak and talk? ||2|| Shalok, Third Mehl: Deluded by doubt, I wandered over the whole world. Searching, I 1687 became frustrated

Section 22 - Raag Raamkalee - Part 073

My Husband Lord has not blessed me with peace and tranquility; what will work with Him? By Guru's Grace, I meditate on the Lord; I enshrine Him deep within my heart. O Nanak, seated in his her own home, she finds her Husband Lord, when the Creator Lord grants His Grace. ||1|| Third Mehl: Chasing after worldly affairs, the day is wasted, and the night passes in sleep. Speaking lies, one eats poison: the selfwilled manmukh departs, crying out in pain. The Mesenger of Death holds his club over the mortal's head; in the love of duality, he loses his honour. He never even thinks of the Name of the Lord; over and over again, he comes and goes in reincarnation. But if, by Guru's Grace, the Lord's Name comes to dwell in his mind then the Messenger of Death will not strike him down with his club. Then, O Nanak, he merges intuitively into the Lord, receiving His Grace. ||2|| Pauree: Some are linked to His Praises, when the Lord blesses them with the Guru's Teachings. Some are blessed with the Name of the eternal, unchanging True Lord. Water, air and fire, by His Will, worship Him. They are held in the Fear of God; He has formed the perfect form. The Hukam, the Command of the One Lord is all-pervasive; accepting it, peace is found. $\|3\|$ Shalok: Kabeer, such is the touchstone of the Lord; the false cannot even touch it. He alone passes this test of the Lord, who remains dead while yet alive. ||1|| Third Mehl: How can this mind be conquered? How can it be killed? If one does not accept the Word of the Shabad, egotism does not depart. By Guru's Grace, egotism is eradicated, and then, one is Jivan Mukta - liberated while yet alive. O Nanak, one whom the Lord forgives is united with Him, and then no obstacles block his way. ||2|| Third Mehl: Everyone can say that they are dead while yet alive; how can they be liberated while yet alive? If someone restrains himself through the Fear of God, and takes the medicine of the Love of God, night and day, he sings the Glorious Praises of the Lord. In celestial peace and poise, he crosses over the poisonous, terrifying world-ocean, through the Naam, the Name of the Lord. O Nanak, the Gurmukh finds the Lord; he is blessed with His Glance of Grace. ||3|| Pauree: God created the love of duality, and the three modes which pervade the universe. He created Brahma, Vishnu and Shiva, who act according to His Will. The Pandits, the religious scholars, and the astrologers study their books, but they do not understand contemplation. Everything is Your play, O True Creator Lord. As it pleases You, You bless us with forgiveness, and merge us in the True Word of the Shabad. ||4|| Shalok, Third Mehl: The man of false mind practices falsehood. He runs after Maya, and yet pretends to be a man of disciplined meditation. Deluded by doubt, he visits all the sacred shrines of pilgrimage. How can such a man of disciplined meditation attain the supreme status? By Guru's Grace, one lives the Truth. O Nanak, such a man of disciplined meditation attains liberation. ||1|| Third Mehl: He alone is a man of disciplined meditation, who practices this self-discipline. Meeting with the True Guru, he contemplates the Word of the Shabad. Serving the True Guru - this is the only acceptable disciplined meditation. O Nanak, such a man of disciplined meditation is honoured in the Court of the Lord. [2] Pauree: He created the night and the day, for the activities of the world.

Following the Guru's Teachings, one's heart is illumined, and the darkness is dispelled. By the Hukam of His Command, He creates everything; He pervades and permeates all the woods and meadows. He Himself is everything; the Gurmukh constantly chants the Lord's Name. Through the Shabad, understanding comes; the True Lord Himself inspires us to understand. [[5]] Shalok, Third Mehl: He is not called a renunciate, whose consciousness is filled with doubt. Donations to him bring proportionate rewards. He hungers for the supreme status of the Fearless, Immaculate Lord; O Nanak, how rare are those who offer him this food. ||1|| Third Mehl: They are not called renunciates, who take food in the homes of others. For the sake of their bellies, they wear various religious robes. They alone are renunciates. O Nanak. who enter into their own souls. They seek and find their Husband Lord; they dwell within the home of their own inner self. ||2|| Pauree: They sky and the earth are separate, but the True Lord supports them from within. True are all those homes and gates, within which the True Name is enshrined. The Hukam of the True Lord's Command is effective everywhere. The Gurmukh merges in the True Lord. He Himself is True, and True is His throne. Seated upon it, He administers true justice. The Truest of the True is allpervading everywhere; the Gurmukh sees the unseen. ||6|| Shalok, Third Mehl: In the world-ocean, the Infinite Lord abides. The false come and go in reincarnation. One who walks according to his own will, suffers terrible punishment. All things are in the world-ocean, but they are obtained only by the karma of good actions. O Nanak, he alone obtains the nine treasures, who walks in the Will of the Lord. ||1|| Third Mehl: One who intuitively serves the True Guru, loses his life in egotism. His tongue does not taste the sublime essence of the Lord, and his heart-lotus does not blossom forth. The selfwilled manmukh eats poison and dies; he is ruined by love and attachment to Maya. Without the Name of the One Lord, his life is cursed, and his home is cursed as well. When God Himself bestows His Glance of Grace, then one becomes the slave of His slaves. And then, night and day, he serves the True Guru, and never leaves His side. As the lotus flower floats unaffected in the water, so does he remain detached in his own household. O servant Nanak, the Lord acts, and inspires everyone to act, according to the Pleasure of His Will. He is the treasure of virtue. ||2|| Pauree: For thirty-six ages, there was utter darkness. Then, the Lord revealed Himself. He Himself created the entire universe. He Himself blessed it with understanding. He created the Simritees and the Shaastras; He calculates the accounts of virtue and vice. He alone understands, whom the Lord inspires to understand and to be pleased with the True Word of the Shabad. He Himself is allpervading; He Himself forgives, and unites with Himself. ||7|| Shalok, Third Mehl: This body is all blood; without blood, the body cannot exist. Those who are attuned to their Lord their bodies are not filled with the blood of greed. In the Fear of God, the body becomes thin, and the blood of greed passes out of the body.

Section 22 - Raag Raamkalee - Part 075

As fire purifies metal, so does the Fear of the Lord eradicate the filth of evil-mindedness. O Nanak, beautiful are those humble beings, who are imbued with the Lord's Love. ||1|| Third Mehl: In Raamkalee, I have enshrined the Lord in my mind; thus I have been embellished. Through the Word of the Guru's Shabad, my heart-lotus has blossomed forth; the Lord blessed me with the treasure of devotional worship. My doubt was dispelled, and I woke up; the darkness of ignorance was dispelled. She who is in love with her Lord, is the most infinitely beautiful. Such a beautiful, happy soul-bride enjoys her Husband Lord forever. The self-willed manmukhs do not know how to decorate themselves: wasting their whole lives. they depart. Those who decorate themselves without devotional worship to the Lord, are continually reincarnated to suffer. They do not obtain respect in this world; the Creator Lord alone knows what will happen to them in the world hereafter. O Nanak, the True Lord is the One and only; duality exists only in the world. He Himself enjoins them to good and bad; they do only that which the Creator Lord causes them to do. ||2|| Third Mehl: Without serving the True Guru, tranquility is not obtained. It cannot be found anywhere else. No matter how much one may long for it, without the karma of good actions, it cannot be found. Those whose inner beings are filled with greed and corruption, are ruined through the love of duality. The cycle of birth and death is not ended, and filled with egotism, they suffer in pain. Those who focus their consciousness on the True Guru, do not remain unfulfilled. They are not summoned by the Messenger of Death, and they do not suffer in pain. O Nanak, the Gurmukh is saved, merging in the True Word of the Shabad. [3] Pauree: He Himself remains unattached forever: all others run after worldly affairs. He Himself is eternal, unchanging and unmoving; the others continue coming and going in reincarnation. Meditating on the Lord forever and ever, the Gurmukh finds peace. He dwells in the home of his own inner being, absorbed in the Praise of the True Lord. The True

Lord is profound and unfathomable; through the Word of the Guru's Shabad, He is understood. ||8|| Shalok, Third Mehl: Meditate on the True Name: the True Lord is all-pervading. O Nanak, one who realises the Hukam of the Lord's Command, obtains the fruit of Truth. One who merely mouths the words, does not understand the Hukam of the True Lord's Command. O Nanak, one who accepts the Will of the Lord is His devotee. Without accepting it, he is the falsest of the false. ||1|| Third Mehl: The self-willed manmukhs do not know what they are saying. They are filled with sexual desire, anger and egotism. They do not understand right places and wrong places; they are filled with greed and corruption. They come, and sit and talk for their own purposes. The Messenger of Death strikes them down. Hereafter, they are called to account in the Court of the Lord: the false ones are struck down and humiliated. How can this filth of falsehood be washed off? Can anyone think about this, and find the way? If one meets with the True Guru, He implants the Naam, the Name of the Lord within; all his sins are destroyed. Let all bow in humility to that humble being who chants the Naam, and worships the Naam in adoration.

Section 22 - Raag Raamkalee - Part 076

The Naam washes off the filth of falsehood; chanting the Naam, one becomes truthful. O servant Nanak, wondrous are the plays of the Lord, the Giver of life. ||2|| Pauree: You are the Great Giver; no other is as great as You. Unto whom should I speak and talk? By Guru's Grace, I find You: You eradicate egotism from within. You are beyond sweet and salty flavors; True is Your glorious greatness. You bless those whom You forgive, and unite them with Yourself. You have placed the Ambrosial Nectar deep within the heart; the Gurmukh drinks it in. ||9|| Shalok, Third Mehl: The stories of one's ancestors make the children good children. They accept what is pleasing to the Will of the True Guru, and act accordingly. Go and consult the Simritees, the Shaastras, the writings of Vyaas, Suk Dayy, Naarad, and all those who preach to the world. Those, whom the True Lord attaches, are attached to the Truth; they contemplate the True Name forever. O Nanak, their coming into the world is approved; they redeem all their ancestors. ||1|| Third Mehl: The disciples whose teacher is blind, act blindly as well. They walk according to their own wills, and continually speak falsehood and lies. They practice falsehood and deception, and endlessly slander others. Slandering others, they drown themselves, and drown all their generations as well. O Nanak, whatever the Lord links them to, to that they are linked; what can the poor creatures do? ||2|| Pauree: He keeps all under His Gaze: He created the entire Universe. He has linked some to falsehood and deception; these self-willed manmukhs are plundered. The Gurmukhs meditate on the Lord forever; their inner beings are filled with love. Those who have the treasure of virtue, chant the Praises of the Lord. O Nanak, meditate on the Naam, and the Glorious Praises of the True Lord. ||10|| Shalok, First Mehl: Men of charity gather wealth by committing sins, and then give it away in donations to charity. Their spiritual teachers go to their homes to instruct them. The woman loves the man only for his wealth; they come and go as they please. No one obeys the Shaastras or the Vedas. Everyone worships himself. Becoming judges, they sit and administer justice. They chant on their malas, and call upon God. They accept bribes, and block justice. If someone asks them, they read quotations from their books. The Muslim scriptures are in their ears and in their hearts. They plunder the people, and engage in gossip and flattery. They anoint their kitchens to try to become pure. Behold, such is the Hindu. The Yogi, with matted hair and ashes on his body, has become a householder. The children weep in front of him and behind him. He does not attain Yoga - he has lost his way. Why does he apply ashes to his forehead? O Nanak, this is the sign of the Dark Age of Kali Yuga; everyone says that he himself knows. ||1|| First Mehl: The Hindu comes to the house of a Hindu. He puts the sacred thread around his neck and reads the scriptures. He puts on the thread, but does evil deeds. His cleansings and washings will not be approved. The Muslim glorifies his own faith.

Section 22 - Raag Raamkalee - Part 077

Without the Guru or a spiritual teacher, no one is accepted. They may be shown the way, but only a few go there. Without the karma of good actions, heaven is not attained. The Way of Yoga is demonstrated in the Yogi's monastery. They wear earrings to show the way. Wearing ear-rings, they wander around the world. The Creator Lord is everywhere. There are as many travellers as there are beings. When one's death warrant is issued, there is no delay. One who knows the Lord here, realises Him there as well. Others, whether Hindu or Muslim, are just babbling. Everyone's account is read in the Court of the Lord; without the karma of good actions, no one crosses over. One who speaks the True Name of the True Lord, O Nanak, is not called to account hereafter. ||2|| Pauree: The fortress of the body is called the Mansion of the Lord. The rubies and gems are found within it; the Gurmukh chants the Name of the Lord. The body, the Mansion of the Lord, is very

beautiful, when the Name of the Lord, Har, Har, is implanted deep within. The self-willed manmukhs ruin themselves; they boil continuously in attachment to Maya. The One Lord is the Master of all. He is found only by perfect destiny. ||11|| Shalok, First Mehl: There is no Truth in suffering, there is no Truth in comfort. There is no Truth in wandering like animals through the water. There is no Truth in shaving one's head; there is no Truth is studying the scriptures or wandering in foreign lands. There is no Truth in trees, plants or stones, in mutilating oneself or suffering in pain. There is no Truth in binding elephants in chains; there is no Truth in grazing cows. He alone grants it, whose hands hold spritual perfection; he alone receives it, unto whom it is given. O Nanak, he alone is blessed with glorious greatness, whose heart is filled with the Word of the Shabad, God says, all hearts are mine, and I am in all hearts. Who can explain this to one who is confused? Who can confuse that being, unto whom I have shown the Way? And who can show the Path to that being whom I have confused since the beginning of time? ||1|| First Mehl: He alone is a householder, who restrains his passions and begs for meditation, austerity and self-discipline. He gives donations to charity with his body: such a householder is as pure as the water of the Ganges. Says Eeshar, the Lord is the embodiment of Truth. The supreme essence of reality has no shape or form. [2] First Mehl: He alone is a detached hermit, who burns away his self-conceit. He begs for suffering as his food. In the city of the heart, he begs for charity. Such a renunciate ascends to the City of God. Says Gorakh, God is the embodiment of Truth; the supreme essence of reality has no shape or form. ||3|| First Mehl: He alone is an Udasi, a shavenheaded renunciate, who embraces renunciation. He sees the Immaculate Lord dwelling in both the upper and lower regions. He balances the sun and the moon energies. The body-wall of such an Udasi does not collapse. Says Gopi Chand. God is the embodiment of Truth: the supreme essence of reality has no shape or form. ||4|| First Mehl: He alone is a Paakhandi, who cleanses his body of filth. The fire of his body illuminates God within. He does not waste his energy in wet dreams

Section 22 - Raag Raamkalee - Part 078

Such a Paakhandi does not grow old or die. Says Charpat, God is the embodiment of Truth; the supreme essence of reality has no shape or form. ||5|| First Mehl: He alone is a Bairaagi, who turns himself toward God. In the Tenth Gate, the sky of the mind, he erects his pillar. Night and day, he remains in deep inner meditation. Such a Bairaagi is just like the True Lord Says Bhart'har God is the embodiment of Truth: the supreme essence of reality has no shape or form. [6] First Mehl: How is evil eradicated? How can the true way of life be found? What is the use of piercing the ears, or begging for food? Throughout existence and non-existence, there is only the Name of the One Lord. What is that Word, which holds the heart in its place? When you look alike upon sunshine and shade, says Nanak, then the Guru will speak to you. The students follow the six systems. They are neither worldly people, nor detached renunciates. One who remains absorbed in the Formless Lord - why should he go out begging? ||7|| Pauree: That alone is said to be the Lord's temple, where the Lord is known. In the human body, the Guru's Word is found, when one understands that the Lord, the Supreme Soul, is in all. Don't look for Him outside your self. The Creator, the Architect of Destiny, is within the home of your own heart. The self-willed manmukh does not appreciate the value of the Lord's temple; they waste away and lose their lives. The One Lord is pervading in all; through the Word of the Guru's Shabad, He can be found, ||12|| Shalok. Third Mehl: Only a fool listens to the words of the fool. What are the signs of the fool? What does the fool do? A fool is stupid; he dies of egotism. His actions always bring him pain; he lives in pain. If someone's beloved friend falls into the pit, what can be used to pull him out? One who becomes Gurmukh contemplates the Lord, and remains detached. Chanting the Lord's Name, he saves himself, and he carries across those who are drowning as well. O Nanak, he acts in accordance with the Will of God; he endures whatever he is given. ||1|| First Mehl: Says Nanak, listen, O mind, to the True Teachings. Opening His ledger, God will call you to account. Those rebels who have unpaid accounts shall be called out. Azraa-eel, the Angel of Death, shall be appointed to punish them. They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path. Falsehood will come to an end, O Nanak, and Truth will prevail in the end. ||2|| Pauree: The body and everything belongs to the Lord; the Lord Himself is all-pervading. The Lord's value cannot be estimated; nothing can be said about it. By Guru's Grace, one praises the Lord, imbued with feelings of devotion. The mind and body are totally rejuvenated, and egotism is eradicated. Everything is the play of the Lord. The Gurmukh understands this [13] Shalok, First Mehl: Branded with a thousand marks of disgrace, Indra cried in shame. Paras Raam returned home crying. Ajai cried and wept, when he was made to eat the manure he had given, pretending it was charity. Such is the

punishment received in the Court of the Lord. Rama wept when he was sent into exile,

Section 22 - Raag Raamkalee - Part 079

and separated from Sita and Lakhshman. The ten-headed Raawan, who stole away Sita with the beat of his tambourine, wept when he lost Sri Lanka. The Paandavas once lived in the Presence of the Lord: they were made slaves, and wept, Janmaviaa wept, that he had lost his way. One mistake, and he became a sinner. The Shaykhs, Pirs and spiritual teachers weep; at the very last instant, they suffer in agony. The kings weep - their ears are cut; they go begging from house to house. The miser weeps; he has to leave behind the wealth he has gathered. The Pandit, the religious scholar, weeps when his learning is gone. The young woman weeps because she has no husband. O Nanak, the whole world is suffering. He alone is victorious, who believes in the Lord's Name. No other action is of any account. ||1|| Second Mehl: Meditation, austerity and everything come through belief in the Lord's Name. All other actions are useless. O Nanak, believe in the One who is worth believing in. By Guru's Grace, he is realised. ||2|| Pauree: The union of the body and the soul-swan was pre-ordained by the Creator Lord. He is hidden, and yet pervading all. He is revealed to the Gurmukh. Singing the Glorious Praises of the Lord, and chanting His Praises, one merges in His Glories. True is the True Word of the Guru's Bani. One unites in Union with the True Lord. He Himself is everything: He Himself grants glorious greatness. ||14|| Shalok, Second Mehl: O Nanak, the blind man may go to appraise the jewels, but he will not know their value; he will return home after exposing his ignorance. ||1|| Second Mehl: The Jeweller has come, and opened up the bag of jewels. The merchandise and the merchant are merged together. They alone purchase the gem, O Nanak, who have virtue in their purse. Those who do not appreciate the value of the jewels, wander like blind men in the world. ||2|| Pauree: The fortress of the body has nine gates; the tenth gate is kept hidden. The rigid door is not open; only through the Word of the Guru's Shabad can it be opened. The unstruck sound current resounds and vibrates there. The Word of the Guru's Shabad is heard. Deep within the nucleus of the heart, the Divine Light shines forth. Through devotional worship, one meets the Lord. The One Lord is pervading and permeating all. He Himself created the creation. ||15|| Shalok, Second Mehl: He is truly blind, who follows the way shown by the blind man. O Nanak, why should the one who can see, get lost? Do not call them blind, who have no eyes in their face. They alone are blind, O Nanak, who wander away from their Lord and Master. $\|1\|$ Second Mehl: One whom the Lord has made blind - the Lord can make him see again. He acts only as he knows, although he may be spoken to a hundred times. Where the real thing is not seen, self-conceit prevails there - know this well. O Nanak, how can the purshaser purchase the real thing, if he cannot recognise it? ||2|| Second Mehl: How can someone be called blind, if he was made blind by the Lord's Command? O Nanak. one who does not understand the Hukam of the Lord's Command should be called blind. ||3|

Section 22 - Raag Raamkalee - Part 080

Pauree: Deep within the body is the fortress of the Lord, and all lands and countries. He Himself sits in primal. profound Samaadhi; He Himself is all-pervading. He Himself created the Universe, and He Himself remains hidden within it. Serving the Guru, the Lord is known, and the Truth is revealed. He is True, the Truest of the True; the Guru has imparted this understanding. ||16|| Shalok, First Mehl: Night is the summer season, and day is the winter season; sexual desire and anger are the two fields planted. Greed prepares the soil, and the seed of falsehood is planted; attachment and love are the farmer and hired hand. Contemplation is the plow, and corruption is the harvest; this is what one earns and eats, according to the Hukam of the Lord's Command. O Nanak, when one is called to give his account, he will be barren and infertile. $\|1\|$ First Mehl: Make the Fear of God the farm, purity the water, truth and contentment the cows and bulls, humility the plow, consciousness the plowman, remembrance the preparation of the soil, and union with the Lord the planting time. Let the Lord's Name be the seed, and His Forgiving Grace the harvest. Do this, and the whole world will seem false. O Nanak, if He bestows His Merciful Glance of Grace, then all your separation will be ended. ||2|| Pauree: The self-willed manmukh is trapped in the darkness of emotional attachment; in the love of duality he speaks. The love of duality brings pain forever; he churns the water endlessly. The Gurmukh meditates on the Naam, the Name of the Lord; he churns, and obtains the essence of reality. The Divine Light illuminates his heart deep within; he seeks the Lord and obtains Him He Himself deludes in doubt: no one can comment on this. [17] Shalok, Second Mehl: O Nanak, don't be anxious; the Lord will take care of you. He created the creatures in water, and He gives them their nourishment. There are no stores open there, and no one farms there. No business is ever transacted there, and no one buys or sells. Animals eat other animals; this is what the Lord has given

them as food. He created them in the oceans, and He provides for them as well. O Nanak, don't be anxious; the Lord will take care of you. ||1|| First Mehl: O Nanak, this soul is the fish, and death is the hungry fisherman. The blind man does not even think of this. And suddenly, the net is cast. O Nanak, his consciousness is unconscious, and he departs, bound by anxiety. But if the Lord bestows His Glance of Grace, then He unites the soul with Himself. ||2|| Pauree: They are true, forever true, who drink in the sublime essence of the Lord. The True Lord abides in the mind of the Gurmukh; He strikes the true bargain. Everything is in the home of the self within; only the very fortunate obtain it. The hunger within is conquered and overcome, singing the Glorious Praises of the Lord. He Himself unites in His Union; He Himself blesses them with understanding. ||18|| Shalok, First Mehl: The cotton is ginned, woven and spun; the cloth is laid out, washed and bleached white. The tailor cuts it with his scissors, and sews it with his thread. Thus, the torn and tattered honour is sewn up again, through the Lord's Praise, O Nanak, and one lives the true life. Becoming worn, the cloth is torn; with needle and thread it is sewn up again. It will not last for a month, or even a week. It barely lasts for an hour, or even a moment.

Section 22 - Raag Raamkalee - Part 081

But the Truth does not grow old; and when it is stitched, it is never torn again. O Nanak, the Lord and Master is the Truest of the True. While we meditate on Him, we see Him. ||1|| First Mehl: The knife is Truth, and its steel is totally True. Its workmanship is incomparably beautiful. It is sharpened on the grindstone of the Shabad. It is placed in the scabbard of virtue. If the Shaykh is killed with that, then the blood of greed will spill out. One who is slaughtered in this ritualistic way, will be attached to the Lord. O Nanak, at the Lord's door, he is absorbed into His Blessed Vision. ||2|| First Mehl: A beautiful dagger hangs by your waist, and you ride such a beautiful horse. But don't be too proud; O Nanak, you may fall head first to the ground. ||3|| Pauree: They alone walk as Gurmukh, who receive the Shabad in the Sat Sangat, the True Congregation. Meditating on the True Lord, they become truthful; they carry in their robes the supplies of the Lord's wealth. The devotees look beautiful, singing the Praises of the Lord; following the Guru's Teachings, they become stable and unchanging. They enshrine the jewel of contemplation within their minds, and the most sublime Word of the Guru's Shabad. He Himself unites in His Union; He Himself grants glorious greatness. ||19|| Shalok, Third Mehl: Everyone is filled with hope; hardly anyone is free of hope. O Nanak, blessed is the birth of one, who remains dead while yet alive. ||1|| Third Mehl: Nothing is in the hands of hope. How can one become free of hope? What can this poor being do? The Lord Himself creates confusion. ||2|| Pauree: Cursed is the life in this world, without the True Name. God is the Great Giver of givers. His wealth is permanent and unchanging. That humble being is immaculate, who worships the Lord with each and every breath. With your tongue, vibrate the One Inaccessible Lord, the Inner-knower, the Searcher of hearts. He is all-pervading everywhere. Nanak is a sacrifice to Him. ||20|| Shalok, First Mehl: The union between the lake of the True Guru, and the swan of the soul, was pre-ordained from the very beginning, by the Pleasure of the Lord's Will. The diamonds are in this lake: they are the food of the swans. The cranes and the ravens may be very wise, but they do not remain in this lake. They do not find their food there; their food is different. Practicing Truth, the True Lord is found. False is the pride of the false. O Nanak, they alone meet the True Guru, who are so predestined by the Lord's Command. ||1|| First Mehl: My Lord and Master is immaculate, as are those who think of Him. O Nanak, serve Him, who gives to you forever and ever. O Nanak, serve Him; by serving Him, sorrow is dispelled. Faults and demerits vanish, and virtues take their place; peace comes to dwell in the mind. ||2|| Pauree: He Himself is all-pervading; He Himself is absorbed in the profound state of Samaadhi. He Himself instructs: the Gurmukh is satisfied and fulfilled. Some, He causes to wander in the wilderness, while others are committed to His devotional worship. He alone understands, whom the Lord causes to understand; He Himself attaches mortals to His Name. O Nanak, meditating on the Naam, the Name of the Lord, true greatness is obtained. ||21||1|| Sudh||

Section 22 - Raag Raamkalee - Part 082

Vaar Of Raamkalee, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok, Fifth Mehl: As I have heard of the True Guru, so I have seen Him. He reunites the separated ones with God; He is the Mediator at the Court of the Lord. He implants the Mantra of the Lord's Name, and eradicates the illness of egotism. O Nanak, he alone meets the True Guru, who has such union pre-ordained. ||1|| Fifth Mehl: If the One Lord is my Friend, then all are my friends. If the One Lord is my enemy, then all fight with me. The Perfect Guru has shown me that, without the Name, everything is useless. The faithless cynics and the evil people wander in reincarnation; they are attached to other tastes. Servant Nanak has realised the Lord God, by the Grace of the Guru, the True Guru. ||2|| Pauree: The Creator Lord created the Creation. He Himself is the perfect Banker; He Himself earns His profit. He Himself made the expansive Universe; He Himself is imbued with joy. The value of God's almighty creative power cannot be estimated. He is inaccessible, unfathomable, endless, the farthest of the far. He Himself is the greatest Emperor; He Himself is His own Prime Minister. No one knows His worth, or the greatness of His resting place. He Himself is our True Lord and Master. He reveals Himself to the Gurmukh. ||1|| Shalok, Fifth Mehl: Listen, O my beloved friend: please show me the True Guru. I dedicate my mind to Him; I keep Him continually enshrined within my heart. Without the One and Only True Guru, life in this world is cursed. O servant Nanak, they alone meet the True Guru, with whom He constantly abides. ||1|| Fifth Mehl: Deep within me is the longing to meet You; how can I find You, God? I will search for someone, some friend, who will unite me with my Beloved. The Perfect Guru has united me with Him; wherever I look, there He is. Servant Nanak serves that God; there is no other as great as He is. ||2|| Pauree: He is the Great Giver, the Generous Lord; with what mouth can I praise Him? In His Mercy, He protects, preserves and sustains us. No one is under anyone else's control; He is the One Support of all. He cherishes all as His children, and reaches out with His hand. He stages His joyous plays, which no one understands at all. The all-powerful Lord gives His Support to all; I am a sacrifice to Him. Night and day, sing the Praises of the One who is worthy of being praised. Those who fall at the Guru's Feet, enjoy the sublime essence of the Lord. ||2|| Shalok, Fifth Mehl: He has widened the narrow path for me, and preserved my integrity, along with that of my family. He Himself has arranged and resolved my affairs. I dwell upon that God forever. God is my mother and father; He hugs me close in His embrace, and cherishes me, like His tiny baby. All beings and creatures have become kind and compassionate to me. O Nanak, the Lord has blessed me with His Glance of Grace. ||1||

Section 22 - Raag Raamkalee - Part 083

Fifth Mehl: To ask for any other than You, Lord, is the most miserable of miseries. Please bless me with Your Name. and make me content: may the hunger of my mind be satisfied. The Guru has made the woods and meadows green again. O Nanak, is it any wonder that He blesses human beings as well? ||2|| Pauree: Such is that Great Giver; may I never forget Him from my mind. I cannot survive without Him, for an instant, for a moment, for a second. Inwardly and outwardly, He is with us; how can we hide anything from Him? One whose honour He Himself has preserved, crosses over the terrifying world-ocean. He alone is a devotee, a spiritual teacher, and a disciplined pratictioner of meditation, whom the Lord has so blessed. He alone is perfect and renowned as supreme, whom the Lord has blessed with His power. He alone endures the unendurable, whom the Lord inspires to endure it. And he alone meets the True Lord within whose mind the Guru's Mantra is implanted. [3] Shalok, Fifth Mehl: Blessed are those beautiful Ragas which, when chanted, quench all thirst. Blessed are those beautiful people who, as Gurmukh, chant the Name of the Lord. I am a sacrifice to those who singlemindedly worship and adore the One Lord. I yearn for the dust of their feet; by His Grace, it is obtained. I am a sacrifice to those who are imbued with love for the Lord of the Universe. I tell them the state of my soul, and pray that I may be united with the Sovereign Lord King, my Friend. The Perfect Guru has united me with Him, and the pains of birth and death have departed. Servant Nanak has found the inaccessible, infinitely beautiful Lord, and he will not go anywhere else. ||1|| Fifth Mehl: Blessed is that time, blessed is that hour, blessed is that second, excellent is that instant: blessed is that day, and that opportunity, when I gazed upon the Blessed Vision of the Guru's Darshan. The mind's desires are fulfilled, when the inaccessible, unfathomable Lord is obtained. Egotism and emotional attachment are eradicated, and one leans only on the Support of the True Name. O servant Nanak, one who is committed to the Lord's service the whole world is saved along with him. ||2|| Pauree: How rare are those who are blessed to praise the Lord, in devotional worship. Those who are blessed with the Lord's treasures are not called to give their account again. Those who are imbued with His Love are absorbed in ecstasy. They take the Support of the One Name; the One Name is their only food. For their sake, the world eats and enjoys. Their Beloved Lord belongs to them alone. The Guru comes and meets them; they alone know God. I am a sacrifice to those who are pleasing to their Lord and Master. ||4|| Shalok, Fifth Mehl: My friendship is with the One Lord alone; I am in love with the One Lord alone. The Lord is my only friend; my companionship is with the One Lord alone. My conversation is with the One Lord alone. He never frowns, or turns His face away. He alone knows the state of my soul; He never ignores my love. He is my only counselor, all-powerful to destroy and create. The Lord is my only Giver. He places His hand upon the heads of the generous in the world. I take the Support of the One Lord alone; He is all-powerful, over the heads of all.

The Saint, the True Guru, has united me with the Lord. He placed His hand on my forehead.

Section 22 - Raag Raamkalee - Part 084

The Guru led me to meet the greatest Lord and Master; He saved the whole world. The desires of the mind are fulfilled: I have attained my pre-destined Union with God. Nanak has obtained the True Name; He enjoys the enjoyments forever. ||1|| Fifth Mehl: Friendship with the self-willed manmukhs is an alliance with Maya. As we watch, they run away; they never stand firm. As long as they get food and clothing, they stick around. But on that day when they receive nothing, then they start to curse. The self-willed manmukhs are ignorant and blind; they do not know the secrets of the soul. The false bond does not last; it is like stones joined with mud. The blind do not understand themselves; they are engrossed in false worldly entanglements. Entangled in false attachments, they pass their lives in egotism and self-conceit. But that being, whom the Lord has blessed with His Mercy from the very beginning, does perfect deeds, and accumulates good karma O servant Nanak, those humble beings alone are saved, who enter the Sanctuary of the True Guru. ||2|| Pauree: Those who are imbued with the Lord's Vision, speak the Truth. How can I obtain the dust of those who realise their Lord and Master? The mind, stained by corruption, becomes pure by associating with them. One sees the Mansion of the Lord's Presence, when the door of doubt is opened. That one, unto whom the Mansion of the Lord's Presence is revealed, is never pushed or shoved. My mind and body are enraptured, when the Lord blesses me, even for an instant, with His Glance of Grace. The nine treasures, and the treasure of the Naam are obtained by commitment to the Word of the Guru's Shabad. He alone is blessed with the dust of the feet of the Saints, upon whose forehead such pre-ordained desiny is inscribed. ||5|| Shalok, Fifth Mehl: O deer-eyed bride, I speak the Truth, which shall save you. Listen to these beautiful words, O beauteous bride; your Beloved Lord is your mind's only support. You have fallen in love with an evil person; tell me - show me why! I lack nothing, and I am not sad or depressed; I have no deficiency at all. I abandoned and lost my fascinating and beautiful Husband Lord: in this evil-mindedness. I have lost my good fortune. I am not mistaken, and I am not confused: I have no egotism, and commit no offence. As You have linked me, so I am linked; listen to my true message. She alone is the blessed soul-bride, and she alone is fortunate, upon whom the Husband Lord has showered His Mercy. Her Husband Lord takes away all her faults and mistakes; hugging her close in His embrace He embellishes her The unfortunate soul-bride makes this prayer: O Nanak, when will my turn come? All the blessed soul-brides celebrate and make merry; bless me as well with a night of bliss, O Lord. ||1|| Fifth Mehl: Why do you waver, O my mind? The Lord is the Fulfiller of hopes and desires. Meditate on the True Guru, the Primal Being; He is the Destroyer of all pains. Worship and adore the Lord's Name, O my mind; all sins and corruption shall be washed away. Those who are blessed with such pre-ordained destiny, are in love with the Formless Lord. They abandon the tastes of Maya, and gather in the infinite wealth of the Naam. Twenty-four hours a day, they are lovingly absorbed in the One Lord; they surrender and accept the Will of the Infinite Lord

Section 22 - Raag Raamkalee - Part 085

Servant Nanak begs for this one gift: please bless me, Lord, with the Blessed Vision of Your Darshan; my mind is in love with You. ||2|| Pauree: One who is conscious of You finds everlasting peace. One who is conscious of You does not suffer at the hands of the Messenger of Death. One who is conscious of You is not anxious. One who has the Creator as his Friend all his affairs are resolved. One who is conscious of You is renowned and respected. One who is conscious of You becomes very wealthy. One who is conscious of You has a great family. One who is conscious of You saves his ancestors. [6] Shalok, Fifth Mehl: Blind inwardly, and blind outwardly, he sings falsely, falsely. He washes his body, and draws ritual marks on it, and totally runs after wealth. But the filth of his egotism is not removed from within, and over and over again, he comes and goes in reincarnation. Engulfed in sleep, and tormented by frustrated sexual desire, he chants the Lord's Name with his mouth. He is called a Vaishnav, but he is bound to deeds of egotism; by threshing only husks, what rewards can be obtained? Sitting among the swans, the crane does not become one of them; sitting there, he keeps staring at the fish. And when the gathering of swans looks and sees, they realise that they can never form an alliance with the crane. The swans peck at the diamonds and pearls, while the crane chases after frogs. The poor crane flies away, so that his secret will not be exposed. Whatever the Lord attaches one to, to that he is attached. Who is to blame, when the Lord wills it so? The True Guru is the lake, overflowing with pearls. One who meets the True Guru obtains them. The Sikh-swans gather at the lake, according to the Will of the True Guru. The lake is filled with the wealth of these jewels and pearls; they are spent and consumed, but they never run out. The swan never leaves

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4203 the lake: such is the Pleasure of the Creator's Will. O servant Nanak, one who has such pre-ordained destiny inscribed upon his forehead - that Sikh comes to the Guru. He saves himself, and saves all his generations as well; he emancipates the whole world. ||1|| Fifth Mehl: He is called a Pandit, a religious scholar, and yet he wanders along many pathways. He is as hard as uncooked beans. He is filled with attachment, and constantly engrossed in doubt; his body cannot hold still. False is his coming, and false is his going; he is continually on the lookout for Maya. If someone speaks the truth, then he is aggravated; he is totally filled with anger. The evil fool is engrossed in evil-mindedness and false intellectualisation s; his mind is attached to emotional attachment. The deceiver abides with the five deceivers; it is a gathering of like minds. And when the Jeweller, the True Guru, appraises him, then he is exposed as mere iron. Mixed and mingled with others, he was passed off as genuine in many places; but now, the veil has been lifted, and he stands naked before all. One who comes to the Sanctuary of the True Guru, shall be transformed from iron into gold. The True Guru has no anger or vengeance; He looks upon son and enemy alike. Removing faults and mistakes. He purifies the human body. O Nanak, one who has such pre-ordained destiny inscribed upon his forehead, is in love with the True Guru.

Section 22 - Raag Raamkalee - Part 086

The Word of the Perfect True Guru's Bani is Ambrosial Nectar: it dwells in the heart of one who is blessed by the Guru's Mercy. His coming and going in reincarnation is ended; forever and ever, he is at peace. $\|2\|$ Pauree: He alone understands You, Lord, with whom You are pleased. He alone is approved in the Court of the Lord, with whom You are pleased. Egotism is eradicated, when You bestow Your Grace. Sins are erased, when You are thoroughly pleased. One who has the Lord Master on his side, becomes fearless. One who is blessed with Your Mercy, becomes truthful. One who is blessed with Your Kindness, is not touched by fire. You are forever Merciful to those who are receptive to the Guru's Teachings. ||7|| Shalok, Fifth Mehl: Please grant Your Grace, O Merciful Lord; please forgive me. Forever and ever, I chant Your Name: I fall at the feet of the True Guru. Please, dwell within my mind and body, and end my sufferings. Please give me Your hand, and save me, that fear may not afflict me. May I sing Your Glorious Praises day and night; please commit me to this task. Associating with the humble Saints, the disease of egotism is eradicated. The One Lord and Master is allpervading, permeating everywhere. By Guru's Grace, I have truly found the Truest of the True. Please bless me with Your Kindness, O Kind Lord, and bless me with Your Praises. Gazing upon the Blessed Vision of Your Darshan, I am in ecstasy; this is what Nanak loves. ||1|| Fifth Mehl: Meditate on the One Lord within your mind, and enter the Sanctuary of the One Lord alone. Be in love with the One Lord; there is no other at all. Beg from the One Lord, the Great Giver, and you will be blessed with everything. In your mind and body, with each breath and morsel of food, meditate on the One and only Lord God. The Gurmukh obtains the true treasure, the Ambrosial Naam, the Name of the Lord. Very fortunate are those humble Saints, within whose minds the Lord has come to abide. He is pervading and permeating the water, the land and the sky; there is no other at all. Meditating on the Naam, and chanting the Naam, Nanak abides in the Will of his Lord and Master. ||2|| Pauree: One who has You as his Saving Grace - who can kill him? One who has You as his Saving Grace conquers the three worlds. One who has You on his side - his face is radiant and bright. One who has You on his side, is the purest of the Pure. One who is blessed with Your Grace is not called to give his account. One with whom You are pleased, obtains the nine treasures. One who has You on his side, God - unto whom is he subservient? One who is blessed with Your Kind Mercy is dedicated to Your worship. ||8|| Shalok, Fifth Mehl: Be Merciful, O my Lord and Master, that I may pass my life in the Society of the Saints. Those who forget You are born only to die and be reincarnated again; their sufferings will never end. ||1|| Fifth Mehl: Meditate in remembrance within your heart on the True Guru, whether you are on the most difficult path, on the mountain or by the river bank. Chanting the Name of the Lord, Har, Har, no one shall block your way. ||2|| Pauree:

Section 22 - Raag Raamkalee - Part 087

Where You are, Almighty Lord, there is no one else. There, in the fire of the mother's womb, You protected us. Hearing Your Name, the Messenger of Death runs away. The terrifying, treacherous, impassible world-ocean is crossed over, through the Word of the Guru's Shabad. Those who feel thirst for You, take in Your Ambrosial Nectar. This is the only act of goodness in this Dark Age of Kali Yuga, to sing the Glorious Praises of the Lord of the Universe. He is Merciful to all; He sustains us with each and every breath. Those who come to You with love and faith are never turned away empty-handed. [|9] Shalok, Fifth Mehl: Those whom You bless with the Support of Your Name, O Supreme Lord God, do not know any other. Inaccessible, Unfathomable Lord and Master, All-powerful True Great Giver: You are eternal and unchanging, without vengeance and True; True is the Darbaar of Your Court. Your worth cannot be described; You have no end or limitation. To forsake God, and ask for something else, is all corruption and ashes. They alone find peace, and they are the true kings, whose dealings are true. Those who are in love with God's Name, intuitively enjoy the essence of peace. Nanak worships and adores the One Lord; he seeks the dust of the Saints. ||1|| Fifth Mehl: Singing the Kirtan of the Lord's Praises, bliss, peace and rest are obtained Forsake other clever tricks, O Nanak; only through the Name will you be saved. ||2|| Pauree: No one can bring You under control, by despising the world. No one can bring You under control, by studying the Vedas. No one can bring You under control, by bathing at the holy places. No one can bring You under control, by wandering all over the world. No one can bring You under control, by any clever tricks. No one can bring You under control, by giving huge donations to charities. Everyone is under Your power, O inaccessible, unfathomable Lord. You are under the control of Your devotees: You are the strength of Your devotees. ||10|| Shalok. Fifth Mehl: The Lord Himself is the true physician. These physicians of the world only burden the soul with pain. The Word of the Guru's Shabad is Ambrosial Nectar; it is so delicious to eat. O Nanak, one whose mind is filled with this Nectar - all his pains are dispelled. ||1|| Fifth Mehl: By the Hukam of Lord's Command, they move about; by the Lord's Command, they remain still. By His Hukam, they endure pain and pleasure alike. By His Hukam, they chant the Naam, the Name of the Lord, day and night. O Nanak, he alone does so, who is blessed. By the Hukam of the Lord's Command, they die; by the Hukam of His Command, they live. By His Hukam, they become tiny, and huge. By His Hukam, they receive pain, happiness and bliss. By His Hukam, they chant the Guru's Mantra, which always works. By His Hukam, coming and going in reincarnation cease, O Nanak, when He links them to His devotional worship. ||2|| Pauree: I am a sacrifice to that musician who is Your servant, O Lord. I am a sacrifice to that musician who sings the Glorious Praises of the Infinite Lord. Blessed, blessed is that musician, for whom the Formless Lord Himself longs. Very fortunate is that musician who comes to the gate of the Court of the True Lord. That musician meditates on You, Lord, and praises You day and night. He begs for the Ambrosial Naam, the Name of the Lord, and will never be defeated. His clothes and his food are true, and he enshrines love for the Lord within. Praiseworthy is that musician who loves God. ||11||

Section 22 - Raag Raamkalee - Part 088

Shalok, Fifth Mehl: The Bani of the Guru's Word is Ambrosial Nectar; its taste is sweet. The Name of the Lord is Ambrosial Nectar. Meditate in remembrance on the Lord in your mind, body and heart; twenty-four hours a day, sing His Glorious Praises. Listen to these Teachings, O Sikhs of the Guru. This is the true purpose of life. This priceless human life will be made fruitful; embrace love for the Lord in your mind. Celestial peace and absolute bliss come when one meditates on God - suffering is dispelled. O Nanak, chanting the Naam, the Name of the Lord, peace wells up, and one obtains a place in the Court of the Lord. ||1|| Fifth Mehl: O Nanak, meditate on the Naam, the Name of the Lord; this is the Teaching imparted by the Perfect Guru. In the Lord's Will, they practice meditation, austerity and self-discipline; in the Lord's Will, they are released. In the Lord's Will, they are made to wander in reincarnation; in the Lord's Will, they are forgiven. In the Lord's Will, pain and pleasure are experienced; in the Lord's Will, actions are performed. In the Lord's Will, clay is fashioned into form; in the Lord's Will, His Light is infused into it. In the Lord's Will, enjoyments are enjoyed; in the Lord's Will, these enjoyments are denied. In the Lord's Will, they are incarnated in heaven and hell; in the Lord's Will, they fall to the ground. In the Lord's Will, they are committed to His devotional worship and Praise; O Nanak, how rare are these! ||2|| Pauree: Hearing, hearing of the glorious greatness of the True Name, I live. Even ignorant beasts and goblins can be saved, in an instant. Day and night, chant the Name, forever and ever. The most horrible thirst and hunger is satisfied through Your Name, O Lord. Disease, sorrow and pain run away, when the Name dwells within the mind. He alone attains his Beloved, who loves the Word of the Guru's Shabad. The worlds and solar systems are saved by the Infinite Lord, Your glory is Yours alone, O my Beloved True Lord. ||12|| Shalok, Fifth Mehl: I abandoned and lost my Beloved Friend, O Nanak; I was fooled by the transitory colour of the safflower, which fades away. I did not know Your value, O my Friend; without You, I am not worth even half a shell. ||1|| Fifth Mehl: My mother-in-law is my enemy, O Nanak: my father-in-law is argumentative and my brother-inlaw burns me at every step. They can all just play in the dust, when You are my Friend, O Lord. ||2|| Pauree: You relieve the pains of those, within whose consciousness You dwell, O Lord. Those, within whose consciousness You dwell, never lose. One who meets the Perfect Guru will surely be saved. One who is attached to Truth, contemplates Truth. One, into whose

hands the treasure comes, stops searching. He alone is known as a devotee, who loves the One Lord. He is the dust under the feet of all; he is the lover of the Lord's feet. Everything is Your wonderful play; the whole creation is Yours. [[13]] Shalok, Fith Mehl: I have totally discarded praise and slander, O Nanak; I have forsaken and abandoned everything. I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord. [[11]] Fifth Mehl: I wandered and wandered and went crazy, O Nanak, in countless foreign lands and pathways. But then, I slept in peace and comfort, when I met the Guru, and found my Friend. [[21]

Section 22 - Raag Raamkalee - Part 089

Pauree: When I forget You, I endure all pains and afflictions. Making thousands of efforts, they are still not eliminated. One who forgets the Name, is known as a poor person. One who forgets the Name, wanders in reincarnation. One who does not remember his Lord and Master, is punished by the Messenger of Death. One who does not remember his Lord and Master, is judged to be a sick person. One who does not remember his Lord and Master, is egotistical and proud. One who forgets the Name is miserable in this world. ||14|| Shalok, Fifth Mehl: I have not seen any other like You. You alone are pleasing to Nanak's mind. I am a dedicated, devoted sacrifice to that friend, that mediator, who leads me to recognise my Husband Lord. [[1]] Fifth Mehl: Beautiful are those feet which walk towards You; beautiful is that head which falls at Your Feet. Beautiful is that mouth which sings Your Praises; beautiful is that soul which seeks Your Sanctuary. ||2|| Pauree: Meeting the Lord's brides, in the True Congregation, I sing the songs of joy. The home of my heart is now held steady, and I shall not go out wandering again. Evil-mindedness has been dispelled, along with sin and my bad reputation. I am well-known as being calm and goodnatured; my heart is filled with Truth. Inwardly and outwardly, the One and only Lord is my way. My mind is thirsty for the Blessed Vision of His Darshan. I am a slave at His feet. I am glorified and embellished, when my Lord and Master enjoys me. I meet Him through my blessed destiny, when it is pleasing to His Will. ||15|| Shalok, Fifth Mehl: All virtues are Yours. Dear Lord: You bestow them upon us. I am unworthy - what can I achieve. O Nanak? There is no other Giver as great as You. I am a beggar; I beg from You forever. [1] Fifth Mehl: My body was wasting away, and I was depressed. The Guru, my Friend, has encouraged and consoled me. I sleep in total peace and comfort; I have conquered the whole world. ||2|| Pauree: The Darbaar of Your Court is glorious and great. Your holy throne is True. You are the Emperor over the heads of kings. Your canopy and chauree (fly-brush) are permanent and unchanging. That alone is true justice, which is pleasing to the Will of the Supreme Lord God. Even the homeless receive a home, when it is pleasing to the Will of the Supreme Lord God. Whatever the Creator Lord does, is a good thing. Those who recognise their Lord and Master are seated in the Court of the Lord True is Your Command; no one can challenge it. O Merciful Lord, Cause of causes, Your creative power is all-powerful. |16|| Shalok, Fifth Mehl: Hearing of You, my body and mind have blossomed forth; chanting the Naam, the Name of the Lord, I am flushed with life. Walking on the Path, I have found cool tranquility deep within; gazing upon the Blessed Vision of the Guru's Darshan. I am enraptured, [[1]] Fifth Mehl: I have found the jewel within my heart. I was not charged for it; the True Guru gave it to me. My search has ended, and I have become stable. O Nanak, I have conquered this priceless human life. ||2|| Pauree: One who has such good karma inscribed upon his forehead, is committed to the Lord's service. One whose heart lotus blossoms forth upon meeting the Guru, remains awake and aware, night and day. All doubt and fear run away from one who is in love with the Lord's lotus feet.

Section 22 - Raag Raamkalee - Part 090

He conquers his soul, following the Guru's Teachings, and attains the Imperishable Lord. He alone keeps up in this Dark Age of Kali Yuga, who meditates on the Supreme Lord God. In the Saadh Sangat, the Company of the Holy, he is immaculate, as if he has bathed at the sixty-eight sacred shrines of pilgrimage. He alone is a man of good fortune, who has met with God. Nanak is a sacrifice to such a one, whose destiny is so great! ||17|| Shalok, Fifth Mehl: When the Husband Lord is within the heart, then Maya, the bride, goes outside. When one's Husband Lord is outside of oneself, then Maya, the bride, is supreme. Without the Name, one wanders all around. The True Guru shows us that the Lord is with us. Servant Nanak merges in the Truest of the True. ||1|| Fifth Mehl: Making all sorts of efforts, they wander around; but they do not make even one effort. O Nanak, how rare are those who understand the effort which saves the world ||2|| Pauree: The greatest of the great, infinite is Your dignity. Your colours and hues are so numerous; no one can know Your actions. You are the Soul within all souls; You alone know everything. Everything is under Your control; Your home is beautiful. Your home is filled with bliss, which

resonates and resounds throughout Your home. Your honour, majesty and glory are Yours alone. You are overflowing with all powers; wherever we look, there You are. Nanak, the slave of Your slaves, prays to You alone. ||18|| Shalok, Fifth Mehl: Your streets are covered with canopies; under them, the traders look beautiful. O Nanak, he alone is truly a banker, who buys the infinite commodity. ||1|| Fifth Mehl: Kabeer, no one is mine, and I belong to no one. I am absorbed in the One, who created this creation. ||2|| Pauree: The Lord is the most beautiful fruit tree, bearing fruits of Ambrosial Nectar. My mind longs to meet Him; how can I ever find Him? He has no colour or form; He is inaccessible and unconquerable. I love Him with all my soul; He opens the door for me. I shall serve you forever, if you tell me of my Friend. I am a sacrifice, a dedicated, devoted sacrifice to Him. The Beloved Saints tell us. to listen with our consciousness. One who has such preordained destiny, O slave Nanak, is blessed with the Ambrosial Name by the True Guru. ||19|| Shalok, Fifth Mehl: Kabeer, the earth belongs to the Holy, but the thieves have come and now sit among them. The earth does not feel their weight; even they profit. [[1]] Fifth Mehl: Kabeer, for the sake of the rice, the husks are beaten and threshed. When one sits in the company of evil people, then he will be called to account by the Righteous Judge of Dharma. ||2|| Pauree: He Himself has the greatest family; He Himself is all alone. He alone knows His own worth. He Himself, by Himself, created everything. Only He Himself can describe His own creation. Blessed is Your place, where You dwell, Lord.

Section 22 - Raag Raamkalee - Part 091

Blessed are Your devotees, who see You, O True Lord. He alone praises You, who is blessed by Your Grace. One who meets the Guru, O Nanak, is immaculate and sanctified. ||20|| Shalok, Fifth Mehl: Fareed, this world is beautiful, but there is a thorny garden within it. Those who are blessed by their spiritual teacher are not even scratched. ||1|| Fifth Mehl: Fareed, blessed is the life, with such a beautiful body. How rare are those who are found to love their Beloved Lord. ||2|| Pauree: He alone obtains meditation, austerities, selfdiscipline, compassion and Dharmic faith, whom the Lord so blesses. He alone meditates on the Naam, the Name of the Lord, whose fire the Lord puts out. The Inner-knower, the Searcher of hearts, the Inaccessible Primal Lord, inspires us to look upon all with an impartial eye. With the support of the Saadh Sangat, the Company of the Holy, one falls in love with God. One's faults are eradicated, and one's face becomes radiant and bright; through the Lord's Name, one crosses over The fear of birth and death is removed and he is not reincarnated again. God lifts him up and pulls him out of the deep, dark pit, and attaches him to the hem of His robe. O Nanak, God forgives him, and holds him close in His embrace. ||21|| Shalok, Fifth Mehl: One who loves God is imbued with the deep crimson colour of His love. O Nanak, such a person is rarely found; the value of such a humble person can never be estimated. ||1|| Fifth Mehl: The True Name has pierced the nucleus of my self deep within. Outside, I see the True Lord as well. O Nanak, He is pervading and permeating all places, the forests and the meadows, the three worlds, and every hair. ||2|| Pauree: He Himself created the Universe; He Himself imbues it. He Himself is One, and He Himself has numerous forms. He Himself is within all, and He Himself is beyond them. He Himself is known to be far away, and He Himself is right here. He Himself is hidden, and He Himself is revealed. No one can estimate the value of Your Creation, Lord. You are deep and profound, unfathomable, infinite and invaluable. O Nanak, the One Lord is all-pervading. You are the One and only. [22][1][2] Sudh] Vaar Of Raamkalee, Uttered By Satta And Balwand The Drummer: One Universal Creator God. By The Grace Of The True Guru: One who chants the Name of the Almighty Creator - how can his words be judged? His divine virtues are the true sisters and brothers; through them, the gift of supreme status is obtained. Nanak established the kingdom; He built the true fortress on the strongest foundations. He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar. The Guru implanted the almighty sword of the Teachings to illuminate his soul. The Guru bowed down to His disciple, while Nanak was still alive. The King, while still alive, applied the ceremonial mark to his forehead. ||1|| Nanak proclaimed Lehna's succession - he earned it. They shared the One Light and the same way; the King just changed His body. The immaculate canopy waves over Him, and He sits on the throne in the Guru's shop. He does as the Guru commands; He tasted the tasteless stone of Yoga.

Section 22 - Raag Raamkalee - Part 092

The Langar - the Kitchen of the Guru's Shabad has been opened, and its supplies never run short. Whatever His Master gave, He spent; He distributed it all to be eaten. The Praises of the Master were sung, and the Divine Light descended from the heavens to the earth. Gazing upon You, O True King, the filth of countless past lives is washed away. The Guru gave the True Command; why should we hesitate to proclaim this? His sons did not obey His Word; they turned their backs on Him as Guru. These evil-hearted ones became rebellious; they carry loads of sin on their backs. Whatever the Guru said, Lehna did, and so he was installed on the throne. Who has lost, and who has won? ||2|| He who did the work, is accepted as Guru; so which is better - the thistle or the rice? The Righteous Judge of Dharma considered the arguments and made the decision. Whatever the True Guru says, the True Lord does; it comes to pass instantaneously. Guru Angad was proclaimed and the True Creator confirmed it. Nanak merely changed his body; He still sits on the throne, with hundreds of branches reaching out. Standing at His door, His followers serve Him; by this service, their rust is scraped off. He is the Dervish - the Saint, at the door of His Lord and Master; He loves the True Name, and the Bani of the Guru's Word, Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all. She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia. The faces of the Guru's Sikhs are radiant and bright; the self-willed manmukhs are pale, like straw. The Master gave His approval, when Angad exerted Himself heroically. Such is the Husband of mother Khivi: He sustains the world [3] It is as if the Guru made the Ganges flow in the opposite direction, and the world wonders: what has he done? Nanak, the Lord, the Lord of the World, spoke the words out loud. Making the mountain his churning stick, and the snake-king his churning string, He has churned the Word of the Shabad From it, He extracted the fourteen jewels, and illuminated the world. He revealed such creative power, and touched such greatness. He raised the royal canopy to wave over the head of Lehna, and raised His glory to the skies. His Light merged into the Light, and He blended Him into Himself. Guru Nanak tested His Sikhs and His sons, and everyone saw what happened. When Lehna alone was found to be pure, then He was set on the throne. ||4|| Then, the True Guru, the son of Pheru, came to dwell at Khadoor. Meditation, austerities and self-discipline rest with You, while the others are filled with excessive pride. Greed ruins mankind, like the green algae in the water. In the Guru's Court, the Divine Light shines in its creative power. You are the cooling peace, whose depth cannot be found. You are overflowing with the nine treasures, and the treasure of the Naam, the Name of the Lord, Whoever slanders You will be totally ruined and destroyed. People of the world can see only what is near at hand, but You can see far beyond. Then the True Guru, the son of Pheru, came to dwell at Khadoor. ||5||

Section 22 - Raag Raamkalee - Part 093

The same mark on the forehead, the same throne, and the same Royal Court. Just like the father and grandfather, the son is approved. He took the thousand-headed serpent as his churning string, and with the force of devotional love, he churned the ocean of the world with his churning stick, the Sumayr mountain. He extracted the fourteen jewels, and brought forth the Divine Light. He made intuition his horse, and chastity his saddle. He placed the arrow of the Lord's Praise in the bow of Truth. In this Dark Age of Kali Yuga, there was only pitch darkness. Then, He rose like the sun to illuminate the darkness. He farms the field of Truth, and spreads out the canopy of Truth. Your kitchen always has ghee and flour to eat. You understand the four corners of the universe; in your mind, the Word of the Shabad is approved and supreme. You eliminate the comings and goings of reincarnation, and bestow the insignia of Your Glance of Grace. You are the Avataar, the Incarnation of the allknowing Primal Lord. You are not pushed or shaken by the storm and the wind; you are like the Sumayr Mountain. You know the inner state of the soul; You are the Knower of knowers. How can I praise You, O True Supreme King, when You are so wise and all-knowing? Those blessings granted by the Pleasure of the True Guru - please bless Satta with those gifts. Seeing Nanak's canopy waving over Your head, everyone was astonished. The same mark on the forehead, the same throne, and the same Royal Court. Just like the father and grandfather, the son is approved. [6] Blessed, blessed is Guru Raam Daas; He who created You, has also exalted You. Perfect is Your miracle: the Creator Lord Himself has installed You on the throne. The Sikhs and all the Congregation recognise You as the Supreme Lord God, and bow down to You. You are unchanging, unfathomable and immeasurable; You have no end or limitation. Those who serve You with love - You carry them across. Greed, envy, sexual desire, anger and emotional attachment - You have beaten them and driven them out. Blessed is Your place, and True is Your magnificent glory. You are Nanak, You are Angad, and You are Amar Daas; so do I recognise You. When I saw the Guru, then my mind was comforted and consoled. [7] The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. He created Himself, and He Himself is the supporting pillar. He Himself is the paper, He Himself is the pen, and He Himself is the writer. All His followers come and go; He alone is fresh and new. Guru Arjun sits on the throne; the royal canopy waves over the True Guru. From east to west, He illuminates the four directions. Those self-willed manmukhs who do not serve the Guru die in shame. Your miracles increase two-fold, even four-fold; this is the True Lord's true blessing. The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. ||8||1|| Raamkalee, The Word Of The Devotees. Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Make your body the vat, and mix in the yeast. Let the Word of the Guru's Shabad be the molasses.

Section 22 - Raag Raamkalee - Part 094

Cut up desire, sexuality, anger, pride and envy, and let them be the fermenting bark. ||1|| Is there any Saint, with intuitive peace and poise deep within, unto whom I might offer my meditation and austerities as payment? I dedicate my body and mind to whoever gives me even a drop of this wine from such a vat. ||1||Pause|| I have made the fourteen worlds the furnace, and I have burnt my body with the fire of God. My mudra - my hand-gesture, is the pipe; tuning into the celestial sound current within, the Shushmanaa - the central spinal channel, is my cooling pad. ||2|| Pilgrimages, fasting, vows, purifications, self-discipline, austerities and breath control through the sun and moon channels - all these I pledge. My focused consciousness is the cup, and the Ambrosial Nectar is the pure juice. I drink in the supreme, sublime essence of this juice. [3] The pure stream constantly trickles forth, and my mind is intoxicated by this sublime essence. Says Kabeer, all other wines are trivial and tasteless; this is the only true, sublime essence. ||4||1|| Make spiritual wisdom the molasses meditation the flowers, and the Fear of God the fire enshrined in your mind. The Shushmanaa, the central spinal channel, is intuitively balanced, and the drinker drinks in this wine. ||1|| O hermit Yogi, my mind is intoxicated. When that wine rises up, one tastes the sublime essence of this juice, and sees across the three worlds. ||1||Pause|| Joining the two channels of the breath, I have lit the furnace, and I drink in the supreme, sublime essence. I have burnt both sexual desire and anger, and I have been emancipated from the world. ||2|| The light of spiritual wisdom enlightens me; meeting with the Guru, the True Guru, I have obtained this understanding. Slave Kabeer is intoxicated with that wine, which never wears off. ||3||2|| You are my Sumayr Mountain, O my Lord and Master; I have grasped Your Support. You do not shake, and I do not fall. You have preserved my honour. ||1|| Now and then, here and there, You, only You. By Your Grace, I am forever in peace. ||1||Pause|| Relying upon You, I can live even in the cursed blace of Magahar; You have put out the fire of my body. First, I obtained the Blessed Vision of Your Darshan in Magahar; then, I came to dwell at Benares. ||2|| As is Magahar, so is Benares: I see them as one and the same. I am poor, but I have obtained this wealth of the Lord; the proud are bursting with pride, and die. ||3|| One who takes pride in himself is stuck with thorns; no one can pull them out. Here, he cries bitterly, and hereafter, he burns in the most hideous hell. ||4|| What is hell, and what is heaven? The Saints reject them both. I have no obligation to either of them, by the Grace of my Guru. ||5|| Now I have mounted to the throne of the Lord. I have met the Lord, the Sustainer of the World. The Lord and Kabeer have become one. No one can tell them apart. [[6][3]] I honour and obey the Saints, and punish the wicked; this is my duty as God's police officer. Day and night, I wash Your feet, Lord; I wave my hair as the chauree, to brush away the flies. ||1|| I am a dog at Your Court, Lord. I open my snout and bark before it. ||1||Pause||

Section 22 - Raag Raamkalee - Part 095

In my past life, I was Your servant; now, I cannot leave You. The celestial sound current resounds at Your Door. Your insignia is stamped upon my forehead. ||2|| Those who are branded with Your brand fight bravely in battle; those without Your brand run away. One who becomes a Holy person, appreciates the value of devotional worship to the Lord. The Lord places him in His treasury. ||3|| In the fortress is the chamber; by contemplative meditation it becomes the supreme chamber. The Guru has blessed Kabeer with the commodity, saying, "Take this commodity; cherish it and keep it secure."||4|| Kabeer gives it to the world, but he alone receives it, upon whose forehead such destiny is recorded. Permanent is the marriage, of one who receives this ambrosial essence. ||5||4|| O Brahmin, how can you forget the One, from whose mouth the Vedas and the Gayitri prayer issured forth? The whole world falls at His feet; why don't you chant the Name of that Lord, O Pandit? ||1|| Why, O my Brahmin, do vou not chant the Lord's Name? If you don't chant the Lord's Name, O Pandit, you will only suffer in hell. ||1||Pause|| You think that you are high, but you take food from the houses of the lowly; you fill up your belly by forcibly practicing your rituals. On the fourteenth day, and the night of the new moon, you go out begging; even though you hold the lamp in your hands, still, you fall into the pit. ||2|| You are a Brahmin, and I am only a weaver from Benares. How can I compare to you? Chanting the Lord's Name, I have been saved; relying on the Vedas, O Brahmin, you shall drown and die. ||3||5|| There is a single tree, with countless branches and twigs; its flowers and leaves are filled with its juice. This world is a garden of Ambrosial Nectar. The Perfect Lord created it. ||1|| I have

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come to know the story of my Sovereign Lord. How rare is that Gurmukh who knows, and whose inner being is illumined by the Lord's Light. ||1||Pause|| The bumble bee, addicted to the nectar of the twelve-petalled flowers, enshrines it in the heart. He holds his breath suspended in the sixteen-petalled sky of the Akaashic Ethers, and beats his wings in esctasy. ||2|| In the profound void of intuitive Samaadhi, the one tree rises up; it soaks up the water of desire from the ground. Says Kabeer, I am the servant of those who have seen this celestial tree. ||3||6|| Make silence your ear-rings, and compassion your wallet; let meditation be your begging bowl. Sew this body as your patched coat, and take the Lord's Name as your support. ||1|| Practice such Yoga, O Yogi. As Gurmukh, enjoy meditation, austerities and self-discipline. [1] Pause Apply the ashes of wisdom to your body; let your horn be your focused consciousness. Become detached, and wander through the city of your body; play the harp of your mind. ||2|| Enshrine the five tatvas - the five elements, within your heart; let your deep meditative trance be undisturbed. Says Kabeer, listen, O Saints: make righteousness and compassion your garden. ||3||7|| For what purpose were you created and brought into the world? What rewards have you received in this life? God is the boat to carry you across the terrifying world-ocean; He is the Fulfiller of the mind's desires. You have not centred your mind on Him, even for an instant, ||1||

Section 22 - Raag Raamkalee - Part 096

O Lord of the Universe. I am such a sinner! God gave me body and soul, but I have not practiced loving devotional worship to Him. ||1||Pause|| Others' wealth, others' bodies, others' wives, others' slander and others' fights - I have not given them up. For the sake of these, coming and going in reincarnation happens over and over again, and this story never ends. ||2|| That house, in which the Saints speak of the Lord - I have not visited it, even for an instant. Drunkards, thieves, and evil-doers - I constantly dwell with them. ||3|| Sexual desire, anger, the wine of Maya, and envy - these are what I collect within myself. Compassion, righteousness, and service to the Guru - these do not visit me, even in my dreams. [4] He is merciful to the meek, compassionate and benevolent. the Lover of His devotees, the Destroyer of fear, Says Kabeer, please protect Your humble servant from disaster; O Lord, I serve only You. ||5||8|| Remembering Him in meditation, the door of liberation is found. You shall go to heaven, and not return to this earth. In the home of the Fearless Lord, the celestial trumpets resound. The unstruck sound current will vibrate and resonate forever. ||1|| Practice such meditative remembrance in your mind. Without this meditative remembrance, liberation will never be found. ||1||Pause|| Remembering Him in meditation, you will meet with no obstruction. You will be liberated, and the great load will be taken away. Bow in humility within your heart, and you will not have to be reincarnated over and over again. [2] Remember Him in meditation, celebrate and be happy, God has placed His lamp deep within you, which burns without any oil. That lamp makes the world immortal; it conquers and drives out the poisons of sexual desire and anger. ||3|| Remembering Him in meditation, you shall obtain salvation. Wear that meditative remembrance as your necklace. Practice that meditative remembrance, and never let it go. By Guru's Grace, you shall cross over. ||4|| Remembering Him in meditation, you shall not be obligated to others. You shall sleep in your mansion, in blankets of silk. Your soul shall blossom forth in happiness, on this comfortable bed. So drink in this meditative remembrance, night and day. ||5|| Remembering Him in meditation, your troubles will depart. Remembering Him in meditation, Maya will not bother you. Meditate, meditate in remembrance on the Lord, Har, Har, and sing His Praises in your mind. This meditative remembrance is obtained from the True Guru. ||6|| Forever and ever, remember Him, day and night, while standing up and sitting down, with every breath and morsel of food. While awake and asleep, enjoy the essence of this meditative remembrance. The Lord's meditative remembrance is obtained by good destiny, ||7|| Remembering Him in meditation, you shall not be loaded down. Make this meditative remembrance of the Lord's Name your Support. Says Kabeer, He has no limits; no tantras or mantras can be used against Him. ||8||9|| Raamkalee, Second House, The Word Of Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Maya, the Trapper, has sprung her trap. The Guru, the Liberated One, has put out the fire.

Section 22 - Raag Raamkalee - Part 097

When I came to understand this mind, from the tips of my toes to the crown of my head, then I took my cleansing bath, deep within my self. ||1|| The mind, the master of the breath, abides in the state of supreme bliss. There is no death, no rebirth, and no aging for me now. ||1||Pause|| Turning away from materialism, I have found intuitive support. I have entered into the sky of the mind, and opened the Tenth Gate. The chakras of the coiled Kundalini energy have been opened, and I have met my Sovereign Lord King without fear. ||2|| My

attachment to Maya has been eradicated; the moon energy has devoured the sun energy. When I was focused and merged into the all-pervading Lord, then the unstruck sound current began to vibrate. ||3|| The Speaker has spoken, and proclaimed the Word of the Shabad. The hearer has heard, and enshrined it in the mind. Chanting to the Creator, one crosses over. Says Kabeer, this is the essence. ||4||1||10|| The moon and the sun are both the embodiment of light. Within their light, is God, the incomparable. ||1|| O spiritual teacher, contemplate God. In this light is contained the expanse of the created universe. [[1] [Pause]] Gazing upon the diamond, I humbly salute this diamond. Says Kabeer, the Immaculate Lord is indescribable. ||2||2||11|| People of the world, remain awake and aware. Even though you are awake, you are being robbed. O Siblings of Destiny. While the Vedas stand guard watching, the Messenger of Death carries you away. ||1||Pause|| He thinks that the bitter nimm fruit is a mango, and the mango is a bitter nimm. He imagines the ripe banana on the thorny bush. He thinks that the ripe coconut hangs on the barren simmal tree; what a stupid, idiotic fool he is! ||1|| The Lord is like sugar, spilled onto the sand; the elephant cannot pick it up. Says Kabeer, give up your ancestry, social status and honour; be like the tiny ant - pick up and eat the sugar. ||2||3||12|| The Word Of Naam Dayy Jee, Raamkalee, First House: One Universal Creator God. By The Grace Of The True Guru: The boy takes paper, cuts it and makes a kite, and flies it in the sky. Talking with his friends, he still keeps his attention on the kite string. $\|1\|$ My mind has been pierced by the Name of the Lord, like the goldsmith, whose attention is held by his work. ||1||Pause|| The young girl in the city takes a pitcher, and fills it with water. She laughs, and plays, and talks with her friends, but she keeps her attention focused on the pitcher of water. ||2|| The cow is let loose, out of the mansion of the ten gates, to graze in the field. It grazes up to five miles away, but keeps its attention focused on its calf. [3] Says Naam Dayy, listen, O Trilochan: the child is laid down in the cradle. Its mother is at work, inside and outside, but she holds her child in her thoughts. ||4||1|| There are countless Vedas, Puraanas and Shaastras; I do not sing their songs and hymns.

Section 22 - Raag Raamkalee - Part 098

In the imperishable realm of the Formless Lord, I play the flute of the unstruck sound current. ||1|| Becoming detached, I sing the Lord's Praises. Imbued with the unattached, unstruck Word of the Shabad, I shall go to the home of the Lord, who has no ancestors. ||1||Pause|| Then, I shall no longer control the breath through the energy channels of the Ida, Pingala and Shushmanaa. I look upon both the moon and the sun as the same, and I shall merge in the Light of God. ||2|| I do not go to see sacred shrines of pilgrimage, or bathe in their waters; I do not bother any beings or creatures. The Guru has shown me the sixty-eight places of pilgrimage within my own heart, where I now take my cleansing bath. ||3|| I do not pay attention to anyone praising me, or calling me good and nice. Says Naam Dayy, my consciousness is imbued with the Lord; I am absorbed in the profound state of Samaadhi. ||4||2|| When there was no mother and no father, no karma and no human body, when I was not and you were not, then who came from where? ||1|| O Lord, no one belongs to anyone else. We are like birds perched on a tree. ||1||Pause|| When there was no moon and no sun, then water and air were blended together. When there were no Shaastras and no Vedas, then where did karma come from? ||2|| Control of the breath and positioning of the tongue, focusing at the third eye and wearing malas of tulsi beads, are all obtained through Guru's Grace. Naam Dayv prays, this is the supreme essence of reality; the True Guru has inspired this realisation. ||3||3|| RAAMKALEE, SECOND HOUSE: Someone may practice austerities at Benares, or die upside-down at a sacred shrine ofpilgrimage, or burn his body in fire, or rejuvenate his body to life almost forever; he may perform the horse-sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Lord's Name. ||1|| O hypocrite, renounce and abandon your hypocrisy; do not practice deception. Constantly, continually, chant the Name of the Lord. ||1||Pause|| Someone may go to the Ganges or the Godaavari, or to the Kumbha festival, or bathe at Kaydaar Naat'h, or make donations of thousands of cows at Gomti; he may make millions of pilgrimages to sacred shrines, or freeze his body in the Himalayas; still, none of these is equal to the worship of the Lord's Name. ||2|| Someone may give away horses and elephants, or women on their beds, or land; he may give such gifts over and over again. He may purify his soul, and give away in charity his body weight in gold; none of these is equal to the worship of the Lord's Name. ||3|| Do not harbor anger in your mind, or blame the Messenger of Death; instead, realise the immaculate state of Nirvaanaa. My Sovereign Lord King is Raam Chandra, the Son of the King Dasrat'h; prays Naam Dayy, I drink in the Ambrosial Nectar. ||4||4|| Raamkalee, The Word Of Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: They read and reflect upon all the Names of God; they listen, but they do not see the Lord, the embodiment of love and intuition. How can

iron be transformed into gold, unless it touches the Philosopher's Stone? $\|1\|$

Section 22 - Raag Raamkalee - Part 099

O Divine Lord, the knot of skepticism cannot be untied. Sexual desire, anger, Maya, intoxication and jealousy - these five have combined to plunder the world. ||1||Pause|| I am a great poet, of noble heritage; I am a Pandit, a religious scholar, a Yogi and a Sannyaasi; I am a spiritual teacher, a warrior and a giver - such thinking never ends. ||2|| Says Ravi Daas, no one understands; they all run around, deluded like madmen. The Lord's Name is my only Support; He is my life, my breath of life, my wealth. ||3||1|| Raamkalee, The Word Of Baynee Jee: One Universal Creator God. By The Grace Of The True Guru: The energy channels of the Ida, Pingala and Shushmanaa: these three dwell in one place. This is the true place of confluence of the three sacred rivers: this is where my mind takes its cleansing bath. ||1|| O Saints, the Immaculate Lord dwells there; how rare are those who go to the Guru, and understand this. The all-pervading immaculate Lord is there. ||1||Pause|| What is the insignia of the Divine Lord's dwelling? The unstruck sound current of the Shabad vibrates there. There is no moon or sun, no air or water there. The Gurmukh becomes aware, and knows the Teachings. ||2|| Spiritual wisdom wells up, and evil-mindedness departs; the nucleus of the mind sky is drenched with Ambrosial Nectar. One who knows the secret of this device, meets the Supreme Divine Guru. ||3|| The Tenth Gate is the home of the inaccessible, infinite Supreme Lord. Above the store is a niche. and within this niche is the commodity. ||4|| One who remains awake, never sleeps. The three qualities and the three worlds vanish, in the state of Samaadhi. He takes the Beej Mantra, the Seed Mantra, and keeps it in his heart. Turning his mind away from the world, he focuses on the cosmic void of the absolute Lord. ||5|| He remains awake, and he does not lie. He keeps the five sensory organs under his control. He cherishes in his consciousness the Guru's Teachings. He dedicates his mind and body to the Lord's Love. ||6|| He considers his hands to be the leaves and branches of the tree. He does not lose his life in the gamble. He plugs up the source of the river of evil tendencies. Turning away from the west, he makes the sun rise in the east. He bears the unbearable, and the drops trickle down within; then, he speaks with the Lord of the world. ||7|| The four-sided lamp illuminates the Tenth Gate. The Primal Lord is at the centre of the countless leaves. He Himself abides there with all His powers. He weaves the jewels into the pearl of the mind. ||8|| The lotus is at the forehead, and the jewels surround it Within it is the Immaculate Lord the Master of the three worlds. The Panch Shabad, the five primal sounds, resound and vibrate their in their purity. The chauris - the fly brushes wave, and the conch shells blare like thunder. The Gurmukh tramples the demons underfoot with his spiritual wisdom. Baynee longs for Your Name, Lord. ||9||1||

GURU GRANTH SAHIB 23 - RAAG NAT

NAARAAYAN

Section 23 - Raag Nat Naaraayan - Part 001

Raag Nat Naaraayan, Fourth Mehl: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: O my mind, chant the Name of the Lord, day and night, Millions and millions of sins and mistakes, committed through countless lifetimes, shall all be put aside and sent away. ||1||Pause|| Those who chant the Name of the Lord, Har, Har, and worship Him in adoration, and serve Him with love, are genuine. All their sins are erased, just as water washes off the dirt. ||1|| That being, who sings the Lord's Praises each and every instant, chants with his mouth the Name of the Lord. In a moment, in an instant, the Lord rids him of the five incurable diseases of the body-village. ||2|| Very fortunate are those who meditate on the Lord's Name; they alone are the Lord's devotees. I beg for the Sangat, the Congregation; O God, please bless me with them. I am a fool, and an idiot - please save me! [3] Shower me with Your Mercy and Grace, O Life of the World; save me, I seek Your Sanctuary. Servant Nanak has entered Your Sanctuary; O Lord, please preserve my honour! ||4||1|| Nat, Fourth Mehl: Meditating on the Lord, His humble servants are blended with the Lord's Name. Chanting the Lord's Name, following the Guru's Teachings, the Lord showers His Mercy upon them. [1] Pause Our Lord and Master, Har, Har, is inaccessible and unfathomable. Meditating on Him, His humble servant merges with Him, like water with water. Meeting with the Lord's Saints, I have obtained the sublime essence of the Lord. am a sacrifice, a sacrifice to His humble servants. ||1|| The Lord's humble servant sings the Praises of the Name of the Supreme, Primal Soul, and all poverty and pain are destroyed. Within the body are the five evil and uncontrollable passions. The Lord destroys them in an instant. ||2|| The Lord's Saint loves the Lord in his mind, like the lotus flower gazing at the moon. The clouds hang low, the clouds tremble with thunder, and the mind dances joyfully like the peacock. ||3|| My Lord and Master has placed this yearning within me; I live by seeing and meeting my Lord. Servant Nanak is addicted to the

intoxication of the Lord; meeting with the Lord, he finds sublime bliss. $\|4\|2\|$ Nat, Fourth Mehl: O my mind, chant the Name of the Lord, Har, Har, your only Friend.

Section 23 - Raag Nat Naaraayan - Part 002

By Guru's Grace, I meditate on the Name of the Lord; I wash the Feet of the True Guru. ||1||Pause|| The Exalted Lord of the World. the Master of the Universe, keeps a sinner like me in His Sanctuary You are the Greatest Being, Lord, Destroyer of the pains of the meek; You have placed Your Name in my mouth, Lord. ||1|| I am lowly, but I sing the Lofty Praises of the Lord, meeting with the Guru, the True Guru, my Friend. Like the bitter nimm tree, growing near the sandalwood tree, I am permeated with the fragrance of sandalwood. $\|2\|$ My faults and sins of corruption are countless; over and over again, I commit them. I am unworthy, I am a heavy stone sinking down; but the Lord has carried me across, in association with His humble servants. ||3|| Those whom You save, Lord - all their sins are destroyed. O Merciful God, Lord and Master of servant Nanak, You have carried across even evil villains like Harnaakhash. ||4||3|| Nat, Fourth Mehl: O my mind, chant the Name of the Lord, Har, Har, with love. When the Lord of the Universe, Har, Har, granted His Grace, then I fell at the feet of the humble, and I meditate on the Lord. ||1||Pause|| Mistaken and confused for so many past lives, I have now come and entered the Sanctuary of God. O my Lord and Master, You are the Cherisher of those who come to Your Sanctuary. I am such a great sinner please save me! ||1|| Associating with You, Lord, who would not be saved? Only God sanctifies the sinners. Naam Dayy, the calico printer, was driven out by the evil villains, as he sang Your Glorious Praises; O God, You protected the honour of Your humble servant. ||2|| Those who sing Your Glorious Praises, O my Lord and Master - I am a sacrifice, a sacrifice, a sacrifice to them. Those houses and homes are sanctified, upon which the dust of the feet of the humble settles. ||3|| I cannot describe Your Glorious Virtues, God; You are the greatest of the great, O Great Primal Lord God. Please shower Your Mercy upon servant Nanak, God; I serve at the feet of Yor humble servants. ||4||4|| Nat, Fourth Mehl: O my mind, believe in and chant the Name of the Lord. Har. Har. God. the Master of the Universe, has showered His Mercy upon me. and through the Guru's Teachings, my intellect has been molded by the Naam. ||1||Pause|| The Lord's humble servant sings the Praises of the Lord, Har, Har, listening to the Guru's Teachings. The Lord's Name cuts down all sins, like the farmer cutting down his crops. ||1|| You alone know Your Praises, God: I cannot even describe Your Glorious Virtues, Lord. You are what You are, God; You alone know Your Glorious Virtues, God. ||2|| The mortals are bound by the many bonds of Maya's noose. Meditating on the Lord, the knot is untied, like the elephant, which was caught in the water by the crococile; it remembered the Lord, and chanted the Lord's Name, and was released. ||3|| O my Lord and Master, Supreme Lord God, Transcendent Lord, throughout the ages, mortals search for You. Your extent cannot be estimated or known, O Great God of servant Nanak. ||4||5|| Nat, Fourth Mehl: O my mind, in this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises is worthy and commendable. When the Merciful Lord God shows kindness and compassion, then one falls at the feet of the True Guru, and meditates on the Lord, ||1||Pause||

Section 23 - Raag Nat Naaraayan - Part 003

O my Lord and Master, You are great, inaccessible and unfathomable; all meditate on You, O Beautiful Lord. Those whom You view with Your Great Eye of Grace, meditate on You, Lord, and become Gurmukh. ||1|| The expanse of this creation is Your work, O God, my Lord and Master, Life of the entire universe, united with all. Countless waves rise up from the water, and then they merge into the water again. ||2|| You alone, God, know whatever You do. O Lord, I do not know. I am Your child; please enshrine Your Praises within my heart, God, so that I may remember You in meditation. [3] You are the treasure of water, O Lord, the Maansarovar Lake. Whoever serves You receives all fruitful rewards. Servant Nanak longs for the Lord, Har, Har, Har, Har; bless him, Lord, with Your Mercy. ||4||6|| Nat Naaraayan, Fourth Mehl, Partaal: One Universal Creator God. By The Grace Of The True Guru: O my mind, serve the Lord, and receive the fruits of your rewards. Receive the dust of the Guru's feet. All poverty will be eliminated, and your pains will disappear. The Lord shall bless you with His Glance of Grace, and you shall be enraptured. ||1||Pause|| The Lord Himself embellishes His household. The Lord's Mansion of Love is studded with countless jewels, the jewels of the Beloved Lord. The Lord Himself has granted His Grace, and He has come into my home. The Guru is my advocate before the Lord. Gazing upon the Lord, I have become blissful, blissful, blissful. ||1|| From the Guru, I received news of the Lord's arrival. My mind and body became ecstatic and blissful, hearing of the arrival of the Lord, my Beloved Love, my Lord. Servant Nanak has met with the Lord, Har, Har; he is intoxicated, enraptured, $\|2\|\|1\|7\|$ Nat, Fourth Mehl: O mind, join the Society of the Saints, and become noble and exalted. Listen to the Unspoken Speech of the peace-giving Lord. All sins will be washed away. Meet with the Lord, according to your preordained destiny. ||1||Pause|| In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise is lofty and exalted. Following the Guru's Teachings, the intellect dwells on the sermon of the Lord. I am a sacrifice to that person who listens and believes. ||1|| One who tastes the sublime essence of the Unspoken Speech of the Lord - all his hunger is satisfied. Servant Nanak listens to the sermon of the Lord, and is satisfied; chanting the Lord's Name, Har, Har, Har, he has become like the Lord. ||2||2||8|| Nat, Fourth Mehl: If only someone would come and tell me the Lord's sermon. I would be a sacrifice, a sacrifice, a sacrifice to him. That humble servant of the Lord is the best of the best.

Section 23 - Raag Nat Naaraayan - Part 004

Meeting with the Lord, you be enraptured. ||1||Pause|| The Guru, the Saint, has shown me the Lord's Path. The Guru has shown me the way to walk on the Lord's Path. Cast out deception from within yourself, O my Gursikhs, and without deception, serve the Lord. You shall be enraptured, enraptured, enraptured. ||1|| Those Sikhs of the Guru, who realise that my Lord God is with them, are pleasing to my Lord God. The Lord God has blessed servant Nanak with understanding; seeing his Lord hear at hand, his is enraptured, enraptured, enraptured, enraptured. ||2||3||9|| Raag Nat Naaraayan, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O Lord, how can I know what pleases You? Within my mind is such a great thirst for the Blessed Vision of Your Darshan. ||1||Pause|| He alone is a spiritual teacher, and he alone is Your humble servant, to whom You have given Your approval. He alone meditates on You forever and ever, O Primal Lord, O Architect of Destiny, unto whom You grant Your Grace. ||1|| What sort of Yoga, what spiritual wisdom and meditation, and what virtues please You? He alone is a humble servant, and he alone is God's own devotee, with whom You are in love. ||2|| That alone is intelligence, that alone is wisdom and cleverness, which inspires one to never forget God, even for an instant. Joining the Society of the Saints, I have found this peace, singing forever the Glorious Praises of the Lord, ||3|| I have seen the Wondrous Lord, the embodiment of supreme bliss, and now, I see nothing else at all. Says Nanak, the Guru has rubbed sway the rust; now how could I ever enter the womb of reincarnation again? ||4||1|| Raag Nat Naaraayan, Fifth Mehl, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: I don't blame anyone else. Whatever You do is sweet to my mind. ||1||Pause|| Understanding and obeying Your Order, I have found peace; hearing, listening to Your Name, I live. Here and hereafter, O Lord, You, only You. The Guru has implanted this Mantra within me. ||1|| Since I came to realise this, I have been blessed with total peace and pleasure. In the Saadh Sangat, the Company of the Holy, this has been revealed to Nanak, and now, there is no other for him at all. ||2||1||2|| Nat, Fifth Mehl: Whoever has You for support, has the fear of death removed; peace is found, and the disease of egotism is taken away. ||1||Pause|| The fire within is quenched, and one is satisfied through the Ambrosial Word of the Guru's Bani, as the baby is satisfied by milk. The Saints are my mother, father and friends. The Saints are my help and support, and my brothers. ||1||

Section 23 - Raag Nat Naaraayan - Part 005

The doors of doubt are thrown open, and I have met the Lord of the World; God's diamond has pierced the diamond of my mind. Nanak blossoms forth in ecstasy, singing the Lord's Praises; my Lord and Master is the ocean of virtue. ||2||2||3|| Nat, Fifth Mehl: He Himself saves His humble servant. Twenty-four hours a day, He dwells with His humble servant; He never forgets him from His Mind. ||1||Pause|| The Lord does not look at his colour or form; He does not consider the ancestry of His slave. Granting His Grace, the Lord blesses him with His Name, and embellishes him with intuitive ease. ||1|| The ocean of fire is treacherous and difficult, but he is carried across. Seeing, seeing Him, Nanak blossoms forth, over and over again, a sacrifice to Him. ||2||3||4|| Nat, Fifth Mehl: One who chants the Name of the Lord, Har, Har, within his mind - millions of sins are erased in an instant, and pain is relieved. ||1||Pause|| Seeking and searching, I have become detached; I have found the Saadh Sangat, the Company of the Holy, Renouncing everything, I am lovingly focused on the One Lord. I grab hold of the feet of the Lord, Har, Har. ||1|| Whoever chants His Name is liberated; whoever listens to it is saved, as is anyone who seeks His Sanctuary. Meditating, meditating in remembrance on God the Lord and Master, says Nanak, I am in ecstasy! ||2||4||5|| Nat. Fifth Mehl: I am in love with Your Lotus Feet. O Lord, ocean of peace, please bless me with the supreme status. ||1||Pause|| He has inspired His humble servant to grasp the hem of His robe; his mind is pierced through with the intoxication of divine love. Singing His Praises, love wells up within the devotee, and the trap of Maya is broken. ||1|| The Lord, the ocean of mercy, is all-pervading, permeating

everywhere; I do not see any other at all. He has united slave Nanak with Himself: His Love never diminishes, ||2||5||6|| Nat. Fifth Mehl: O my mind, chant, and meditate on the Lord. I shall never forget Him from my mind; twenty-four hours a day, I sing His Glorious Praises. ||1||Pause|| I take my daily cleansing bath in the dust of the feet of the Holy, and I am rid of all my sins. The Lord, the ocean of mercy, is all-pervading, permeating everywhere; He is seen to be contained in each and every heart. ||1|| Hundreds of thousands and millions of meditations, austerities and worships are not equal to remembering the Lord in meditation. With his palms pressed together, Nanak begs for this blessing, that he may become the slave of the slaves of Your slaves. ||2||6||7|| Nat, Fifth Mehl: The treasure of the Naam, the Name of the Lord, is everything for me. Granting His Grace, He has led me to join the Saadh Sangat, the Company of the Holy; the True Guru has granted this gift. ||1||Pause|| Sing the Kirtan, the Praises of the Lord, the Giver of peace, the Destroyer of pain; He shall bless you with perfect spiritual wisdom. Sexual desire, anger and greed shall be shattered and destroyed, and your foolish ego will be dispelled, [1] What Glorious Virtues of Yours should I chant? O God, You are the Inner-knower, the Searcher of hearts. I seek the Sanctuary of Your Lotus Feet, O Lord, ocean of peace; Nanak is forever a sacrifice to You. ||2||7||8||

Section 23 - Raag Nat Naaraayan - Part 006

Nat, Fifth Mehl: I am a sacrifice, a sacrifice to the Guru, the Lord of the World. ||1||Pause|| I am unworthy; You are the Perfect Giver. You are the Merciful Master of the meek. ||1|| While standing up and sitting down, while sleeping and awake, You are my soul, my breath of life, my wealth and property. ||2|| Within my mind there is such a great thirst for the Blessed Vision of Your Darshan. Nanak is enraptured with Your Glance of Grace. ||3||8||9|| Nat Partaal, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Is there any friend or companion of mine, who will constantly share the Lord's Name with me? Will he rid me of my pains and evil tendencies? I would surrender my mind, body, consciousness and everything. ||1||Pause|| How rare is that one whom the Lord makes His own, and whose mind is sewn into the Lord's Lotus Feet. Granting His Grace, the Lord blesses him with His Praise. ||1|| Vibrating, meditating on the Lord, he is victorious in this precious human life, and millions of sinners are sanctified. Slave Nanak is a sacrifice, a sacrifice to Him. ||2||1||10||19|| Nat Ashtapadees, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: O Lord, Your Name is the support of my mind and body. I cannot survive for a moment even for an instant without serving You. Following the Guru's Teachings, I dwell upon the Naam, the Name of the Lord. ||1||Pause|| Within my mind, I meditate on the Lord, Har, Har, Har, Har, Har. The Name of the Lord, Har, Har, is so dear to me. When God, my Lord and Master, became merciful to me the meek one, I was exalted by the Word of the Guru's Shabad. ||1|| Almighty Lord, Slaver of demons, Life of the World, my Lord and Master, inaccessible and infinite: I offer this one prayer to the Guru, to bless me, that I may wash the feet of the Holy. ||2|| The thousands of eyes are the eyes of God; the One God, the Primal Being, remains unattached. The One God, our Lord and Master, has thousands of forms; God alone, through the Guru's Teachings, saves us. ||3|| Following the Guru's Teachings, I have been blessed with the Naam, the Name of the Lord. I have enshrined within my heart the Name of the Lord, Har, Har. The sermon of the Lord, Har, Har, is so very sweet; like the mute, I taste its sweetness, but I cannot describe it at all. ||4|| The tongue savors the bland, insipid taste of the love of duality, greed and corruption. The Gurmukh tastes the flavor of the Lord's Name, and all other tastes and flavors are forgotten. [[5]] Following the Guru's Teachings, I have obtained the wealth of the Lord's Name; hearing it, and chanting it, sins are eradicated. The Messenger of Death and the Righteous Judge of Dharma do not even approach the beloved servant of my Lord and Master. ||6|| With as many breaths as I have, I chant the Naam, under Guru's Instructions. Each and every breath which escapes me without the Naam that breath is useless and corrupt. ||7|| Please grant Your Grace; I am meek; I seek Your Sanctuary, God. Unite me with Your beloved, humble servants.

Section 23 - Raag Nat Naaraayan - Part 007

Nanak, the slave of Your slaves, says, I am the water-carrier of Your slaves. [|8]|1|| Nat, Fourth Mehl: O Lord, I am an unworthy stone. The Merciful Lord, in His Mercy, has led me to meet the Guru; through the Word of the Guru's Shabad, this stone is carried across. [|1||Pause|| The True Guru has implanted within me the exceedingly sweet Naam, the Name of the Lord; it is like the most fragrant sandalwood. Through the Name, my awareness extends in the ten directions; the fragrance of the fragrant Lord permeates the air. [|1|| Your unlimited sermon is the most sweet sermon; I contemplate the most Sublime Word of the Guru. Singing, singing, I sing the Glorious Praises of the Lord; singing His Glorious Praises, the Guru saves me. [|2|] The Guru is wise and clear; the Guru looks upon all alike. Meeting with Him, doubt and skepticism

the supreme status. I am a sacrifice to the True Guru, [3] Practicing hypocrisy and deception, people wander around in confusion. Greed and hypocrisy are evils in this world. In this world and the next, they are miserable; the Messenger of Death hovers over their heads, and strikes them down. ||4|| At the break of day, they take care of their affairs, and the poisonous entanglements of Maya. When night falls, they enter the land of dreams, and even in dreams, they take care of their corruptions and pains. ||5|| Taking a barren field, they plant falsehood; they shall harvest only falsehood. The materialistic people shall all remain hungry; the brutal Messenger of Death stands waiting at their door. ||6|| The selfwilled manmukh has accumulated a tremendous load of debt in sin: only by contemplating the Word of the Shabad, can this debt be paid off. As much debt and as many creditors as there are, the Lord makes them into servants, who fall at his feet. ||7|| All the beings which the Lord of the Universe created - He puts the rings through their noses, and leads them all along. O Nanak, as God drives us on, so do we follow; it is all the Will of the Beloved Lord. ||8||2|| Nat, Fourth Mehl: The Lord has bathed me in the pool of Ambrosial Nectar. The spiritual wisdom of the True Guru is the most excellent cleansing bath; bathing in it, all the filthy sins are washed away. ||1||Pause|| The virtues of the Sangat, the Holy Congregation, are so very great. Even the prostitute was saved, by teaching the parrot to speak the Lord's Name. Krishna was pleased, and so he touched the hunch-back Kubija, and she was transported to the heavens. ||1|| Ajaamal loved his son Naaraayan, and called out his name. His loving devotion pleased my Lord and Master, who struck down and drove off the Messengers of Death. ||2|| The mortal speaks and by speaking, makes the people listen; but he does not reflect upon what he himself says. But when he joins the Sat Sangat, the True Congregation, he is confirmed in his faith. and he is saved by the Name of the Lord. ||3|| As long as his soul and body are healthy and strong, he does not remember the Lord at all. But when his home and mansion catch fire, then, he wants to dig the well to draw water. ||4|| O mind, do not join with the faithless cynic, who has forgotten the Name of the Lord, Har, Har. The word of the faithless cynic stings like a scorpion: leave the faithless cynic far, far behind, ||5||

are removed. Meeting with the True Guru, I have obtained

Section 23 - Raag Nat Naaraayan - Part 008

Fall in love, fall deeply in love with the Lord; clinging to the Saadh Sangat, the Company of the Holy, you will be exalted and embellished. Those who accept the Word of the Guru as True. totally True, are very dear to my Lord and Master. ||6|| Because of actions committed in past lives, one comes to love the Name of the Lord, Har, Har, Har. By Guru's Grace, you shall obtain the ambrosial essence; sing of this essence, and reflect upon this essence. ||7|| O Lord, Har, Har, all forms and colours are Yours; O my Beloved, my deep crimson ruby. Only that colour which You impart, Lord, exists; O Nanak, what can the poor wretched being do? ||8||3|| Nat, Fourth Mehl: In the Sanctuary of the Guru, the Lord God saves and protects us, as He protected the elephant, when the crocodile seized it and pulled it into the water; He lifted him up and pulled him out. ||1||Pause|| God's servants are sublime and exalted; they enshrine faith for Him in their minds. Faith and devotion are pleasing to my God's Mind; He saves the honour of His humble servants. ||1|| The servant of the Lord, Har, Har, is committed to His service; He sees God pervading the entire expanse of the universe. He sees the One and only Primal Lord God, who blesses all with His Glance of Grace. ||2|| God, our Lord and Master, is permeating and pervading all places; He takes care of the whole world as His slave. The Merciful Lord Himself mercifully gives His gifts, even to worms in stones. [3] Within the deer is the heavy fragrance of musk, but he is confused and deluded, and he shakes his horns looking for it. Wandering, rambling and roaming through the forests and woods, I exhausted myself, and then in my own home, the Perfect Guru saved me. ||4|| The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. ||5|| All is God, and God is the whole expanse; man eats what he has planted. When Dhrishtabudhi tormented the humble devotee Chandrahaans, he only set his own house on fire. ||6|| God's humble servant longs for Him within his heart; God watches over each breath of His humble servant. Mercifully, mercifully, He implants devotion within his humble servant; for his sake, God saves the whole world. ||7|| God, our Lord and Master, is Himself by Himself; God Himself embellishes the universe. O servant Nanak, He Himself is all-pervading; in His Mercy, He Himself emancipates all. ||8||4|| Nat, Fourth Mehl: Grant Your Grace, Lord, and save me, as You saved Dropadi from shame when she was seized and brought before the court by the evil villians. ||1||Pause|| Bless me with Your Grace - I am just a humble beggar of Yours; I beg for a single blessing, O my Beloved. I long constantly for the True Guru. Lead me to meet the Guru, O Lord, that I may be exalted and embellished. ||1|| The actions of the faithless cynic are like the

churning of water; he churns, constantly churning only water. Joining the Sat Sangat, the True Congregation, the supreme status is obtained; the butter is produced, and eaten with delight. ||2|| He may constantly and continually wash his body; he may constantly rub, clean and polish his body.

Section 23 - Raag Nat Naaraayan - Part 009

But if the Word of my True Guru is not pleasing to his mind, then all his preparations and beautiful decorations are useless. [3] Walk playfully and carefree, O my friends and companions; cherish the Glorious Virtues of my Lord and Master. To serve, as Gurmukh, is pleasing to my God. Through the True Guru, the unknown is known. ||4|| Women and men, all the men and women, all came from the One Primal Lord God. My mind loves the dust of the feet of the humble; the Lord emancipates those who meet with the Lord's humble servants. ||5|| From village to village, throughout all the cities I wandered; and then, inspired by the Lord's humble servants, I found Him deep within the nucleus of my heart. Faith and longing have welled up within me, and I have been blended with the Lord: the Guru, the Guru, has saved me, [6] The thread of my breath has been made totally sublime and pure; I contemplate the Shabad, the Word of the True Guru. I came back to the home of my own inner self; drinking in the ambrosial essence, I see the world, without my eyes. ||7|| I cannot describe Your Glorious Virtues, Lord; You are the temple, and I am just a tiny worm. Bless Nanak with Your Mercy, and unite him with the Guru; meditating on my Lord, my mind is comforted and consoled. ||8||5|| Nat, Fourth Mehl: O my mind, vibrate, meditate on the inaccessible and infinite Lord and Master. I am such a great sinner; I am so unworthy. And yet the Guru, in His Mercy, has saved me. ||1||Pause|| 1 have found the Holy Person, the Holy and humble servant of the Lord; I offer a prayer to Him, my Beloved Guru. Please, bless me with the wealth, the capital of the Lord's Name, and take away all my hunger and thirst. ||1|| The moth, the deer, the bumble bee, the elephant and the fish are ruined, each by the one passion that controls them. The five powerful demons are in the body; the Guru, the True Guru turns out these sins. [2] I searched and searched through the Shaastras and the Vedas; Naarad the silent sage proclaimed these words as well. Chanting the Lord's Name, salvation is attained; the Guru saves those in the Sat Sangat, the True Congregation. ||3|| In love with the Beloved Lord God, one looks at Him as the lotus looks at the sun. The peacock dances on the mountain, when the clouds hang low and heavy. ||4|| The faithless cyinc may be totally drenched with ambrosial nectar, but even so, all his branches and flowers are filled with venom. The more one bows down in humility before the faithless cvinc, the more he provokes, and stabs, and spits out his poison. [[5]] Remain with the Holy man, the Saint of the Saints, who chants the Lord's Praises for the benefit of all. Meeting the Saint of Saints, the mind blossoms forth, like the lotus, exalted by obtaining the water. ||6|| The waves of greed are like mad dogs with rabies. Their madness ruins everything. When the news reached the Court of my Lord and Master, the Guru took up the sword of spiritual wisdom, and killed them. ||7|| Save me, save me, save me, O my God; shower me with Your Mercy, and save me! O Nanak, I have no other support; the Guru, the True Guru, has saved me. ||8||6|| First Set of Six Hymns||

GURU GRANTH SAHIB 24 - RAAG MAALE GAAURA Section 24 - Raag Maale Gaaura - Part 001

Raag Maalee Gauraa, Fourth Mehl: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Countless have tried, but none have found the Lord's limit. The Lord is inaccessible, unapproachable and unfathomable; I humbly bow to the Lord God, my King. ||1||Pause|| Sexual desire, anger, greed and emotional attachment bring continual conflict and strife. Save me, save me, I am your humble creature, O Lord; I have come to Your Sanctuary, O my Lord God. ||1|| You protect and preserve those who take to Your Sanctuary, God; You are called the Lover of Your devotees. Prahlaad, Your humble servant, was caught by Harnaakhash: but You saved Him and carried him across, Lord. ||2|| Remember the Lord, O mind, and rise up to the Mansion of His Presence; the Sovereign Lord is the Destroyer of pain. Our Lord and Master takes away the fear of birth and death; following the Guru's Teachings, the Lord God is found. ||3|| The Name of the Lord, our Lord and Master, is the Purifier of sinners; I sing of the Lord, the Destroyer of the fears of His devotees. One who wears the necklace of the Name of the Lord, Har, Har, in his heart, O servant Nanak, merges in the Naam. ||4||1|| Maalee Gauraa, Fourth Mehl: O my mind, chant the Name of the Lord, the Giver of peace. One who joins the Sat Sangat, the True Congregation, and enjoys the sublime taste of the Lord. as Gurmukh, comes to realise God. ||1||Pause|| By great good fortune, one obtains the Blessed Vision of the Guru's Darshan; meeting with the Guru, the Lord God is known. The filth of evil-mindedness is totally washed away, bathing in the Lord's ambrosial pool of nectar. ||1|| Blessed, blessed are the Holy, who have found their Lord God: I ask them to tell me the

stories of the Lord. I fall at their feet, and always pray to them, to mercifully unite me with my Lord, the Architect of Destiny. ||2|| Through the destiny written on my forehead, I have found the Holy Guru; my mind and body are imbued with the Guru's Word. The Lord God has come to meet me; I have found peace, and I am rid of all the sins. ||3|| Those who follow the Guru's Teachings find the Lord, the source of nectar; their words are sublime and exalted. By great good fortune, one is blessed with the dust of their feet; servant Nanak falls at their feet. ||4||2||

Section 24 - Raag Maale Gaaura - Part 002

Maalee Gauraa, Fourth Mehl: All the Siddhas, seekers and silent sages, with their minds full of love, meditate on the Lord. The Supreme Lord God. my Lord and Master, is limitless; the Guru has inspired me to know the unknowable Lord. ||1||Pause|| I am low, and I commit evil actions; I have not remembered my Sovereign Lord. The Lord has led me to meet the True Guru; in an instant, He liberated me from bondage. ||1|| Such is the destiny God wrote on my forehead; following the Guru's Teachings, I enshrine love for the Lord. The Panch Shabad, the five primal sounds, vibrate and resound in the Court of the Lord; meeting the Lord, I sing the songs of joy. ||2|| The Naam, the Name of the Lord, is the Purifier of sinners; the unfortunate wretches do not like this. They rot away in the womb of reincarnation; they fall apart like salt in water. ||3|| Please bless me with such understanding, O Inaccessible Lord God, my Lord and Master, that my mind may remain attached to the Guru's feet. Servant Nanak remains attached to the Name of the Lord; he is merged in the Naam. ||4||3|| Maalee Gauraa, Fourth Mehl: My mind is addicted to the juice of the Lord's Name. My heart-lotus has blossomed forth, and I have found the Guru. Meditating on the Lord, my doubts and fears have run away. ||1||Pause|| In the Fear of God, my heart is committed in loving devotion to Him; following the Guru's Teachings, my sleeping mind has awakened. All my sins have been erased, and I have found peace and tranquility; I have enshrined the Lord within my heart, by great good fortune. ||1|| The self-willed manmukh is like the false colour of the safflower, which fades away; its colour lasts for only a few days. He perishes in an instant; he is tormented, and punished by the Righteous Judge of Dharma. [2] The Lord's Love, found in the Sat Sangat, the True Congregation, is absolutely permanent, and colourfast. The cloth of the body may be torn to shreds, but still, this beautiful colour of the Lord's Love does not fade away. ||3|| Meeting with the Blessed Guru, one is dyed in the colour of the Lord's Love, imbued with this deep crimson colour. Servant Nanak washes the feet of that humble being, who is attached to the feet of the Lord. ||4||4|| Maalee Gauraa, Fourth Mehl: O my mind, meditate, vibrate upon the Name of the Lord, the Lord of the World, Har, Har. My mind and body are merged in the Lord's Name, and through the Guru's Teachings, my intellect is imbued with the Lord, the source of nectar. ||1||Pause|| Follow the Guru's Teachings, and meditate on the Naam, the Name of the Lord, Har, Har. Chant, and meditate, on the beads of the mala of the Lord. Those who have such destiny inscribed upon their foreheads, meet with the Lord, adorned with garlands of flowers. ||1|| Those who meditate on the Name of the Lord - all their entanglements are ended. The Messenger of Death does not even approach them: the Guru, the Savior Lord, saves them. ||2|| I am a child; I know nothing at all. The Lord cherishes me, as my mother and father. I continually put my hands into the fire of Maya, but the Guru saves me; He is merciful to the meek. ||3|| I was filthy, but I have become immaculate. Singing the Lord's Praises, all sins have been burnt to ashes. My mind is in esctasy, having found the Guru; servant Nanak is enraptured through the Word of the Shabad. ||4||5|| Maalee Gauraa, Fourth Mehl

Section 24 - Raag Maale Gaaura - Part 003

O my mind, meditate, vibrate on the Lord, and all sins will be eradicated. The Guru has enshried the Lord, Har, Har, within my heart; I place my head on the Guru's Path, ||1||Pause|| Whoever tells me the stories of my Lord God, I would cut my mind into slices, and dedicate it to him. The Perfect Guru has united me with the Lord, my Friend; I have sold myself at each and every store for the Guru's Word. ||1|| One may give donations in charity at Prayaag, and cut the body in two at Benares, but without the Lord's Name, no one attains liberation. even though one may give away huge amounts of gold. ||2|| When one follows the Guru's Teachings, and sings the Kirtan of the Lord's Praises, the doors of the mind, held shut by deception, are thrown open again. The three qualities are shattered, doubt and fear run away, and the clay pot of public opinion is broken. ||3|| They alone find the Perfect Guru in this Dark Age of Kali Yuga, upon whose foreheads such pre-ordained destiny is inscribed. Servant Nanak drinks in the Ambrosial Nectar; all his hunger and thirst are quenched. ||4||6|| Set of Six Hymns 1|| Maalee Gauraa, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O mind, true peace comes from serving the Lord. Other services are false, and as punishment

for them, the Messenger of Death bashes in one's head. ||1||Pause|| They alone join the Sangat, the Congregation, upon whose forehead such destiny is inscribed. They are carried across the terrifying world-ocean by the Saints of the Infinite, Primal Lord God. ||1|| Serve forever at the feet of the Holy; renounce greed, emotional attachment and corruption. Abandon all other hopes, and rest your hopes in the One Formless Lord. ||2|| Some are faithless cynics, deluded by doubt; without the Guru, there is only pitch darkness. Whatever is pre-ordained, comes to pass; no one can erase it. ||3|| The beauty of the Lord of the Universe is profound and unfathomable; the Names of the Infinite Lord are immunerable. Blessed, blessed are those humble beings, O Nanak, who enshrine the Lord's Name in their hearts. ||4||1|| Maalee Gauraa. Fifth Mehl: I humbly bow to the Name of the Lord. Chanting it, one is saved. ||1||Pause|| Meditating on Him in remembrance, conflicts are ended. Meditating on Him, one's bonds are untied. Meditating on Him, the fool becomes wise. Meditating on Him, one's ancestors are saved. ||1|| Meditating on Him, fear and pain are taken away. Meditating on Him, misfortune is avoided. Meditating on Him, sins are erased. Meditating on Him, agony is ended. ||2|| Meditating on Him, the heart blossoms forth. Meditating on Him, Maya becomes one's slave. Meditating on Him, one is blessed with the treasures of wealth. Meditating on Him, one crosses over in the end. ||3|| The Name of the Lord is the Purifier of sinners. It saves millions of devotees. I am meek; I seek the Sanctuary of the slaves of the Lord's slaves. Nanak lavs his forehead on the feet of the Saints. ||4||2|| Maalee Gauraa, Fifth Mehl: This is the sort of helper the Name of the Lord is. Meditating in the Saadh Sangat, the Company of the Holy, one's affairs are perfectly resolved. ||1||Pause|| It is like a boat to a drowning man

Section 24 - Raag Maale Gaaura - Part 004

It is like oil to the lamp whose flame is dying out. It is like water poured on the burning fire.

It is like milk poured into the baby's mouth. ||1|| As one's brother becomes a helper on the field of battle; as one's hunger is satisfied by food; as the cloudburst saves the crops; as one is protected in the tiger's lair; 2 As with the magic spell of Garuda the eagle upon one's lips, one does not fear the snake; as the cat cannot eat the parrot in its cage; as the bird cherishes her eggs in her heart; as the grains are spared, by sticking to the central post of the mill; 3 Your Glory is so great; I can describe only a tiny bit of it. O Lord, You are inaccessible, unapproachable and unfathomable. You are lofty and high, utterly great and infinite. Meditating in remembrance on the Lord, O Nanak, one is carried across. ||4||3|| Maalee Gauraa, Fifth Mehl: Please let my works be rewarding and fruitful. Please cherish and exalt Your slave. ||1||Pause|| I lay my forehead on the feet of the Saints, and with my eyes, I gaze upon the Blessed Vision of their Darshan, day and night. With my hands, I work for the Saints. I dedicate my breath of life, my mind and wealth to the Saints. [1] My mind loves the Society of the Saints. The Virtues of the Saints abide within my consciousness. The Will of the Saints is sweet to my mind. Seeing the Saints, my heart-lotus blossoms forth. ||2|| I dwell in the Society of the Saints. I have such a great thirst for the Saints. The Words of the Saints are the Mantras of my mind. By the Grace of the Saints, my corruption is taken away. ||3|| This way of liberation is my treasure. O Merciful God, please bless me with this gift. O God, shower Your Mercy upon Nanak. I have enshrined the feet of the Saints within my heart. ||4||4|| Maalee Gauraa, Fifth Mehl: He is with all; He is not far away. He is the Cause of causes, ever-present here and now. ||1||Pause|| Hearing His Name, one comes to life. Pain is dispelled; peace and tranquility come to dwell within. The Lord, Har, Har, is all treasure. The silent sages serve Him. ||1|| Everything is contained in His home. No one is turned away empty-handed. He cherishes all beings and creatures. Forever and ever, serve the Merciful Lord. ||2|| Righteous justice is dispensed in His Court forever. He is carefree, and owes allegiance to no one. He Himself, by Himself, does everything. O my mind, meditate on Him. ||3|| I am a sacrifice to the Saadh Sangat, the Company of the Holy. Joining them, I am saved. My mind and body are attuned to the Naam, the Name of the Lord. God has blessed Nanak with this gift. ||4||5|| Maalee Gauraa, Fifth Mehl, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: I seek the Sanctuary of the all-powerful Lord. My soul, body, wealth and capital belong to the One God, the Cause of causes. ||1||Pause|| Meditating, meditating in remembrance on Him, I have found everlasting peace. He is the source of life. He is all-pervading, permeating all places; He is in subtle essence and manifest form. ||1||

Section 24 - Raag Maale Gaaura - Part 005

Abandon all your entanglements and corruption; sing the Glorious Praises of the Lord forever. With palms pressed together, Nanak begs for this blessing; please bless me with Your Name. ||2||1||6|| Maalee Gauraa, Fifth Mehl: God is all-powerful, divine and infinite. Who knows Your wondrous plays? You have no end or limitation. ||1||Pause|| In an instant,

You establish and disestablish; You create and destroy, O Creator Lord. As many beings as You created, God, so many You bless with Your blessings. ||1|| I have come to Your Sanctuary, Lord; I am Your slave, O Inaccessible Lord God. Lift me up and pull me out of the terrifying, treacherous world-ocean; servant Nanak is forever a sacrifice to You. [2][2][7]] Maalee Gauraa, Fifth Mehl: The Lord of the World abides in my mind and body. Friend of the meek, Lover of His devotees, forever and ever merciful, ||1||Pause|| In the beginning, in the end and in the middle, You alone exist, God there is none other than You. He is totally permeating and pervading all worlds; He is the One and only Lord and Master. [1] With my ears I hear God's Praises, and with my eyes I behold the Blessed Vision of His Darshan; with my tongue I sing the Lord's Glorious Praises. Nanak is forever a sacrifice to You; please, bless me with Your Name. ||2||3||8||6||14|| Maalee Gauraa, The Word Of Devotee Naam Dayy Jee: One Universal Creator God. By The Grace Of The True Guru: Blessed, blessed is that flute which the Lord plays. The sweet, sweet unstruck sound current sings forth. ||1||Pause|| Blessed, blessed is the wool of the sheep; blessed, blessed is the blanket worn by Krishna. ||1|| Blessed, blessed are you, O mother Dayvakee; into your home the Lord was born. ||2|| Blessed, blessed are the forests of Brindaaban; the Supreme Lord plays there. [3] He plays the flute, and herds the cows; Naam Dayv's Lord and Master plays happily. ||4||1|| O my Father, Lord of wealth, blessed are You, long-haired, dark-skinned, my darling. ||1||Pause|| You hold the steel chakra in Your hand: You came down from Heaven, and saved the life of the elephant. In the court of Duhsaasan, You saved the honour of Dropati, when her clothes were being removed. ||1|| You saved Ahliyaa, the wife of Gautam; how many have You purified and carried across? Such a lowly outcaste as Naam Dayv has come seeking Your Sanctuary. ||2||2|| Within all hearts, the Lord speaks, the Lord speaks. Who else speaks, other than the Lord? [11] Pause || Out of the same clay, the elephant, the ant. and the many sorts of species are formed. In stationary life forms, moving beings, worms, moths and within each and every heart, the Lord is contained. ||1|| Remember the One, Infinite Lord; abandon all other hopes. Naam Dayv prays, I have become dispassionate and detached: who is the Lord and Master, and who is the slave? ||2||3||

GURU GRANTH SAHIB 25 - RAAG MAAROO Section 25 - Raag Maaroo - Part 001

Raag Maaroo, First Mehl, First House, Chau-Padas: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear, No Hatred, Image Of The Undving. Bevond Birth, Self-Existent, By Guru's Grace: Shalok: O my Friend, I shall forever remain the dust of Your feet. Nanak seeks Your protection, and beholds You ever-present, here and now. ||1|| SHABAD: Those who receive the call in the last hours of the night, chant the Name of their Lord and Master. Tents, canopies, pavilions and carriages are prepared and made ready for them. You send out the call Lord to those who meditate on Your Name. ||1|| Father, I am unfortunate, a fraud. I have not found Your Name; my mind is blind and deluded by doubt. ||1||Pause|| I have enjoyed the tastes, and now my pains have come to fruition; such is my pre-ordained destiny, O my mother. Now my joys are few, and my pains are many. In utter agony, I pass my life. ||2|| What separation could be worse than separation from the Lord? For those who are united with Him, what other union can there be? Praise the Lord and Master, who, having created this play, beholds it. ||3|| By good destiny, this union comes about; this body enjoys its pleasures. Those who have lost their destiny, suffer separation from this union. O Nanak, they may still be united once again! ||4||1|| Maaroo, First Mehl: The union of the mother and father brings the body into being. The Creator inscribes upon it the inscription of its destiny. According to this inscription, gifts, light and glorious greatness are received. Joining with Maya, the spiritual consciousness is lost [1] O foolish mind, why are you so proud? You shall have to arise and depart when it pleases your Lord and Master. ||1||Pause|| Abandon the tastes of the world, and find intuitive peace. All must abandon their worldly homes; no one remains here forever. Eat some, and save the rest, if you are destined to return to the world again. ||2|| He adorns his body and ress in silk robes. He issues all sorts of commands. Preparing his comfortable bed, he sleeps. When he falls into the hands of the Messenger of Death, what good does it do to cry out? ||3|| Household affairs are whirlpools of entanglements, O Siblings of Destiny.

Section 25 - Raag Maaroo - Part 002

Sin is a stone which does not float. So let the Fear of God be the boat to carry your soul across. Says Nanak, rare are those who are blessed with this Boat. ||4||2|| Maaroo, First Mehl, First House: Actions are the paper, and the mind is the ink; good and bad are both recorded upon it. As their past actions drive them, so are mortals driven. There is no end to Your Glorious Virtues, Lord. ||1|| Why do you not keep Him in your consciousness, you mad man? Forgetting the Lord, your own virtues shall rot away. ||1||Pause|| The night is a net, and

the day is a net; there are as many traps as there are moments. With relish and delight, you continually bite at the bait; you are trapped, you fool - how will you ever escape? $\|2\|$ The body is a furnace, and the mind is the iron within it; the five fires are heating it. Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry. ||3|| What was turned to slag is again transformed into gold, if one meets with the Guru. He blesses the mortal with the Ambrosial Name of the One Lord, and then, O Nanak, the body is held steady. ||4||3|| Maaroo, First Mehl: In the pure, immaculate waters, both the lotus and the slimy scum are found. The lotus flower is with the scum and the water, but it remains untouched by any pollution. ||1|| You frog, you will never understand. You eat the dirt, while you dwell in the immaculate waters. You know nothing of the ambrosial nectar there. ||1||Pause|| You dwell continually in the water; the bumble bee does not dwell there, but it is intoxicated with its fragrance from afar. Intuitively sensing the moon in the distance, the lotus bows its head. ||2|| The realms of nectar are irrigated with milk and honey; you think you are clever to live in the water. You can never escape your own inner tendencies, like the love of the flea for blood. [[3]] The fool may live with the Pandit, the religious scholar, and listen to the Vedas and the Shaastras. You can never escape your own inner tendencies, like the crooked tail of the dog. [4] Some are hypocrites; they do not merge with the Naam, the Name of the Lord. Some are absorbed in the Feet of the Lord. Har. Har. The mortals obtain what they are predestined to receive; O Nanak, with your tongue, chant the Naam, [[5][4]] Maaroo, First Mehl, Shalok: Countless sinners are sanctified, attaching their minds to the Feet of the Lord. The merits of the sixtyeight places of pilgrimage are found in God's Name, O Nanak when such destiny is inscribed upon one's forehead. ||1|| SHABAD: O friends and companions, so puffed up with pride listen to this one joyous story of your Husband Lord. ||1|| Who can I tell about my pain, O my mother? Without the Lord, my soul cannot survive; how can I comfort it, O my mother? ||1||Pause|| I am a dejected, discarded bride, totally miserable. I have lost my youth; I regret and repent. ||2|| You are my wise Lord and Master, above my head. I serve You as Your humble slave. ||3|| Nanak humbly prays, this is my only concern: without the Blessed Vision of my Beloved, how can I enjoy Him? ||4||5||

Section 25 - Raag Maaroo - Part 003

Maaroo, First Mehl: I am Your slave, Your bonded servant, and so I am called fortunate. I sold myself at Your store in exchange for the Guru's Word: whatever You link me to to that I am linked. ||1|| What cleverness can Your servant try with You? O my Lord and Master, I cannot carry out the Hukam of Your Command. ||1||Pause|| My mother is Your slave, and my father is Your slave; I am the child of Your slaves. My slave mother dances, and my slave father sings; I practice devotional worship to You, O my Sovereign Lord. [2] If You wish to drink, then I shall get water for You; if You wish to eat, I shall grind the corn for You. I wave the fan over You, and wash Your feet, and continue to chant Your Name. ||3|| I have been untrue to myself, but Nanak is Your slave; please forgive him, by Your glorious greatness. Since the very beginning of time, and throughout the ages, You have been the merciful and generous Lord. Without You, liberation cannot be attained. ||4||6|| Maaroo, First Mehl: Some call him a ghost; some say that he is a demon. Some call him a mere mortal; O, poor Nanak! ||1|| Crazy Nanak has gone insane, after his Lord, the King. I know of none other than the Lord. ||1||Pause|| He alone is known to be insane, when he goes insane with the Fear of God. He recognises none other than the One Lord and Master. ||2|| He alone is known to be insane, if he works for the One Lord. Recognising the Hukam, the Command of his Lord and Master, what other cleverness is there? [3] He alone is known to be insane, when he falls in love with his Lord and Master. He sees himself as bad, and all the rest of the world as good. ||4||7|| Maaroo, First Mehl: This wealth is all-pervading, permeating all. The self-willed manmukh wanders around, thinking that it is far away, ||1|| That commodity, the wealth of the Naam, is within my heart. Whoever You bless with it, is emancipated. ||1||Pause|| This wealth does not burn; it cannot be stolen by a thief. This wealth does not drown, and its owner is never punished. ||2|| Gaze upon the glorious greatness of this wealth, and your nights and days will pass, imbued with celestial peace. ||3|| Listen to this incomparably beautiful story, O my brothers, O Siblings of Destiny. Tell me, without this wealth, who has ever obtained the supreme status? ||4|| Nanak humbly prays, I proclaim the Unspoken Speech of the Lord. If one meets the True Guru, then this wealth is obtained. ||5||8|| Maaroo, First Mehl: Heat up the sun energy of the right nostril, and cool down the moon energy of the left nostril; practicing this breath-control, bring them into perfect balance. In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall will not crumble. ||1|| You fool, why are you deluded by doubt? You do not remember the detached Lord of supreme bliss. ||1||Pause|| Seize and burn the unbearable; seize and kill the

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imperishable; leave behind your doubts, and then, you shall drink in the Nectar. In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall shall not crumble. ||2||

Section 25 - Raag Maaroo - Part 004

Nanak humbly prays, if the Lord's humble servant dwells upon Him. in his mind of minds, with his every breath, then he drinks in the Ambrosial Nectar. In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall shall not crumble. ||3||9|| Maaroo, First Mehl: Maya is not conquered, and the mind is not subdued; the waves of desire in the world-ocean are intoxicating wine. The boat crosses over the water, carrying the true merchandise. The jewel within the mind subdues the mind; attached to the Truth, it is not broken. The king is seated upon the throne, imbued with the Fear of God and the five qualities. ||1|| O Baba, do not see your True Lord and Master as being far away. He is the Light of all, the Life of the world; The True Lord writes His Inscription on each and every head. ||1||Pause|| Brahma and Vishnu. the Rishis and the silent sages, Shiva and Indra, penitents and beggars - whoever obeys the Hukam of the Lord's Command, looks beautiful in the Court of the True Lord, while the stubborn rebels die. The wandering beggars, warriors, celibates and Sannyaasee hermits - through the Perfect Guru, consider this: without selfless service, no one ever receives the fruits of their rewards. Serving the Lord is the most excellent action. ||2|| You are the wealth of the poor, the Guru of the guru-less, the honour of the dishonoured. I am blind; I have grasped hold of the jewel, the Guru. You are the strength of the weak. He is not known through burnt offerings and ritual chanting; the True Lord is known through the Guru's Teachings. Without the Naam, the Name of the Lord, no one finds shelter in the Court of the Lord; the false come and go in reincarnation. ||3|| So praise the True Name, and through the True Name, you will find satisfaction. When the mind is cleaned with the jewel of spiritual wisdom, it does not become dirty again. As long as the Lord and Master dwells in the mind, no obstacles are encountered. O Nanak, giving one's head, one is emancipated, and the mind and body become true. ||4||10|| Maaroo, First Mehl: The Yogi who is joined to the Naam, the Name of the Lord, is pure; he is not stained by even a particle of dirt. The True Lord, his Beloved, is always with him; the rounds of birth and death are ended for him. ||1|| O Lord of the Universe, what is Your Name, and what is it like? If You summon me into the Mansion of Your Presence, I will ask You, how I can become one with You, ||1||Pause|| He alone is a Brahmin, who takes his cleansing bath in the spiritual wisdom of God, and whose leaf-offerings in worship are the Glorious Praises of the Lord. The One Name, the One Lord, and His One Light pervade the three worlds. ||2|| My tongue is the balance of the scale, and this heart of mine is the pan of the scale; I weigh the immeasurable Naam. There is one store, and one banker above all: the merchants deal in the one commodity, ||3|| The True Guru saves us at both ends; he alone understands, who is lovingly focused on the One Lord; his inner being remains free of doubt. The Word of the Shabad abides within, and doubt is ended, for those who constantly serve, day and night. ||4|| Above is the sky of the mind, and beyond this sky is the Lord, the Protector of the World: the Inaccessible Lord God; the Guru abides there as well. According to the Word of the Guru's Teachings, what is outside is the same as what is inside the home of the self. Nanak has become a detached renunciate. ||5||11||

Section 25 - Raag Maaroo - Part 005

Raag Maaroo, First Mehl, Fifth House: One Universal Creator God. By The Grace Of The True Guru: Day and night. he remains awake and aware; he never sleeps or dreams. He alone knows this, who feels the pain of separation from God. My body is pierced through with the arrow of love. How can any physician know the cure? ||1|| Rare is that one, who as Gurmukh, understands, and whom the True Lord links to His Praise. He alone appreciates the value of the Ambsosial Nectar, who deals in this Ambrosia. $\|1\|$ Pause $\|$ The soul-bride is in love with her Husband Lord; the focuses her consciousness on the Word of the Guru's Shabad. The soulbride is joyously embellished with intuitive ease; her hunger and thirst are taken away. ||2|| Tear down skepticism and dispel your doubt; with your intuition, draw the bow of the Praise of the Lord. Through the Word of the Guru's Shabad. conquer and subdue your mind; take the support of Yoga -Union with the beautiful Lord. ||3|| Burnt by egotism, one forgets the Lord from his mind. In the City of Death, he is attacked with massive swords. Then, even if he asks for it, he will not receive the Lord's Name; O soul, you shall suffer terrible punishment. ||4|| You are distracted by thoughts of Maya and worldly attachment. In the City of Death, you will be caught by the noose of the Messenger of Death. You cannot break free from the bondage of loving attachment, and so the Messenger of Death will torture you. ||5|| I have done nothing; I am doing nothing now. The True Guru has blessed me with the Ambrosial Nectar of the Naam. What other efforts can

anyone make, when You bestow Your blessing? Nanak seeks Your Sanctuary. ||6||1||12|| Maaroo, Third Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Wherever You seat me, there I sit, O my Lord and Master; wherever You send me, there I go. In the entire village, there is only One King; all places are sacred. ||1|| O Baba, while I dwell in this body, let me sing Your True Praises, that I may intuitively merge with You. ||1||Pause|| He thinks that good and bad deeds come from himself; this is the source of all evil. Whatever happens in this world is only by the Order of our Lord and Master. ||2|| Sexual desires are so strong and compelling; where has this sexual desire come from? The Creator Himself stages all the plays; how rare are those who realise this. ||3|| By Guru's Grace, one is lovingly focused on the One Lord, and then, duality is ended. Whatever is in harmony with His Will, he accepts as True; the noose of Death is loosened from around his neck. ||4|| Prays Nanak, who can call him to account, when the egotistical pride of his mind has been silenced? Even the Righteous Judge of Dharma is intimidated and afraid of him; he has entered the Sanctuary of the True Lord. ||5||1|| Maaroo, Third Mehl: Coming and going in reincarnation no longer exist, when one dwells in the home of the self within. He bestowed the Blessing of His treasure of truth; only He Himself knows. ||1||

Section 25 - Raag Maaroo - Part 006

O my mind, remember the Dear Lord, and abandon the corruption of your mind. Meditate on the Word of the Guru's Shabad; focus lovingly on the Truth. ||1||Pause|| One who forgets the Name in this world, shall not find any place of rest anywhere else. He shall wander in all sorts of reincarnations, and rot away in manure. ||2|| By great good fortune, I have found the Guru, according to my pre-ordained destiny, O my mother. Night and day, I practice true devotional worship; I am united with the True Lord. ||3|| He Himself fashioned the entire universe; He Himself bestows His Glance of Grace. O Nanak, the Naam, the Name of the Lord, is glorious and great; as He pleases, He bestows His Blessings. ||4||2|| Maaroo, Third Mehl: Please forgive my past mistakes, O my Dear Lord; now, please place me on the Path. I remain attached to the Lord's Feet, and eradicate self-conceit from within. ||1|| O my mind, as Gurmukh, meditate on the Name of the Lord, Remain attached forever to the Lord's Feet, single-mindedly, with love for the One Lord. ||1||Pause|| I have no social status or honour; I have no place or home. Pierced through by the Word of the Shabad, my doubts have been cut away. The Guru has inspired me to understand the Naam, the Name of the Lord ||2|| This mind wanders around driven by greed totally attached to greed. He is engrossed in false pursuits: he shall endure beatings in the City of Death. ||3|| O Nanak, God Himself Himself is all-in-all. There is no other at all. He bestows the treasure of devotional worship, and the Gurmukhs abide in peace. ||4||3|| Maaroo, Third Mehl: Seek and find those who are imbued with Truth; they are so rare in this world. Meeting with them, one's face becomes radiant and bright, chanting the Name of the Lord. ||1|| O Baba, contemplate and cherish the True Lord and Master within your heart. Seek out and see, and ask your True Guru, and obtain the true commodity. ||1||Pause|| All serve the One True Lord; through pre-ordained destiny, they meet Him. The Gurmukhs merge with Him, and will not be separated from Him again; they attain the True Lord. ||2|| Some do not appreciate the value of devotional worship; the self-willed manmukhs are deluded by doubt. They are fillled with selfconceit; they cannot accomplish anything. ||3|| Stand and offer your prayer, to the One who cannot be moved by force. O Nanak, the Naam, the Name of the Lord, abides within the mind of the Gurmukh; hearing his prayer, the Lord applauds him. ||4||4|| Maaroo, Third Mehl: He transforms the burning desert into a cool oasis; he transmutes rusted iron into gold. So praise the True Lord; there is none other as great as He is. [1] O my mind, night and day, meditate on the Lord's Name. Contemplate the Word of the Guru's Teachings, and sing the Glorious Praises of the Lord, night and day. ||1||Pause|| As Gurmukh, one comes to know the One Lord, when the True Guru instructs him. Praise the True Guru, who imparts this understanding. ||2|| Those who forsake the True Guru, and attach themselves to duality - what will they do when they go to the world hereafter? Bound and gagged in the City of Death, they will be beaten. They will be punished severely. ||3||

Section 25 - Raag Maaroo - Part 007

My God is independent and self-sufficient; he does not have even an iota of greed. O Nanak, run to His Sanctuary; granting His forgiveness, He merges us into Himself. [|4||5|] Maaroo, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Suk-deva and Janak meditated on the Naam; following the Guru's Teachings, they sought the Sanctuary of the Lord, Har, Har. God met Sudama and removed his poverty; through loving devotional worship, he crossed over. God is the Lover of His devotees; the Lord's Name is fuffiling; God showers His Mercy on the Gurmukhs. [|1]| O my mind, chanting the Naam, the Name of

the Lord, you will be saved. Dhroo, Prahlaad and Bidar the slave-girl's son, became Gurmukh, and through the Naam, crossed over. ||1||Pause|| In this Dark Age of Kali Yuga, the Naam is the supreme wealth; it saves the humble devotees. All the faults of Naam Dayv, Jai Dayv, Kabeer, Trilochan and Ravi Daas the leather-worker were covered. Those who become Gurmukh, and remain attached to the Naam, are saved; all their sins are washed off. ||2|| Whoever chants the Naam, all his sins and mistakes are taken away. Ajaamal, who had sex with prostitites, was saved, by chanting the Name of the Lord. Chanting the Naam, Ugar Sain obtained salvation; his bonds were broken, and he was liberated. ||3|| God Himself takes pity on His humble servants, and makes them His own. My Lord of the Universe saves the honour of His servants: those who seek His Sanctuary are saved. The Lord has showered servant Nanak with His Mercy; he has enshrined the Lord's Name within his heart. ||4||1|| Maaroo, Fourth Mehl: The Siddhas in Samaadhi meditate on Him; they are lovingly focused on Him. The seekers and the silent sages meditate on Him as well. The celibates, the true and contented beings meditate on Him; Indra and the other gods chant His Name with their mouths. Those who seek His Sanctuary meditate on Him; they become Gurmukh and swim across. ||1|| O my mind, chant the Naam, the Name of the Lord, and cross over. Dhanna the farmer, and Balmik the highway robber, became Gurmukh, and crossed over. ||1||Pause|| Angels, men, heavenly heralds and celestial singers meditate on Him; even the humble Rishis sing of the Lord. Shiva, Brahma and the goddess Lakhshmi, meditate, and chant with their mouths the Name of the Lord, Har, Har. Those whose minds are drenched with the Name of the Lord, Har, Har, as Gurmukh, cross over. [2] Millions and millions, three hundred thirty million gods meditate on Him: there is no end to those who meditate on the Lord. The Vedas, the Puraanas and the Simritees meditate on the Lord; the Pandits, the religious scholars, sing the Lord's Praises as well. Those whose minds are filled with the Naam, the source of nectar - as Gurmukh, they cross over. ||3|| Those who chant the Naam in endless waves - I cannot even count their number. The Lord of the Universe bestows His Mercy, and those who are pleasing to the Mind of the Lord God, find their place. The Guru, granting His Grace, implants the Lord's Name within; servant Nanak chants the Naam, the Name of the Lord. ||4||2||

Section 25 - Raag Maaroo - Part 008

Maaroo, Fourth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Take the treasure of the Name of the Lord Har Har Follow the Guru's Teachings, and the Lord shall bless you with honour. Here and hereafter, the Lord goes with you; in the end, He shall deliver you. Where the path is difficult and the street is narrow, there the Lord shall liberate you. ||1|| O my True Guru, implant within me the Name of the Lord, Har, Har. The Lord is my mother, father, child and relative: I have none other than the Lord, O my mother. ||1||Pause|| I feel the pains of love and yearning for the Lord, and the Name of the Lord. If only someone would come and unite me with Him, O my mother. I bow in humble devotion to one who inspires me to meet with my Beloved. The almighty and merciful True Guru unites me with the Lord God instantaneously. ||2|| Those who do not remember the Name of the Lord, Har, Har, are most unfortunate, and are slaughtered. They wander in reincarnation, again and again; they die, and are re-born, and continue coming and going. Bound and gagged at Death's Door, they are cruelly beaten, and punished in the Court of the Lord. ||3|| O God, I seek Your Sanctuary; O my Sovereign Lord King, please unite me with Yourself. O Lord, Life of the World, please shower me with Your Mercy; grant me the Sanctuary of the Guru, the True Guru. The Dear Lord. becoming merciful, has blended servant Nanak with Himself. ||4||1||3|| Maaroo, Fourth Mehl: I inquire about the commodity of the Naam, the Name of the Lord. Is there anyone who can show me the wealth, the capital of the Lord? I cut myself into pieces, and make myself a sacrifice to that one who leads me to meet my Lord God. I am filled with the Love of my Beloved: how can I meet my Friend, and merge with Him? ||1|| O my beloved friend, my mind, I take the wealth, the capital of the Name of the Lord, Har, Har. The Perfect Guru has implanted the Naam within me; the Lord is my support - I celebrate the Lord. ||1||Pause|| O my Guru, please unite me with the Lord, Har, Har; show me the wealth, the capital of the Lord. Without the Guru, love does not well up; see this, and know it in your mind. The Lord has installed Himself within the Guru; so praise the Guru, who unites us with the Lord. ||2|| The ocean, the treasure of devotional worship of the Lord, rests with the Perfect True Guru. When it pleases the True Guru, He opens the treasure, and and the Gurmukhs are illuminated by the Lord's Light. The unfortunate self-willed manmukhs die of thirst, on the very bank of the river. ||3|| The Guru is the Great Giver; I beg for this gift from the Guru, that He may unite me with God, from whom I was separated for so long! This is the great hope of my mind and body. If it pleases You, O my Guru, please listen to my prayer; this is servant Nanak's prayer. ||4||2||4|| Maaroo,

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Fourth Mehl: O Lord God, please preach Your sermon to me. Through the Guru's Teachings, the Lord is merged into my heart. Meditate on the sermon of the Lord, Har, Har, O very fortunate ones; the Lord shall bless you with the most sublime status of Nirvaanaa.

Section 25 - Raag Maaroo - Part 009

The minds of the Gurmukhs are filled with faith: through the Perfect Guru, they merge in the Naam, the Name of the Lord. ||1|| O my mind, the sermon of the Lord, Har, Har, is pleasing to my mind. Continually and forever, speak the sermon of the Lord, Har, Har; as Gurmukh, speak the Unspoken Speech. ||1||Pause|| I have searched through and through my mind and body; how can I attain this Unspoken Speech? Meeting with the humble Saints, I have found it; listening to the Unspoken Speech, my mind is pleased. The Lord's Name is the Support of my mind and body; I am united with the all-knowing Primal Lord God. $\|2\|$ The Guru, the Primal Being, has united me with the Primal Lord God. My consciousness has merged into the supreme consciousness. By great good fortune, I serve the Guru, and I have found my Lord, all-wise and all-knowing. The self-willed manmukhs are very unfortunate; they pass their life-night in misery and pain. [3] I am just a meek beggar at Your Door, God; please, place the Ambrosial Word of Your Bani in my mouth. The True Guru is my friend; He unites me with my all-wise, allknowing Lord God. Servant Nanak has entered Your Sanctuary; grant Your Grace, and merge me into Your Name. ||4||3||5|| Maaroo, Fourth Mehl: Detached from the world, I am in love with the Lord; by great good fortune, I have enshrined the Lord within my mind. Joining the Sangat, the Holy Congregation, faith has welled up within me; through the Word of the Guru's Shabad. I taste the sublime essence of the Lord. My mind and body have totally blossomed forth; through the Word of the Guru's Bani. I chant the Glorious Praises of the Lord. ||1|| O my beloved mind, my friend, taste the sublime essence of the Name of the Lord, Har, Har. Through the Perfect Guru, I have found the Lord, who saves my honour, here and hereafter. ||1||Pause|| Meditate on the Name of the Lord, Har, Har; as Gurmukh, taste the Kirtan of the Lord's Praises. Plant the seed of the Lord in the bodyfarm. The Lord God is enshrined within the Sangat, the Holy Congregation. The Name of the Lord, Har, Har, is Ambrosial Nectar. Through the Perfect Guru, taste the sublime essence of the Lord. [2] The self-willed manmukhs are filled with hunger and thirst; their minds run around in the ten directions, hoping for great wealth. Without the Name of the Lord their life is cursed: the manmukhs are stuck in manure They come and go, and are consigned to wander through uncounted incarnations, eating stinking rot. ||3|| Begging, imploring, I seek Your Sanctuary; Lord, shower me with Your Mercy, and save me, God. Lead me to join the Society of the Saints, and bless me with the honour and glory of the Lord's Name. I have obtained the wealth of the Name of the Lord, Har, Har; servant Nanak chants the Lord's Name. through the Guru's Teachings. ||4||4||6|| Maaroo, Fourth Mehl, Fifth House: One Universal Creator God. By The Grace Of The True Guru: Devotional worship to the Lord, Har, Har, is an overflowing treasure. The Gurmukh is emancipated by the Lord. One who is blessed by the Mercy of my Lord and Master sings the Glorious Praises of the Lord. ||1|| O Lord, Har, Har, take pity on me, that within my heart, I may dwell upon You, Lord, forever and ever. Chant the Name of the Lord, Har, Har, O my soul; chanting the Name of the Lord, Har, Har, you shall be emancipated. [[1][Pause]]

Section 25 - Raag Maaroo - Part 010

The Ambrosial Name of the Lord is the ocean of peace. The beggar begs for it; O Lord, please bless him, in Your kindness. True, True is the Lord; the Lord is forever True; the True Lord is pleasing to my mind. ||2|| The nine holes pour out filth. Chanting the Lord's Name, they are all purified and sanctified. When my Lord and Master is totally pleased, He leads the mortal to meditate in remembrance on the Lord, and then his filth is taken away. ||3|| Attachment to Maya is terribly treacherous. How can one cross over the difficult world-ocean? The True Lord bestows the boat of the True Guru; meditating on the Lord, Har, Har, one is carried across. ||4|| You are everywhere; all are Yours. Whatever You do, God, that alone comes to pass. Poor servant Nanak sings the Glorious Praises of the Lord; as it pleases the Lord, He bestows His approval. ||5||1||7|| Maaroo, Fourth Mehl: Chant the Name of the Lord. Har, Har, O my mind. The Lord shall eradicate all your sins. Treasure the Lord's wealth, and gather in the Lord's wealth; when you depart in the end, the Lord shall go along with you as your only friend and companion. ||1|| He alone meditates on the Lord, unto whom He grants His Grace. He continually chants the Lord's Chant; meditating on the Lord, one finds peace. By Guru's Grace, the sublime essence of the Lord is obtained. Meditating on the Lord, Har, Har, one is carried across. ||1||Pause|| The fearless, formless Lord - the Name is Truth. To chant it is the most sublime and exalted activity in this world. Doing so, the Messenger of Death, the evil enemy, is killed. Death does not even approach the Lord's servant.

||2|| One whose mind is satisfied with the Lord - that servant is known throughout the four ages, in all four directions. If some sinner speaks evil of him, the Messenger of Death chews him up. ||3|| The One Pure Creator Lord is in all. He stages all His wondrous plays, and watches them. Who can kill that person, whom the Lord has saved? The Creator Lord Himself delivers him. ||4|| I chant the Name of the Creator Lord, night and day. He saves all His servants and devotees. Consult the eighteen Puraanas and the four Vedas; O servant Nanak, only the Naam, the Name of the Lord, will deliver you. ||5||2||8|| Maaroo, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The earth, the Akaashic ethers and the stars abide in the Fear of God. The almighty Order of the Lord is over the heads of all. Wind, water and fire abide in the Fear of God: poor Indra abides in the Fear of God as well. ||1|| I have heard one thing, that the One Lord alone is fearless. He alone is at peace, and he alone is embellished forever, who meets with the Guru, and sings the Glorious Praises of the Lord. ||1||Pause|| The embodied and the divine beings abide in the Fear of God. The Siddhas and seekers die in the Fear of God. The 8.4 millions species of beings die, and die again, and are born over 1779

and over again. They are consigned to reincarnation. ||2||

Section 25 - Raag Maaroo - Part 011

Those who embody the energies of sattva-white light, raajas-red passion, and taamas-black darkness, abide in the Fear of God, along with the many created forms. This miserable deceiver Maya abides in the Fear of God; the Righteous Judge of Dharma is utterly afraid of Him as well. [3] The entire expanse of the Universe is in the Fear of God; only the Creator Lord is without this Fear. Says Nanak, God is the companion of His devotees; His devotees look beautiful in the Court of the Lord. ||4||1|| Maaroo, Fifth Mehl: The five year old orphan boy Dhroo, by meditating in remembrance on the Lord, became stationary and permanent. For the sake of his son, Ajaamal called out, "O Lord, Naaraayan", who struck down and killed the Messenger of Death. ||1|| My Lord and Master has saved many, countless beings. I am meek, with little or no understanding, and unworthy; I seek protection at the Lord's Door. ||1||Pause|| Baalmeek the outcaste was saved, and the poor hunter was saved as well. The elephant remembered the Lord in his mind for an instant, and so was carried across. ||2|| He saved His devotee Prahlaad, and tore Harnaakhash with his nails. Bidar, the son of a slave-girl, was purified, and all his generations were redeemed. ||3|| What sins of mine should I speak of? I am intoxicated with false emotional attachment Nanak has entered the Sanctuary of the Lord: please, reach out and take me into Your embrace. ||4||2|| Maaroo, Fifth Mehl: For the sake of riches, I wandered around in so many ways; I rushed around, making all sorts of efforts. The deeds I did in egotism and pride, have all been done in vain. ||1|| Other days are of no use to me; please bless me with those days, O Dear God, on which I may sing the Lord's Praises. ||1||Pause|| Gazing upon children, spouse, household and possessions, one is entangled in these. Tasting the wine of Maya, one is intoxicated, and never sings of the Lord, Har, Har. ||2|| In this way, I have examined lots of methods, but without the Saints, it is not found. You are the Great Giver, the great and almighty God; I have come to beg a gift from You. ||3|| Abandoning all pride and selfimportance, I have sought the Sanctuary of the dust of the feet of the Lord's slave. Says Nanak, meeting with the Lord, I have become one with Him; I have found supreme bliss and peace. [4][3] Maaroo, Fifth Mehl: In what place is the Name established? Where does egotism dwell? What injury have you suffered, listening to abuse from someone else's mouth? ||1|| Listen: who are you, and where did you come from? You don't even know how long you will stay here; you have no hint of when you shall leave. ||1||Pause|| Wind and water have patience and tolerance; the earth has compassion and forgiveness, no doubt. The union of the five tativas - the five elements - has brought you into being. Which of these is evil? [2] The Primal Lord, the Architect of Destiny, formed your form; He also burdened you with egotism. He alone is born and dies; He alone comes and goes. ||3|| Nothing of the colour and the form of the creation shall remain; the entire expanse is transitory. Prays Nanak, when He brings His play to its close, then only the One, the One Lord remains. ||4||4||

Section 25 - Raag Maaroo - Part 012 Maaroo, Fifth Mehl: Pride, emotional attachment, greed and corruption are gone; I have not placed anything else, other than the Lord, within my consciousness. I have purchased the jewel of the Naam and the Glorious Praises of the Lord; loading this merchandise, I have set out on my journey. ||1|| The love which the Lord's servant feels for the Lord lasts forever. In my life, I served my Lord and Master, and as I depart, I keep Him enshrined in my consciousness. ||1||Pause|| I have not turned my face away from my Lord and Master's Command. He fills my household with celestial peace and bliss; if He asks me to leave, I leave at once. ||2|| When I am under the Lord's Command, I find even hunger pleasurable: I know no difference between sorrow and joy

Whatever the Command of my Lord and Master is. I bow my forehead and accept it. ||3|| The Lord and Master has become merciful to His servant; He has embellished both this world and the next. Blessed is that servant, and fruitful is his birth; O Nanak, he realises his Lord and Master. ||4||5|| Maaroo, Fifth Mehl: Good karma has dawned for me - my Lord and Master has become merciful. I sing the Kirtan of the Praises of the Lord, Har, Har. My struggle is ended; I have found peace and tranquility. All my wanderings have ceased, ||1|| Now, I have obtained the state of eternal life. The Primal Lord, the Architect of Destiny, has come into my conscious mind; I seek the Sanctuary of the Saints. ||1||Pause|| Sexual desire, anger, greed and emotional attachment are eradicated; all my enemies are eliminated. He is always ever-present, here and now, watching over me: He is never far away, ||2|| In peace and cool tranquility, my faith has been totally fulfilled; the Saints are my Helpers and Support. He has purified the sinners in an instant; I cannot express His Glorious Praises. [3] I have become fearless; all fear has departed. The feet of the Lord of the Universe are my only Shelter. Nanak sings the Praises of his Lord and Master; night and day, he is lovingly focused on Him. ||4||6|| Maaroo, Fifth Mehl: He is allpowerful, the Master of all virtues, but you never sing of Him! You shall have to leave all this in an instant, but again and again, you chase after it. ||1|| Why do you not contemplate your God? You are entangled in association with your enemies, and the enjoyment of pleasures; your soul is burning up with them! ||1||Pause|| Hearing His Name, the Messenger of Death will release you, and yet, you do not enter His Sanctuary! Turn out this wretched jackal, and seek the Shelter of that God. ||2|| Praising Him, you shall cross over the terrifying world-ocean, and yet, you have not fallen in love with Him! This meager, short-lived dream, this thing - you are engrossed in it, over and over again. ||3|| When our Lord and Master, the ocean of mercy, grants His Grace, one finds honour in the Society of the Saints. Says Nanak, I am rid of the illusion of the three-phased Maya, when God becomes my help and support. ||4||7|| Maaroo, Fifth Mehl: The Innerknower, the Searcher of hearts, knows everything; what can anyone hide from Him? Your hands and feet will fall off in an instant, when you are burnt in the fire, [[1]]

Section 25 - Raag Maaroo - Part 013

You fool, you have forgotten the Lord from your mind! You eat His salt, and then you are untrue to Him; before your very eyes, you shall be torn apart. ||1||Pause|| The incurable disease has arisen in your body; it cannot be removed or overcome. Forgetting God, one endures utter agonv: this is the essence of reality which Nanak has realised. ||2||8|| Maaroo, Fifth Mehl: I have enshrined the lotus feet of God within my consciousness. I sing the Glorious Praises of the Lord continually, continuously. There is none other than Him at all. He alone exists, in the beginning, in the middle, and in the end, ||1|| He Himself is the Shelter of the Saints, ||1||Pause|| The entire universe is under His control He Himself the Formless Lord, is Himself by Himself. Nanak holds tight to that True Lord. He has found peace, and shall never suffer pain again. ||2||9|| Maaroo, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: He is the Giver of peace to the breath of life, the Giver of life to the soul; how can you forget Him, you ignorant person? You taste the weak, insipid wine, and you have gone insane. You have uselessly wasted this precious human life. ||1|| O man, such is the foolishness you practice. Renouncing the Lord, the Support of the earth, you wander, deluded by doubt; you are engrossed in emotional attachment, associating with Maya, the slave-girl. ||1||Pause|| Abandoning the Lord, the Support of the earth, you serve her of lowly ancestry, and you pass you life acting egotistically. You do useless deeds, you ignorant person; this is why you are called a blind, self-willed manmukh. ||2|| That which is true, you believe to be untrue; what is transitory, you believe to be permanent. You grasp as your own, what belongs to others; in such delusions you are deluded. ||3|| The Kh'shaatriyas, Brahmins, Soodras and Vaishyas all cross over, through the Name of the One Lord. Guru Nanak speaks the Teachings; whoever listens to them is carried across. ||4||1||10|| Maaroo, Fifth Mehl: You may act in secrecy, but God is still with you; you can only deceive other people. Forgetting your Dear Lord, you enjoy corrupt pleasures, and so you shall have to embrace red-hot pillars. ||1|| O man, why do you go out to the households of others? You filthy, heartless, lustful donkey! Haven't you heard of the Righteous Judge of Dharma? [[1] Pause] The stone of corruption is tied around your neck, and the load of slander is on your head. You must cross over the vast open ocean, but you cannot cross over to the other side. ||2|| You are engrossed in sexual desire, anger, greed and emotional attachment; you have turned your eyes away from the Truth. You cannot even raise your head above the water of the vast impassable sea of Maya. [3] The sun is liberated, and the moon is liberated; the God-realised being is pure and untouched. His inner nature is like that of fire, untouched and forever immaculate. ||4|| When good karma dawns, the wall of doubt is torn down. He lovingly accepts the Guru's Will.

Section 25 - Raag Maaroo - Part 014

One who is blessed with the medicine of the GurMantra, the Name of the Lord, O servant Nanak, does not suffer the agonies of reincarnation. ||5||2|| O man, in this way, you shall cross over to the other side. Meditate on your Dear Lord, and be dead to the world; renounce your love of duality. ||Second Pause 2|11| Maaroo, Fifth Mehl: I have quit searching outside: the Guru has shown me that God is within the home of my own heart. I have seen God, fearless, of wondrous beauty; my mind shall never leave Him to go anywhere else. ||1|| I have found the jewel; I have found the Perfect Lord. The invaluable value cannot be obtained; in His Mercy, the Guru bestows it. ||1||Pause|| The Supreme Lord God is imperceptible and unfathomable; meeting the Holy Saint, I speak the Unspoken Speech. The unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate; the Ambrosial Naam trickles down there. ||2|| I lack nothing; the thirsty desires of my mind are satisfied. The inexhaustible treasure has entered into my being. I serve the feet, the feet, the feet of the Guru, and manage the unmanageable. I have found the juice, the sublime essence. ||3|| Intuitively I come, and intuively I go: my mind intuitively plays. Says Nanak. when the Guru drives out doubt, then the soul-bride enters the Mansion of the Lord's Presence. ||4||3||12|| Maaroo, Fifth Mehl: You feel no love for the One who created and embellished you. The seed, planted out season, does not germinate; it does not produce flower or fruit. ||1|| O mind, this is the time to plant the seed of the Name. Focus your mind, and cultivate this crop; at the proper time, make this your purpose. ||1||Pause|| Eradicate the stubbornness and doubt of your mind, and go to the Sanctuary of the True Guru. He alone does such deeds, who has such pre-ordained karma. ||2|| He falls in love with the Lord of the Universe, and his efforts are approved. My crop has germinated, and it shall never be used up. ||3|| I have obtained the priceless wealth, which shall never leave me or go anywhere else. Says Nanak, I have found peace; I am satisfied and fulfilled. ||4||4||13|| Maaroo, Fifth Mehl: The egg of doubt has burst; my mind has been enlightened. The Guru has shattered the shackles on my feet, and has set me free. ||1|| My coming and going in reincarnation is ended. The boiling cauldron has cooled down; the Guru has blessed me with the cooling, soothing Naam, the Name of the Lord. ||1||Pause|| Since I joined the Saadh Sangat, the Company of the Holy, those who were eyeing me have left. The one who tied me up, has released me; what can the Watchman of Death do to me now? ||2|| The load of my karma has been removed, and I am now free of karma. I have crossed the world-ocean and reached the other shore: the Guru has blessed me with this Dharma. ||3|| True is my place, and True is my seat; I have made Truth my life's purpose. True is my capital, and True is the merchandise, which Nanak has placed into the home of the heart. ||4||5||14|| Maaroo, Fifth Mehl:

Section 25 - Raag Maaroo - Part 015

The Pandit, the religious scholar, proclaims the Vedas, but he is slow to act on them. Another person on silence sits alone, but his heart is tied in knots of desire. Another becomes an Udaasi, a renunciate; he abandons his home and walks out on his family, but his wandering impulses do not leave him. ||1|| Who can I tell about the state of my soul? Where can I find such a person who is liberated, and who can unite me with my God? ||1||Pause|| Someone may practice intensive meditation, and discipline his body, but his mind still runs around in ten directions. The celibate practices celibacy, but his heart is filled with pride. The Sannyaasi wanders around at sacred shrines of pilgrimage, but his mindless anger is still within him. ||2|| The temple dancers tie bells around their ankles to earn their living. Others go on fasts, take vows, perform the six rituals and wear religious robes for show. Some sing songs and melodies and hymns, but their minds do not sing of the Lord, Har, Har. ||3|| The Lord's Saints are immaculately pure; they are beyond pleasure and pain, beyond greed and attachment. My mind obtains the dust of their feet, when the Lord God shows mercy. Says Nanak, I met the Perfect Guru, and then the anxiety of my mind was removed. $\|4\|$ My Sovereign Lord is the Inner-knower, the Searcher of hearts. The Beloved of my soul knows everything; all trivial talk is forgotten. ||1||Second Pause||6||15|| Maaroo, Fifth Mehl: One who has Your Name in his heart is the king of all the hundreds of thousands and millions of beings. Those, whom my True Guru has not blessed with Your Name, are poor idiots, who die and are reborn. $\|1\|$ My True Guru protects and preserves my honour. When You come to mind, Lord, then I obtain perfect honour. Forgetting You, I roll in the dust. ||1||Pause|| The mind's pleasures of love and beauty bring just as many blames and sins. The Name of the Lord is the treasure of Emancipation; it is absolute peace and poise. ||2|| The pleasures of Maya fade away in an instant, like the shade of a passing cloud. They alone are dyed in the deep crimson of the Lord's Love, who meet the Guru, and sing the Praises of the Lord, Har, Har. ||3|| My Lord and Master is lofty and exalted, grand and infinite. The Darbaar of His Court is inaccessible. Through the Naam, glorious greatness and respect are obtained; O Nanak, my Lord and Master is my

Section 25 - Raag Maaroo - Part 016

Without the Guru, there is only pitch darkness. Meeting with the True Guru, one is emancipated. ||2|| All the deeds done in egotism, are just chains around the neck. Harboring self-conceit and self-interest is just like placing chains around one's ankles. He alone meets with the Guru, and realises the One Lord, who has such destiny written on his forehead. ||3|| He alone meets the Lord, who is pleasing to His Mind. He alone is deluded, who is deluded by God. No one, by himself, is ignorant or wise. He alone chants the Naam, whom the Lord inspires to do so. You have no end or limitation. Servant Nanak is forever a sacrifice to You. ||4||1||17|| Maaroo, Fifth Mehl: Maya, the enticer, has enticed the world of the three gunas, the three qualities. The false world is engrossed in greed. Crying out, "Mine, mine!" they collect possessions, but in the end, they are all deceived. ||1|| The Lord is fearless, formless and merciful. He is the Cherisher of all beings and creatures. ||1||Pause|| Some collect wealth, and bury it in the ground. Some cannot abandon wealth, even in their dreams. The king exercises his power, and fills his money-bags, but this fickle companion will not go along with him. ||2|| Some love this wealth even more than their body and breath of life. Some collect it, forsaking their fathers and mothers. Some hide it from their children, friends and siblings, but it will not remain with them. [3] Some become hermits, and sit in meditative trances. Some are Yogis, celibates, religious scholars and thinkers. Some dwell in homes, graveyards, cremation grounds and forests; but Maya still clings to them there. ||4|| When the Lord and Master releases one from his bonds, the Name of the Lord, Har, Har, comes to dwell in his soul. In the Saadh Sangat, the Company of the Holy, His humble servants are liberated; O Nanak, they are redeemed and enraptured by the Lord's Glance of Grace. ||5||2||18|| Maaroo, Fifth Mehl: Meditate in remembrance on the One Immaculate Lord. No one is turned away from Him emptyhanded. He cherished and preserved you in your mother's womb; He blessed you with body and soul, and embellished you. Each and every instant, meditate on that Creator Lord. Meditating in remembrance on Him, all faults and mistakes are covered. Enshrine the Lord's lotus feet deep within the nucleus of your self. Save your soul from the waters of corruption. Your cries and shrieks shall be ended; meditating on the Lord of the Universe, your doubts and fears shall be dispelled. Rare is that being, who finds the Saadh Sangat, the Company of the Holy. Nanak is a sacrifice, a sacrifice to Him. [1] The Lord's Name is the support of my mind and body. Whoever meditates on Him is emancipated. ||1||Pause|| He believes that the false thing is true. The ignorant fool falls in love with it. He is intoxicated with the wine of sexual desire. anger and greed; he loses this human life in exchance for a mere shell. He abandons his own, and loves that of others. His mind and body are permeated with the intoxication of Maya. His thirsty desires are not quenched, although he indulges in pleasures. His hopes are not fulfilled, and all his words are false. He comes alone, and he goes alone.

Section 25 - Raag Maaroo - Part 017

False is all his talk of me and you. The Lord Himself administers the poisonous potion, to mislead and delude. O Nanak, the the karma of past actions cannot be erased. ||2|| Beasts, birds, demons and ghosts - in these many ways, the false wander in reincarnation. Wherever they go, they cannot remain there. They have no place of rest; they rise up again and again and run around. Their minds and bodies are filled with immense, expansive desires. The poor wretches are cheated by egotism. They are filled with countless sins, and are severely punished. The extent of this cannot be estimated. Forgetting God, they fall into hell. There are no mothers there, no siblings, no friends and no spouses. Those humble beings, unto whom the Lord and Master becomes Merciful, O Nanak, cross over. ||3|| Rambling and roaming, wandering around, I came to seek the Sanctuary of God. He is the Master of the meek, the father and mother of the world. The Merciful Lord God is the Destroyer of sorrow and suffering. He emancipates whoever He pleases. He lifts them up and pulls him out of the deep dark pit. Emancipation comes through loving devotional worship. The Holy Saint is the very embodiment of the Lord's form. He Himself saves us from the great fire. By myself, I cannot practice meditation, austerities, penance and self-discipline. In the beginning and in the end God is inaccessible and unfathomable. Please bless me with

Your Name, Lord; Your slave begs only for this. O Nanak, my Lord God is the Giver of the true state of life, ||4||3||19|| Maaroo, Fifth Mehl: Why do you try to deceive others, O people of the world? The Fascinating Lord is Merciful to the meek. ||1|| This is what I have come to know. The brave and heroic Guru, the Generous Giver, gives Sanctuary and preserves our honour. ||1||Pause|| He submits to the Will of His devotees; He is forever and ever the Giver of peace. ||2|| Please bless me with Your Mercy, that I may meditate on Your Name alone. ||3|| Nanak, the meek and humble, begs for the Naam, the Name of the Lord; it eradicates duality and doubt. ||4||4||20|| Maaroo, Fifth Mehl: My Lord and Master is utterly powerful. I am just His poor servant. ||1|| My Enticing Beloved is very dear to my mind and my breath of life. He blesses me with His gift. ||1||Pause|| I have seen and tested all. There is none other than Him. ||2|| He sustains and nurtures all beings. He was, and shall always be. ||3|| Please bless me with Your Mercy, O Divine Lord, and link Nanak to Your service. ||4||5||21|| Maaroo, Fifth Mehl: The Redeemer of sinners, who carries us across; I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to Him. If only I could meet with such a Saint, who would inspire me to meditate on the Lord, Har, Har, Har. ||1|| No one knows me; I am called Your slave. This is my support and sustenance. [[1][Pause]] You support and cherish all; I am meek and humble - this is my only prayer. You alone know Your Way; You are the water, and I am the fish. ||2|| O Perfect and Expansive Lord and Master, I follow You in love. O God, You are pervading all the worlds, solar systems and galaxies. [3]

Section 25 - Raag Maaroo - Part 018

You are eternal and unchanging, imperishable, invisible and infinite, O divine fascinating Lord. Please bless Nanak with the gift of the Society of the Saints, and the dust of the feet of Your slaves. ||4||6||22|| Maaroo, Fifth Mehl: The Saints are fulfilled and satisfied; they know the Guru's Mantra and the Teachings. They cannot even be described; they are blessed with the glorious greatness of the Naam, the Name of the Lord. ||1|| My Beloved is a priceless jewel. His Name is unattainable and immeasurable. ||1||Pause|| One whose mind is satisfied believing in the imperishable Lord God, becomes Gurmukh and attains the essence of spiritual wisdom. He sees all in his meditation. He banishes egotistical pride from his mind. ||2|| Permanent is the place of those who, through the Guru, realise the Mansion of the Lord's Presence. Meeting the Guru, they remain awake and aware night and day; they are committed to the Lord's service. ||3|| They are perfectly fulfilled and satisfied intuitively absorbed in Samaadhi. The Lord's treasure comes into their hands: O Nanak, through the Guru, they attain it. ||4||7||23|| Maaroo, Fifth Mehl, Sixth House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: Abandon all your clever tricks; meet with the Holy, and renounce your egotistical pride. Everything else is false; with your tongue, chant the Name of the Lord, Raam, Raam. ||1|| O my mind, with your ears, listen to the Name of the Lord. The sins of your many past lifetimes shall be washed away; then, what can the wretched Messenger of Death do to you? ||1||Pause|| Pain, poverty and fear shall not afflict you, and you shall find peace and pleasure. By Guru's Grace, Nanak speaks; meditation on the Lord is the essence of spiritual wisdom. ||2||1||24|| Maaroo, Fifth Mehl: Those who have forgotten the Naam, the Name of the Lord - I have seen them reduced to dust. The love of children and friends, and the pleasures of married life are torn apart. ||1|| O my mind, continually, continuously chant the Naam, the Name of the Lord. You shall not burn in the ocean of fire, and your mind and body shall be blessed with peace. ||1||Pause|| Like the shade of a tree, these things shall pass away, like the clouds blown away by the wind. Meeting with the Holy, devotional worship to the Lord is implanted within; O Nanak, only this shall work for you. ||2||2||25|| Maaroo, Fifth Mehl: The perfect, primal Lord is the Giver of peace; He is always with you. He does not die, and he does not come or go in reincarnation. He does not perish, and He is not affected by heat or cold. ||1|| O my mind, be in love with the Naam, the Name of the Lord. Within the mind, think of the Lord, Har, Har, the treasure. This is the purest way of life. ||1||Pause|| Whoever meditates on the merciful compassionate Lord, the Lord of the Universe, is successful. He is always new, fresh and young, clever and beautiful; Nanak's mind is pierced through with His Love. ||2||3||26|| Maaroo, Fifth Mehl: While walking and sitting, sleeping and waking, contemplate within your heart the GurMantra. Run to the Lord's lotus feet, and join the Saadh Sangat, the Company of the Holy. Cross over the terrifying world-ocean, and reach the other side. ||1||

Section 25 - Raag Maaroo - Part 019

O my mind, enshrine the Naam, the Name of the Lord, within your heart. Love the Lord, and commit your mind and body to Him; forget everything else. [11][Pause][Soul, mind, body and breath of life belong to God; eliminate your selfconceit. Meditate, vibrate on the Lord of the Universe, and all your desires shall be fulfilled; O Nanak, you shall never be defeated. [12][4][27]] Maaroo, Fifth Mehl: Renounce your self-

of the Holy. He alone receives Your Name, Lord, whom You bless with Your Mercy. ||1|| O my mind, drink in the Ambrosial Nectar of the Naam, the Name of the Lord. Abandon other bland, insipid tastes; become immortal, and live throughout the ages. ||1||Pause|| Savor the essence of the One and only Naam; love the Naam, focus and attune yourself to the Naam. Nanak has made the One Lord his only friend. companion and relative. ||2||5||28|| Maaroo, Fifth Mehl: He nourishes and preserves mortals in the womb of the mother, so that the fiery heat does not hurt them. That Lord and Master protects us here. Understand this in your mind. ||1|| O my mind, take the Support of the Naam, the Name of the Lord. Understand the One who created you; the One God is the Cause of causes. [11]Pause Remember the One Lord in your mind, renounce your clever tricks, and give up all your religious robes. Meditating in remembrance forever on the Lord, Har, Har, O Nanak, countless beings have been saved. ||2||6||29|| Maaroo, Fifth Mehl: His Name is the Purifier of sinners; He is the Master of the masterless. In the vast and terrifying world-ocean, he is the raft for those who have such destiny inscribed on their foreheads. ||1|| Without the Naam, the Name of the Lord, huge numbers of companions have drowned. Even if someone does not remember the Lord, the Cause of causes, still, the Lord reaches out with His hand, and saves him. ||1||Pause|| In the Saadh Sangat, the Company of the Holy, chant the Glorious Praises of the Lord, and take the Path of the Ambrosial Name of the Lord. Shower me with Your Mercy, O Lord; listening to Your sermon, Nanak lives. ||2||7||30|| Maaroo, Anjulee ~ With Hands Cupped In Prayer, Fifth Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: Union and separation are ordained by the Primal Lord God. The puppet is made from the five elements. By the Command of the Dear Lord King, the soul came and entered into the body. ||1|| In that place, where the fire rages like an oven, in that darkness where the body lies face down - there, one remembers his Lord and Master with each and every breath, and then he is rescued. ||2|| Then, one comes out from within the womb, and forgetting his Lord and Master, he attaches his consciousness to the world. He comes and goes, and wanders in reincarnation; he cannot remain anywhere. [3] The Merciful Lord Himself emancipates. He created and established all beings and creatures. Those who depart after having been victorious in this priceless human life - O Nanak, their coming into the world is approved. ||4||1||31||

conceit, and the fever shall depart; become the dust of the feet

Section 25 - Raag Maaroo - Part 020

Maaroo, Fifth Mehl: The One Lord alone is our help and support; neither physician nor friend, nor sister nor brother can be this. ||1|| His actions alone come to pass; He washes off the filth of sins. Meditate in remembrance on that Supreme Lord. ||2|| He abides in each and every heart, and dwells in all; His seat and place are eternal. ||3|| He does not come or go, and He is always with us. His actions are perfect. ||4|| He is the Savior and the Protector of His devotees. The Saints live by meditating on God, the support of the breath of life. The Almighty Lord and Master is the Cause of causes; Nanak is a sacrifice to Him. ||5||2||32|| One Universal Creator God. By The Grace Of The True Guru: Maaroo, Ninth Mehl: The Name of the Lord is forever the Giver of peace. Meditating in remembrance on it. Aiaamal was saved, and Ganika the prostitute was emancipated. ||1||Pause|| Dropadi the princess of Panchaala remembered the Lord's Name in the royal court. The Lord, the embodiment of mercy, removed her suffering; thus His own glory was increased. ||1|| That man, who sings the Praise of the Lord, the treasure of mercy, has the help and support of the Lord. Says Nanak, I have come to rely on this. I seek the Sanctuary of the Lord. ||2||1|| Maaroo, Ninth Mehl: What should I do now, O mother? I have wasted my whole life in sin and corruption; I never remembered the Lord. ||1||Pause|| When Death places the noose around my neck, then I lose all my senses. Now, in this disaster, other than the Name of the Lord, who will be my help and support? [11] That wealth, which he believes to be his own, in an instant, belongs to another. Says Nanak, this still really bothers my mind - I never sang the Praises of the Lord. ||2||2|| Maaroo, Ninth Mehl: O my mother, I have not renounced the pride of my mind. I have wasted my life intoxicated with Maya; I have not focused myself in meditation on the Lord. ||1||Pause|| When Death's club falls on my head, then I will be wakened from my sleep. But what good will it do to repent at that time? I cannot escape by running away. ||1|| When this anxiety arises in the heart, then, one comes to love the Guru's feet. My life becomes fruitful, O Nanak, only when I am absorbed in the Praises of God. ||2||3|| Maaroo, Ashtapadees, First Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Reciting and listening to the Vedas and the Puraanas, countless wise men have grown weary. So many in their various religious robes have grown weary, wandering to the sixty-eight sacred shrines of pilgrimage. The True Lord and Master is immaculate and pure. The mind is satisfied only by the One Lord. ||1|| You are eternal; You do not grow old.

All others pass away. One who lovingly focuses on the Naam, the source of nectar - his pains are taken away. ||1||Pause||

Section 25 - Raag Maaroo - Part 021

Study the Lord's Name, and understand the Lord's Name; follow the Guru's Teachings, and through the Naam, you shall be saved. Perfect are the Teachings of the Perfect Guru; contemplate the Perfect Word of the Shabad. The Lord's Name is the sixty-eight sacred shrines of pilgrimage, and the Eradicator of sins. ||2|| The blind ignorant mortal stirs the water and churns the water, wishing to obtain butter. Following the Guru's Teachings, one churns the cream, and the treasure of the Ambrosial Naam is obtained. The selfwilled manmukh is a beast; he does not know the essence of reality that is contained within himself. ||3|| Dying in egotism and self-conceit, one dies, and dies again, only to be reincarnated over and over again. But when he dies in the Word of the Guru's Shabad, then he does not die, ever again. When he follows the Guru's Teachings, and enshrines the Lord, the Life of the World, within his mind, he redeems all his generations. ||4|| The Naam, the Name of the Lord, is the true object, the true commodity. The Naam is the only true profit in this world. Follow the Guru's Teachings, and contemplate it. To work in the love of duality, brings constant loss in this world. ||5|| True is one's association, true is one's place, and true is one's hearth and home, when one has the support of the Naam. Contemplating the True Word of the Guru's Bani, and the True Word of the Shabad, one becomes content. ||6|| Enjoying princely pleasures, one shall be destroyed in pain and pleasure. Adopting a name of greatness, one strings heavy sins around his neck. Mankind cannot give gifts; You alone are the Giver of everything. ||7|| You are inaccessible and unfathomable; O Lord, You are imperishable and infinite. Through the Word of the Guru's Shabad, seeking at the Lord's Door, one finds the treasure of liberation. O Nanak, this union is not broken, if one deals in the merchandise of Truth. ||8||1|| Maaroo, First Mehl: The boat is loaded with sin and corruption, and launched into the sea. The shore cannot be seen on this side, nor on the shore beyond. There are no oars, nor any boatmen, to cross over the terrifying world-ocean. ||1|| O Baba, the world is caught in the great noose. By Guru's Grace, they are saved, contemplating the True Name. ||1||Pause|| The True Guru is the boat; the Word of the Shabad will carry them across. There is neither wind nor fire, neither water nor form there The True Name of the True Lord is there; it carries them across the terrifying world-ocean. ||2|| The Gurmukhs reach the shore beyond, lovingly focusing on the True Lord. Their comings and goings are ended, and their light merges into the Light. Following the Guru's Teachings, intuitive peace wells up within them, and they remain merged in the True Lord [3] The snake may be locked in a basket, but it is still poisonous, and the anger within its mind remains. One obtains what is pre-ordained; why does he blame others? If one as Gurmukh hears and believes in the Name the charm against poison, his mind becomes content. ||4|| The crocodile is caught by the hook and line; caught in the trap of evilmindedness, he regrets and repents, again and again. He does not understand birth and death; the inscription of one's past actions cannot be erased. ||5|| Injecting the poison of egotism, the world was created; with the Shabad enshrined within, the poison is eliminated. Old age cannot torment one who remains lovingly absorbed in the True Lord. He alone is called Jivan-Mikta, liberated while yet alive, from within whom egotism is eradicated. [[6]]

Section 25 - Raag Maaroo - Part 022

The world is chasing after worldly affairs; caught and bound, it does not understand contemplative meditation. The foolish, ignorant, self-willed manmukh has forgotten birth and death. Those whom the Guru has protected are saved, contemplating the True Word of the Shabad. ||7|| In the cage of divine love, the parrot, speaks. It pecks at the Truth, and drinks in the Ambrosial Nectar; it flies away, only once. Meeting with the Guru, one recognises his Lord and Master; says Nanak, he finds the gate of liberation, ||8||2|| Maaroo, First Mehl: One who dies in the Word of the Shabad conquers death; otherwise, where can you run? Through the Fear of God, fear runs away; His Name is Ambrosial Nectar. You alone kill and protect; except for You, there is no place at all. ||1|| O Baba, I am filthy, shallow and totally without understanding. Without the Naam, no one is anything; the Perfect Guru has made my intellect perfect. ||1||Pause|| I am full of faults, and I have no virtue at all. Without virtues, how can I go home? Through the Word of the Shabad, intuitive peace wells up; without good destiny, the wealth is not obtained. Those whose minds are not filled with the Naam are bound and gagged, and suffer in pain. ||2|| Those who have forgotten the Naam - why have they even come into the world? Here and hereafter, they do not find any peace; they have loaded their carts with ashes. Those who are separated, do not meet with the Lord; they suffer in terrible pain at Death's Door. [3] I do not know what will happen in the world hereafter; I am so confused - please teach me, Lord! I am

confused: I would fall at the feet of one who shows me the Way. Without the Guru, there is no giver at all; His value cannot be described. ||4|| If I see my friend, then I will embrace Him; I have sent Him the letter of Truth. His soul-bride stands waiting expectantly; as Gurmukh, I see Him with my eyes. By the Pleasure of Your Will, You abide in my mind, and bless me with Your Glance of Grace. ||5|| One who is wandering hungry and thirsty - what can he give, and what can anyone ask from him? I cannot conceive of any other, who can bless my mind and body with perfection. The One who created me takes care of me; He Himself blesses me with glory. ||6|| In the body-village is my Lord and Master, whose body is ever-new, Innocent and child-like, incomparably playful. He is neither a woman, nor a man, nor a bird; the True Lord is so wise and beautiful. Whatever pleases Him, happens; You are the lamp, and You are the incense. ||7|| He hears the songs and tastes the flavors, but these flavors are useless and insipid, and bring only disease to the body. One who loves the Truth and speaks the Truth, escapes from the sorrow of separation. Nanak does not forget the Naam; whatever happens is by the Lord's Will. ||8||3|| Maaroo, First Mehl: Practice Truth - other greed and attachments are useless. The True Lord has fascinated this mind, and my tongue enjoys the taste of Truth. Without the Name, there is no juice; the others depart, loaded with poison. [1] I am such a slave of Yours, O my Beloved Lord and Master. I walk in harmony with Your Command, O my True, Sweet Beloved. ||1||Pause|| Night and day, the slave works for his overlord. I have sold my mind for the Word of the Guru's Shabad: my mind is comforted and consoled by the Shabad.

Section 25 - Raag Maaroo - Part 023

The Perfect Guru is honoured and celebrated; He has taken away the pains of my mind. ||2|| I am the servant and slave of my Master; what glorious greatness of His can I describe? The Perfect Master, by the Pleasure of His Will, forgives, and then one practices Truth. I am a sacrifice to my Guru, who reunites the separated ones. ||3|| The intellect of His servant and slave is noble and true; it is made so by the Guru's intellect. The intuition of those who are true is beautiful; the intellect of the self-willed manmukh is insipid. My mind and body belong to You, God; from the very beginning, Truth has been my only support. ||4|| In Truth I sit and stand; I eat and speak the Truth. With Truth in my consciousness, I gather the wealth of Truth, and drink in the sublime essence of Truth. In the home of Truth, the True Lord protects me; I speak the Words of the Guru's Teachings with love. ||5|| The self-willed manmukh is very lazy; he is trapped in the wilderness. He is drawn to the bait, and continually pecking at it, he is trapped; his link to the Lord is ruined. By Guru's Grace, one is liberated, absorbed in the primal trance of Truth. ||6|| His slave remains continually pierced through with love and affection for God. Without the True Lord, the soul of the false, corrupt person is burnt to ashes. Abandoning all evil actions, he crosses over in the boat of Truth. ||7|| Those who have forgotten the Naam have no home no place of rest. The Lord's slave renounces greed and attachment, and obtains the Lord's Name. If You forgive him, Lord, then He is united with You; Nanak is a sacrifice. ||8||4|| Maaroo, First Mehl: The Lord's slave renounces his egotistical pride, through the Guru's Fear, intuitively and easily. The slave realises his Lord and Master; glorious is his greatness! Meeting with his Lord and Master, he finds peace: His value cannot be desribed, ||1|| I am the slave and servant of my Lord and Master; all glory is to my Master. By Guru's Grace, I am saved, in the Sanctuary of the Lord. ||1||Pause|| The slave has been given the most excellent task, by the Primal Command of the Master. The slave realises the Hukam of His Command, and submits to His Will forever. The Lord King Himself grants forgiveness; how glorious is His greatness! ||2|| He Himself is True, and everything is True; this is revealed through the Word of the Guru's Shabad. He alone serves You, whom You have enjoined to do so. Without serving Him, no one finds Him; in duality and doubt, they are ruined. ||3|| How could we forget Him from our minds? The gifts which he bestows increase day by day. Soul and body, all belong to Him; He infused the breath into us. If he shows His Mercy, then we serve Him; serving Him, we merge in Truth. ||4|| He alone is the Lord's slave, who remains dead while yet alive, and eradicates egotism from within. His bonds are broken, the fire of his desire is quenched, and he is liberated. The treasure of the Naam, the Name of the Lord, is within all, but how rare are those who, as Gurmukh, obtain it. [[5]] Within the Lord's slave, there is no virtue at all; the Lord's slave is totally unworthy. There is no Giver as great as You, Lord; You alone are the Forgiver. Your slave obeys the Hukam of Your Command; this is the most excellent action. ||6|| The Guru is the pool of nectar in the world-ocean; whatever one desires, that fruit is obtained. The treasure of the Naam brings immortality: enshrine it in your heart and mind.

Section 25 - Raag Maaroo - Part 024

Serving the Guru, eternal peace is obtained, by those whom the Lord inspires to obey the Hukam of His Command. $\|7\|$ Gold and silver, and all metals, mix with dust in the end

Without the Name, nothing goes along with you; the True Guru has imparted this understanding. O Nanak, those who are attuned to the Naam are immaculate and pure; they remain merged in the Truth. ||8||5|| Maaroo, First Mehl: The Order is issued, and he cannot remain; the permit to stay has been torn up. This mind is tied to its faults; it suffers terrible pain in its body. The Perfect Guru forgives all the mistakes of the beggar at His Door. ||1|| How can he stay here? He must get up and depart. Contemplate the Word of the Shabad, and understand this. He alone is united, whom You, O Lord, unite. Such is the Primal Command of the Infinite Lord. ||1||Pause|| As You keep me, I remain; whatever You give me, I eat. As You lead me, I follow, with the Ambrosial Name in my mouth. All glorious greatness rests in the hands of my Lord and Master: my mind yearns to unite with You, ||2|| Why should anyone praise any other created being? That Lord acts and sees. The One who created me, abides within my mind; there is no other at all. So praise that True Lord, and you shall be blessed with true honour. ||3|| The Pandit, the religious scholar, reads, but does not reach the Lord; he is totally entangled in worldly affairs. He keeps the company of both virtue and vice, tormented by hunger and the Messenger of Death. One who is protected by the Perfect Lord, forgets separation and fear. |4|| They alone are perfect, O Siblings of Destiny, whose honour is certified. Perfect is the intellect of the Perfect Lord. True is His glorious greatness. His gifts never run short, although those who receive may grow weary of receiving. [[5]] Searching the salty sea, one finds the pearl. It looks beautiful for a few days, but in the end, it is eaten away by dust. If one serves the Guru, the ocean of Truth, the gifts one receives never run short. [6] They alone are pure, who are pleasing to my God; all others are soiled with filth. The filthy become pure, when they meet with the Guru, the Philosopher's Stone. Who can estimate the value of the colour of the true jewel? [[7]] Wearing religious robes, the Lord is not obtained, nor is He obtained by giving donations at sacred shrines of pilgrimage. Go and ask the readers of the Vedas; without faith, the world is cheated. O Nanak, he alone values the jewel, who is blessed with the spiritual wisdom of the Perfect Guru. ||8||6|| Maaroo, Fifth Mehl: The self-willed manmukh, in a fit of passion, abandons his home, and is ruined: then, he spies on the homes of others. He neglects his household duties, and does not meet with the True Guru; he is caught in the whirlpool of evil-mindedness. Wandering in foreign lands and reading scriptures, he grows weary, and his thirsty desires only increase. His perishable body does not remember the Word of the Shabad; like a beast, he fills his belly. ||1|| O Baba, this is the way of life of the Sannyaasi. the renunciate. Through the Word of the Guru's Shabad, he is to enshrine love for the One Lord. Imbued with Your Name, Lord, he remains satisfied and fulfilled. ||1||Pause|| He dyes his robes with saffron dye, and wearing these robes, he goes out begging. Tearing his robes, he makes a patched coat, and puts the money in his wallet. From house to house he goes begging, and tries to teach the world but his mind is blind and so he loses his honour. He is deluded by doubt, and does not remember the Word of the Shabad. He loses his life in the gamble, ||2||

Section 25 - Raag Maaroo - Part 025

Without the Guru, the fire within is not quenched; and outside, the fire still burns. Without serving the Guru, there is no devotional worship. How can anyone, by himself, know the Lord? Slandering others, one lives in hell; within him is hazy darkness. Wandering to the eixty-eight sacred shrines of pilgrimage, he is ruined. How can the filth of sin be washed away? [3] He sifts through the dust, and applies ashes to his body, but he is searching for the path of Maya's wealth. Inwardly and outwardly, he does not know the One Lord; if someone tells him the Truth, he grows angry. He reads the scriptures, but tells lies; such is the intellect of one who has no guru. Without chanting the Naam, how can he find peace? Without the Name, how can he look good? ||4|| Some shave their heads, some keep their hair in matted tangles; some keep it in braids, while some keep silent, filled with egotistical pride. Their minds waver and wander in ten directions, without loving devotion and enlightenment of the soul. They abandon the Ambrosial Nectar, and drink the deadly poison, driven mad by Maya. Past actions cannot be erased; vithout understanding the Hukam of the Lord's Command, they become beasts. ||5|| With bowl in hand, wearing his patched coat, great desires well up in his mind. Abandoning his own wife, he is engrossed in sexual desire; his thoughts are on the wives of others. He teaches and preaches, but does not contemplate the Shabad; he is bought and sold on the street. With poison within, he pretends to be free of doubt; he is ruined and humiliated by the Messenger of Death. ||6|| He alone is a Sannvaasi, who serves the True Guru, and removes his self-conceit from within He does not ask for clothes or food; without asking, he accepts whatever he receives. He does not speak empty words; he gathers in the wealth of tolerance, and burns away his anger with the Naam. Blessed is such a householder, Sannyaasi and Yogi, who focuses his consciousness on the Lord's feet. ||7|| Amidst hope, the

Sannyaasi remains unmoved by hope; he remains lovingly focused on the One Lord. He drinks in the sublime essence of the Lord, and so finds peace and tranquility; in the home of his own being, he remains absorbed in the deep trance of meditation. His mind does not waver; as Gurmukh, he understands. He restrains it from wandering out. Following the Guru's Teachings, he searches the home of his body, and obtains the wealth of the Naam. [8] Brahma, Vishnu and Shiva are exalted, imbued with contemplative meditation on the Naam. The sources of creation, speech, the heavens and the underworld, all beings and creatures, are infused with Your Light. All comforts and liberation are found in the Naam, and the vibrations of the Guru's Bani; I have enshrined the True Name within my heart. Without the Naam, no one is saved: O Nanak, with the Truth, cross over to the other side. [9][7]] Maaroo, First Mehl: Through the union of mother and father, the fetus is formed. The egg and sperm join together to make the body. Upside-down within the womb, it lovingly dwells on the Lord; God provides for it, and gives it nourishment there. ||1|| How can he cross over the terrifying world-ocean? The Gurmukh obtains the Immaculate Naam the Name of the Lord: the unbearable load of sins is removed. ||1||Pause|| I have forgotten Your Virtues, Lord; I am insane what can I do now? You are the Merciful Giver, above the heads of all. Day and night, You give gifts, and take care of all. ||2|| One is born to achieve the four great objectives of life. The spirit has taken up its home in the material world.

Section 25 - Raag Maaroo - Part 026

Driven by hunger, it sees the path of Maya's riches; this emotional attachment takes away the treasure of liberation. [3] Weeping and wailing, he does not receive them; he searches here and there, and grows weary. Engrossed in sexual desire, anger and egotism, he falls in love with his false relatives. ||4|| He eats and enjoys, listens and watches, and dresses up to show off in this house of death. Without the Word of the Guru's Shabad, he does not undersand himself. Without the Lord's Name, death cannot be avoided. ||5|| The more attachment and egotism delude and confuse him, the more he cries out, "Mine, mine!", and the more he loses out. His body and wealth pass away, and he is torn by skepticism and cynicism: in the end, he regrets and repents, when the dust falls on his face. [6] He grows old, his body and youth waste away, and his throat is plugged with mucous; water flows from his eyes. He feet fail him, and his hands shake and tremble; the faithless cynic does not enshrine the Lord in his heart. ||7|| His intellect fails him, his black hair turns white, and no one wants to keep him in their home. Forgetting the Naam, these are the stigmas which stick to him: the Messenger of Death beats him, and drags him to hell. ||8|| The record of one's past actions cannot be erased; who else is to blame for one's birth and death? Without the Guru, life and death are pointless; without the Word of the Guru's Shabad, life just burns away. ||9|| The pleasures enjoyed in happiness bring ruin; acting in corruption is useless indulgence. Forgetting the Naam, and caught by greed, he betrays his own source; the club of the Righteous Judge of Dharma will strike him over the head. ||10|| The Gurmukhs sing the Glorious Praises of the Lord's Name; the Lord God blesses them with His Glance of Grace. Those beings are pure, perfect unlimited and infinite; in this world, they are the embodiment of the Guru, the Lord of the Universe. ||11|| Meditate in remembrance on the Lord; meditate and contemplate the Guru's Word, and love to associate with the humble servants of the Lord. The Lord's humble servants are the embodiment of the Guru; they are supreme and respected in the Court of the Lord. Nanak seeks the dust of the feet of those humble servants of the Lord. ||12||8|| One Universal Creator God. By The Grace Of The True Guru: Maaroo, Kaafee, First Mehl, Second House: The double-minded person comes and goes, and has numerous friends. The soul-bride is separated from her Lord, and she has no place of rest; how can she be comforted? ||1|| My mind is attuned to the Love of my Husband Lord. I am devoted, dedicated, a sacrifice to the Lord; if only He would bless me with His Glance of Grace, even for an instant! ||1||Pause|| I am a rejected bride, abandoned in my parents' home; how can I go to my in-laws now? I wear my faults around my neck; without my Husband Lord, I am grieving, and wasting away to death. ||2|| But if, in my parents' home, I remember my Husband Lord, then I will come to dwell in the home of my in-laws yet. The happy soul-brides sleep in peace; they find their Husband Lord, the treasure of virtue ||3|| Their blankets and mattresses are made of silk, and so are the clothes on their bodies. The Lord rejects the impure soul-brides. Their lifenight passes in misery. ||4||

Section 25 - Raag Maaroo - Part 027

I have tasted many flavors, and worn many robes, but without my Husband Lord, my youth is slipping away uselessly; I am separated from Him, and I cry out in pain. ||5||I have heard the True Lord's message, contemplating the Guru. True is the home of the True Lord; by His Gracious Grace, I love Him. ||6|| The spiritual teacher applies the ointment of Truth to his eyes, and sees God, the Seer. The

Gurmukh comes to know and understand; ego and pride are subdued. ||7|| O Lord, You are pleased with those who are like Yourself; there are many more like me. O Nanak, the Husband does not separate from those who are imbued with Truth. [8]1]9] Maaroo, First Mehl: Neither the sisters, nor the sisters-in-law, nor the mothers-in-law, shall remain. The true relationship with the Lord cannot be broken; it was established by the Lord, O sister soul-brides. ||1|| I am a sacrifice to my Guru; I am forever a sacrifice to Him. Wandering so far without the Guru, I grew weary; now, the Guru has united me in Union with my Husband Lord. ||1||Pause|| Aunts, uncles, grandparents and sisters-in-law they all come and go; they cannot remain. They are like boatloads of passengers embarking. ||2|| Uncles, aunts, and cousins of all sorts, cannot remain. The caravans are full, and great crowds of them are loading up at the riverbank. ||3|| O sister-friends, my Husband Lord is dyed in the colour of Truth. She who lovingly remembers her True Husband Lord is not separated from Him again. ||4|| All the seasons are good, in which the soul-bride falls in love with the True Lord. That soul-bride. who knows her Husband Lord, sleeps in peace, night and day. [[5]] At the ferry, the ferryman announces, "O travellers, hurry up and cross over." I have seen them crossing over there, on the boat of the True Guru. ||6|| Some are getting on board, and some have already set out; some are weighed down with their loads. Those who deal in Truth, remain with their True Lord God. ||7||I am not called good, and I see none who are bad. O Nanak, one who conquers and subdues his ego, becomes just like the True Lord. [8]2[10] Maaroo, First Mehl: I do not believe that anyone is foolish; I do not believe that anyone is clever. Imbued forever with the Love of my Lord and Master, I chant His Name, night and day. ||1|| O Baba, I am so foolish, but I am a sacrifice to the Name. You are the Creator, You are wise and all-seeing. Through Your Name, we are carried across. ||1||Pause|| The same person is foolish and wise; the same light within has two names. The most foolish of the foolish are those who do not believe in the Name. ||2|| Through the Guru's Gate, the Gurdwara, the Name is obtained. Without the True Guru, it is not received. Through the Pleasure of the True Guru's Will, the Name comes to dwell in the mind, and then, night and day, one remains lovingly absorbed in the Lord. ||3|| In power, pleasures, beauty, wealth and youth, one gambles his life away. Bound by the Hukam of God's Command, the dice are thrown; he is just a piece in the game of chess. ||4|| The world is clever and wise, but it is deluded by doubt, and forgets the Name; the Pandit, the religious scholar, studies the scriptures, but he is still a fool. Forgetting the Name, he dwells upon the Vedas: he writes, but he is confused by his poisonous corruption. ||5||

Section 25 - Raag Maaroo - Part 028

He is like the crop planted in the salty soil, or the tree growing on the river bank, or the white clothes sprinkled with dirt. This world is the house of desire: whoever enters it. is burnt down by egotistical pride. ||6|| Where are all the kings and their subjects? Those who are immersed in duality are destroyed. Says Nanak, these are the steps of the ladder, of the Teachings of the True Guru; only the Unseen Lord shall remain. ||7||3||11|| Maaroo, Third Mehl, Fifth House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: One whose mind is filled with the Lord's Love. is intuitively exalted by the True Word of the Shabad. He alone knows the pain of this love; what does anyone else know about its cure? ||1|| He Himself unites in His Union. He Himself inspires us with His Love. He alone appreciates the value of Your Love, upon whom You shower Your Grace, O Lord. ||1||Pause|| One whose spiritual vision is awakened - his doubt is driven out. By Guru's Grace, he obtains the supreme status. He alone is a Yogi, who understands this way, and contemplates the Word of the Guru's Shabad. ||2|| By good destiny, the soul-bride is united with her Husband Lord. Following the Guru's Teachings, she eradicates her evilmindedness from within. With love, she continually enjoys pleasure with Him; she becomes the beloved of her Husband Lord. [3] Other than the True Guru, there is no physician. He Himself is the Immaculate Lord. Meeting with the True Guru, evil is conquered, and spiritual wisdom is contemplated. [4] One who is committed to this most sublime Shabad becomes Gurmukh, and is rid of thirst and hunger. By one's own efforts, nothing can be accomplished; the Lord, in His Mercy, bestows power. ||5|| The True Guru has revealed the essence of the Shaastras and the Vedas. In His Mercy, He has come into the home of my self. In the midst of Maya, the Immaculate Lord is known, by those upon whom You bestow Your Grace. ||6|| One who becomes Gurmukh, obtains the essence of reality; he eradictes his self-conceit from within. Without the True Guru, all are entangled in worldly affairs; consider this in your mind, and see. ||7|| Some are deluded by doubt; they strut around egotistically. Some, as Gurmukh, subdue their egotism. Attuned to the True Word of the Shabad, they remain detached from the world. The other ignorant fools wander, confused and deluded by doubt. ||8|| Those who have not become Gurmukh, and who have not found the Naam, the Name of the Lord - those self-willed

manmukhs waste their lives uselessly. In the world hereafter, nothing except the Name will be of any assistance; this is understood by contemplating the Guru. [[9]] The Ambrosial Naam is the Giver of peace forever. Throughout the four ages, it is known through the Perfect Guru. He alone receives it, unto whom You bestow it; this is the essence of reality which Nanak has realised. [10][11]

Section 25 - Raag Maaroo - Part 029

Maaroo, Fifth Mehl, Third House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Wandering and roaming through 8.4 million incarnations, you have now been given this human life, so difficult to obtain. [1] You fool! You are attached and clinging to such trivial pleasures! The Ambrosial Nectar abides with you, but you are engrossed in sin and corruption. ||1||Pause|| You have come to trade in gems and jewels, but you have loaded only barren soil. ||2|| That home within which you live - you have not kept that home in your thoughts. ||3|| He is immovable, indestructible, the Giver of peace to the soul; and yet you do not sing His Praises, even for an instant. ||4|| You have forgotten that place where you must go: you have not attached your mind to the Lord, even for an instant. ||5|| Gazing upon your children, spouse, household and paraphernalia, you are entangled in them. ||6|| As God links the mortals, so are they linked, and so are the deeds they do. ||7|| When He becomes Merciful, then the Saadh Sangat, the Company of the Holy, is found; servant Nanak meditates on God. [8]1] Maaroo, Fifth Mehl: Granting His Grace, He has protected me; I have found the Saadh Sangat, the Company of the Holy. My tongue lovingly chants the Lord's Name; this love is so sweet and intense! ||1|| He is the place of rest for my mind, my friend, companion, associate and relative: He is the Inner-knower, the Searcher of hearts. ||1||Pause|| He created the world-ocean; I seek the Sanctuary of that God. By Guru's Grace, I worship and adore God; the Messenger of Death can't say anything to me. ||2|| Emancipation and liberation are at His Door; He is the treasure in the hearts of the Saints. The all-knowing Lord and Master shows us the true way of life; He is our Savior and Protector forever. ||3|| Pain, suffering and troubles are eradicated, when the Lord abides in the mind. Death, hell and the most horrible dwelling of sin and corruption cannot even touch such a person. ||4|| Wealth, miraculous spiritual powers and the nine treasures come from the Lord, as do the streams of Ambrosial Nectar. In the beginning, in the middle, and in the end, He is perfect, lofty, unapproachable and unfathomable. ||5|| The Siddhas, seekers, angelic beings, silent sages, and the Vedas speak of Him. Meditating in remembrance on the Lord and Master, celestial peace is enjoyed; He has no end or limitation. $\|6\|$ Countless sins are erased in an instant, meditating on the Benevolent Lord within the heart. Such a person becomes the purest of the pure, and is blessed with the merits of millions of donations to charity and cleansing baths. ||7|| God is power, intellect, understanding, the breath of life, wealth, and everything for the Saints. May I never forget Him from my mind, even for an instant - this is Nanak's prayer. ||8||2|| Maaroo, Fifth Mehl: The sharp tool cuts down the tree, but it does not feel anger in its mind. It serves the purpose of the cutter, and does not blame him at all. ||1|| O my mind, continually, continuously, meditate on the Lord. The Lord of the Universe is merciful, divine and compassionate. Listen - this is the way of the Saints. ||1||Pause||

Section 25 - Raag Maaroo - Part 030

He plants his feet in the boat, and then sits down in it; the fatigue of his body is relieved. The great ocean does not even affect him; in an instant, he arrives on the other shore. ||2|| Sandalwood, aloe, and camphor-paste - the earth does not love them. But it doesn't mind, if someone digs it up bit by bit, and applies manure and urine to it. ||3|| High and low, bad and good - the comforting canopy of the sky stretches evenly over all. It knows nothing of friend and enemy; all beings are alike to it. ||4|| Blazing with its dazzling light, the sun rises, and dispels the darkness. Touching both the pure and the impure, it harbors no hatred to any. $\|5\|$ The cool and fragrant wind gently blows upon all places alike. Wherever anything is, it touches it there, and does not hesitate a bit. ||6|| Good or bad, whoever comes close to the fire - his cold is taken away. It knows nothing of its own or others'; it is constant in the same quality. ||7|| Whoever seeks the Sancuary of the feet of the Sublime Lord - his mind is attuned to the Love of the Beloved. Constantly singing the Glorious Praises of the Lord of the World, O Nanak, God becomes merciful to us. ||8||3|| Maaroo, Fifth Mehl, Fourth House, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Moonlight, moonlight - in the courtyard of the mind, let the moonlight of God shine down. ||1|| Meditation, meditation sublime is meditation on the Name of the Lord, Har, Har. ||2|| Renunciation, renunciation - noble is the renunciation of sexual desire, anger and greed. ||3|| Begging, begging - it is noble to beg for the Lord's Praise from the Guru. ||4|| Vigils, vigils - sublime is the vigil spent singing the Kirtan of the Lord's Praises. [[5]] Attachment, attachment - sublime is the

attachment of the mind to the Guru's Feet. [[6]] He alone is blessed with this way of life, upon whose forehead such destiny is recorded. ||7|| Says Nanak, everything is sublime and noble, for one who enters the Sanctuary of God. [8]1]4] Maaroo, Fifth Mehl: Please come, O please come into the home of my heart, that I may hear with my ears the Lord's Praises. [1] Pause With your coming, my soul and body are rejuvenated, and I sing with you the Lord's Praises. ||1|| By the Grace of the Saint, the Lord dwells within the heart, and the love of duality is eradicated. ||2|| By the kindness of the devotee, the intellect is enlightened, and pain and evilmindedness are eradicated. ||3|| Beholding the Blessed Vision of His Darshan, one is sanctified, and is no longer consigned to the womb of reincarnation. ||4|| The nine treasures, wealth and miraculous spiritual powers are obtained, by one who is pleasing to Your mind. ||5|| Without the Saint, I have no place of rest at all; I cannot think of any other place to go. ||6|| I am unworthy; no one gives me sanctuary. But in the Society of the Saints, I merge in God. ||7|| Says Nanak, the Guru has revealed this miracle; within my mind, I enjoy the Lord, Har, Har. ||8||2||5||

Section 25 - Raag Maaroo - Part 031

Maaroo, Fifth Mehl: Fruitful is the life, the life of one who hears about the Lord, and chants and meditates on Him; he lives forever. ||1||Pause|| The real drink is that which satisfies the mind: this drink is the sublime essence of the Ambrosial Naam. [1] The real food is that which will never leave you hungry again; it will leave you contented and satisfied forever. ||2|| The real clothes are those which protect your honour before the Transcendent Lord, and do not leave you naked ever again. ||3|| The real enjoyment within the mind is to be absorbed in the sublime essence of the Lord, in the Society of the Saints. ||4|| Sew devotional worship to the Lord into the mind, without any needle or thread. ||5|| Imbued and intoxicated with the sublime essence of the Lord, this experience will never wear off again. ||6|| One is blessed with all treasures, when God, in His Mercy, gives them. ||7|| O Nanak, service to the Saints beings peace; I drink in the wash water of the feet of the Saints. ||8||3||6|| Maaroo, Fifth Mehl, Eighth House, Anjulees ~ With Hands Cupped In Prayer: One Universal Creator God. By The Grace Of The True Guru: The household which is filled with abundance - that household suffers anxiety. One whose household has little, wanders around searching for more. He alone is happy and at peace, who is liberated from both conditions. ||1|| Householders and kings fall into hell, along with renunciates and angry men, and all those who study and recite the Vedas in so many ways. Perfect is the work of that humble servant. who remains unattached while in the body. ||2|| The mortal sleeps, even while he is awake; he is being plundered by doubt. Without the Guru, liberation is not obtained, friend. In the Saadh Sangat, the Company of the Holy, the bonds of egotism are released, and one comes to behold the One and only Lord. [3] Doing deeds, one is placed in bondage; but if he does not act, he is slandered. Intoxicated with emotional attachment, the mind is afflicted with anxiety. One who looks alike upon pleasure and pain, by Guru's Grace, sees the Lord in each and every heart. ||4|| Within the world, one is afflicted by skepticism; he does not know the imperceptible Unspoken Speech of the Lord. He alone understands, whom the Lord inspires to understand. The Lord cherishes him as His child. [5] He may try to abandon Maya, but he is not released. If he collects things, then his mind is afraid of losing them. I wave the fly-brush over that holy person, whose honour is protected in the midst of Maya. ||6|| He alone is a warrior hero, who remains dead to the world. One who runs away will wander in reincarnation. Whatever happens, accept that as good. Realise the Hukam of His Command, and your evilmindedness will be burnt away. ||7|| Whatever He links us to, to that we are linked. He acts, and does, and watches over His Creation. You are the Giver of peace, the Perfect Lord of Nanak; as You grant Your blessings, I dwell upon Your Name. [8]1]7] Maaroo, Fifth Mehl: Beneath the tree, all beings have gathered. Some are hot-headed, and some speak very sweetly. Sunset has come, and they rise up and depart; their days have run their course and expired. ||1|| Those who committed sins are sure to be ruined. Azraa-eel, the Angel of Death, seizes and tortures them.

Section 25 - Raag Maaroo - Part 032

They are consigned to hell by the Creator Lord, and the Accountant calls them to give their account. ||2|| No brothers or sisters can go with them. Leaving behind their property, youth and wealth, they march off. They do not know the kind and compassionate Lord; they shall be crushed like sesame seeds in the oil-press. ||3|| You happily, cheerfully steal the possessions of others, but the Lord God is with you, watching and listening. Through worldly greed, you have fallen into the pit; you know nothing of the future. ||4|| You shall be born and born again, and die and die again, only to be reincarnated again. You shall suffer terrible punishment, on your way to the land beyond. The mortal does not know the one who created him; he is blind, and so he shall suffer. [IS]

world is bad; it brings sadness and then happiness. One who does not meet the Saint does not have faith or contentment; he wanders just as he pleases. ||6|| The Lord Himself stages all this drama. Some, he lifts up, and some he throws into the waves. As He makes them dance, so do they dance. Everyone lives their lives according to their past actions. ||7|| When the Lord and Master grants His Grace, then we meditate on Him. In the Society of the Saints, one is not consigned to hell, Please bless Nanak with the gift of the Ambrosial Naam, the Name of the Lord; he continually sings the songs of Your Glories. ||8||2||8||12||20|| Maaroo, Solahas, First Mehl: One Universal Creator God. By The Grace Of The True Guru: The True Lord is True; there is no other at all. He who created, shall in the end destroy. As it pleases You, so You keep me, and so I remain; what excuse could I offer to You? ||1|| You Yourself create, and You Yourself destroy. You yourself link each and every person to their tasks. You contemplate Yourself, You Yourself make us worthy; You Yourself place us on the Path. ||2|| You Yourself are all-wise, You Yourself are all-knowing. You Yourself created the Universe, and You are pleased. You Yourself are the air, water and fire; You Yourself unite in Union. ||3|| You Yourself are the moon, the sun, the most perfect of the perfect. You Yourself are spiritual wisdom, meditation, and the Guru, the Warrior Hero. The Messenger of Death, and his noose of death, cannot touch one, who is lovingly focused on You, O True Lord. ||4|| You Yourself are the male, and You Yourself are the female. You Yourself are the chess-board, and You Yourself are the chessman. You Yourself staged the drama in the arena of the world, and You Yourself evaluate the players. ||5|| You Yourself are the bumble bee, the flower, the fruit and the tree. You Yourself are the water, the desert, the ocean and the pool. You Yourself are the great fish, the tortoise, the Cause of causes; Your form cannot be known. ||6|| You Yourself are the day, and You Yourself are the night. You Yourself are pleased by the Word of the Guru's Bani. From the very beginning, and throughout the ages, the unstruck sound current resounds, night and day; in each and every heart, the Word of the Shabad, echoes Your Will. ||7|| You Yourself are the jewel, incomparably beautiful and priceless. You Yourself are the Assessor, the Perfect Weigher.

Section 25 - Raag Maaroo - Part 033

You Yourself test and forgive. You Yourself give and take, O Siblings of Destiny. ||8|| He Himself is the bow, and He Himself is the archer. He Himself is all-wise, beautiful and allknowing. He is the speaker, the orator and the listener. He Himself made what is made. ||9|| Air is the Guru, and water is known to be the father. The womb of the great mother earth gives birth to all. Night and day are the two nurses, male and female; the world plays in this play. ||10|| You Yourself are the fish, and You Yourself are the net. You Yourself are the cows, and You yourself are their keeper. Your Light fills all the beings of the world; they walk according to Your Command, O God. ||11|| You Yourself are the Yogi, and You Yourself are the enjoyer. You Yourself are the reveller; You form the supreme Union. You Yourself are speechless, formless and fearless, absorbed in the primal ecstasy of deep meditation. ||12|| The sources of creation and speech are contained within You, Lord. All that is seen, is coming and going. They are the true bankers and traders, whom the True Guru has inspired to understand. ||13|| The Word of the Shabad is understood through the Perfect True Guru. The True Lord is overflowing with all powers. You are beyond our grasp, and forever independent. You do not have even an iota of greed. ||14|| Birth and death are meaningless, for those who enjoy the sublime celestial essence of the Shabad within their minds. He Himself is the Giver of liberation, satisfaction and blessings, to those devotees who love Him in their minds. ||15|| He Himself is immaculate; by contact with the Guru, spiritual wisdom is obtained. Whatever is seen, shall merge into You. Nanak, the lowly, begs for charity at Your Door; please, bless him with the glorious greatness of Your Name. ||16||1|| Maaroo, First Mehl: He Himself is the earth, the mythical bull which supports it and the Akaashic ethers. The True Lord Himself reveals His Glorious Virtues. He Himself is celibate, chaste and contented; He Himself is the Doer of deeds. ||1|| He who created the creation, beholds what He has created. No one can erase the Inscription of the True Lord. He Himself is the Doer, the Cause of causes; He Himself is the One who bestows glorious greatness. ||2|| The five thieves cause the fickle consciousness to waver. It looks into the homes of others, but does not search its own home. The body-village crumbles into dust; without the Word of the Shabad, one's honour is lost. ||3|| One who realises the Lord through the Guru, comprehends the three worlds. He subdues his desires, and struggles with his mind. Those who serve You, become just like You: O Fearless Lord You are their best friend from infancy. [4] You Yourself are the heavenly realms, this world and the nether regions of the underworld. You Yourself are the embodiment of light, forever young. With matted hair, and a horrible, dreadful form, still, You have no form or feature. [[5]] The Vedas and the Bible do not know the mystery

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of God. He has no mother, father, child or brother. He created all the mountains, and levels them again; the Unseen Lord cannot be seen. ||6|| I have grown weary of making so many friends. No one can rid me of my sins and mistakes. God is the Supreme Lord and Master of all the angels and mortal beings; blessed with His Love, their fear is dispelled. ||7|| He puts back on the Path those who have wandered and strayed. You Yourself make them stray, and You teach them again. I cannot see anything except the Name. Through the Name comes salvation and merit. ||8||

Section 25 - Raag Maaroo - Part 034

The Ganges, the Jamunaa where Krishna played, Kaydar Naat'h, Benares, Kanchivaram, Puri, Dwaarkaa, Ganga Saagar where the Ganges empties into the ocean. Trivavnee where the three rivers come together, and the sixty-eight sacred shrines of pilgrimage, are all merged in the Lord's Being. ||9|| He Himself is the Siddha, the seeker, in meditative contemplation. He Himself is the King and the Council. God Himself, the wise Judge, sits on the throne; He takes away doubt, duality and fear. ||10|| He Himself is the Qazi; He Himself is the Mullah. He Himself is infallible; He never makes mistakes. He Himself is the Giver of Grace, compassion and honour; He is no one's enemy. ||11|| Whoever He forgives, He blesses with glorious greatness. He is the Giver of all; He does not have even an iota of greed. The Immaculate Lord is all pervading, permeating everywhere, both hidden and manifest. [12] How can I praise the inaccessible, infinite Lord? The True Creator Lord is the Enemy of ego. He unites those whom He blesses with His Grace; uniting them in His Union, they are united. ||13|| Brahma, Vishnu and Shiva stand at His Door; they serve the unseen, infinite Lord. Millions of others can be seen crying at His door; I cannot even estimate their numbers. ||14|| True is the Kirtan of His Praise, and True is the Word of His Bani. I can see no other in the Vedas and the Puraanas. Truth is my capital; I sing the Glorious Praises of the True Lord. I have no other support at all. ||15|| In each and every age, the True Lord is, and shall always be. Who has not died? Who shall not die? Nanak the lowly offers this prayer; see Him within your own self, and lovingly focus on the Lord. [[16][2]] Maaroo, First Mehl: In duality and evil-mindedness. the soul-bride is blind and deaf. She wears the dress of sexual desire and anger. Her Husband Lord is within the home of her own heart, but she does not know Him; without her Husband Lord, she cannot go to sleep. ||1|| The great fire of desire blazes within her. The self-willed manmukh looks around in the four directions. Without serving the True Guru, how can she find peace? Glorious greatness rests in the hands of the True Lord. ||2|| Eradicating sexual desire, anger and egotism, she destroys the five thieves through the Word of the Shabad. Taking up the sword of spiritual wisdom, she struggles with her mind, and hope and desire are smoothed over in her mind. [3] From the union of the mother's egg and the father's sperm, the form of infinite beauty has been created. The blessings of light all come from You: You are the Creator Lord. pervading everywhere. ||4|| You have created birth and death. Why should anyone fear, if they come to understand through the Guru? When You, O Merciful Lord, look with Your kindness, then pain and suffering leave the body. ||5|| One who sits in the home of his own self, eats his own fears. He quiets and holds his wandering mind still. His heart-lotus blossoms forth in the overflowing green pool, and the Lord of his soul becomes his companion and helper. ||6|| With their death already ordained, mortals come into this world. How can they remain here? They have to go to the world beyond. True is the Lord's Command; the true ones dwell in the eternal city. The True Lord blesses them with glorious greatness. ||7|| He Himself created the whole world. The One who made it, assigns the tasks to it.

Section 25 - Raag Maaroo - Part 035

I cannot see any other above the True Lord. The True Lord does the appraisal. ||8|| In this green pasture, the mortal stays only a few days. He plays and frolics in utter darkness. The jugglers have staged their show, and left, like people mumbling in a dream. [|9] They alone are blessed with glorious greatness at the Lord's throne, who enshrine the fearless Lord in their minds, and lovingly centre themselves on Him. In the galaxies and solar systems, nether regions, celestial realms and the three worlds, the Lord is in the primal void of deep absorption. ||10|| True is the village, and true is the throne, of those Gurmukhs who meet with the True Lord. and find peace. In Truth, seated upon the true throne, they are blessed with glorious greatness; their egotism is eradicated, along with the calculation of their account. ||11|| Calculating its account, the soul becomes anxious. How can one find peace, through duality and the three gunas - the three qualities? The One Lord is immaculate and formless, the Great Giver: through the Perfect Guru, honour is obtained. ||12|| In each and every age, very rare are those who, as Gurmukh, realise the Lord. Their minds are imbued with the True, allpervading Lord. Seeking His Shelter, they find peace, and their minds and bodies are not stained with filth. ||13|| Their tongues are imbued with the True Lord, the source of nectar:

abiding with the Lord God, they have no fear or doubt. Hearing the Word of the Guru's Bani, their ears are satisfied, and their light merges into the Light. ||14|| Carefully, carefully, I place my feet upon the ground. Wherever I go, I behold Your Sanctuary. Whether You grant me pain or pleasure, You are pleasing to my mind. I am in harmony with You. ||15|| No one is anyone's companion or helper at the very last moment; as Gurmukh, I realise You and praise You. O Nanak, imbued with the Naam, I am detached: in the home of my own self deep within, I am absorbed in the primal void of deep meditation. ||16||3|| Maaroo, First Mehl: From the very beginning of time, and throughout the ages, You are infinite and incomparable. You are my primal, immaculate Lord and Master. I contemplate the Way of Yoga, the Way of Union with the True Lord. I am truly absorbed in the primal void of deep meditation. ||1|| For so many ages, there was only pitch darkness; the Creator Lord was absorbed in the primal void. There was the True Name, the glorious greatness of the Truth and the glory of His true throne. ||2|| In the Golden Age of Truth, Truth and contentment filled the bodies. Truth was pervasive, Truth, deep, profound and unfathomable. The True Lord appraises the mortals on the Touchstone of Truth, and issues His True Command. ||3|| The Perfect True Guru is true and contented. He alone is a spiritual hero, who believes in the Word of the Guru's Shabad. He alone obtains a true seat in the True Court of the Lord, who surrenders to the Command of the Commander. $\|4\|$ In the Golden Age of Truth, everyone spoke the Truth. Truth was pervasive - the Lord was Truth. With Truth in their minds and mouths, mortals were rid of doubt and fear. Truth was the friend of the Gurmukhs. ||5|| In the Silver Age of Traytaa Yoga, one power of Dharma was lost. Three feet remained; through duality, one was cut off. Those who were Gurmukh spoke the Truth, while the self-willed manmukhs wasted away in vain. [6] The manmukh never succeeds in the Court of the Lord Without the Word of the Shabad, how can one be pleased within? In bondage they come, and in bondage they go; they understand and comprehend nothing. ||7|| In the Brass Age of Dwaapur Yuga, compassion was cut in half.

Section 25 - Raag Maaroo - Part 036

Only a few, as Gurmukh, remembered the Lord. Dharmic faith, which upholds and supports the earth, had only two feet; Truth was revealed to the Gurmukhs. ||8|| The kings acted righteously only out of self-interest. Tied to hopes of reward they gave to charities. Without the Lord's Name, liberation did not come, although they grew weary of performing rituals. [9] Practicing religious rituals, they sought liberation, but the treasure of liberation comes only by praising the Shabad. Without the Word of the Guru's Shabad, liberation is not obtained; practicing hypocrisy, they wander around confused. [10] Love and attachment to Maya cannot be abandoned. They alone find release, who practice deeds of Truth. Day and night, the devotees remain imbued with contemplative meditation: they become just like their Lord and Master. ||11|| Some chant and practice intensive meditation, and take cleansing baths at sacred shrines of pilgrimage. They walk as You will them to walk. By stubborn rituals of self-suppression, the Lord is not pleased. No one has ever obtained honour, without the Lord, without the Guru. ||12|| In the Iron Age, the Dark Age of Kali Yuga, only one power remains. Without the Perfect Guru, no one has even described it. The self-willed manmukhs have staged the show of falsehood. Without the True Guru, doubt does not depart. ||13|| The True Guru is the Creator Lord, independent and carefree. He does not fear death, and He is not dependent on mortal men. Whoever serves Him becomes immortal and imperishable, and will not be tortured by death. ||14|| The Creator Lord has enshrined Himself within the Guru. The Gurmukh saves countless millions. The Life of the World is the Great Giver of all beings. The Fearless Lord has no filth at all. ||15|| Everyone begs from the Guru, God's Treasurer. He Himself is the immaculate, unknowable, infinite Lord. Nanak speaks the Truth; he begs from God. Please bless me with the Truth, by Your Will. ||16||4|| Maaroo, First Mehl: The True Lord unites with those who are united with the Word of the Shabad. When it pleases Him, we intuitively merge with Him. The Light of the Transcendent Lord pervades the three worlds; there is no other at all, O Siblings of Destiny. ||1|| I am His servant; I serve Him. He is unknowable and mysterious; He is pleased by the Shabad. The Creator is the Benefactor of His devotees. He forgives them - such is His greatness. ||2|| The True Lord gives and gives; His blessings never run short. The false ones receive, and then deny having received. They do not understand their origins, they are not pleased with the Truth, and so they wander in duality and doubt. ||3|| The Gurmukhs remain awake and aware, day and night. Following the Guru's Teachings, they know the Love of the True Lord. The self-willed manmukhs remain asleep, and are plundered. The Gurmukhs remain safe and sound, O Siblings of Destiny. ||4|| The false come, and the false go; imbued with falsehood, they practice only falsehood. Those who are imbued with the Shabad are robed in honour in the Court of the Lord; the Gurmukhs focus their consciousness on Him. ||5|| The false are

cheated, and robbed by the robbers. The garden is laid waste, like the rough wilderness. Without the Naam, the Name of the Lord, nothing tastes sweet; forgetting the Lord, they suffer in sorrow. $\|6\|$ Receiving the food of Truth, one is satisfied. True is the glorious greatness of the jewel of the Name. One who understands his own self, realises the Lord. His light merges into the Light. $\|7\|$

Section 25 - Raag Maaroo - Part 037

Wandering from the Name, he endures beatings. Even great cleverness does not dispel doubt. The unconscious fool does not remain conscious of the Lord; he putrifies and rots away to death, carrying his heavy load of sin. ||8|| No one is free of conflict and strife. Show me anyone who is, and I will praise him. Dedicating mind and body to God, one meets the Lord. the Life of the World, and becomes just like Him. ||9|| No one knows the state and extent of God. Whoever calls himself great, will be eaten by his greatness. There is no lack of gifts of our True Lord and Master. He created all. ||10|| Great is the glorious greatness of the independent Lord. He Himself created, and gives sustanance to all. The Merciful Lord is not far away: the Great Giver spontaneously unites with Himself. by His Will. ||11|| Some are sad, and some are afflicted with disease. Whatever God does, He does by Himself. Through loving devotion, and the Perfect Teachings of the Guru, the unstruck sound current of the Shabad is realised. ||12|| Some wander and roam around, hungry and naked. Some act in stubbornness and die, but do not know the value of God. They do not know the difference between good and bad: this is understood only through the practice of the Word of the Shabad. ||13|| Some bathe at sacred shrines and refuse to eat. Some torment their bodies in burning fire. Without the Lord's Name, liberation is not obtained; how can anyone cross over? ||14|| Abandoning the Guru's Teachings, some wander in the wilderness. The self-willed manmukhs are destitute; they do not meditate on the Lord. They are ruined, destroyed and drowned from practicing falsehood; death is the enemy of the false. ||15|| By the Hukam of the Lord's Command, they come, and by the Hukam of His Command, they go. One who realises His Hukam, merges in the True Lord. O Nanak, he merges in the True Lord, and his mind is pleased with the Lord. The Gurmukhs do His work. ||16||5|| Maaroo, First Mehl: He Himself is the Creator Lord, the Architect of Destiny. He evaluates those whom He Himself has created. He Himself is the True Guru, and He Himself is the servant; He Himself created the Universe. ||1|| He is near at hand, not far away. The Gurmukhs understand Him; perfect are those humble beings. Associating with them night and day is profitable. This is the glorious greatness of associating with the Guru. ||2|| Throughout the ages, Your Saints are holy and sublime, O God. They sing the Glorious Praises of the Lord, savoring it with their tongues. They chant His Praises, and their pain and poverty are taken away; they are not afraid of anyone else. ||3|| They remain awake and aware, and do not appear to sleep. They serve up Truth, and so save their companions and relatives. They are not stained with the filth of sins; they are immaculate and pure, and remain absorbed in loving devotional worship. ||4|| O humble servants of the Lord, understand the Word of the Guru's Bani. This youth, breath and body shall pass away. O mortal, you shall die today or tomorrow: chant, and meditate on the Lord within your heart. [5] O mortal, abandon falsehood and your worthless ways. Death viciously kills the false beings. The faithless cynic is ruined through falsehood and his egotistical mind.On the path of duality, he rots away and decomposes. [6]

Section 25 - Raag Maaroo - Part 038

Abandon slander and envy of others. Reading and studying, they burn, and do not find tranquility. Joining the Sat Sangat, the True Congregation, praise the Naam, the Name of the Lord. The Lord, the Supreme Soul, shall be your helper and companion. ||7|| Abandon sexual desire, anger and wickedness. Abandon your involvement in egotistical affairs and conflicts. If you seek the Sanctuary of the True Guru, then you shall be saved. In this way you shall cross over the terrifying world-ocean, O Siblings of Destiny. ||8|| In the hereafter, you shall have to cross over the fiery river of poisonous flames. No one else will be there; your soul shall be all alone. The ocean of fire spits out waves of searing flames; the self-willed manmukhs fall into it, and are roasted there. ||9|| Liberation comes from the Guru; He grants this blessing by the Pleasure of His Will. He alone knows the way, who obtains it. So ask one who has obtained it, O Siblings of Destiny. Serve the True Guru, and find peace. ||10|| Without the Guru, he dies entangled in sin and corruption. The Messenger of Death smashes his head and humiliates him. The slanderous person is not freed of his bonds; he is drowned, slandering others. ||11|| So speak the Truth, and realise the Lord deep within. He is not far away: look and see Him No obstacles shall block your way; become Gurmukh, and cross over to the other side. This is the way to cross over the terrifying world-ocean. ||12|| The Naam, the Name of the Lord, abides deep within the body. The Creator Lord is eternal and imperishable. The soul does not die, and it cannot be killed: God creates and watches

over all. Through the Word of the Shabad. His Will is manifest. ||13|| He is immaculate, and has no darkness. The True Lord Himself sits upon His throne. The faithless cynics are bound and gagged, and forced to wander in reincarnation. They die, and are reborn, and continue coming and going. [14] The Guru's servants are the Beloveds of the True Guru. Contemplating the Shabad, they sit upon His throne. They realise the essence of reality, and know the state of their inner being. This is the true glorious greatness of those who join the Sat Sangat. ||15|| He Himself saves His humble servant, and saves his ancestors as well. His companions are liberated; He carries them across. Nanak is the servant and slave of that Gurmukh who lovingly focuses his consciousness on the Lord. [16][6] Maaroo, First Mehl: For many ages, only darkness prevailed: the infinite, endless Lord was absorbed in the primal void. He sat alone and unaffected in absolute darkness; the world of conflict did not exist. ||1|| Thirty-six ages passed like this. He causes all to happen by the Pleasure of His Will. No rival of His can be seen. He Himself is infinite and endless. ||2|| God is hidden throughout the four ages - understand this well. He pervades each and every heart, and is contained within the belly. The One and Only Lord prevails throughout the ages. How rare are those who contemplate the Guru, and understand this. ||3|| From the union of the sperm and the egg, the body was formed. From the union of air, water and fire, the living being is made. He Himself plays joyfully in the mansion of the body; all the rest is just attachment to Maya's expanse. ||4|| Within the mother's womb, upside-down, the mortal meditated on God. The Inner-knower, the Searcher of hearts, knows everything. With each and every breath, he contemplated the True Name, deep within himself, within the womb. ||5||

Section 25 - Raag Maaroo - Part 039

He came into the world to obtain the four great blessings. He came to dwell in the home of the Shiva and Shakti, energy and matter. But he forgot the One Lord, and he has lost the game. The blind person forgets the Naam, the Name of the Lord. ||6|| The child dies in his childish games. They cry and mourn, saying that he was such a playful child. The Lord who owns him has taken him back. Those who weep and mourn are mistaken. ||7|| What can they do, if he dies in his youth? They cry out, "His is mine, he is mine!" They cry for the sake of Maya, and are ruined; their lives in this world are cursed. ||8|| Their black hair eventually turns grey. Without the Name they lose their wealth, and then leave. They are evil-minded and blind - they are totally ruined; they are plundered, and cry out in pain. [9] One who understands himself, does not cry. When he meets the True Guru, then he understands. Without the Guru, the heavy, hard doors are not opened. Obtaining the Word of the Shabad, one is emancipated. ||10|| The body grows old, and is beaten out of shape. But he does not meditate on the Lord, His only friend, even at the end. Forgetting the Naam, the Name of the Lord, he departs with his face blackened. The false are humiliated in the Court of the Lord. ||11|| Forgetting the Naam, the false ones depart. Coming and going, dust falls on their heads. The soul-bride finds no home in her in-laws' home, the world hereafter; she suffers in agony in this world of her parents' home. ||12|| She eats, dresses and plays joyfully, but without loving devotional worship of the Lord, she dies uselessly. One who does not distinguish between good and evil, is beaten by the Messenger of Death; how can anyone escape this? ||13|| One who realises what he has to possess, and what he has to abandon, associating with the Guru, comes to know the Word of the Shabad, within the home of his own self. Do not call anyone else bad; follow this way of life. Those who are true are judged to be genuine by the True Lord. ||14|| Without Truth, no one succeeds in the Court of the Lord. Through the True Shabad, one is robed in honour. He forgives those with whom He is pleased; they silence their egotism and pride. ||15|| One who realises the Hukam of God's Command, by the Grace of the Guru, comes to know the lifestyle of the ages. O Nanak, chant the Naam, and cross over to the other side. The True Lord will carry you across. ||16||1||7|| Maaroo, First Mehl: I have no other friend like the Lord. He gave me body and mind, and infused consciousness into my being. He cherishes and cares for all beings; He is deep within, the wise, all-knowing Lord. [1] The Guru is the sacred pool, and I am His beloved swan. In the ocean, there are so many jewels and rubies. The Lord's Praises are pearls, gems and diamonds. Singing His Praises, my mind and body are drenched with His Love. ||2|| The Lord is inaccessible, inscrutable, unfathomable and unattached. The Lord's limits cannot be found; the Guru is the Lord of the World. Through the Teachings of the True Guru, the Lord carries us across to the other side. He unites in His Union those who are coloured by His Love. ||3|| Without the True Guru, how can anyone be liberated? He has been the Friend of the Lord, from the very beginning of time, and all throughout the ages. By His Grace, He grants liberation in His Court; He forgives them for their sins. ||4||

Section 25 - Raag Maaroo - Part 040

The True Guru, the Giver, grants liberation; all diseases are eradicated, and one is blessed with the Ambrosial Nectar. Death, the tax collector, does not impose any tax on one whose inner fire has been put out, whose heart is cool and tranquil. ||5|| The body has developed a great love for the soul-swan. He is a Yogi, and she is a beautiful woman. Day and night, he enjoys her with delight, and then he arises and departs without consulting her. [[6]] Creating the Universe, God remains diffused throughout it. In the wind, water and fire, He vibrates and resounds. The mind wavers, keeping company with evil passions; one obtains the rewards of his own actions. ||7|| Forgetting the Naam, one suffers the misery of his evil ways. When the order to depart is issued, how can he remain here? He falls into the pit of hell, and suffers like a fish out of water. ||8|| The faithless cynic has to endure 8.4 million hellish incarnations. As he acts, so does he suffer. Without the True Guru, there is no liberation. Bound and gagged by his own actions, he is helpless. ||9|| This path is very narrow, like the sharp edge of a sword. When his account is read he shall be crushed like the sesame seed in the mill Mother, father, spouse and child - none is anyone's friend in the end. Without the Lord's Love, no one is liberated. ||10|| You may have many friends and companions in the world, but without the Guru, the Transcendent Lord Incarnate, there is no one at all. Service to the Guru is the way to liberation. Night and day, sing the Kirtan of the Lord's Praises. ||11|| Abandon falsehood, and pursue the Truth, and you shall obtain the fruits of your desires. Very few are those who trade in the merchandise of Truth. Those who deal in it, obtain the true profit. ||12|| Depart with the merchandise of the Name of the Lord, Har, Har, and you shall intuitively obtain the Blessed Vision of His Darshan, in the Mansion of His Presence The Gurmukhs search for Him and find Him; they are the perfect humble beings. In this way, they see Him, who looks upon all alike. [13] God is endless; following the Guru's Teachings, some find Him. Through the Word of the Guru's Shabad, they instruct their minds. Accept as True, Perfectly True, the Word of the True Guru's Bani. In this way, you shall merge in the Lord, the Supreme Soul. ||14|| Naarad and Saraswati are Your servants. Your servants are the greatest of the great, throughout the three worlds. Your creative power permeates all; You are the Great Giver of all. You created the whole creation. ||15|| Some serve at Your Door, and their sufferings are dispelled. They are robed with honour in the Court of the Lord, and emancipated by the True Guru. The True Guru breaks the bonds of egotism, and restrains the fickle consciousness. [16] Meet the True Guru, and search for the way, by which you may find God, and not have to answer for your account. Subdue your egotism, and serve the Guru; O servant Nanak, you shall be drenched with the Lord's Love. ||17||2||8|| Maaroo, First Mehl: My Lord is the Destroyer of demons. My Beloved Lord is pervading each and every heart. The unseen Lord is always with us, but He is not seen at all. The Gurmukh contemplates the record. ||1|| The Holy Gurmukh seeks Your Sanctuary.

Section 25 - Raag Maaroo - Part 041

God grants His Grace, and carries him across to the other side. The ocean is very deep, filled with fiery water; the Guru, the True Guru, carries us across to the other side. ||2|| The blind, self-willed manmukh does not understand. He comes and goes in reincarnation, dying, and dying again. The primal inscription of destiny cannot be erased. The spiritually blind suffer terribly at Death's door. ||3|| Some come and go, and do not find a home in their own heart. Bound by their past actions, they commit sins. The blind ones have no understanding, no wisdom; they are trapped and ruined by greed and egotism. ||4|| Without her Husband Lord, what good are the soul-bride's decorations? She has forgotten her Lord and Master, and is infatuated with another's husband Just as no one knows who is the father of the prostitute's son, such are the worthless, useless deeds that are done. ||5|| The ghost, in the body-cage, suffers all sorts of afflictions. Those who are blind to spiritual wisdom, putrefy in hell. The Righteous Judge of Dharma collects the balance due on the account, of those who forget the Name of the Lord. ||6|| The scorching sun blazes with flames of poison. The self-willed manmukh is dishonoured, a beast, a demon. Trapped by hope and desire, he practices falsehood, and is afflicted by the terrible disease of corruption. ||7|| He carries the heavy load of sins on his forehead and head. How can he cross the terrifying world-ocean? From the very beginning of time, and throughout the ages, the True Guru has been the boat; through the Lord's Name, He carries us across. ||8|| The love of one's children and spouse is so sweet in this world. The expansive expanse of the Universe is attachment to Maya. The True Guru snaps the noose of Death, for that Gurmukh who contemplates the essence of reality. ||9|| Cheated by falsehood, the self-willed manmukh walks along many paths; he may be highly educated, but he burns in the fire. The Guru is the Great Giver of the Ambrosial Naam, the Name of the Lord. Chanting the Naam, sublime peace is obtained. ||10|| The True Guru, in His Mercy, implants Truth within. All suffering is eradicated, and one is placed on the Path. Not even a thorn ever pierces the foot of one who has the True Guru as his Protector. ||11|| Dust mixes with dust, when the body wastes away. The self-willed manmukh is like a stone slab, which is impervious to water. He cries out and weeps and wails; he is reincarnated into heaven and then hell. ||12|| They live with the poisonous snake of Maya. This duality has ruined so many homes. Without the True Guru, love does not well up Imbued with devotional worship, the soul is satisfied, ||13| The faithless cynics chase after Maya. Forgetting the Naam, how can they find peace? In the three qualities, they are destroyed; they cannot cross over to the other side. ||14|| The false are called pigs and dogs. They bark themselves to death; they bark and bark and howl in fear. False in mind and body. they practice falsehood; through their evil-mindedness, they lose out in the Court of the Lord. ||15|| Meeting the True Guru, the mind is stabilised. One who seeks His Sanctuary is blessed with the Lord's Name. They are given the priceless wealth of the Lord's Name; singing His Praises, they are His beloveds in His court. ||16||

Section 25 - Raag Maaroo - Part 042

In the Sanctuary of the Holy, chant the Lord's Name. Through the True Guru's Teachings, one comes to know His state and extent. Nanak: chant the Name of the Lord, Har, Har, O my mind; the Lord, the Uniter, shall unite you with Himself. ||17||3||9|| Maaroo, First Mehl: Remain in your own home. O my foolish and ignorant mind. Meditate on the Lord - concentrate deep within your being and meditate on Him. Renounce your greed, and merge with the infinite Lord. In this way, you shall find the door of liberation. ||1|| If you forget Him, the Messenger of Death will catch sight of you. All peace will be gone, and you will suffer in pain in the world hereafter. Chant the Name of the Lord as Gurmukh, O my soul; this is the supreme essence of contemplation. ||2|| Chant the Name of the Lord, Har, Har, the sweetest essence. As Gurmukh, see the essence of the Lord deep within. Day and night, remain imbued with the Lord's Love. This is the essence of all chanting, deep meditation and self-discipline. ||3|| Speak the Guru's Word, and the Name of the Lord. In the Society of the Saints, search for this essence. Follow the Guru's Teachings - seek and find the home of your own self, and you shall never be consigned to the womb of reincarnation again. [4] Bathe at the sacred shrine of Truth, and sing the Glorious Praises of the Lord. Reflect upon the essence of reality, and lovingly focus your consciousness on the Lord. At the very last moment, the Messenger of Death will not be able to touch vou, if you chant the Name of the Beloved Lord, ||5|| The True Guru, the Primal Being, the Great Giver, is all-knowing. Whoever has Truth within himself, merges in the Word of the Shabad. One whom the True Guru unites in Union, is rid of the overpowering fear of death. ||6|| The body is formed from the union of the five elements. Know that the Lord's jewel is within it. The soul is the Lord, and the Lord is the soul: contemplating the Shabad, the Lord is found. ||7|| Abide in truth and contentment, O humble Siblings of Destiny. Hold tight to compassion and the Sanctuary of the True Guru. Know your soul, and know the Supreme Soul; associating with the Guru, you shall be emancipated. [8] The faithless cynics are stuck in falsehood and deceit. Day and night, they slander many others. Without meditative remembrance, they come and then go, and are cast into the hellish womb of reincarnation. ||9|| The faithless cynic is not rid of his fear of death. The Messenger of Death's club is never taken away. He has to answer to the Righteous Judge of Dharma for the account of his actions; the egotistical being carries the unbearable load. ||10|| Tell me: without the Guru, what faithless cynic has been saved? Acting egotistically, he falls into the terrifying world-ocean. Without the Guru, no one is saved; meditating on the Lord, they are carried across to the other side. ||11|| No one can erase the Guru's blessings. The Lord carries across those whom He forgives. The pains of birth and death do not even approach those whose minds are filled with God, the infinite and endless. ||12|| Those who forget the Guru come and go in reincarnation. They are born, only to die again, and continue committing sins. The unconscious, foolish, faithless cynic does not remember the Lord; but when he is stricken with pain, then he cries out for the Lord. ||13|| Pleasure and pain are the consequences of the actions of past lives. The Giver, who blesses us with these - He alone knows. So who can you blame, O mortal being? The hardships you suffer are from your own actions. ||14||

Section 25 - Raag Maaroo - Part 043

Practicing egotism and possessiveness, you have come into the world. Hope and desire bind you and lead you on. Indulging in egotism and self-conceit, what will you be able to carry with you, except the load of ashes from poison and corruption? [[15]] Worship the Lord in devotion, O humble Siblings of Destiny. Speak the Unspoken Speech, and the mind will merge back into the Mind. Restrain your restless mind within its own home, and the Lord, the Destroyer, shall destroy your pain. [[16]] I seek the support of the Perfect Guru, the Lord. The Gurmukh loves the Lord: the Gurmukh realises

the Lord. O Nanak, through the Lord's Name, the intellect is exalted; granting His forgiveness, the Lord carries him across to the other side. ||17||4||10|| Maaroo, First Mehl: O Divine Guru, I have entered Your Sanctuary. You are the Almighty Lord, the Merciful Lord. No one knows Your wondrous plays; You are the perfect Architect of Destiny. ||1|| From the very beginning of time, and throughout the ages, You cherish and sustain Your beings. You are in each and every heart, O Merciful Lord of incomparable beauty. As You will, You cause all to walk; everyone acts according to Your Command. ||2|| Deep within the nucleus of all, is the Light of the Life of the World. The Lord enjoys the hearts of all, and drinks in their essence. He Himself gives, and He himself takes; He is the generous father of the beings of the three worlds. ||3|| Creating the world, He has set His play into motion. He placed the soul in the body of air, water and fire. The bodyvillage has nine gates; the Tenth Gate remains hidden. ||4|| There are four horrible rivers of fire. How rare is that Gurmukh who understands this, and through the Word of the Shabad, remains unattached. The faithless cynics are drowned and burnt through their evil-mindedness. The Guru saves those who are imbued with the Love of the Lord. ||5|| Water, fire, air, earth and ether - in that house of the five elements, they dwell. Those who remain imbued with the Word of the True Guru's Shabad, renounce Maya, egotism and doubt. ||6|| This mind is drenched with the Shabad, and satisfied. Without the Name, what support can anyone have? The temple of the body is being plundered by the thieves within, but this faithless cynic does not even recognise these demons. ||7|| They are argumentative demons, terrifying goblins. These demons stir up conflict and strife. Without awareness of the Shabad, one comes and goes in reincarnation; he loses his honour in this coming and going. $\|8\|$ The body of the false person is just a pile of barren dirt. Without the Name, what honour can you have? Bound and gagged throughout the four ages, there is no liberation; the Messenger of Death keeps such a person under his gaze. ||9|| At Death's door, he is tied up and punished; such a sinner does not obtain salvation. He cries out in pain, like the fish pierced by the hook. ||10|| The faithless cynic is caught in the noose all alone. The miserable spiritually blind person is caught in the power of Death. Without the Lord's Name, liberation is not known. He shall waste away, today or tomorrow. ||11|| Other than the True Guru, no one is your friend. Here and hereafter, God is the Savior. He grants His Grace, and bestows the Lord's Name. He merges with Him, like water with water. ||12||

Section 25 - Raag Maaroo - Part 044

The Guru instructs His wandering Sikhs; if they go astray, He sets them on the right path. So serve the Guru, forever, day and night; He is the Destroyer of pain - He is with you as your companion. ||13|| O mortal being, what devotional worship have you performed to the Guru? Even Brahma, Indra and Shiva do not know it. Tell me, how can the unknowable True Guru be known? He alone attains this realisation, whom the Lord forgives. ||14|| One who has love within, obtains the Blessed Vision of His Darshan. One who enshrines love for the Word of the Guru's Bani, meets with Him. Day and night, the Gurmukh sees the immaculate Divine Light everywhere; this lamp illuminates his heart. [15] The food of spiritual wisdom is the supremely sweet essence. Whoever tastes it, sees the Blessed Vision of the Lord's Darshan. Beholding His Darshan, the unattached one meets the Lord; subduing the mind's desires, he merges into the Lord. ||16|| Those who serve the True Guru are supreme and famous. Deep within each and every heart, they recognise God. Please bless Nanak with the Lord's Praises, and the Sangat, the Congregation of the Lord's humble servants; through the True Guru, they know their Lord God. ||17||5||11|| Maaroo, First Mehl: The True Lord is the Creator of the Universe. He established and contemplates the worldly sphere. He Himself created the creation, and beholds it; He is True and independent. ||1|| He created the beings of different kinds. The two travellers have set out in two directions. Without the Perfect Guru, no one is liberated. Chanting the True Name, one profits. ||2|| The self-willed manmukhs read and study, but they do not know the way. They do not understand the Naam, the Name of the Lord; they wander, deluded by doubt. They take bribes, and give false testimony; the noose of evil-mindedness is around their necks. ||3|| They read the Simritees, the Shaastras and the Puraanas; they argue and debate, but do not know the essence of reality. Without the Perfect Guru, the essence of reality is not obtained. The true and pure beings walk the Path of Truth. ||4|| All praise God and listen, and listen and speak. He Himself is wise, and He Himself judges the Truth. Those whom God blesses with His Glance of Grace become Gurmukh, and praise the Word of the Shabad. ||5|| Many listen and listen, and speak the Guru's Bani. Listening and speaking, no one knows His limits. He alone is wise, unto whom the unseen Lord reveals Himself; he speaks the Unspoken Speech. ||6|| At birth, the congratulations pour in; the ignorant sing songs of joy. Whoever is born, is sure to die, according to the destiny of past deeds inscribed upon his head by the Sovereign Lord

King. ||7|| Union and separation were created by my God. Creating the Universe, He gave it pain and pleasure. The Gurmukhs remain unaffected by pain and pleasure; they wear the armor of humility. ||8|| The noble people are traders in Truth. They purchase the true merchandise, contemplating the Guru. One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad. ||9||The false dealings lead only to loss. The trades of the Gurmukh are pleasing to God. His stock is safe, and his capital is safe and sound. The noose of Death is cut away from around his neck. ||10||

Section 25 - Raag Maaroo - Part 045

Everyone speaks as they please. The self-willed manmukh, in duality, does not know how to speak. The blind person has a blind and deaf intellect; coming and going in reincarnation, he suffers in pain. ||11|| In pain he is born, and in pain he dies. His pain is not relieved, without seeking the Sanctuary of the Guru. In pain he is created, and in pain he perishes. What has he brought with himself? And what will he take away? ||12|| True are the actions of those who are under the Guru's influence. They do not come and go in reincarnation, and they are not subject to the laws of Death. Whoever abandons the branches, and clings to the true root, enjoys true ecstasy within his mind. ||13|| Death cannot strike down the people of the Lord. They do not see pain on the most difficult path. Deep within the nucleus of their hearts, they worship and adore the Lord's Name; there is nothing else at all for them. ||14|| There is no end to the Lord's sermon and Praise. As it pleases You, I remain under Your Will. I am embellished with robes of honour in the Court of the Lord, by the Order of the True King. ||15|| How can I chant Your uncounted glories? Even the greatest of the great do not know Your limits. Please bless Nanak with the Truth, and preserve his honour; You are the supreme emperor above the heads of kings. ||16||6||12|| Maaroo, First Mehl, Dakhanee: Deep within the body-village is the fortress. The dwelling of the True Lord is within the city of the Tenth Gate. This place is permanent and forever immaculate. He Himself created it. ||1|| Within the fortress are balconies and bazaars. He Himself takes care of His merchandise. The hard and heavy doors of the Tenth Gate are closed and locked. Through the Word of the Guru's Shabad, they are thrown open. ||2|| Within the fortress is the cave, the home of the self. He established the nine gates of this house, by His Command and His Will. In the Tenth Gate, the Primal Lord, the unknowable and infinite dwells; the unseen Lord reveals Himself. ||3|| Within the body of air, water and fire, the One Lord dwells. He Himself stages His wondrous dramas and plays. By His Grace, water puts out the burning fire: He Himself stores it up in the watery ocean. ||4|| Creating the earth, He established it as the home of Dharma. Creating and destroying, He remains unattached. He stages the play of the breath everywhere. Withdrawing His power, He lets the beings crumble. ||5|| Your gardener is the vast vegetation of nature. The wind blowing around is the chauree, the fly-brush, waving over You. The Lord placed the two lamps, the sun and the moon; the sun merges in the house of the moon. ||6|| The five birds do not fly wild. The tree of life is fruitful, bearing the fruit of Ambrosial Nectar. The Gurmukh intuitively sings the Glorious Praises of the Lord; he eats the food of the Lord's sublime essence. ||7|| The dazzling light glitters, although neither the moon nor the stars are shining; neither the sun's rays nor the lightning flashes across the sky. I describe the indescribable state, which has no sign, where the all-pervading Lord is still pleasing to the mind. ||8|| The rays of Divine Light have spread out their brilliant radiance. Having created the creation, the Merciful Lord Himself gazes upon it. The sweet, melodious, unstruck sound current vibrates continuously in the home of the fearless Lord. ||9||

Section 25 - Raag Maaroo - Part 046

When the unstruck sound current resounds, doubt and fear run away. God is all-pervading, giving shade to all. All belong to You; to the Gurmukhs, You are known. Singing Your Praises, they look beautiful in Your Court. ||10|| He is the Primal Lord, immaculate and pure. I know of no other at all. The One Universal Creator Lord dwells within, and is pleasing to the mind of those who banishe egotism and pride. 111 I drink in the Ambrosial Nectar, given by the True Guru do not know any other second or third. He is the One, Unique, Infinite and Endless Lord; He evaluates all beings and places some in His treasury. $\|12\|$ Spiritual wisdom and meditation on the True Lord are deep and profound. No one knows Your expanse. All that are, beg from You; You are attained only by Your Grace. [[13]] You hold karma and Dharma in Your hands, O True Lord. O Independent Lord. Your treasures are inexhaustible. You are forever kind and compassionate, God. You unite in Your Union. ||14|| You Yourself see, and cause Yourself to be seen. You Yourself establish, and You Yourself disestablish. The Creator Himself unites and separates; He Himself kills and rejuvenates. ||15|| As much as there is, is contained within You. You gaze upon Your creation, sitting within Your royal palace. Nanak offers this true prayer; gazing upon the Blessed Vision of the Lord's

THE GRAND BIBLE

Darshan, I have found peace. ||16||1||13|| Maaroo, First Mehl: If I am pleasing to You, Lord, then I obtain the Blessed Vision of Your Darshan. In loving devotional worship, O True Lord, I sing Your Glorious Praises. By Your Will, O Creator Lord, You have become pleasing to me, and so sweet to my tongue. [1] The devotees look beautiful in the Darbaar, the Court of God. Your slaves, Lord, are liberated. Eradicating selfconceit, they are attuned to Your Love; night and day, they meditate on the Naam, the Name of the Lord, ||2|| Shiva, Brahma, gods and goddesses, Indra, ascetics and silent sages serve You. Celibates, givers of charity and the many forestdwellers have not found the Lord's limits. ||3|| No one knows You, unless You let them know You. Whatever is done, is by Your Will. You created the 8.4 million species of beings; by Your Will, they draw their breath. ||4|| Whatever is pleasing to Your Will, undoubtedly comes to pass. The self-willed manmukh shows off, and comes to grief. Forgetting the Name, he finds no place of rest; coming and going in reincarnation, he suffers in pain. [[5]] Pure is the body, and immaculate is the swan-soul; within it is the immaculate essence of the Naam. Such a being drinks in all his pains like Ambrosial Nectar: he never suffers sorrow again. ||6|| For his excessive indulgences, he receives only pain; from his enjoyments, he contracts diseases, and in the end, he wastes away. His pleasure can never erase his pain; without accepting the Lord's Will, he wanders lost and confused. ||7|| Without spiritual wisdom, they all just wander around. The True Lord is pervading and permeating everywhere, lovingly engaged. The Fearless Lord is known through the Shabad, the Word of the True Guru; one's light merges into the Light. ||8|| He is the eternal, unchanging, immeasurable Lord. In an instant, He destroys, ang then reconstructs. He has no form or shape, no limit or value. Pierced by the Shabad, one is satisfied, ||9||

Section 25 - Raag Maaroo - Part 047

I am the slave of Your slaves, O my Beloved. The seekers of Truth and goodness contemplate You. Whoever believes in the Name, wins; He Himself implants Truth within. ||10|| The Truest of the True has the Truth is His lap. The True Lord is pleased with those who love the Shabad. Exerting His power, the Lord has established Truth throughout the three worlds: with Truth He is pleased. ||11|| Everyone calls Him the greatest of the great. Without the Guru, no one understands Him. The True Lord is pleased with those who merge in Truth; they are not separated again, and they do not suffer. ||12|| Separated from the Primal Lord, they loudly weep and wail. They die and die, only to be reborn, when their time has passed. He blesses those whom He forgives with glorious greatness; united with Him, they do not regret or repent. ||13 | He Himself is the Creator, and He Himself is the Enjoyer. He Himself is satisfied, and He Himself is liberated. The Lord of liberation Himself grants liberation; He eradicates ossessiveness and attachment. ||14|| I consider Your gifts to be the most wonderful gifts. You are the Cause of causes, Almighty Infinite Lord. Creating the creation, You gaze upon what You have created; You cause all to do their deeds. ||15|| They alone sing Your Glorious Praises, who are pleasing to You, O True Lord. They issue forth from You, and merge again into You. Nanak offers this true prayer; meeting with the True Lord, peace is obtained. ||16||2||14|| Maaroo, First Mehl: For endless eons, there was only utter darkness. There was no earth or sky: there was only the infinite Command of His Hukam. There was no day or night, no moon or sun; God sat in primal, profound Samaadhi. ||1|| There were no sources of creation or powers of speech, no air or water. There was no creation or destruction, no coming or going. There were no continents, nether regions, seven seas, rivers or flowing water. [2] There were no heavenly realms, earth or nether regions of the underworld. There was no heaven or hell, no death or time. There was no hell or heaven, no birth or death, no coming or going in reincarnation. ||3|| There was no Brahma, Vishnu or Shiva. No one was seen, except the One Lord. There was no female or male, no social class or caste of birth; no one experienced pain or pleasure. ||4|| There were no people of celibacy or charity; no one lived in the forests. There were no Siddhas or seekers, no one living in peace. There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the master. ||5|| There was no chanting or meditation, no self-discipline, fasting or worship. No one spoke or talked in duality. He created Himself, and rejoiced; He evaluates Himself. ||6|| There was no purification, no selfrestraint, no malas of basil seeds. There were no Gopis, no Krishna, no cows or cowherds. There were no tantras, no mantras and no hypocrisy; no one played the flute. ||7|| There was no karma, no Dharma, no buzzing fly of Maya. Social class and birth were not seen with any eyes. There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. ||8|| There was no slander, no seed no soul and no life. There was no Gorakh and no Maachhindra. There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts. ||9||

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Section 25 - Raag Maaroo - Part 048

There were no castes or social classes, no religious robes, no Brahmin or Kh'shaatriya. There were no demi-gods or temples, no cows or Gaayatri prayer. There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in adoration. ||10|| There was no Mullah, there was no Oazi. There was no Shavkh, or pilgrims to Mecca. There was no king or subjects, and no worldly egotism: no one spoke of himself. ||11|| There was no love or devotion, no Shiva or Shakti - no energy or matter. There were no friends or companions, no semen or blood. He Himself is the banker, and He Himself is the merchant. Such is the Pleasure of the Will of the True Lord. ||12|| There were no Vedas, Korans or Bibles, no Simritees or Shaastras. There was no recitation of the Puraanas, no sunrise or sunset. The Unfathomable Lord Himself was the speaker and the preacher; the unseen Lord Himself saw everything. [13] When He so willed, He created the world. Without any supporting power, He sustained the universe. He created Brahma, Vishnu and Shiva; He fostered enticement and attachment to Maya. ||14|| How rare is that person who listens to the Word of the Guru's Shabad. He created the creation, and watches over it; the Hukam of His Command is over all. He formed the planets, solar systems and nether regions, and brought what was hidden to manifestation. ||15|| No one knows His limits. This understanding comes from the Perfect Guru. O Nanak, those who are attuned to the Truth are wonderstruck: singing His Glorious Praises, they are filled with wonder. ||16||3||15|| Maaroo, First Mehl: He Himself created the creation, remaining unattached. The Merciful Lord has established His True Home. Binding together air, water and fire, He created the fortress of the body. ||1|| The Creator established the nine gates. In the Tenth Gate, is the dwelling of the infinite, unseen Lord. The seven seas are overflowing with the Ambrosial Water; the Gurmukhs are not stained with filth. ||2|| The lamps of the sun and the moon fill all with light. Creating them, He beholds His own glorious greatness. The Giver of peace is forever the embodiment of Light; from the True Lord, glory is obtained. [3] Within the fortress are the stores and markets; the business is transacted there. The Supreme Merchant weighs with the perfect weights. He Himself buys the jewel, and He Himself appraises its value. ||4|| The Appraiser appraises its value. The Independent Lord is overflowing with His treasures. He holds all powers, He is all-pervading; how few are those who, as Gurmukh, understand this. [5] When He bestows His Glance of Grace, one meets the Perfect Guru. The tyrannical Messenger of Death cannot strike him then. He blossoms forth like the lotus flower in the water: he blossoms forth in joyful meditation. ||6|| He Himself rains down the Ambrosial Stream of jewels, diamonds, and rubies of priceless value. When they meet the True Guru, then they find the Perfect Lord; they obtain the treasure of Love. ||7|| Whoever receives the priceless treasure of Love - his weight never decreases; he has perfect weight. The trader of Truth becomes true, and obtains the merchandise. ||8|| How rare are those who obtain the true merchandise. Meeting the Perfect True Guru, one meets with the Lord.

Section 25 - Raag Maaroo - Part 049

One who becomes Gurmukh realises the Hukam of His command; surrendering to His Command, one merges in the Lord. ||9|| By His Command we come, and by His command we merge into Him again. By His Command, the world was formed. By His Command, the heavens, this world and the nether regions were created; by His Command, His Power supports them. ||10|| The Hukam of His Command is the mythical bull which supports the burden of the earth on its head. By His Hukam, air, water and fire came into being. By His Hukam, one dwells in the house of matter and energy -Shiva and Shakti. By His Hukam, He plays His plays. ||11|| By the Hukam of His command, the sky is spread above. By His Hukam, His creatures dwell in the water, on the land and throughout the three worlds. By His Hukam, we draw our breath and receive our food: by His Hukam. He watches over us, and inspires us to see. ||12|| By His Hukam, He created His ten incarnations, and the uncounted and infinite gods and devils. Whoever obeys the Hukam of His Command, is robed with honour in the Court of the Lord; united with the Truth, He merges in the Lord. ||13|| By the Hukam of His Command, the thirty-six ages passed. By His Hukam, the Siddhas and seekers contemplate Him. The Lord Himself has brought all under His control. Whoever He forgives, is liberated. ||14|| In the strong fortress of the body with its beautiful doors, is the king, with his special assistants and ministers. Those gripped by falsehood and greed do not dwell in the celestial home; engrossed in greed and sin, they come to regret and repent. [[15]] Truth and contentment govern this body-village. Chastity, truth and self-control are in the Sanctuary of the Lord. O Nanak, one intuitively meets the Lord, the Life of the World; the Word of the Guru's Shabad brings honour. ||16||4||16|| Maaroo, First Mehl: In the Primal Void, the Infinite Lord assumed His Power. He Himself is unattached, infinite and incomparable. He Himself exercised His Creative

Power, and He gazes upon His creation; from the Primal Void, He formed the Void. ||1|| From this Primal Void, He fashioned air and water. He created the universe, and the king in the fortress of the body. Your Light pervades fire, water and souls; Your Power rests in the Primal Void. ||2|| From this Primal Void, Brahma, Vishnu and Shiva issued forth. This Primal Void is pervasive throughout all the ages. That humble being who contemplates this state is perfect; meeting with him, doubt is dispelled. [3] From this Primal Void, the seven seas were established. The One who created them, Himself contemplates them. That human being who becomes Gurmukh, who bathes in the pool of Truth, is not cast into the womb of reincarnation again. ||4|| From this Primal Void, came the moon, the sun and the earth. His Light pervades all the three worlds. The Lord of this Primal Void is unseen. infinite and immaculate; He is absorbed in the Primal Trance of Deep Meditation. ||5|| From this Primal Void, the earth and the Akaashic Ethers were created. He supports them without any visible support, by exercising His True Power. He fashioned the three worlds, and the rope of Maya; He Himself creates and destroys. ||6|| From this Primal Void, came the four sources of creation, and the power of speech They were created from the Void, and they will merge into the Void. The Supreme Creator created the play of Nature; through the Word of His Shabad, He stages His Wondrous Show. ||7|| From this Primal Void, He made both night and day; creation and destruction, pleasure and pain. The Gurmukh is immortal, untouched by pleasure and pain. He obtains the home of his own inner being. [8]

Section 25 - Raag Maaroo - Part 050

The Saam Veda, the Rig Veda, the Jujar Veda and the At'harva Veda form the mouth of Brahma; they speak of the three gunas, the three qualities of Maya. None of them can describe His worth. We speak as He inspires us to speak. [[9]] From the Primal Void, He created the seven nether regions. From the Primal Void, He established this world to lovingly dwell upon Him. The Infinite Lord Himself created the creation. Everyone acts as You make them act, Lord. ||10|| Your Power is diffused through the three gunas: raajas. taamas and satva. Through egotism, they suffer the pains of birth and death. Those blessed by His Grace become Gurmukh: they attain the fourth state, and are liberated. ||11|| From the Primal Void, the ten incarnations welled up. Creating the Universe, He made the expanse. He fashioned the demi-gods and demons, the heavenly heralds and celestial musicians; everyone acts according to their past karma. ||12|| The Gurmukh understands and does not suffer the disease. How rare are those who understand this ladder of the Guru. Throughout the ages, they are dedicated to liberation, and so they become liberated; thus they are honoured. ||13|| From the Primal Void, the five elements became manifest. They joined to form the body, which engages in actions. Both bad and good are written on the forehead, the seeds of vice and virtue. [[14]] The True Guru, the Primal Being, is sublime and detached. Attuned to the Word of the Shabad, He is intoxicated with the sublime essence of the Lord. Riches, intellect, miraculous spiritual powers and spiritual wisdom are obtained from the Guru; through perfect destiny, they are received. ||15|| This mind is so in love with Maya. Only a few are spiritually wise enough to understand and know this. In hope and desire, egotism and skepticism, the greedy man acts falsely. ||16|| From the True Guru, contemplative meditation is obtained. And then, one dwells with the True Lord in His celestial home, the Primal State of Absorption in Deepest Samaadhi. O Nanak, the immaculate sound current of the Naad, and the Music of the Shabad resound: one merges into the True Name of the Lord. ||17||5||17|| Maaroo, First Mehl: Wherever I look, I see the Lord, merciful to the meek. God is compassionate; He does not come or go in reincarnation. He pervades all beings in His mysterious way; the Sovereign Lord remains detached. ||1|| The world is a reflection of Him; He has no father or mother. He has not acquired any sister or brother. There is no creation or destruction for Him; He has no ancestry or social status. The Ageless Lord is pleasing to my mind, ||2|| You are the Deathless Primal Being. Death does not hover over Your head. You are the unseen inaccessible and detached Primal Lord. You are true and content; the Word of Your Shabad is cool and soothing. Through it, we are lovingly, intuitively attuned to You. ||3|| The three qualities are pervasive; the Lord dwells in His home, the fourth state. He has made death and birth into a bite of food. The immaculate Light is the Life of the whole world. The Guru reveals the unstruck melody of the Shabad. ||4|| Sublime and good are those humble Saints, the Beloveds of the Lord. They are intoxicated with the sublime essence of the Lord, and are carried across to the other side. Nanak is the dust of the Society of the Saints; by Guru's Grace, he finds the Lord. ||5|| You are the Inner-knower the Searcher of hearts All beings belong to You.

Section 25 - Raag Maaroo - Part 051

You are the Great Giver; I am Your slave. Please be merciful and bless me with Your Ambrosial Naam, and the jewel, the lamp of the Guru's spiritual wisdom. [[6]] From the union of the five elements, this body was made. Finding the Lord, the Supreme Soul, peace is established. The good karma of past actions brings fruitful rewards, and man is blessed with the jewel of the Lord's Name. ||7|| His mind does not feel any hunger or thirst. He knows the Immaculate Lord to be everywhere, in each and every heart. Imbued with the Lord's Ambrosial essence, he becomes a pure, detached renunciate; he is lovingly absorbed in the Guru's Teachings. [8] Whoever does the deeds of the soul, day and night, sees the immaculate Divine Light deep within. Enraptured with the delightful essence of the Shabad, the source of nectar, my tongue plays the sweet music of the flute. ||9|| He alone plays the sweet music of this flute, who knows the three worlds. O Nanak, know this, through the Guru's Teachings, and lovingly focus yourself on the Lord's Name. ||10|| Rare are those beings in this world, who contemplate the Word of the Guru's Shabad, and remain detached. They save themselves, and save all their associates and ancestors; fruitful is their birth and coming into this world. ||11|| He alone knows the home of his own heart, and the door to the temple, who obtains perfect understanding from the Guru. In the body-fortress is the palace; God is the True Master of this Palace. The True Lord established His True Throne there. ||12|| The fourteen realms and the two lamps are the witnesses. The Lord's servants, the self-elect, do not taste the poison of corruption. Deep within, is the priceless, incomparable commodity; meeting with the Guru, the wealth of the Lord is obtained. [[13]] He alone sits on the throne, who is worthy of the throne. Following the Guru's Teachings, he subdues the five demons, and becomes the Lord's foot soldier. He has existed from the very beginning of time and throughout the ages; He exists here and now, and will always exist. Meditating on Him, skepticism and doubt are dispelled. ||14|| The Lord of the Throne is greeted and worshipped day and night. This true glorious greatness comes to those who love the Guru's Teachings. O Nanak, meditate on the Lord, and swim across the river; they find the Lord, their best friend, in the end. ||15||1||18|| Maaroo, First Mehl: Gather in the wealth of the Lord, Ö humble Siblings of Destiny. Serve the True Guru, and remain in His Sanctuary. This wealth cannot be stolen: the celestial melody of the Shabad wells up and keeps us awake and aware. [1] You are the One Universal Creator, the Immaculate King. You Yourself arrange and resolve the affairs of Your humble servant. You are immortal, immovable, infinite and priceless; O Lord, Your place is beautiful and eternal. ||2|| In the bodyvillage, the most sublime place, the supremely noble people dwell Above them is the Immaculate Lord the One Universal Creator; they are lovingly absorbed in the profound, primal state of Samaadhi. ||3|| There are nine gates to the bodyvillage; the Creator Lord fashioned them for each and every person. Within the Tenth Gate, dwells the Primal Lord, detached and unequalled. The unknowable reveals Himself. ||4|| The Primal Lord cannot be held to account: True is His Celestial Court. The Hukam of His Command is in effect: True is His Insignia. O Nanak, search and examine your own home, and you shall find the Supreme Soul, and the Name of the Lord. ||5||

Section 25 - Raag Maaroo - Part 052

The Primal Lord is everywhere, immaculate and allknowing. He administers justice, and is absorbed in the spiritual wisdom of the Guru. He seizes sexual desire and anger by their necks, and kills them; He eradicates egotism and greed. ||6|| In the True Place, the Formless Lord abides. Whoever understands his own self, contemplates the Word of the Shabad. He comes to abide deep within the True Mansion of His Presence, and his comings and goings are ended. ||7|| His mind does not waver, and he is not buffeted by the winds of desire. Such a Yogi vibrates the unstruck sound current of the Shabad. God Himself plays the pure music of the Panch Shabad, the five primal sounds to hear. [8] In the Fear of God, in detachment, one intuitively merges into the Lord. Renouncing egotism, he is imbued with the unstruck sound current. With the ointment of enlightenment, the Immaculate Lord is known: the Immaculate Lord King is pervading everywhere. ||9|| God is eternal and imperishable; He is the Destroyer of pain and fear. He cures the disease, and cuts away the noose of death. O Nanak, the Lord God is the Destroyer of fear; meeting the Guru, the Lord God is found. [10] One who knows the Immaculate Lord chews up death. One who understands karma, realises the Word of the Shabad. He Himself knows, and He Himself realises. This whole world is all His play. ||11|| He Himself is the Banker, and He Himself is the Merchant. The Appraiser Himself appraises. He Himself tests upon His Touchstone, and He Himself estimates the value. [12] God Himself, the Merciful Lord, grants His Grace. The Gardener pervades and permeates each and every heart. The pure primal detached Lord abides within all. The Guru the Lord Incarnate, leads us to meet the Lord God. ||13|| God is wise and all-knowing; He purges men of their pride. Eradicating duality, the One Lord reveals Himself. Such a being remains unattached amidst hope, singing the Praise of the Immaculate Lord, who has no ancestry. ||14|| Eradicating

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4219 egotism, he obtains the peace of the Shabad. He alone is spiritually wise, who contemplates his own self. O Nanak. singing the Glorious Praises of the Lord, the true profit is obtained; in the Sat Sangat, the True Congregation, the fruit of Truth is obtained. ||15||2||19|| Maaroo, First Mehl: Speak the Truth, and remain in the home of Truth. Remain dead while yet alive, and cross over the terrifying world-ocean. The Guru is the boat, the ship, the raft; meditating on the Lord in your mind, you shall be carried across to the other side. ||1|| Eliminating egotism, possessiveness and greed, one is liberated from the nine gates, and obtains a place in the Tenth Gate. Lofty and high, the farthest of the far and infinite, He created Himself. ||2|| Receiving the Guru's Teachings, and lovingly attuned to the Lord, one crosses over. Singing the Praises of the absolute Lord, why should anyone be afraid of death? Wherever I look, I see only You; I do not sing of any other at all. ||3|| True is the Lord's Name, and True is His Sanctuary. True is the Word of the Guru's Shabad, grasping it, one is carries across. Speaking the Unspoken, one sees the Infinite Lord, and then, he does not have to enter the womb of reincarnation again. ||4|| Without the Truth, no one finds sincerity or contentment. Without the Guru, no one is liberated; coming and going in reincarnation continue. Chanting the Mool Mantra, and the Name of the Lord, the source of nectar, says Nanak, I have found the Perfect Lord. 11511

Section 25 - Raag Maaroo - Part 053

Without the Truth, the terrifying world-ocean cannot be crossed. This ocean is vast and unfathomable; it is overflowing with the worst poison. One who receives the Guru's Teachings, and remains aloof and detached, obtains a place in the home of the Fearless Lord. ||6|| False is the cleverness of loving attachment to the world. In no time at all, it comes and goes. Forgetting the Naam, the Name of the Lord, the proud egotistical people depart; in creation and destruction they are wasted away. ||7|| In creation and destruction, they are bound in bondage. The noose of egotism and Maya is around their necks. Whoever does not accept the Guru's Teachings, and does not dwell upon the Lord's Name, is bound and bagged, and dragged into the City of Death. ||8|| Without the Guru, how can anyone be emancipated or liberated? Without the Guru, how can anyone meditate on the Lord's Name? Accepting the Guru's Teachings, cross over the arduous, terrifying world-ocean; you shall be emancipated, and find peace. ||9|| Through the Guru's Teachings, Krishna lifted up the mountain of Govardhan. Through the Guru's Teachings, Rama floated stones across the ocean. Accepting the Guru's Teachings, the supreme status is obtained: O Nanak, the Guru eradicates doubt. ||10|| Accepting the Guru's Teachings, cross over to the other side through Truth. O soul, remember the Lord within your heart. The noose of death is cut away, meditating on the Lord; you shall obtain the Immaculate Lord, who has no ancestry. ||11|| Through the Guru's Teachings, the Holy become one's friends and Siblings of Destiny. Through the Guru's Teachings, the inner fire is subdued and extinguished. Chant the Naam with your mind and mouth; know the unknowable Lord, the Life of the World, deep within the nucleus of your heart. ||12|| The Gurmukh understands, and is pleased with the Word of the Shabad. Who does he praise or slander? Know yourself, and meditate on the Lord of the Universe; let your mind be pleased with the Lord, the Master of the Universe. ||13|| Know the One who pervades all the realms of the universe. As Gurmukh, understand and realise the Shabad. The Enjoyer enjoys each and every heart, and yet He remains detached from all. ||14|| Through the Guru's Teachings, chant the Pure Praises of the Lord. Through the Guru's Teachings, behold the lofty Lord with your eyes. Whoever listens to the Lord's Name, and the Word of His Bani, O Nanak, is imbued with the colour of the Lord's Love. ||15||3||20|| Maaroo, First Mehl: Leave behind sexual desire, anger and the slander of others. Renounce greed and possessiveness, and become carefree. Break the chains of doubt, and remain unattached: you shall find the Lord, and the Lord's sublime essence, deep within yourself. ||1|| As one sees the flash of lightning in the night, see the Divine Light deep within your nucleus, day and night. The Lord, the embodiment of bliss, incomparably beautiful, reveals the Perfect Guru. ||2|| So meet with the True Guru, and God Himself will save you. He placed the lamps of the sun and the moon in the home of the sky. See the invisible Lord, and remain absorbed in loving devotion. God is all throughout the three worlds. ||3|| Obtaining the sublime ambrosial essence, desire and fear are dispelled. The state of inspired illumination is obtained, and self-conceit is eradicated. The lofty and exalted state, the highest of the high is obtained, practicing the immaculate Word of the Shabad. [4] The Naam, the Name of the invisible and unfathomable Lord is infinite

Section 25 - Raag Maaroo - Part 054

The sublime essence of the Beloved Naam is utterly sweet. O Lord, please bless Nanak with Your Praise in each and every age; meditating on the Lord, I cannot find His limits. [[5]] THE GRAND BIBLE

With the Naam deep within the nucleus of the self, the jewel is obtained. Meditating on the Lord, the mind is comforted and consoled by the mind itself. On that most difficult path, the Destroyer of fear is found, and one does not have to enter the womb of reincarnation again. ||6|| Through the Word of the Guru's Shabad, inspiration for loving devotional worship wells up. I beg for the treasure of the Naam, and the Lord's Praise. When it pleases the Lord, He unites me in Union with the Guru; the Lord saves the whole world. ||7|| One who chants the Lord's Chant, attains the Wisdom of the True Guru. The tyrant, the Messenger of Death, becomes a servant at his feet. In the noble congregation of the Sangat, one's state and way of life become noble as well, and one crosses over the terrifying world-ocean. ||8|| Through the Shabad, one crosses over this terrifying world-ocean. The duality within is burnt away from within. Taking up the five arrows of virtue, Death is killed, drawing the Bow of the Tenth Gate in the Mind's Sky. ||9|| How can the faithless cynics attain enlightened awareness of the Shabad? Without awareness of the Shabad, they come and go in reincarnation. O Nanak, the Gurmukh obtains the support of liberation; by perfect destiny, he meets the Lord. [[10]] The Fearless True Guru is our Savior and Protector. Devotional worship is obtained through the Guru, the Lord of the world. The blissful music of the unstruck sound current vibrates and resounds; through the Word of the Guru's Shabad, the Immaculate Lord is obtained. ||11|| He alone is fearless, who has no destiny written on His head. God Himself is unseen: He reveals Himself through His wondrous creative power. He Himself is unattached, unborn and selfexistent. O Nanak, through the Guru's Teachings, He is found [12] The True Guru knows the state of one's inner being. He alone is fearless, who realises the Word of the Guru's Shabad. He looks within his own inner being, and realises the Lord within all; his mind does not waver at all. ||13|| He alone is fearless, within whose being the Lord abides. Day and night, he is delighted with the Immaculate Naam, the Name of the Lord. O Nanak, in the Sangat, the Holy Congregation, the Lord's Praise is obtained, and one easily, intuitively meets the Lord. ||14|| One who knows God, within the self and beyond, remains detached, and brings his wandering mind back to its home. The True Primal Lord is over all the three worlds: O Nanak, His Ambrosial Nectar is obtained. ||15||4||21|| Maaroo, First Mehl: The Creator Lord is infinite; His creative power is wondrous. Created beings have no power over Him. He formed the living beings, and He Himself sustains them; the Hukam of His Command controls each and every one. ||1|| The all-pervading Lord orchestrates all through His Hukam Who is near, and who is far away? Behold the Lord, both hidden and manifest, in each and every heart; the unique Lord is permeating all. ||2|| One whom the Lord unites with Himself, merges in conscious awareness. Through the Word of the Guru's Shabad, meditate on the Lord's Name. God is the embodiment of bliss, incomparably beautiful and unfathomable; meeting with the Guru, doubt is dispelled. [[3]] The Naam the Name of the Lord is more dear to me than my mind, body and wealth. In the end, when I must depart, it shall be my only help and support.

Section 25 - Raag Maaroo - Part 055

In this world of love and attachment, no one is anyone else's friend or companion; without the Lord, without the Guru, who has ever found peace? ||4|| He, unto whom the Perfect Guru grants His Grace, is merged in the Word of the Shabad, through the Teachings of the brave, heroic Guru. O Nanak, dwell upon, and serve at the Guru's feet; He places those who wander back on the Path. ||5|| The wealth of the Lord's Praise is very dear to the humble Saints. Through the Guru's Teachings, I have obtained Your Name, Lord. The beggar serves at the Lord's door, and in the Court of the Lord, sings His Praises. [6] When one meets the True Guru, he is called into the Mansion of the Lord's Presence. In the True Court, he is blessed with salvation and honour. The faithless cynic has no place of rest in the Lord's palace; he suffers the pains of birth and death. ||7|| So serve the True Guru, the unfathomable ocean, and you shall obtain the profit, the wealth, the jewel of the Naam. The filth of corruption is washed away, by bathing in the pool of Ambrosial Nectar. In the Guru's pool, contentment is obtained. [8] So serve the Guru without hesitation. And in the midst of hope, remain unmoved by hope. Serve the Eradicator of cynicism and suffering, and you shall never again be afflicted by the disease. [9] One who is pleasing to the True Lord is blessed with glorious greatness. Who else can teach him anything? The Lord and the Guru are pervading in one form. O Nanak, the Lord loves the Guru. ||10|| Some read scriptures, the Vedas and the Puraanas. Some sit and listen, and read to others. Tell me, how can the heavy, rigid doors be opened? Without the True Guru, the essence of reality is not realised. ||11|| Some collect dust. and smear their bodies with ashes; but deep within them are the outcasts of anger and egotism. Practicing hypocrisy, Yoga is not obtained; without the True Guru, the unseen Lord is not found. ||12|| Some make vows to visit sacred shrines of pilgrimage, keep fasts and live in the forest. Some practice chastity, charity and self-discipline, and speak

of spiritual wisdom. But without the Lord's Name, how can anyone find peace? Without the True Guru, doubt is not dispelled. ||13|| Inner cleansing techniques, channeling the energy to raise the Kundalini to the Tenth Gate, inhaling, exhaling and holding the breath by the force of the mind - by empty hypocritical practices, Dharmic love for the Lord is not produced. Only through the Word of the Guru's Shabad is the sublime, supreme essence obtained. ||14|| Seeing the Lord's creative power, my mind remains satisfied. Through the Guru's Shabad, I have realised that all is God. O Nanak, the Lord, the Supreme Soul, is in all. The Guru, the True Guru, has inspired me to see the unseen Lord. ||15||5||22|| Maaroo, Solhay, Third Mehl: One Universal Creator God. By The Grace Of The True Guru: By the Hukam of His Command. He effortlessly created the Universe. Creating the creation. He gazes upon His own greatness. He Himself acts, and inspires all to act; in His Will, He pervades and permeates all. ||1|| The world is in the darkness of love and attachment to Maya. How rare is that Gurmukh who contemplates, and understands. He alone attains the Lord, unto whom He grants His Grace. He Himself unites in His Union. ||2||

Section 25 - Raag Maaroo - Part 056

Uniting with Himself, He bestows glorious greatness. By Guru's Grace, one comes to know the Lord's worth. The selfwilled manmukh wanders everywhere, weeping and wailing; he is utterly ruined by the love of duality. ||3|| Egotism was instilled into the illusion of Maya. The self-willed manmukh is deluded, and loses his honour. But one who becomes Gurmukh is absorbed in the Name; he remains immersed in the True Lord. ||4|| Spiritual wisdom is obtained from the Guru, along with the jewel of the Naam, the Name of the Lord. Desires are subdued, and one remains immersed in the mind. The Creator Himself stages all His plays; He Himself bestows understanding. [[5]] One who serves the True Guru eradicates self-conceit. Meeting with his Beloved, he finds peace through the Word of the Shabad. Deep within his inner being, he is imbued with loving devotion; intuitively, he becomes one with the Lord. ||6|| The Destroyer of pain is known through the Guru. The Great Giver, the Life of the world. Himself has met me. He alone understands, whom the Lord joins with Himself. Fear and doubt are taken away from his body. ||7|| He Himself is the Gurmukh, and He Himself bestows His blessings. Through the True Word of the Shabad, serve the True Guru. Old age and death cannot even touch one who is in harmony with the True Lord. ||8|| The world is burning up in the fire of desire. It burns and burns, and is destroyed in all its corruption. The self-willed manmukh finds no place of rest anywhere. The True Guru has imparted this understanding. ||9|| Those who serve the True Guru are very fortunate. They remain lovingly focused on the True Name forever. The Immaculate Naam, the Name of the Lord, permeates the nucleus of their inner being; through the Shabad, their desires are quenched. ||10|| True is the Word of the Shahad and True is the Bani of His Word. How rare is that Gurmukh who realises this. Those who are imbued with the True Shabad are detached. Their comings and goings in reincarnation are ended. ||11|| One who realises the Shabad is cleansed of impurities. The Immaculate Naam abides within his mind. He serves his True Guru forever, and egotism is eradicated from within. ||12|| If one comes to understand, through the Guru, then he comes to know the Lord's Door. But without the Naam, one babbles and argues in vain. The glory of serving the True Guru is that it eradicates hunger and thirst. ||13|| When the Lord unites them with Himself, then they come to understand. Without spiritual wisdom, they understand nothing at all. One whose mind is filled with the Guru's gift forever - his inner being resounds with the Shabad, and the Word of the Guru's Bani. ||14|| He acts according to his pre-ordained destiny. No one can erase the Command of the Primal Lord. They alone dwell in the Sat Sangat, the True Congregation, who have such pre-ordained destiny. ||15|| He alone finds the Lord, unto whom He grants His Grace. He links his consciousness to the deep meditative state of the True Shabad. Nanak, Your slave, offers this humble prayer; I stand at Your Door, begging for Your Name. ||16||1|| Maaroo, Third Mehl: The One and only Lord is pervading and permeating everywhere. How rare is that person, who as Gurmukh, understands this. The One Lord is permeating and pervading, deep within the nucleus of all. Without Him, there is no other at all. ||1|| He created the 8.4 millions species of beings.

Section 25 - Raag Maaroo - Part 057

The spiritual teachers and meditators proclaim this. He Himself nourishes all; no one else can estimate His value. ||2|| Love and attachment to Maya are utter darkness. Egotism and possessiveness have spread throughout the expanse of the universe. Night and day, they burn, day and night; without the Guru, there is no peace or tranquility. ||3|| He Himself unites, and He Himself separates. He Himself establishes, and He Himself disestablishes. True is the Hukam of His Command, and True is the expanse of His universe. No one else can issue any Command. ||4|| He alone is attached to the

the fear of death runs away. The Shabad, the Giver of peace, dwells forever deep within the nucleus of the self. One who is Gurmukh understands. ||5|| God Himself unites those united in His Union. Whatever is pre-ordained by destiny, cannot be erased. Night and day, His devotees worship Him, day and night; one who becomes Gurmukh serves Him. ||6|| Serving the True Guru, lasting peace is experienced. He Himself, the Giver of all, has come and met me. Subduing egotism, the fire of thirst has been extinguished; contemplating the Word of the Shabad, peace is found. ||7|| One who is attached to his body and family, does not understand. But one who becomes Gurmukh, sees the Lord with his eyes. Night and day, he chants the Naam, day and night; meeting with his Beloved, he finds peace. ||8|| The self-willed manmukh wanders distracted, attached to duality. That unfortunate wretch - why didn't he just die as soon as he was born? Coming and going, he wastes away his life in vain. Without the Guru, liberation is not obtained. ||9|| That body which is stained with the filth of egotism is false and impure. It may be washed a hundred times, but its filth is still not removed. But if it is washed with the Word of the Shabad, then it is truly cleansed, and it shall never be soiled again. ||10|| The five demons destroy the body. He dies and dies again, only to be reincarnated; he does not contemplate the Shabad. The darkness of emotional attachment to Maya is within his inner being; as if in a dream, he does not understand. ||11|| Some conquer the five demons, by being attached to the Shabad. They are blessed and very fortunate: the True Guru comes to meet them. Within the nucleus of their inner being, they dwell upon the Truth; attuned to the Lord's Love, they intuitively merge in Him. ||12|| The Guru's Way is known through the Guru. His perfect servant attains realisation through the Shabad. Deep within his heart, he dwells forever upon the Shabad; he tastes the sublime essence of the True Lord with his tongue. ||13|| Egotism is conquered and subdued by the Shabad. I have enshrined the Name of the Lord within my heart. Other than the One Lord, I know nothing at all. Whatever will be, will automatically be. ||14|| Without the True Guru, no one obtains intuitive wisdom. The Gurmukh understands, and is immersed in the True Lord. He serves the True Lord, and is attuned to the True Shabad. The Shabad banishes egotism. ||15|| He Himself is the Giver of virtue, the Contemplative Lord. The Gurmukh is given the winning dice. O Nanak, immersed in the Naam, the Name of the Lord, one becomes true; from the True Lord, honour is obtained. ||16||2|| Maaroo, Third Mehl: One One True Lord is the Life of the World, the Great Giver. Serving the Guru, through the Word of the Shabad. He is realised.

Lord, whom the Lord attaches to Himself, By Guru's Grace,

Section 25 - Raag Maaroo - Part 058

There is only One Command, and there is only One Supreme King. In each and every age, He links each to their tasks. ||1|| That humble being is immaculate, who knows his own self. The Lord, the Giver of peace, Himself comes and meets him. His tongue is imbued with the Shabad, and he sings the Glorious Praises of the Lord; he is honoured in the Court of the True Lord. ||2|| The Gurmukh is blessed with the glorious greatness of the Naam. The self-willed manmukh, the slanderer, loses his honour. Attuned to the Naam, the supreme soul-swans remain detached; in the home of the self, they remain absorbed in deep meditative trance. [3] That humble being who dies in the Shabad is perfect. The brave, heroic True Guru chants and proclaims this. Deep within the body is the true pool of Ambrosial Nectar; the mind drinks it in with loving devotion. ||4|| The Pandit, the religious scholar, reads and instructs others, but he does not realise that his own home is on fire. Without serving the True Guru, the Naam is not obtained. You can read until you are exhausted, but you shall not find peace and tranquility. ||5|| Some smear their bodies with ashes, and wander around in religious disguises. Without the Word of the Shabad, who has ever subdued egotism? Night and day, they continue burning, day and night; they are deluded and confused by their doubt and religious costumes. [6] Some, in the midst of their household and family, remain always unattached. They die in the Shabad. and dwell in the Lord's Name. Night and day, they remain forever attuned to His Love; they focus their consciousness on loving devotion and the Fear of God. ||7|| The self-willed manmukh indulges in slander, and is ruined. The dog of greed barks within him. The Messenger of Death never leaves him, and in the end, he leaves, regretting and repenting. ||8|| Through the True Word of the Shabad, true honour is obtained. Without the Name, no one attains liberation. Without the True Guru, no one finds the Name. Such is the making which God has made. ||9|| Some are Siddhas and seekers, and great contemplators. Some remain imbued with the Naam, the Name of the Formless Lord, day and night. He alone understands whom the Lord unites with Himselfthrough loving devotional worship, fear is dispelled. ||10|| Some take cleansing baths and give donations to charities, but they do not understand. Some struggle with their minds, and conquer and subdue their minds. Some are imbued with love for the True Word of the Shabad; they merge with the True

Bestowing His Grace, He comes to dwell in the mind; such is the Command ordained by my God. [|12|] Those humble beings who serve the True Guru are true. The false, self-willed manmukhs do not know how to serve the Guru. The Creator Himself creates the creation and watches over it; he attaches all according to the Pleasure of His Will. [|13|] In each and every age, the True Lord is the one and only Giver. Through perfect destiny, one realises the Word of the Guru's Shabad. Those who are immersed in the Shabad are not separated again. By His Grace, they are intuitively immersed in the Lord. [|14|] Acting in egotism, they are stained with the filth of Maya. They die and die again, only to be reborn in the love of duality. Without serving the True Guru, no one finds liberation. O mind, tune into this, and see. [|15|]

Section 25 - Raag Maaroo - Part 059

He does whatever He pleases. No one has done, or can do anything by himself. O Nanak, through the Name, one is blessed with glorious greatness, and obtains honour in the Court of the True Lord. ||16||3|| Maaroo, Third Mehl: All who come shall have to depart. In the love of duality, they are caught by the noose of the Messenger of Death. Those humble beings who are protected by the True Guru, are saved. They merge into the Truest of the True. ||1|| The Creator Himself creates the creation, and watches over it. Thay alone are acceptable, upon whom He bestows His Glance of Grace. The Gurmukh attains spiritual wisdom, and understands everything. The ignorant ones act blindly. ||2|| The self-willed manmukh is cynical; he doesn't understand. He dies and dies again, only to be reborn, and loses his life uselessly again. The Gurmukh is imbued with the Naam, the Name of the Lord; he find peace, and is intuitively immersed in the True Lord. [3] Chasing after worldly affairs, the mind has become corroded and rusty. But meeting with the Perfect Guru, it is transmuted into gold once again. When the Lord Himself grants forgiveness, then peace is obtained; through the Perfect Word of the Shabad, one is united with Him. ||4|| The false and evil-minded are the most wicked of the wicked. They are the most unworthy of the unworthy. With false intellect. and insipid words of mouth, evil-minded, they do not obtain the Naam. ||5|| The unworthy soul-bride is not pleasing to her Husband Lord. False-minded, her actions are false. The foolish person does not know the excellence of her Husband Lord. Without the Guru, she does not understand at all. ||6|| The evil-minded, wicked soul-bride practices wickedness. She decorates herself, but her Husband Lord is not pleased. The virtuous soul-bride enjoys and ravishes her Husband Lord forever; the True Guru unites her in His Union. ||7|| God Himself issues the Hukam of His Command, and beholds all. Some are forgiven, according to their pre-ordained destiny. Night and day, they are imbued with the Naam, and they find the True Lord. He Himself unites them in His Union. [8] Egotism attaches them to the juice of emotional attachment. and makes them run around. The Gurmukh is intuitively immersed in the True Love of the Lord. He Himself unites, He Himself acts, and beholds. Without the True Guru, understanding is not obtained. ||9|| Some contemplate the Word of the Shabad; these humble beings remain always awake and aware. Some are attached to the love of Mava: these unfortunate ones remain asleep. He Himself acts, and inspires all to act; no one else can do anything. ||10|| Through the Word of the Guru's Shabad, death is conquered and killed. Keep the Name of the Lord enshrined within your heart. Serving the True Guru, peace is obtained, and one merges in the Name of the Lord. ||11|| In the love of duality, the world wanders around insane. Immersed in love and attachment to Maya, it suffers in pain. Wearing all sorts of religious robes, He is not obtained. Without the True Guru, peace is not found. ||12|| Who is to blame, when He Himself does everything? As He wills, so is the path we take. He Himself is the Merciful Giver of peace; as He wills, so do we follow. ||13|| He Himself is the Creator, and He Himself is the Enjoyer. He Himself is detached, and He Himself is attached. He Himself is immaculate, compassionate, the lover of nectar; the Hukam of His Command cannot be erased. ||14|| Those who know the One Lord are very fortunate.

Section 25 - Raag Maaroo - Part 060

He dwells in each and every heart, the Great Giver, the Life of the world. At the same time, He is both hidden and revealed. For the Gurmukh, doubt and fear are dispelled. ||15|| The Gurmukh knows the One, the Dear Lord. Deep within the nucleus of his inner being, is the Naam, the Name of the Lord; he realises the Word of the Shabad. He alone receives it, unto whom You give it. O Nanak, the Naam is glorious greatness. ||16||4|| Maaroo, Third Mehl: I praise the true, profound and unfathomable Lord. All the world is in His power. He enjoys all hearts forever, day and night; He Himself dwells in peace. ||11|| True is the Lord and Master, and True is His Name. By Guru's Grace, I enshrine Him in my mind. He Himself has come to dwell deep within the nucleus of my heart; the noose of death has been snapped. ||2|| Whom should I serve, and

THE GRAND BIBLE whom should I praise? I serve the True Guru, and praise the

Word of the Shabad, Through the True Shabad, the intellect is exalted and ennobled forever, and the lotus deep within blossoms forth. ||3|| The body is frail and perishable, like paper. When the drop of water falls upon it, it crumbles and dissolves instantaneously. But the body of the Gurmukh, who understands, is like gold; the Naam, the Name of the Lord, dwells deep within. ||4|| Pure is that kitchen, which is enclosed by spiritual awareness. The Lord's Name is my food, and Truth is my support. Forever satisfied, sanctified and pure is that person, within whose heart the Lord's Name abides. [[5]] I am a sacrifice to those who are attached to the Truth. They sing the Glorious Praises of the Lord, and remain awake and aware night and day. True peace fills them forever, and their tongues savor the sublime essence of the Lord, ||6|| I remember the Lord's Name, and no other at all. I serve the One Lord, and no other at all. The Perfect Guru has revealed the whole Truth to me; I dwell in the True Name. ||7|| Wandering, wandering in reincarnation, again and again, he comes into the world. He is deluded and confused, when the Lord and Master confuses him. He meets with the Dear Lord, when as Gurmukh, he understands; he remembers the Shabad, the Word of the immortal, eternal Lord God. ||8|| I am a sinner, overflowing with sexual desire and anger. With what mouth should I speak? I have no virtue, and I have rendered no service. I am a sinking stone; please, Lord, unite me with Yourself. Your Name is eternal and imperishable. ||9|| No one does anything: no one is able to do anything. That alone happens, which the Lord Himself does, and causes to be done. Those whom He Himself forgives, find peace; they dwell forever in the Naam, the Name of the Lord. ||10|| This body is the earth, and the infinite Shabad is the seed. Deal and trade with the True Name alone. The True wealth increases; it is never exhausted, when the Naam dwells deep within. ||11|| O Dear Lord, please bless me, the worthless sinner, with virtue. Forgive me, and bless me with Your Name. One who becomes Gurmukh, is honoured; he dwells in the Name of the One Lord alone. ||12|| The wealth of the Lord is deep within one's inner being, but he does not realise it. By Guru's Grace, one comes to understand. One who becomes Gurmukh is blessed with this wealth: he lives forever in the Naam. [13] Fire and wind lead him into delusions of doubt.

Section 25 - Raag Maaroo - Part 061

In love and attachment to Maya, he has no understanding at all. The blind, self-willed manmukh sees nothing; through the Guru's Teachings, the Naam is gloriously revealed. ||14|| The manmukhs are asleep in egotism and Maya. They do not watch over their own homes, and are ruined in the end. They slander others, and burn in great anxiety; they dwell in pain and suffering. ||15|| The Creator Himself has created the creation. He blesses the Gurmukh with understanding. O Nanak, those who are attuned to the Naam - their minds become immaculate; they dwell in the Naam, and only the Naam. ||16||5|| Maaroo, Third Mehl: I serve the One Lord, who is eternal, stable and True. Attached to duality, the whole world is false. Following the Guru's Teachings, I praise the True Lord forever, pleased with the Truest of the True. [1] Your Glorious Virtues are so many, Lord; I do not know even one. The Life of the world, the Great Giver, attaches us to himself. He Himself forgives, and bestows glorious greatness. Following the Guru's Teachings, this mind is delighted. ||2|| The Word of the Shabad has subdued the waves of Maya. Egotism has been conquered, and this mind has become immaculate. I intuitively sing His Glorious Praises, imbued with the Lord's Love. My tongue chants and savors the Lord's Name. [[3]] Crying out, "Mine, mine!" he spends his life. The self-willed manmukh does not understand; he wanders around in ignorance. The Messenger of Death watches over him every moment, every instant; night and day, his life is wasting away. ||4|| He practices greed within, and does not understand. He does not see the Messenger of Death hovering over his head. Whatever one does in this world, will come to face him in the hereafter: what can he do at that very last moment? [[5]] Those who are attached to the Truth are true. The self-willed manmukhs, attached to duality, weep and wail. He is the Lord and Master of both worlds; He Himself delights in virtue. ||6|| Through the Word of the Guru's Shabad, His humble servant is exalted forever. This mind is enticed by the Naam, the source of nectar. It is not stained at all by the dirt of attachment to Maya; through the Guru's Teachings, it is pleased and saturated with the Lord's Name. ||7|| The One Lord is contained within all. By Guru's Grace, He is revealed. One who subdues his ego, finds lasting peace; he drinks in the Ambrosial Nectar of the True Name. 8 God is the Destroyer of sin and pain. The Gurmukh serves Him, and contemplates the Word of the Shabad. He Himself is pervading everything. The Gurmukh's body and mind are saturated and pleased. ||9|| The world is burning in the fire of Maya. The Gurmukh extinguishes this fire, by contemplating the Shabad. Deep within are peace and tranquility, and lasting peace is obtained. Following the Guru's Teachings, one is blessed with the Naam, the Name of the Lord. ||10|| Even Indra, seated upon his throne, is caught in the fear of

death. The Messenger of Death will not spare them, even though they try all sorts of things. When one meets with the True Guru, one is liberated, drinking in and savoring the sublime essence of the Lord, Har, Har. $\|11\|$ There is no devotion within the self-willed mamukh. Through devotional worship, the Gurmukh obtains peace and tranquility. Forever pure and sanctified is the Word of the Guru's Bani; following the Guru's Teachings, one's inner being is drenched in it. $\|12\|$ I have considered Brahma, Vishnu and Shiva. They are bound by the three qualities - the three gunas; they are far away from liberation.

Section 25 - Raag Maaroo - Part 062

The Gurmukh knows the spiritual wisdom of the One Lord. Night and day, he chants the Naam, the Name of the Lord. ||13|| He may read the Vedas, but he does not realise the Lord's Name. For the sake of Maya, he reads and recites and argues. The ignorant and blind person is filled with filth within. How can he cross over the impassable world-ocean? [14] He voices all the controversies of the Vedas, but his inner being is not saturated or satisfied, and he does not realise the Word of the Shabad. The Vedas tell all about virtue and vice, but only the Gurmukh drinks in the Ambrosial Nectar. ||15|| The One True Lord is all by Himself. There is no one else except Him. O Nanak, true is the mind of one who is attuned to the Naam; he speaks Truth, and nothing but Truth. ||16||6|| Maaroo, Third Mehl: The True Lord has established the Throne of Truth. He dwells in His own home deep within the self, where there is no emotional attachment to Maya. The True Lord dwells deep within the nucleus of the Gurmukh's heart forever; his actions are excellent. ||1|| True is his merchandise, and true is his trade. There is no doubt within him, and no expanse of duality. He has earned the true wealth, which is never exhausted. How few are those who contemplate this, and understand. ||2|| They alone are attached to the True Name, whom the Lord Himself attaches. The Word of the Shabad is deep within the nucleus of the self; good fortune is recorded upon their foreheads. Through the True Word of the Shabad, they sing the True Praises of the Lord; they are attuned to contemplative meditation on the Shabad. ||3|| I praise the True Lord, the Truest of the True. I see the One Lord, and no other. The Guru's Teachings are the ladder to reach the highest of the high. the jewel of spiritual wisdom conquers egotism. ||4|| Emotional attachment to Maya is burnt away by the Word of the Shabad. The True One comes to dwell in the mind, when it pleases You, O Lord. True are all the actions of the truthful; the thirst of egotism is subdued. [5] All by Himself. God created emotional attachment to Maya, How rare are those who, as Gurmukh, realise the Lord. One who becomes Gurmukh practices Truth; true and excellent are his actions. ||6|| He does those deeds which are pleasing to my God; through the Shabad, he burns away egotism and the thirst of desire. Following the Guru's Teachings, he remains forever cool and calm deep within; he conquers and subdues his ego. ||7|| Those who are attached to the Truth are pleased with everything. They are embellished with the True Word of the Shabad. Those who are true in this world, are true in the Court of the Lord. The Merciful Lord adorns them with His Mercy. [8] Those who are attached to duality, and not the Truth, are trapped in emotional attachment to Maya; they totally suffer in pain. Without the Guru, they do not understand pain and pleasure: attached to Maya, they suffer in terrible pain. ||9|| Those whose minds are pleased with the True Word of the Shabad act according to pre-ordained destiny. They serve the True Lord, and meditate on the True Lord; they are imbued with contemplative meditation on the True Lord. ||10|| Service to the Guru seems sweet to them. Night and day, they are intuitively immersed in celestial peace. Chanting the Name of the Lord, Har, Har, their minds become immaculate; they love to serve the Guru. ||11|| Those humble beings are at peace, whom the True Guru attaches to the Truth. He Himself, in His Will, merges them into Himself. Those humble beings, whom the True Guru protects, are saved. The rest are ruined through emotional attachment to Maya. ||12||

Section 25 - Raag Maaroo - Part 063

The Gurmukh realises the True Word of the Shabad. He has no family, and he has no mother. The One and Only Lord is pervading and permeating deep within the nucleus of all. He is the Support of all beings. ||13|| Egotism, possessiveness, and the love of duality - none of these shall go along with you; such is the pre-ordained will of our Lord and Master. Through the True Guru, practice Truth, and the True Lord shall take away your pains. ||14|| If You so bless me, then I shall find lasting peace. Through the True Word of the Shabad, I live the Truth. The True Lord is within me, and my mind and body have become True. I am blessed with the overflowing treasure of devotional worship. ||15|| He Himself watches, and issues His Command. He Himself inspires us to obey His Will. O Nanak, only those who are attuned to the Naam are detached; their minds, bodies and tongues are embellished with the Naam. ||16||7|| Maaroo, Third Mehl: He Himself created Himself, and came into being. The One Lord

is pervading in all, remaining hidden. The Lord, the Life of the world, takes care of all. Whoever knows his own self, realises God. [[1]] He who created Brahma, Vishnu and Shiva, links each and every being to its tasks. He merges into Himself, whoever is pleasing to His Will. The Gurmukh knows the One Lord. ||2|| The world is coming and going in reincarnation. Attached to Maya, it dwells on its many sins. One who realises the Word of the Guru's Shabad, praises forever the eternal, unchanging True Lord. ||3|| Some are attached to the root they find peace. But those who are attached to the branches, waste their lives away uselessly. Those humble beings, who chant the Name of the Ambrosial Lord, produce the ambrosial fruit. ||4|| I have no virtues; what words should I speak? You see all, and weigh them on Your scale. By Your will. You preserve me, and so do I remain. The Gurmukh knows the One Lord. [[5]] According to Your Will, You link me to my true tasks. Renouncing vice, I am immersed in virtue. The One Immaculate True Lord abides in virtue; through the Word of the Guru's Shabad, He is realised. ||6|| Wherever I look, there I see Him. Duality and evil-mindedness are destroyed through the Shahad. The One Lord God is immersed in His Oneness. He is attuned forever to His own delight. ||7|| The body-lotus is withering away, but the ignorant, self-willed manmukh does not understand the Shabad. By Guru's Grace, he searches his body, and finds the Great Giver, the Life of the world. ||8|| The Lord frees up the body-fortress, which was seized by sins, when one keeps the Dear Lord enshrined forever in the heart. The fruits of his desires are obtained, and he is dved in the permanent colour of the Lord's Love. ||9|| The self-willed manmukh speaks of spiritual wisdom, but does not understand. Again and again, he comes into the world, but he finds no place of rest. The Gurmukh is spiritually wise, and praises the Lord forever. Throughout each and every age, the Gurmukh knows the One Lord. [10] All the deeds which the manmukh does bring pain - nothing but pain. The Word of the Shabad is not within him; how can he go to the Court of the Lord? The True Shabad dwells deep within the mind of the Gurmukh; he serves the Giver of peace forever. ||11||

Section 25 - Raag Maaroo - Part 064

Wherever I look, I see You, everywhere. Through the Perfect Guru, all this is known. I meditate forever and ever on the Naam; this mind is imbued with the Naam. ||12|| Imbued with the Naam, the body is sanctified. Without the Naam, they are drowned and die without water. They come and go, but do not understand the Naam. Some, as Gurmukh, realise the Word of the Shabad. [13] The Perfect True Guru has imparted this understanding. Without the Name, no one attains liberation. Through the Naam, the Name of the Lord, one is blessed with glorious greatness; he remains intuitively attuned to the Lord's Love. ||14|| The body-village crumbles and collapses into a pile of dust. Without the Shabad, the cycle of reincarnation is not brought to an end. One who knows the One Lord, through the True Guru, praises the True Lord, and remains immersed in the True Lord. ||15|| The True Word of the Shabad comes to dwell in the mind, when the Lord bestows His Glance of Grace. O Nanak, those who are attuned to the Naam, the Name of the Formless Lord, realise the True Lord in His True Court. ||16||8|| Maaroo, Solhay, Third Mehl: O Creator, it is You Yourself who does all. All beings and creatures are under Your Protection. You are hidden, and yet permeating within all; through the Word of the Guru's Shabad, You are realised. ||1|| Devotion to the Lord is a treasure overflowing. He Himself blesses us with contemplative meditation on the Shabad. You do whatever You please: my mind is attuned to the True Lord, ||2|| You Yourself are the priceless diamond and jewel. In Your Mercy, You weigh with Your scale. All beings and creatures are under Your protection. One who is blessed by Your Grace realises his own self. ||3|| One who receives Your Mercy, O Primal Lord, does not die, and is not reborn; he is released from the cycle of reincarnation. He sings the Glorious Praises of the True Lord, day and night, and, throughout the ages, he knows the One Lord. ||4|| Emotional attachment to Maya wells up throughout the whole world, from Brahma, Vishnu and all the demi-gods. Those who are pleasing to Your Will, are attached to the Naam; through spiritual wisdom and understanding, You are recognised. [[5]] The world is engrossed in vice and virtue. Happiness and misery are totally loaded with pain. One who becomes Gurmukh finds peace; such a Gurmukh recognises the Naam. ||6|| No one can erase the record of one's actions. Through the Word of the Guru's Shabad, one finds the door of salvation. One who conquers self-conceit and recognises the Lord, obtains the fruits of his pre-destined rewards. ||7|| Emotionally attached to Maya, one's consciousness is not attached to the Lord. In the love of duality, he will suffer terrible agony in the world hereafter. The hypocritical, self-willed manmukhs are deluded by doubt; at the very last moment, they regret and repent. [8] In accordance with the Lord's Will, he sings the Glorious Praises of the Lord. He is rid of all sins, and all suffering. The Lord is immaculate, and immaculate is the Word of His Bani. My mind is imbued with the Lord. ||9|| One who is blessed with

the Lord's Glance of Grace, obtains the Lord, the treasure of virtue. Egotism and possessiveness are brought to an end. The One Lord is the only Giver of virtue and vice, merits and demerits; how rare are those who, as Gurmukh, understand this. $\|10\|$ My God is immaculate, and utterly infinite. God unites with Himself, through contemplation of the Word of the Guru's Shabad.

Section 25 - Raag Maaroo - Part 065

He Himself forgives, and implants the Truth. The mind and body are then attuned to the True Lord. ||11|| Within the polluted mind and body is the Light of the Infinite Lord. One who understands the Guru's Teachings, contemplates this. Conquering egotism, the mind becomes immaculate forever; with his tongue, he serves the Lord, the Giver of peace, ||12|| In the fortress of the body there are many shops and bazaars; within them is the Naam, the Name of the utterly infinite Lord. In His Court, one is embellished forever with the Word of the Guru's Shabad; he conquers egotism and realises the Lord. ||13|| The jewel is priceless, inaccessible and infinite. How can the poor wretch estimate its worth? Through the Word of the Guru's Shabad, it is weighed, and so the Shabad is realised deep within. ||14|| The great volumes of the Simritees and the Shaastras only extend the extension of attachment to Maya. The fools read them, but do not understand the Word of the Shabad. How rare are those who, as Gurmukh, understand. ||15|| The Creator Himself acts, and causes all to act. Through the True Word of His Bani, Truth is implanted deep within. O Nanak, through the Naam, one is blessed with glorious greatness, and throughout the ages, the One Lord is known. ||16||9|| Maaroo, Third Mehl: Serve the True Creator Lord. The Word of the Shabad is the Destroyer of pain. He is inaccessible and unfathomable: He cannot be evaluated. He Himself is inaccessible and immeasurable. ||1|| The True Lord Himself makes Truth pervasive. He attaches some humble beings to the Truth. They serve the True Lord and practice Truth; through the Name, they are absorbed in the True Lord. ||2|| The Primal Lord unites His devotees in His Union. He attaches them to true devotional worship. One who sings forever the Glorious Praises of the Lord. through the True Word of His Bani, earns the profit of this life, [3] The Gurmukh trades, and understands his own self. He knows no other than the One Lord. True is the banker, and True are His traders, who buy the merchandise of the Naam. ||4|| He Himself fashions and creates the Universe. He inspires a few to realise the Word of the Guru's Shabad. Those humble beings who serve the True Guru are true. He snaps the noose of death from around their necks. [[5]] He destroys, creates, embellishes and fashions all beings, and attaches them to duality, attachment and Maya. The self-willed manmukhs wander around forever, acting blindly. Death has strung his noose around their necks. ||6|| He Himself forgives, and enjoins us to serve the Guru. Through the Guru's Teachings, the Naam comes to dwell within the mind. Night and day, meditate on the Naam the Name of the True Lord and earn the profit of the Naam in this world. ||7|| He Himself is True, and True is His Name. The Gurmukh bestows it, and enshrines it within the mind. Noble and exalted are those, within whose mind the Lord abides. Their heads are free of strife. ||8|| He is inaccessible and unfathomable; His value cannot be appraised. By Guru's Grace. He dwells within the mind. No one calls that person to account, who praises the Word of the Shabad, the Giver of virtue. [9] Brahma, Vishnu and Shiva serve Him. Even they cannot find the limits of the unseen, unknowable Lord. Those who are blessed by Your Glance of Grace, become Gurmukh, and comprehend the incomprehensible. ||10||

Section 25 - Raag Maaroo - Part 066

The Perfect True Guru has imparted this understanding. I have enshrined the Naam, the One Name, within my mind. I chant the Naam, and meditate on the Naam. Singing His Glorious Praises, I enter the Mansion of the Lord's Presence. [11] The servant serves, and obeys the Command of the Infinite Lord. The self-willed manmukhs do not know the value of the Lord's Command. By the Hukam of the Lord's Command, one is exalted; by His Hukam, one is glorified; by His Hukam, one becomes carefree. ||12|| By Guru's Grace, one recognises the Lord's Hukam. The wandering mind is restrained, and brought back to the home of the One Lord. Imbued with the Naam, one remains forever detached; the iewel of the Naam rests within the mind. ||13|| The One Lord is pervasive throughout all the world. By Guru's Grace, He is revealed. Those humble beings who praise the Shabad are immaculate; they dwell within the home of their own inner self. ||14|| The devotees abide forever in Your Sanctuary, Lord. You are inaccessible and unfathomable; Your value cannot be estimated. As it pleases Your Will, You keep us: the Gurmukh meditates on the Naam. ||15|| Forever and ever, I sing Your Glorious Praises. O my True Lord and Master, may I become pleasing to Your Mind. Nanak offers this true prayer: O Lord, please bless me with Truth, that I may merge in the Truth. [16][1][10] Maaroo, Third Mehl: Those who serve the True Guru are very fortunate. Night and day, they remain lovingly

abides forever deep within their hearts; they delight in the True Word of the Shabad. ||1|| When the Lord grants His Grace, one meets with the Guru. The Name of the Lord is enshrined within the mind. The Lord, the Giver of peace, abides forever within the mind; the mind is delighted with the Word of the Shabad. ||2|| When the Lord bestows His Mercy, He unites in His Union. Egotism and attachment are burned away by the Shabad. In the Love of the One Lord, one remains liberated forever; he is not in conflict with anyone. ||3|| Without serving the True Guru, there is only pitch-black darkness. Without the Shabad, no one crosses over to the other side. Those who are imbued with the Shabad, are very detached. They earn the profit of the True Word of the Shabad. ||4|| Pain and pleasure are pre-ordained by the Creator. He Himself has caused the love of duality to be pervasive. One who becomes Gurmukh remains detached; how can anyone trust the self-willed manmukh? [[5]] Those who do not recognise the Shabad are manmukhs. They do not know the essence of the Fear of the Guru. Without this Fear, how can anyone find the Fearless True Lord? The Messenger of Death will pull the breath out. ||6|| The invulnerable Messenger of Death cannot be killed. The Word of the Guru's Shabad prevents him from approaching. When he hears the Word of the Shabad, he runs far away. He is afraid that the self-sufficient Dear Lord will kill him. ||7|| The Dear Lord is the Ruler above all. What can this wretched Messenger of Death do? As slave to the Hukam of the Lord's Command, the mortal acts according to His Hukam. According to His Hukam, he is deprived of his breath. ||8|| The Gurmukh realises that the True Lord created the creation. The Gurmukh knows that the Lord has expanded the entire expanse. One who becomes Gurmukh, understands the True Lord. Through the True Word of the Shabad. he finds peace. [9] The Gurmukh knows that the Lord is the Architect of karma

attuned to the True Name. The Lord, the Giver of peace,

Section 25 - Raag Maaroo - Part 067

Throughout the four ages, he recognises the Word of the Guru's Shabad. The Gurmukh does not die, the Gurmukh is not reborn; the Gurmukh is immersed in the Shabad. ||10|| The Gurmukh praises the Naam, and the Shabad, God is inaccessible, unfathomable and self-sufficient. The Naam, the Name of the One Lord, saves and redeems throughout the four ages. Through the Shabad, one trades in the Naam. ||11|| The Gurmukh obtains eternal peace and tranqulity. The Gurmukh enshrines the Naam within his heart. One who becomes Gurmukh recognises the Naam, and the noose of evilmindedness is snapped. ||12|| The Gurmukh wells up from, and then merges back into Truth. He does not die and take birth, and is not consigned to reincarnation. The Gurmukh remains forever imbued with the colour of the Lord's Love. Night and day, he earns a profit. ||13|| The Gurmukhs, the devotees, are exalted and beautified in the Court of the Lord. They are embellished with the True Word of His Bani and the Word of the Shabad. Night and day, they sing the Glorious Praises of the Lord, day and night, and they intuitively go to their own home. ||14|| The Perfect True Guru proclaims the Shabad; night and day, remain lovingly attuned to devotional worship. One who sings forever the Glorious Praises of the Lord, becomes immaculate: Immaculate are the Glorious Praises of the Sovereign Lord . ||15|| The True Lord is the Giver of virtue. How rare are those who, as Gurmukh, understand this. Servant Nanak praises the Naam; he blossoms forth in the ecstasy of the Name of the self-sufficient Lord. ||16||2||11|| Maaroo, Third Mehl: Serve the Dear Lord, the inaccessible and infinite. He has no end or limitation. By Guru's Grace, one who dwells upon the Lord deep within his heart - his heart is filled with infinite wisdom. ||1|| The One Lord is pervading and permeating amidst all. By Guru's Grace, He is revealed. The Life of the world nurtures and cherishes all, giving sustenance to all. ||2|| The Perfect True Guru has imparted this understanding. By the Hukam of His Command, He created the entire Universe. Whoever submits to His Command, finds peace; His Command is above the heads of kings and emperors. [3] True is the True Guru. Infinite is the Word of His Shabad. Through His Shabad, the world is saved. The Creator Himself created the creation; He gazes upon it, and blesses it with breath and nourishment. ||4|| Out of millions, only a few understand. Imbued with the Word of the Guru's Shabad, they are coloured in His Love. They praise the Lord, the Giver of peace forever; the Lord forgives His devotees, and blesses them with His Praise. ||5|| Those humble beings who serve the True Guru are true. The falsest of the false die, only to be reborn. The inaccessible, unfathomable, self-sufficient, incomprehensible Lord is the Lover of His devotees. ||6|| The Perfect True Guru implants Truth within. Through the True Word of the Shabad, they sing His Glorious Praises forever. The Giver of virtue is pervading deep within the nucleus of all beings; He inscribes the time of destiny upon each and every person's head. ||7|| The Gurmukh knows that God is always ever-present. That humble being who serves the Shabad, is comforted and fulfilled. Night and day, he serves the True Word of the Guru's Bani; he delights

in the True Word of the Shabad. [[8]] The ignorant and blind cling to all sorts of rituals. They stubborn-mindedly perform these rituals, and are consigned to reincarnation.

Section 25 - Raag Maaroo - Part 068

For the sake of poison, they act in greed and possessiveness and evil-minded duality. ||9|| The Perfect True Guru implants devotional worship within. Through the Word of the Guru's Shabad, he lovingly centres his consciousness on the Lord's Name. The Lord pervades his mind, body and heart; deep within, his mind is drenched with devotional worship and praise of the Lord. ||10|| My True Lord God is the Destroyer of demons. Through the Word of the Guru's Shabad, His devotees are saved. My True Lord God is forever True. He is the Emperor over the heads of kings. [[11]] True are those devotees, who are pleasing to Your Mind. They sing the Kirtan of His Praises at His Door; they are embellished and exalted by the Word of the Guru's Shabad. Night and day, they sing the True Word of His Bani. The Naam is the wealth of the poor. ||12|| Those whom You unite, Lord, are never separated again. Through the Word of the Guru's Shabad, they praise You forever. You are the One Lord and Master over all. Through the Shabad, the Naam is praised. ||13|| Without the Shabad, no one knows You. You Yourself speak the Unspoken Speech. You Yourself are the Shabad forever, the Guru, the Great Giver; chanting the Lord's Name, You bestow Your treasure. ||14|| You Yourself are the Creator of the Universe. No one can erase what You have written. You Yourself bless the Gurmukh with the Naam, who is no longer skeptical, and is not held to account. ||15|| Your true devotees stand at the Door of Your Court. They serve the Shabad with love and affection. O Nanak, those who are attuned to the Naam remain detached; through the Naam, their affairs are resolved. ||16||3||12|| Maaroo, Third Mehl: My True Lord God has staged a play. He has created no one like anyone else. He made them different, and he gazes upon them with pleasure; he placed all the flavors in the body. ||1|| You Yourself vibrate the beat of the breath. Shiva and Shakti, energy and matter -You have placed them into the body. By Guru's Grace, one turns away from the world, and attains the jewel of spiritual wisdom, and the Word of the Shabad. $\|2\|$ He Himself created darkness and light. He alone is pervasive; there is no other at all. One who realises his own self - by Guru's Grace, the lotus of his mind blossoms forth. ||3|| Only He Himself knows His depth and extent. Other people can only listen and hear what is spoken and said. One who is spiritually wise, understands himself as Gurmukh; he praises the True Lord. ||4|| Deep within the body is the priceless object. He Himself opens the doors. The Gurmukh intuitively drings in the Ambrosial Nectar, and the fire of desire is quenched. ||5|| He placed all the flavors within the body. How rare are those who understand, through the Word of the Guru's Shabad. So search within yourself, and praise the Shabad. Why run around outside your self? [[6]] Without tasting, no one enjoys the flavor. Through the Word of the Guru's Shabad, one drinks in the Ambrosial Nectar. The Ambrosial Nectar is drunk, and the immoral status is obtained, when one obtains the sublime essence of the Guru's Shabad. ||7|| One who realises himself, knows all virtues.

Section 25 - Raag Maaroo - Part 069

Through the Word of the Guru's Shabad, he chants the Name of the Lord. Night and day, he remains imbued with the Naam, day and night; he is rid of emotional attachment to Maya. ||8|| Serving the Guru, all things are obtained; egotism, possessiveness and self-conceit are taken away. The Lord, the Giver of peace Himself grants His Grace: He exalts and adorns with the Word of the Guru's Shabad. ||9|| The Guru's Shabad is the Ambrosial Bani. Night and day, chant the Name of the Lord. That heart becomes immaculate, which is filled with the True Lord, Har, Har. ||10|| His servants serve, and praise His Shabad. Imbued forever with the colour of His Love, they sing the Glorious Praises of the Lord. He Himself forgives, and unites them with the Shabad; the fragrance of sandalwood permeates their minds. ||11|| Through the Shabad, they speak the Unspoken, and praise the Lord. My True Lord God is selfsufficient. The Giver of virtue Himself unites them with the Shabad; they enjoy the sublime essence of the Shabad. ||12|| The confused, self-willed manmukhs find no place of rest. They do those deeds which they are pre-destined to do. Imbued with poison, they search out poison, and suffer the pains of death and rebirth. ||13|| He Himself praises Himself. Your Glorious Virtues are within You alone, God. You Yourself are True, and True is the Word of Your Bani. You Yourself are invisible and unknowable. ||14|| Without the Guru, the Giver, no one finds the Lord, though one may make hundreds of thousands and millions of attempts. By Guru's Grace. He dwells deep within the heart: through the Shabad. praise the True Lord. ||15|| They alone meet Him, whom the Lord unites with Himself. They are adorned and exalted with the True Word of His Bani, and the Shabad. Servant Nanak continually sings the Glorious Praises of the True Lord; singing His Glories, he is immersed in the Glorious Lord of Virtue. ||16||4||13|| Maaroo, Third Mehl: The One Lord is

eternal and unchanging, forever True. Through the Perfect Guru, this understanding is obtained. Those who are drenched with the sublime essence of the Lord, meditate forever on Him; following the Guru's Teachings, they obtain the armor of humility. ||1|| Deep within, they love the True Lord forever. Through the Word of the Guru's Shabad, they love the Lord's Name. The Naam, the embodiment of the nine treasures, abides within their hearts; they renounce the profit of Maya. ||2|| Both the king and his subjects are involved in evil-mindedness and duality. Without serving the True Guru, they do not become one with the Lord. Those who meditate on the One Lord find eternal peace. Their power is eternal and unfailing. [3] No one can save them from coming and going. Birth and death come from Him. The Gurmukh meditates forever on the True Lord. Emancipation and liberation are obtained from Him. ||4|| Truth and self-control are found through the Door of the True Guru. Egotism and anger are silenced through the Shabad. Serving the True Guru, lasting peace is found; humility and contentment all come from Him. [5] Out of egotism and attachment, the Universe welled up. Forgetting the Naam, the Name of the Lord, all the world perishes. Without serving the True Guru, the Naam is not obtained. The Naam is the True profit in this world. ||6|| True is His Will, beauteous and pleasing through the Word of the Shabad. The Panch Shabad, the five primal sounds, vibrate and resonate.

Section 25 - Raag Maaroo - Part 070

Through the True Name, one's actions are forever embellished. Without the Shabad, what can anyone do? ||7|| One instant, he laughs, and the next instant, he cries. Because of duality and evil-mindedness, his affairs are not resolved. Union and separation are pre-ordained by the Creator. Actions already committed cannot be taken back. ||8|| One who lives the Word of the Guru's Shabad becomes Jivan Mukta - liberated while yet alive. He remains forever immersed in the Lord. By Guru's Grace, one is blessed with glorious greatness; he is not afflicted by the disease of egotism. [9] Eating tasty delicacies, he fattens up his body and wears religious robes, but he does not live to the Word of the Guru's Shabad. Deep with the nucleus of his being is the great disease; he suffers terrible pain, and eventually sinks into the manure. [10] He reads and studies the Vedas, and argues about them; God is within his own heart, but he does not recognise the Word of the Shabad. One who becomes Gurmukh churns the essence of reality; his tongue savors the sublime essence of the Lord. ||11|| Those who forsake the object within their own hearts wander outside. The blind self-willed manmukhs do not taste the flavor of God. Imbued with the taste of another. their tongues speak tasteless, insipid words. They never taste the sublime essence of the Lord. ||12|| The self-willed manmukh has doubt as his spouse. He dies of evil-mindedness, and suffers forever. His mind is attached to sexual desire, anger and duality, and he does not find peace, even in dreams. ||13|| The body becomes golden, with the Word of the Shabad as its spouse. Night and day, enjoy the enjoyments, and be in love with the Lord. Deep within the mansion of the self, one finds the Lord, who transcends this mansion. Realising His Will, we merge in Him. ||14|| The Great Giver Himself gives. No one has any power to stand against Him. He Himself forgives, and unites us with the Shabad: The Word of His Shabad is unfathomable. ||15|| Body and soul, all belong to Him. The True Lord is my only Lord and Master. O Nanak, through the Word of the Guru's Bani, I have found the Lord. Chanting the Lord's Chant, I merge in Him. ||16||5||14|| Maaroo, Third Mehl: The Gurmukh contemplates the sound current of the Naad instead of the Vedas. The Gurmukh attains infinite spiritual wisdom and meditation. The Gurmukh acts in harmony with God's Will; the Gurmukh finds perfection. ||1|| The mind of the Gurmukh turns away from the world. The Gurmukh vibrates the Naad, the sound current of the Guru's Bani. The Gurmukh, attuned to the Truth, remains detached, and dwells in the home of the self deep within. ||2|| I speak the Ambrosial Teachings of the Guru. I lovingly chant the Truth, through the True Word of the Shabad. My mind remains forever imbued with the Love of the True Lord. I am immersed in the Truest of the True. ||3|| Immaculate and pure is the mind of the Gurmukh, who bathes in the Pool of Truth. No filth attaches to him; he merges in the True Lord. He truly practices Truth forever; true devotion is implanted within him. ||4|| True is the speech of the Gurmukh; true are the eyes of the Gurmukh. The Gurmukh practices and lives the Truth. He speaks the Truth forever, day and night, and inspires others to speak the Truth. [5] True and exalted is the speech of the Gurmukh. The Gurmukh speaks Truth, only Truth. The Gurmukh serves the Truest of the True forever; the Gurmukh proclaims the Word of the Shabad. [6]

Section 25 - Raag Maaroo - Part 071

One who becomes Gurmukh understands. He rids himself of egotism, Maya and doubt. He ascends the sublime, exalted ladder of the Guru, and he sings the Glorious Praises of the Lord at His True Door. ||7|| The Gurmukh practices true selfof salvation. Through loving devotion, he remains forever imbued with the Lord's Love; eradicating self-conceit, he merges in the Lord. ||8|| One who becomes Gurmukh examines his own mind, and instructs others. He is lovingly attuned to the True Name forever. They act in harmony with the Mind of the True Lord. [9] As it pleases His Will, He unites us with the True Guru. As it pleases His Will, He comes to dwell within the mind. As it pleases His Will, He imbues us with His Love; as it pleases His Will, He comes to dwell in the mind. [[10]] Those who act stubborn-mindedly are destroyed. Wearing all sorts of religious robes, they do not please the Lord. Tinged by corruption, they earn only pain; they are immersed in pain. ||11|| One who becomes Gurmukh earns peace. He comes to understand death and birth. One who looks alike upon death and birth, is pleasing to my God. ||12|| The Gurmukh, while remaining dead, is respected and approved. He realises that coming and going are according to God's Will. He does not die, he is not reborn, and he does not suffer in pain; his mind merges in the Mind of God. ||13|| Very fortunate are those who find the True Guru. They eradicate egotism and attachment from within. Their minds are immaculate, and they are never again stained with filth. They are honoured at the Door of the True Court. ||14|| He Himself acts, and inspires all to act. He Himself watches over all; He establishes and disestablishes. The service of the Gurmukh is pleasing to my God; one who listens to the Truth is approved. [15] The Gurmukh practices Truth, and only Truth. The Gurmukh is immaculate; no filth attaches to him. O Nanak, those who contemplate the Naam are imbued with it. They merge in the Naam, the Name of the Lord. ||16||1||15|| Maaroo, Third Mehl: He Himself fashioned the Universe, through the Hukam of His Command. He Himself establishes and disestablishes, and embellishes with grace. The True Lord Himself administers all justice; through Truth, we merge in the True Lord. ||1|| The body takes the form of a fortress. Emotional attachment to Maya has expanded throughout its expanse. Without the Word of the Shabad, the body is reduced to a pile of ashes; in the end, dust mingles with dust. ||2|| The body is the infinite fortress of gold; it is permeated by the Infinite Word of the Shabad. The Gurmukh sings the Glorious Praises of the True Lord forever; meeting his Beloved, he finds peace. ||3|| The body is the temple of the Lord; the Lord Himself embellishes it. The Dear Lord dwells within it. Through the Word of the Guru's Shabad, the merchants trade, and in His Grace, the Lord merges them with Himself. ||4|| He alone is pure, who eradicates anger. He realises the Shahad and reforms himself. The Creator Himself acts, and inspires all to act; He Himself abides in the mind. [5] Pure and unique is devotional worship. The mind and ody are washed clean, contemplating the Shabad

control, and acts in excellence. The Gurmukh obtains the gate

Section 25 - Raag Maaroo - Part 072

One who remains forever imbued with His Love, night and day - in His Mercy, the Lord inspires him to perform devotional worship service. [6] In this temple of the mind, the mind wanders around. Discarding joy like straw, it suffers in terrible pain. Without meeting the True Guru, it finds no place of rest; He Himself has staged this play. ||7|| He Himself is infinite; He contemplates Himself. He Himself bestows Union through actions of excellence. What can the poor creatures do? Granting forgiveness, He unites them with Himself. ||8|| The Perfect Lord Himself unites them with the True Guru. Through the True Word of the Shabad, he makes them brave spiritual heroes. Uniting them with Himself, He bestows glorious greatness; He inspires them to focus their consciousness on the True Lord. ||9|| The True Lord is deep within the heart. How rare are those who, as Gurmukh, realise this. The treasure of the Naam abides deep within their hearts; they meditate on the Naam with their tongues. ||10|| He wanders through foreign lands, but does not look within himself. Attached to Maya, he is bound and gagged by the Messenger of Death. The noose of death around his neck will never be untied; in the love of duality, he wanders in reincarnation. ||11|| There is no real chanting, meditation, penance or self-control, as long as one does not live to the Word of the Guru's Shabad. Accepting the Word of the Guru's Shabad, one obtains Truth; through Truth, one merges in the True Lord. ||12|| Sexual desire and anger are very powerful in the world. They lead to all sorts of actions, but these only add to all the pain. Those who serve the True Guru find peace; they are united with the True Shabad. ||13|| Air, water and fire make up the body. Emotional attachment to Maya rules deep within all. When one realises the One who created him, emotional attachment to Maya is dispelled. ||14|| Some are engrossed in emotional attachment to Maya and pride. They are self-conceited and egotistical. They never think about the Messenger of Death; in the end, they leave, regretting and repenting. [[15]] He alone knows the Way, who created it. The Gurmukh, who is blessed with the Shabad, realises Him. Slave Nanak offers ths prayer; O Lord, let my consciousness be attached to the True Name. ||16||2||16|| Maaroo, Third Mehl: From the very beginning of time, and throughout the ages, the Merciful Lord has been the Great

Giver. Through the Shabad, the Word of the Perfect Guru, He is realised. Those who serve You are immersed in You. You unite them in Union with Yourself. [11] You are inaccessible and unfathomable; Your limits cannot be found. All beings and creatures seek Your Sanctuary. As is pleases Your Will, You guide us along; You Yourself place us on the Path. [12] The True Lord is, and shall always be. He Himself creates - there is no other at all. The Giver of peace takes care of all; He Himself sustains them. [13] You are inaccessible, unfathomable, invisible and infinite; no one knows Your extent. You Yourself realise Yourself. Through the Guru's Teachings, You reveal Yourself. [14] Your Almighty Command prevails throughout the nether worlds, realms and worlds of form.

Section 25 - Raag Maaroo - Part 073

By the Hukam of Your Command, You create, and by Your Command, You destroy. By Your Command, You unite in Union. ||5|| One who realises Your Command, praises Your Command. You are Inaccessible, Unfathomable and Self-Sufficient. As is the understanding You give, so do I become. You Yourself reveal the Shabad. ||6|| Night and day, the days of our lives wear away. Night and day both bear witness to this loss. The blind, foolish, self-willed manmukh is not aware of this; death is hovering over his head. ||7|| The mind and body are cooled and soothed, holding tight to the Guru's Feet. Doubt is eliminated from within, and fear runs away. One is in bliss forever, singing the Glorious Praises of the True Lord, and speaking the True Word of His Bani. ||8|| One who knows You as the Architect of Karma, has the good fortune of perfect destiny, and recognises the Word of the Guru's Shabad. The Lord, the Truest of the True, is his social class and honour. Conquering his ego, he is united with the Lord. ||9|| The stubborn and insensitive mind is attached to the love of duality. Deluded by doubt, the unfortunate wander around in confusion. But if they are blessed by God's Grace, they serve the True Guru, and easily obtain peace. ||10|| He Himself created the 8.4 million species of beings. Only in this human life, is devotional worship to the Guru implanted within. Without devotion, one lives in manure; he falls into manure again and again. ||11|| If one is blessed with His Grace, devotional worship to the Guru is implanted within. Without God's Grace, how can anyone find Him? The Creator Himself acts, and inspires all to act; as He wills, he leads us on. ||12|| The Simritees and the Shaastras do not know His limits. The blind fool does not recognise the essence of reality. The Creator Himself acts, and inspires all to act; He Himself deludes with doubt. ||13|| He Himself causes everything to be done. He Himself joins each and every person to his tasks. He Himself establishes and disestablishes, and watches over all; He reveals Himself to the Gurmukh. ||14|| The True Lord and Master is profoundly deep and unfathomable. Praising Him forever, the mind is comforted and consoled. He is inaccessible and unfathomable; His value cannot be estimated. He dwells in the mind of the Gurmukh. ||15|| He Himself is detached; all others are entangled in their affairs. By Guru's Grace, one comes to understand Him. O Nanak, the Naam, the Name of the Lord, comes to dwell deep within the heart; through the Guru's Teachings, one is united in His Union. ||16||3||17|| Maaroo, Third Mehl: For thirty-six ages, utter darkness prevailed. Only You Yourself know this. O Creator Lord What can anyone else say? What can anyone explain? Only You Yourself can estimate Your worth. ||1|| The One Universal Creator created the entire Universe. All the plays and dramas are to Your glory and greatness. The True Lord Himself makes all distinctions; He Himself breaks and builds. ||2|| The Juggler has staged His juggling show. Through the Perfect Guru, one comes to behold it. One who remains forever detached in the Word of the Guru's Shabad - his consciousness is attuned to the True Lord. ||3|| The musical instruments of the body vibrate and resound. The Player Himself plays them. The breath flows equally through the hearts of each and every being. Receiving the breath, all the instruments sing. [4]

Section 25 - Raag Maaroo - Part 074

Whatever the Creator does, surely comes to pass. Through the Word of the Guru's Shabad, egotism is consumed. By Guru's Grace, some are blessed with glorious greatness; they meditate on the Naam, the Name of the Lord. ||5|| There is no other profit as great as service to the Guru. The Naam abides within my mind, and I praise the Naam. The Naam is forever the Giver of peace. Through the Naam, we earn the profit. [6] Without the Name, all the world suffers in misery. The more actions one does, the more the corruption increases Without serving the Naam, how can anyone find peace? Without the Naam, one suffers in pain. ||7|| He Himself acts, and inspires all to act. By Guru's Grace. He reveals Himself to a few. One who becomes Gurmukh breaks his bonds, and attains the home of liberation. ||8|| One who calculates his accounts, burns in the world. His skepticism and corruption are never dispelled. One who becomes Gurmukh abandons his calculations; through Truth, we merge in the True Lord. ||9|| If God grants Truth, then we may attain it. By Guru's Grace.

it is revealed. One who praises the True Name, and remains imbued with the Lord's Love, by Guru's Grace, finds peace. [10] The Beloved Naam, the Name of the Lord, is chanting, meditation, penance and self-control. God, the Destroyer, destroys sins. Through the Name of the Lord, the body and mind are cooled and soothed, and one is intuitively, easily absorbed into the Celestial Lord. ||11|| With greed within them, their minds are filthy, and they spread filth around. They do filthy deeds, and suffer in pain. They deal in falsehood, and nothing but falsehood; telling lies, they suffer in pain. ||12|| Rare is that person who enshrines the Immaculate Bani of the Guru's Word within his mind. By Guru's Grace, his skepticism is removed. He walks in harmony with the Guru's Will, day and night; remembering the Naam, the Name of the Lord, he finds peace, ||13|| The True Lord Himself is the Creator. He Himself creates and destroys. One who becomes Gurmukh, praises the Lord forever. Meeting the True Lord, he finds peace. ||14|| Making countless efforts, sexual desire is not overcome. Everyone is burning in the fires of sexuality and anger. Serving the True Guru, one brings his mind under control; conquering his mind, he merges in the Mind of God. [15] You Yourself created the sense of 'mine' and 'yours.' All creatures are Yours; You created all beings. O Nanak, contemplate the Naam forever; through the Guru's Teachings, the Lord abides in the mind. ||16||4||18|| Maaroo, Third Mehl: The Dear Lord is the Giver, inaccessible and unfathomable. He does not have even an iota of greed; He is self-sufficient. No one can reach up to Him: He Himself unites in His Union. ||1|| Whatever He does, surely comes to pass. There is no other Giver, except for Him. Whoever the Lord blesses with His gift, obtains it. Through the Word of the Guru's Shabad, He unites him with Himself. ||2|| The fourteen worlds are Your markets. The True Guru reveals them, along with one's inner being. One who deals in the Name, through the Word of the Guru's Shabad, obtains it. ||3||

Section 25 - Raag Maaroo - Part 075

Serving the True Guru, one obtains intuitive bliss. The Lord of the Universe comes to dwell within the heart. He intuitively practices devotional worship day and night; God Himself practices devotional worship. ||4|| Those who are separated from the True Guru, suffer in misery. Night and day, they are punished, and they suffer in total agony. Their faces are blackened, and they do not obtain the Mansion of the Lord's Presence. They suffer in sorrow and agony. ||5|| Those who serve the True Guru are very fortunate. They intuitively enshrine love for the True Lord. They practice Truth, forever Truth: they are united in Union with the True Lord [6] He alone obtains the Truth, unto whom the True Lord gives it. His inner being is filled with Truth, and his doubt is dispelled. The True Lord Himself is the Giver of Truth; he alone obtains the Truth, unto whom He gives it. ||7|| He Himself is the Creator of all. Only one whom He instructs, understands Him. He Himself forgives, and grants glorious greatness. He himself unites in His Union. ||8|| Acting egotistically, one loses his life. Even in the world hereafter, emotioal attachment to Maya does not leave him. In the world hereafter, the Messenger of Death calls him to account, and crushes him like sesame seeds in the oil-press. ||9|| By perfect destiny, one serves the Guru. If God grants His Grace, then one serves. The Messenger of Death cannot even approach him, and in the Mansion of the True Lord's Presence, he finds peace. ||10|| They alone find peace, who are pleasing to Your Will. By perfect destiny, they are attached to the Guru's service. All glorious greatness rests in Your Hands; he alone obtains it, unto whom You give it. ||11|| Through the Guru, one's inner being is enlightened and illumined. The wealth of the Naam, the Name of the Lord, comes to dwell in the mind. The jewel of spiritual wisdom ever illumines the heart, and the darkness of spiritual ignorance is dispelled. ||12|| The blind and ignorant are attached to duality. The unfortunates are drowned without water, and die. When they depart from the world, they do not find the Lord's door and home; bound and gagged at Death's door, they suffer in pain. ||13|| Without serving the True Guru, no one finds liberation. Go ask any spiritual teacher or meditator. Whoever serves the True Guru is blessed with glorious greatness, and honoured in the Court of the True Lord. ||14|| One who serves the True Guru, the Lord merges into Himself. Cutting away attachment, one lovingly focuses on the True Lord. The merchants deal forever in Truth; they earn the profit of the Naam. ||15|| The Creator Himself acts, and inspires all to act. He alone is liberated, who dies in the Word of the Shabad. O Nanak, the Naam dwells deep within the mind; meditate on the Naam, the Name of the Lord. ||16||5||19|| Maaroo, Third Mehl: Whatever You do, is done. How rare are those who walk in harmony with the Lord's Will. One who surrenders to the Lord's Will finds peace; he finds peace in the Lord's Will. ||1|| Your Will is pleasing to the Gurmukh. Practicing Truth, he intuitively finds peace. Many long to walk in harmony with the Lord's Will; He Himself inspires us to surrender to His Will. ||2|| One who surrenders to Your Will, meets with You, Lord,

Section 25 - Raag Maaroo - Part 076

One who is pleased with Your Will is immersed in You. Glorious greatness rests in God's Will; rare are those who accept it. ||3|| When it pleases His Will, He leads us to meet the Guru. The Gurmukh finds the treasure of the Naam, the Name of the Lord. By Your Will, You created the whole Universe; those whom You bless with Your favor are pleased with Your Will. ||4|| The blind, self-willed manmukhs practice cleverness. They do not surrender to the Lord's Will, and suffer terrible pain. Deluded by doubt, they come and go in reincarnation; they never find the Mansion of the Lord's Presence. ||5|| The True Guru brings Union, and grants glorious greatness. The Primal Lord ordained service to the True Guru. Serving the True Guru, the Naam is obtained. Through the Naam, one finds peace, ||6|| Everything wells up from the Naam, and through the Naam, perishes. By Guru's Grace, the mind and body are pleased with the Naam. Meditating on the Naam, the tongue is drenched with the Lord's sublime essence. Through this essence, the Essence is obtained. ||7|| Rare are those who find the Mansion of the Lord's Presence within the mansion of their own body Through the Word of the Guru's Shabad, they lovingly focus their consciousness on the True Lord. Whoever the Lord blesses with Truth obtains Truth; he merges in Truth, and only Truth. ||8|| Forgetting the Naam, the Name of the Lord, the mind and body suffer in pain. Attached to the love of Maya, he earns nothing but disease. Without the Name, his mind and body are afflicted with leprosy, and he obtains his home in hell. ||9|| Those who are imbued with the Naam their bodies are immaculate and pure. Their soul-swan is immaculate, and in the Lord's Love, they find eternal peace. Praising the Naam, they find eternal peace, and dwell in the home of their own inner being. ||10|| Everyone deals and trades. Without the Name, all the world loses. Naked they come, and naked they go; without the Name, they suffer in pain. ||11|| He alone obtains the Naam, unto whom the Lord gives it. Through the Word of the Guru's Shabad, the Lord comes to dwell in the mind. By Guru's Grace, the Naam dwells deep within the heart, and one meditates upon the Naam, the Name of the Lord. ||12|| Everyone who comes into the world, longs for the Name. They alone are blessed with the Name, whose past actions were so ordained by the Primal Lord. Those who obtain the Name are very fortunate. Through the Word of the Guru's Shabad, they are united with God. [13] Utterly incomparable is the fortress of the body. Within it, God sits in contemplation. He administers true justice, and trades in Truth; through Him, one finds the eternal, unchanging dwelling. ||14|| Deep within the inner self are glorious homes and beautiful places. But rare is that person who, as Gurmukh, finds these places. If one stays in these places, and praises the True Lord, the True Lord comes to dwell in the mind. ||15|| My Creator Lord has formed this formation. He has placed everything within this body. O Nanak, those who deal in the Naam are imbued with His Love. The Gurmukh obtains the Naam the Name of the Lord ||16||6||20|| Maaroo, Third Mehl: Contemplating the Word of the Shabad, the body becomes golden. The Lord abides there; He has no end or limitation. Night and day, serve the Lord, and chant the True Word of the Guru's Bani. Through the Shabad, meet the Dear Lord. ||1||

Section 25 - Raag Maaroo - Part 077

I am a sacrifice to those who remember the Lord. Through the Word of the Guru's Shabad, I unite in Union with the Lord. I touch the dust of their feet to my face and forehead; sitting in the Society of the Saints, I sing His Glorious Praises. ||2|| I sing the Glorious Praises of the Lord, as I am pleasing to the Lord God. With the Lord's Name deep within my inner being. I am adorned with the Word of the Shabad. The Word of the Guru's Bani is heard throughout the four corners of the world; through it, we merge in the True Name. ||3|| That humble being, who searches within himself, through the Word of the Guru's Shabad, sees the Lord with his eyes. Through the Guru's Shabad, he applies the ointment of spiritual wisdom to his eyes; the Gracious Lord, in His Grace, unites him with Himself. ||4|| By great good fortune, I obtained this body; in this human life, I have focused my consciousness on the Word of the Shabad. Without the Shabad, everything is enveloped in utter darkness; only the Gurmukh understands. ||5|| Some merely waste away their lives - why have they even come into the world? The selfwilled manmukhs are attached to the love of duality. This opportunity shall not into their hands again; their foot slips, and they come to regret and repent. ||6|| Through the Word of the Guru's Shabad, the body is sanctified. The True Lord, the ocean of virtue, dwells within it. One who sees the Truest of the True everywhere, hears the Truth, and enshrines it within his mind. ||7|| Egotism and mental calculations are relieved through the Word of the Guru's Shabad. Keep the Dear Lord close, and enshrine Him in your heart. One who praises the Lord forever, through the Guru's Shabad, meets with the True Lord, and finds peace. [8] He alone remembers the Lord, whom the Lord inspires to remember. Through the Word of the Guru's Shabad. He comes to dwell in the mind. He Himself

sees, and He Himself understands; He merges all into Himself. ||9|| He alone knows, who has placed the object within his mind. Through the Word of the Guru's Shabad, he comes to understand himself. That humble being who understands himself is immaculate. He proclaims the Guru's Bani, and the Word of the Shabad. ||10|| This body is sanctified and purified; through the Word of the Guru's Shabad, it contemplates the Lord, the ocean of virtue. One who chants the Glorious Praises of the Lord night and day, and remains attuned to His Love, chants His Glorious Virtues, immersed in the Glorious Lord. ||11|| This body is the source of all Maya; in love with duality, it is deluded by doubt. It does not remember the Lord, and suffers in eternal pain. Without remembering the Lord, it suffers in pain. ||12|| One who serves the True Guru is approved and respected. His body and soul-swan are immaculate and pure; in the Court of the Lord, he is known to be true. He serves the Lord, and enshrines the Lord in his mind; he is exalted, singing the Glorious Praises of the Lord. [13] Without good destiny, no one can serve the True Guru. The self-willed manmukhs are deluded, and die weeping and wailing. Those who are blessed by the Guru's Glance of Grace - the Dear Lord unites them with Himself. ||14|| In the body fortress, are the solidly-constructed markets. The Gurmukh purchases the object, and takes care of it. Meditating on the Name of the Lord, day and night, he attains the sublime, exalted status. ||15|| The True Lord Himself is the Giver of peace. Through the Shabad of the Perfect Guru, He is realised. Nanak praises the Naam, the True Name of the Lord; through perfect destiny. He is found. [16][7][21]

Section 25 - Raag Maaroo - Part 078

Maaroo, Third Mehl: The Formless Lord created the universe of form. By the Hukam of His Command, He created attachment to Maya. The Creator Himself stages all the plays; hearing of the True Lord, enshrine Him in your mind. ||1|| Maya, the mother, gave birth to the three gunas, the three qualities, and proclaimed the four Vedas to Brahma. Creating the years, months, days and dates, He infused intelligence into the world. ||2|| Service to the Guru is the most excellent action. Enshrine the Lord's Name within your heart. The Word of the Guru's Bani prevails throughout the world; through this Bani, the Lord's Name is obtained. ||3|| He reads the Vedas, but he starts arguments night and day. He does not remember the Naam, the Name of the Lord; he is bound and gagged by the Messenger of Death. In the love of duality, he suffers in pain forever; he is deluded by doubt, and confused by the three gunas. ||4|| The Gurmukh is in love with the One Lord alone; he submerges in his mind the three-phased desire. Through the True Word of the Shabad, he is liberated forever; he renounces emotional attachment to Maya. [[5]] Those who are so pre-ordained to be imbued, are imbued with love for the Lord. By Guru's Grace, they are intuitively intoxicated. Serving the True Guru forever, they find God; He Himself unites them with Himself. ||6|| In attachment to Maya and doubt, the Lord is not found. Attached to the love of duality. one suffers in pain. The crimson colour lasts for only a few days; all too soon, it fades away. ||7|| So colour this mind in the Fear and the Love of God. Dyed in this colour, one merges in the True Lord. By perfect destiny, some may obtain this colour. Through the Guru's Teachings, this colour is applied. ||8|| The self-willed manmukhs take great pride in themselves. In the Court of the Lord, they are never honoured Attached to duality, they waste their lives; without understanding, they suffer in pain. ||9|| My God has hidden Himself deep within the self. By Guru's Grace, one is united in the Lord's Union. God is True, and True is His trade, through which the priceless Naam is obtained. ||10|| No one has found this body's value. My Lord and Master has worked His handiwork. One who becomes Gurmukh purifies his body, and then the Lord unites him with Himself. ||11|| Within the body, one loses, and within the body, one wins. The Gurmukh seeks the self-sustaining Lord. The Gurmukh trades, and finds peace forever; he intuitively merges in the Celestial Lord. [12] True is the Lord's Mansion, and True is His treasure. The Great Giver Himself gives. The Gurmukh praises the Giver of peace; his mind is united with the Lord, and he comes to know His worth. ||13|| Within the body is the object; its value cannot be estimated. He Himself grants glorious greatness to the Gurmukh. He alone knows this object, to whom this store belongs; the Gurmukh is blessed with it, and does not come to regret. ||14|| The Dear Lord is pervading and permeating all. By Guru's Grace. He is found. He Himself unites in His Union; through the Word of the Shabad, one intuitively merges with Him. ||15||

Section 25 - Raag Maaroo - Part 079

The True Lord Himself unites us in the Word of His Shabad. Within the Shabad, doubt is driven out. O Nanak, He blesses us with His Naam, and throgh the Naam, peace is found. [16][8][22]] Maaroo, Third Mehl: He is inaccessible, unfathomable and self-sustaining. He Himself is merciful, inaccessible and unlimited. No one can reach up to Him; through the Word of the Guru's Shabad, He is met. []1] He alone serves You, who pleases You. Through the Guru's Shabad, he merges in the True Lord. Night and day, he chants the Lord's Praises, day and night; his tongue savors and delights in the sublime essence of the Lord. ||2|| Those who die in the Shabad - their death is exalted and glorified. They enshrine the Lord's Glories in their hearts. Holding tight to the Guru's feet, their lives becomes prosperous, and they are rid of the love of duality. ||3|| The Dear Lord unites them in Union with Himself. Through the Guru's Shabad, self-conceit is dispelled. Those who remain attuned to devotional worship to the Lord, night and day, earn the profit in this world. ||4|| What Glorious Virtues of Yours should I describe? I cannot describe them. You have no end or limitation. Your value cannot be estimated. When the Giver of peace Himself bestows His Mercy, the virtuous are absorbed in virtue. [[5]] In this world, emotional attachment is spread all over. The ignorant, self-willed manmukh is immersed in utter darkness. Chasing after worldly affairs, he wastes away his life in vain; without the Name, he suffers in pain. ||6|| If God grants His Grace, then one finds the True Guru. Through the Shabad, the filth of egotism is burned away. The mind becomes immaculate, and the jewel of spiritual wisdom brings enlightenment; the darkness of spiritual ignorance is dispelled. [7] Your Names are countless; Your value cannot be estimated. I enshrine the Lord's True Name within my heart. Who can estimate Your value, God? You are immersed and absorbed in Yourself. [8] The Naam, the Name of the Lord, is priceless, inaccessible and infinite. No one can weigh it. You Yourself weigh, and estimate all: through the Word of the Guru's Shabad. You unite, when the weight is perfect. ||9|| Your servant serves, and offers this prayer. Please, let me sit near You, and unite me with Yourself. You are the Giver of peace to all beings; by perfect karma, we meditate on You. ||10|| Chastity, truth and self-control come by practicing and living the Truth. This mind becomes immaculate and pure, singing the Glorious Praises of the Lord. In this world of poison, the Ambrosial Nectar is obtained, if it pleases my Dear Lord. ||11|| He alone understands, whom God inspires to understand. Singing the Glorious Praises of the Lord, one's inner being is awakened. Egotism and possessiveness are silenced and subdued, and one intuitively finds the True Lord. ||12|| Without good karma, countless others wander around. They die, and die again, only to be reborn: they cannot escape the cycle of reincarnation. Imbued with poison, they practice poison and corruption, and they never find peace. ||13|| Many disguise themselves with religious robes. Without the Shabad, no one has conquered egotism. One who remains dead while yet alive is liberated, and merges in the True Name. ||14|| Spiritual ignorance and desire burn this human body

Section 25 - Raag Maaroo - Part 080

He alone puts out this fire, who practices and lives the Guru's Shabad. His body and mind are cooled and soothed, and his anger is silenced; conquering egotism, he merges in the Lord. ||15|| True is the Lord and Master, and True is His glorious greatness. By Guru's Grace, a rare few attain this. Nanak offers this one prayer: through the Naam, the Name of the Lord, may I merge in the Lord. ||16||1||23|| Maaroo, Third Mehl: By Your Grace, please unite with Your devotees. Your devotees ever praise You, lovingly focusing on You. In Your Sanctuary, they are saved, O Creator Lord; You unite them in Union with Yourself. [11] Sublime and exalted is devotion to the Perfect Word of the Shabad. Peace prevails within; they are pleasing to Your Mind. One whose mind and body are imbued with true devotion, focuses his consciousness on the True Lord. ||2|| In egotism, the body is forever burning. When God grants His Grace, one meets the Perfect Guru. The Shabad dispels the spiritual ignorance within, and through the True Guru, one finds peace. [3] The blind, self-willed manmukh acts blindly. He is in terrible trouble, and wanders in reincarnation. He can never snap the noose of Death, and in the end, he suffers in horrible pain. ||4|| Through the Shabad, one's comings and goings in reincarnation are ended. He keeps the True Name enshrined within his heart. He dies in the Word of the Guru's Shahad, and conquers his mind: stilling his egotism, he merges in the Lord. ||5|| Coming and going, the people of the world are wasting away. Without the True Guru, no one finds permanence and stability. The Shabad shines its Light deep within the self, and one dwells in peace; one's light merges into the Light. ||6|| The five demons think of evil and corruption. The expanse is the manifestation of emotional attachment to Maya. Serving the True Guru. one is liberated, and the five demons are put under his control. [7] Without the Guru, there is only the darkness of attachment. Over and over, time and time again, they are drowned. Meeting the True Guru, Truth is implanted within, and the True Name becomes pleasing to the mind. ||8|| True is His Door, and True is His Court, His Royal Darbaar. The true ones serve Him, through the Beloved Word of the Shabad. Singing the Glorious Praises of the True Lord in the true melody, I am immersed and absorbed in Truth. ||9|| Deep within the home of the self, one finds the home of the Lord. Through the Word of the Guru's Shabad, one easily, intuitively finds it. There, one is not afflicted with sorrow or separation; merge into the Celestial Lord with intuitive ease.

||10|| The evil people live in the love of duality. They wander around, totally attached and thirsty. They sit in evil gatherings, and suffer in pain forever; they earn pain, nothing but pain. ||11|| Without the True Guru, there is no Sangat, no Congregation. Without the Shabad, no one can cross over to the other side. One who intuitively chants God's Glorious Praises day and night - his light merges into the Light. ||12|| The body is the tree; the bird of the soul dwells within it. It drinks in the Ambrosial Nectar, resting in the Word of the Guru's Shabad. It never flies away, and it does not come or go; it dwells within the home of its own self. ||13|| Purify the body, and contemplate the Shabad. Remove the poisonous drug of emotional attachment, and eradicate doubt. The Giver of peace Himself bestows His Mercy, and unites us in Union with Himself. ||14||

Section 25 - Raag Maaroo - Part 081

He is always near at hand; He is never far away. Through the Word of the Guru's Shabad, realise that He is very near. Your heart-lotus shall blossom forth, and the ray of God's Divine Light shall illuminate your heart: He shall be revealed to You. ||15|| The True Lord is Himself the Creator. He Himself kills, and gives life; there is no other at all. O Nanak, through the Naam, the Name of the Lord, glorious greatness is obtained. Eradicating self-conceit, peace is found. ||16||2||24|| Maaroo, Solahas, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: The Lord Lord Himself is the One who exalts and embellishes. Do not consider any other work. The True Lord abides deep within the heart of the Gurmukh, who intuitively merges in the True Lord. ||1|| The True Lord dwells within the minds of all. By Guru's Grace, they are intuitively absorbed in Him. Calling out, "Guru, Guru", I have found eternal peace; my consciousness is focused on the Guru's feet. ||2|| The True Guru is spiritual wisdom; the True Guru is worship and adoration. I serve the True Guru, and no other. From the True Guru, I have obtained the wealth, the jewel of the Naam. Service to the True Guru is pleasing to me. ||3|| Without the True Guru, those who are attached to duality come and go, and wander in reincarnation; these unfortunate ones die. O Nanak, even after they are emancipated, those who become Gurmukh remain in the Guru's Sanctuary. ||4|| The love of the Gurmukh is forever true. I beg for the invaluable Naam, the Name of the Lord, from the Guru. O Dear Lord, please be kind, and grant Your Grace; please keep me in the Guru's Sanctuary. ||5|| The True Guru trickles the Ambrosial Nectar into my mouth. My Tenth Gate has been opened and revealed. The unstruck sound current of the Shabad vibrates and resounds there, with the melody of the Guru's Bani; one is easily, intuitively absorbed in the Lord. ||6|| Those who are so pre-ordained by the Creator, pass their nights and days calling on the Guru. Without the True Guru, no one understands; focus your consciousness on the Guru's Feet. ||7|| The Lord Himself blesses those with whom He is pleased. The Gurmukh receives the wealth of the Naam. When the Lord grants His Grace, He bestows the Naam; Nanak is immersed and absorbed in the Naam. [8] The jewel of spiritual wisdom is revealed within the mind. The wealth of the Naam is easily, intuitively received. This glorious greatness is obtained from the Guru; I am forever a sacrifice to the True Guru. [9] With the rising of the sun, the darkness of the night is dispelled. Spiritual ignorance is eradicated, by the priceless iewel of the Guru. The True Guru is the fantastically valuable jewel of spiritual wisdom; blessed by God's Mercy, peace is found. [10] The Gurmukh obtains the Naam, and his good reputation increases. In all four ages he is considered to be pure and good. Imbued with the Naam, the Name of the Lord, he finds peace. He remains lovingly focused on the Naam. ||11|| The Gurmukh receives the Naam. In intuitive peace he wakes, and in intuitive peace he sleeps.

Section 25 - Raag Maaroo - Part 082

The Gurmukh is immersed and absorbed in the Naam; Nanak meditates on the Naam. ||12|| The Ambrosial Nectar of the Guru's Bani is in the mouth of the devotees. The Gurmukhs chant and repeat the Lord's Name. Chanting the Name of the Lord, Har, Har, their minds forever blossom forth; they focus their minds on the Lord's Feet. ||13|| I am foolish and ignorant; I have no wisdom at all. From the True Guru, I have obtained understanding in my mind. O Dear Lord, please be kind to me, and grant Your Grace; let me be committed to serving the True Guru. ||14|| Those who know the True Guru realise the One Lord. The Giver of peace is allpervading, permeating everywhere. Understanding my own soul, I have obtained the Supreme Status; my awareness is immersed in selfless service. ||15|| Those who are blessed with glorious greatness by the Primal Lord God are lovingly focused on the True Guru, who dwells within their minds. The Giver of life to the world Himself meets them: O Nanak they are absorbed in His Being. ||16||1|| Maaroo, Fourth Mehl: The Lord is inaccessible and unfathomable; He is eternal and imperishable. He dwells in the heart, and is all-pervading, permeating everywhere. There is no other Giver except Him; worship the Lord, O mortals. ||1|| No one can kill anyone who

is saved by the Savior Lord. So serve such a Lord, O Saints, whose Bani is exalted and sublime. ||2|| When it seems that a place is empty and void, there, the Creator Lord is permeating and pervading. He causes the dried-up branch to blossom forth in greenery again; so meditate on the Lord - wondrous are His ways! [3] The One who knows the anguish of all beings - unto that Lord and Master, I am a sacrifice. Offer your prayers to the One who is the Giver of all peace and joy. [4] But one who does not know the state of the soul - do not say anything to such an ignorant person. Do not argue with fools, O mortals. Meditate on the Lord, in the state of Nirvaanaa. ||5|| Don't worry - let the Creator take care of it. The Lord gives to all creatures in the water and on the land. My God bestows His blessings without being asked, even to worms in soil and stones. ||6|| Do not place your hopes in friends, children and siblings. Do not place your hopes in kings or the business of others. Without the Lord's Name, no one will be your helper; so meditate on the Lord, the Lord of the world. ||7|| Night and day, chant the Naam. All your hopes and desires shall be fulfilled. O servant Nanak, chant the Naam, the Name of the Destroyer of fear, and your lifenight shall pass in intuitive peace and poise. [8] Those who serve the Lord find peace. They are intuitively absorbed in the Lord's Name. The Lord preserves the honour of those who seek His Sanctuary; go and consult the Vedas and the Puraanas. ||9|| That humble being is attached to the Lord's service, whom the Lord so attaches. Through the Word of the Guru's Shabad, doubt and fear are dispelled. In his own home, he remains unattached, like the lotus flower in the water.

Section 25 - Raag Maaroo - Part 083

One who serves in egotism is not accepted or approved. Such a person is born, only to die again, and come and go in reincarnation. Perfect is that penance and that service, which is pleasing to the Mind of my Lord. ||11|| What Glorious Virtues of Yours should I chant, O my Lord and Master? You are the Inner-knower, the Searcher of all souls. I beg for blessings from You, O Creator Lord; I repeat Your Name night and day. ||12|| Some speak in egotistical power. Some have the power of authority and Maya. I have no other Support at all, except the Lord. O Creator Lord, please save me, meek and dishonoured. ||13|| You bless the meek and dishonoured with honour, as it pleases You, O Lord. Many others argue in conflict, coming and going in reincarnation. Those people, whose side You take, O Lord and Master, are elevated and successful. ||14|| Those who meditate forever on the Name of the Lord, Har, Har, by Guru's Grace, obtain the supreme status. Those who serve the Lord find peace: without serving Him, they regret and repent. ||15|| You are pervading all, O Lord of the world. He alone meditates on the Lord upon whose forehead the Guru places His hand. Entering the Sanctuary of the Lord, I meditate on the Lord; servant Nanak is the slave of His slaves. [16][2]] Maaroo, Solahas, Fifth Mehl One Universal Creator God. By The Grace Of The True Guru: He infused His power into the earth. He suspends the heavens upon the feet of His Command. He created fire and locked it into wood. That God protects all, O Siblings of Destiny. ||1| He gives nourishment to all beings and creatures. He Himself is the all-powerful Creator, the Cause of causes. In an instant, He establishes and disestablishes; He is your help and support. [2] He cherished you in your mother's womb. With every breath and morsel of food, He is with you, and takes care of you. Forever and ever, meditate on that Beloved; Great is His glorious greatness! ||3|| The sultans and nobles are reduced to dust in an instant. God cherishes the poor, and makes them into rulers. He is the Destroyer of egotistical pride, the Support of all. His value cannot be estimated. ||4|| He alone is honourable, and he alone is wealthy, within whose mind the Lord God abides. He alone is my mother, father, child, relative and sibling, who created this Universe. ||5|| I have come to God's Sanctuary, and so I fear nothing. In the Saadh Sangat, the Company of the Holy, I am sure to be saved. One who adores the Creator in thought, word and deed, shall never be punished. [[6]] One whose mind and body are permeated with the Lord, the treasure of virtue, does not wander in birth, death and reincarnation. Pain vanishes and peace prevails, when one is satisfied and fulfilled. ||7|| My Lord and Master is my best friend.

Section 25 - Raag Maaroo - Part 084

The Inner-knower, the Searcher of hearts, is in all places and interspaces. Meditating, meditating in remembrance on the Perfect Transcendent Lord, I am rid of all anxieties and calculations. [|8]| One who has the Name of the Lord has hundreds of thousands and millions of arms. The wealth of the Kirtan of the Lord's Praises is with him. In His Mercy, God has blessed me with the sword of spiritual wisdom; I have attacked and killed the demons. [|9]| Chant the Chant of the Lord, the Chant of Chants. Be a winner of the game of life and come to abide in your true home. You shall not see the 8.4 million types of hell; sing His Glorious Praises and remain saturated with loving devotion[[10]] He is the Savior of worlds and galaxies. He is lofty, unfathomable, inaccessible and infinite. That humble being, unto whom God grants His Grace, meditates on Him. ||11|| God has broken my bonds, and claimed me as His own. In His Mercy, He has made me the slave of His home. The unstruck celestial sound current resounds and vibrates, when one performs acts of true service. [12] O God, I have enshrined faith in You within my mind. My egotistical intellect has been driven out. God has made me His own, and now I have a glorious reputation in this world. [13] Proclaim His Glorious Victory, and meditate on the Lord of the Universe. I am a sacrifice, a sacrifice to my Lord God. I do not see any other except Him. The One Lord pervades the whole world. ||14|| True, True, True is God. By Guru's Grace, my mind is attuned to Him forever. Your humble servants live by meditating, meditating in remembrance on You, merging in You, O One Universal Creator. ||15|| The Dear Lord is the Beloved of His humble devotees. My Lord and Master is the Savior of all. Meditating in remembrance on the Naam, the Name of the Lord, all desires are fulfilled. He has saved the honour of servant Nanak. [16][1] Maaroo, Solahas, Fifth Mehl: One Universal Creator God By The Grace Of The True Guru: The body-bride is attached to the Yogi, the husband-soul. She is involved with him, enjoying pleasure and delights. As a consequence of past actions, they have come together, enjoying pleasurable play. [1] Whatever the husband does, the bride willingly accepts The husband adorns his bride, and keeps her with himself. Joining together, they live in harmony day and night; the husband comforts his wife. ||2|| When the bride asks, the husband runs around in all sorts of ways. Whatever he finds, he brings to show his bride. But there is one thing he cannot reach, and so his bride remains hungry and thirsty. ||3|| With her palms pressed together, the bride offers her prayer, "O my beloved, do not leave me and go to foreign lands; please stay here with me. Do such business within our home, that my hunger and thirst may be relieved."||4|| All sorts of religious rituals are performed in this age, but without the sublime essence of the Lord, not an iota of peace is found. When the Lord becomes Merciful, O Nanak, then in the Sat Sangat, the True Congregation, the bride and the husband enjoy ecstasy and bliss, [[5]

Section 25 - Raag Maaroo - Part 085

The body-bride is blind, and the groom is clever and wise. The creation was created of the five elements. That merchandise, for which you have come into the world, is received only from the True Guru. ||6|| The body-bride says, 'Please live with me, O my beloved, peaceful, young lord. Without you I am of no account Please give me your word that you will not leave me". ||7|| The soul-husband says, "I am the slave of my Commander. He is my Great Lord and Master, who is fearless and independent. As long as He wills, I will remain with you. When He summons me, I shall arise and depart." [8] The husband speaks words of Truth to the bride, but the bride is restless and inexperienced, and she does not understand anything. Again and again, she begs her husband to stay; she thinks that he is just joking when he answers her. [9] The Order comes, and the husband-soul is called. He does not consult with his bride, and does not ask her opinion. He gets up and marches off, and the discarded body-bride mingles with dust. O Nanak, behold the illusion of emotional attachment and hope. ||10|| O greedy mind - listen, O my mind! Serve the True Guru day and night forever. Without the True Guru, the faithless cynics rot away and die. The noose of Death is around the necks of those who have no guru. ||11|| The self-willed manmukh comes, and the self-willed manmukh goes. The manmukh suffers beatings again and again. The manmukh endures as many hells as there are; the Gurmukh is not even touched by them. ||12|| He alone is Gurmukh, who is pleasing to the Dear Lord. Who can destroy anyone who is robed in honour by the Lord? The blissful one is forever in bliss; he is dressed in robes of honour. ||13|| I am a sacrifice to the Perfect True Guru. He is the Giver of Sanctuary, the Heroic Warrior who keeps His Word. Such is the Lord God, the Giver of peace, whom I have met; He shall never leave me or go anywhere else. ||14|| He is the treasure of virtue; His value cannot be estimated. He is perfectly permeating each and every heart, prevailing everywhere. Nanak seeks the Sanctuary of the Destroyer of the pains of the poor; I am the dust of the feet of Your slaves. ||15||1||2|| Maaroo, Solahas, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: My Blissful Lord is forever in bliss. He fills each and every heart, and judges each and everyone. The True Lord and Master is above the heads of all kings; there is none other than Him. ||1|| He is joyful, blissful and merciful. God's Light is manifest everywhere. He creates forms, and gazing upon them, He enjoys them; He Himself worships Himself. ||2|| He contemplates His own creative power. The True Lord Himself creates the expanse of the Universe. He Himself stages the play, day and night; He Himself listens, and hearing, rejoices. $\|3\|$ True is His throne, and True is His kingdom. True is the treasure of the True Banker.

Section 25 - Raag Maaroo - Part 086

He Himself is True, and true is all that He has established. True is the prevailing Order of the True Lord. ||4|| True is the justice of the True Lord. Your place is forever True, O God. True is Your Creative Power, and True is the Word of Your Bani. True is the peace which You give, O my Lord and Master. ||5|| You alone are the greatest king. By the Hukam of Your Command, O True Lord, our affairs are fulfilled. Inwardly and outwardly, You know everything; You Yourself are pleased with Yourself. ||6|| You are the great party-goer, You are the great enjoyer. You are detached in Nirvaanaa, You are the Yogi. All celestial comforts are in Your home; Your Glance of Grace rains Nectar. ||7|| You alone give Your gifts. You grant Your gifts unto all the beings of the world. Your treasures are overflowing, and are never exhausted: through them, we remain satisfied and fulfilled. ||8|| The Siddhas, seekers and forest-dwellers beg from You. The celibates and abstainers, and those who abide in peace beg from You. You alone are the Great Giver; all are beggars of You. You bless all the world with Your gifts. ||9|| Your devotees worship You with infinite love. In an instant, You establish and disestablish. Your weight is so heavy, O my infinite Lord and Master. Your devotees surrender to the Hukam of Your Command. ||10|| They alone know You, whom You bless with Your Glance of Grace. Through the Word of the Guru's Shabad, they enjoy Your Love forever. They alone are clever, handsome and wise, who are pleasing to Your Mind. ||11|| One who keeps You in his consciousness, becomes carefree and independent. One who keeps You in his consciousness, is the true king. One who keeps You in his consciousness - what does he have to fear? And what else does he need to do? ||12|| Thirst and desire are quenched, and one's inner being is cooled and soothed. The True Guru has mended the broken one. Awareness of the Word of the Shabad has awakened within my heart. Shaking it and vibrating it, I drink in the Ambrosial Nectar. ||13|| I shall not die; I shall live forever and ever. I have become immortal; I am eternal and imperishable. I do not come, and I do not go. The Guru has driven out my doubts. ||14|| Perfect is the Word of the Perfect Guru. One who is attached to the Perfect Lord, is immersed in the Perfect Lord. His love increases day by day, and when it is weighed, it does not decrease. ||15|| When the gold is made one hundred percent pure, its colour is true to the jeweller's eye. Assaying it, it is placed in the treasury by God the Jeweller, and it is not melted down again. ||16|| Your Naam is Ambrosial Nectar, O my Lord and Master. Nanak, Your slave, is forever a sacrifice to You. In the Society of the Saints, I have found great peace; gazing upon the Blessed Vision of the Lord's Darshan, this mind is pleased and satisfied. ||17||1||3|| Maaroo, Fifth Mehl, Solhas: One Universal Creator God. By The Grace Of The True Guru: The Guru is the Lord of the World, the Guru is the Master of the Universe. The Guru is merciful, and always forgiving. The Guru is the Shaastras, the Simritees and the six rituals. The Guru is the Holy Shrine. [11]

Section 25 - Raag Maaroo - Part 087

Meditating in remembrance on the Guru, all the sins are erased. Meditating in remembrance on the Guru, one is not strangled by the noose of Death. Meditating in remembrance on the Guru, the mind becomes immaculate; the Guru eliminates egotistical pride. ||2|| The Guru's servant is not consigned to hell. The Guru's servant meditates on the Supreme Lord God. The Guru's servant joins the Saadh Sangat, the Company of the Holy; the Guru ever gives the life of the soul. [3] At the Gurdwara, the Guru's Gate, the Kirtan of the Lord's Praises are sung. Meeting with the True Guru, one chants the Lord's Praises. The True Guru eradicates sorrow and suffering, and bestows honour in the Court of the Lord. ||4|| The Guru has revealed the inaccessible and unfathomable Lord. The True Guru returns to the Path, those who have wandered away. No obstacles stand in the way of devotion to the Lord, for one who serves the Guru. The Guru implants perfect spiritual wisdom. ||5|| The Guru has revealed the Lord everywhere. The Lord of the Universe is permeating and pervading the water and the land. The high and the low are all the same to Him. Focus your mind's meditation intuitively on Him. ||6|| Meeting with the Guru, all thirst is quenched. Meeting with the Guru, one is not watched by Maya. The Perfect Guru bestows truth and contentment; I drink in the Ambrosial Nectar of the Naam, the Name of the Lord. ||7|| The Word of the Guru's Bani is contained in all. He Himself hears it, and He Himself repeats it. Those who meditate on it, are all emancipated; they attain the eternal and unchanging home. ||8|| The Glory of the True Guru is known only to the True Guru. Whatever He does, is according to the Pleasure of His Will. Your humble servants beg for the dust of the feet of the Holy; Nanak is forever a sacrifice to You. [9]1]4] Maaroo, Solahas, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: The Primal, Immaculate Lord God is formless. The Detached Lord is Himself prevailing in all. He has no race or social class, no identifying mark. By the Hukam of His Will, He created the entire universe. ||1|| Out of all the 8.4 million species of beings, God blessed mankind with glory. That human who

misses this chance, shall suffer the pains of coming and going in reincarnation. $\|2\|$ What should I say, to one who has been created. The Gurmukh receives the treasure of the Naam, the Name of the Lord. He alone is confused, whom the Lord inspires to understand. $\|3\|$ This body has been made the village of joy and sorrow. They alone are emancipated, who seek the Sanctuary of the True Guru. One who remains untouched by the three qualities, the three gunas - such a Gurmukh is blessed with glory. $\|4\|$ You can do anything, but whatever you do, only serves to tie your feet. The seed which is planted out of season does not sprout, and all one's capital and profits are lost. $\|5\|$ In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises are most sublime and exalted. Become Gurmukh, chant and focus your meditation.

Section 25 - Raag Maaroo - Part 088

You shall save yourself, and save all your generations as well. You shall go to the Court of the Lord with honour. ||6|| All the continents, nether worlds, islands and worlds - God Himself has made them all subject to death. The One Imperishable Lord Himself is unmoving and unchanging. Meditating on Him, one becomes unchanging. ||7|| The Lord's servant becomes like the Lord. Do not think that, because of his human body, he is different. The waves of the water rise up in various ways, and then the water merges again in water. [8] A beggar begs for charity at His Door. When God pleases, He takes pity on him. Please bless me with the Blessed Vision of Your Darshan, to satisfy my mind, O Lord. Through the Kirtan of Your Praises, my mind is held steady. [9] The Beauteous Lord and Master is not controlled in any way. The Lord does that which pleases the Saints of the Lord. He does whatever they wish to be done; nothing blocks their way at His Door. [10] Wherever the mortal is confronted with difficulty, there he should meditate on the Lord of the Universe. Where there are no children, spouse or friends, there the Lord Himself comes to the rescue. ||11|| The Great Lord and Master is inaccessible and unfathomable. How can anyone meet with God, the self-suficient One? Those who have had the noose cut away from around their necks, whom God has set back upon the Path, obtain a place in the Sangat, the Congregation. ||12|| One who realises the Hukam of the Lord's Command is said to be His servant. He endures both bad and good equally. When egotism is silenced, then one comes to know the One Lord. Such a Gurmukh intuitively merges in the Lord. ||13|| The devotees of the Lord dwell forever in peace. With a child-like, innocent nature, they remain detached, turning away from the world. They enjoy various pleasures in many ways; God caresses them, like a father caressing his son. ||14|| He is inaccessible and unfathomable; His value cannot be estimated. We meet Him, only when He causes us to meet. The Lord is revealed to those humble Gurmukhs, who have such pre-ordained destiny inscribed upon their foreheads. ||15|| You Yourself are the Creator Lord, the Cause of causes. You created the Universe, and You support the whole earth. Servant Nanak seeks the Sanctuary of Your Door, O Lord; if it is Your Will, please preserve his honour. ||16||1||5|| Maaroo, Solahas, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Whatever is seen is You, O One Lord. What the ears hear is the Word of Your Bani. There is nothing else to be seen at all. You give support to all. ||1|| You Yourself are conscious of Your Creation. You Yourself established Yourself, O God. Creating Yourself, You formed the expanse of the Universe; You Yourself cherish and sustain each and every heart. ||2|| You created some to hold great and royal courts. Some turn away from the world in renunciation, and some maintain their households.

Section 25 - Raag Maaroo - Part 089

Some are hungry and some are satisfied and satiated, but all lean on Your Support. ||3|| The True Lord Himself is True, True, True. He is woven into the essence of His devotees, through and through. He Himself is hidden, and He Himself is revealed. He Himself spreads Himself out. ||4|| Forever, forever and ever, He shall always exist. He is lofty, inaccessible, unfathomable and infinite. He fills the empty, and empties out the filled; such are the plays and dramas of my Lord and Master. ||5|| With my mouth, I praise my True Lord King. With my eyes, I behold the inaccessible and unfathomable Lord. Listening, listening with my ears, my mind and body are rejuvenated; my Lord and Master saves all, ||6|| He created the creation, and gazes upon what He has created. All beings and creatures meditate on Him. He Himself knows His creative power; He blesses with His Glance of Grace. ||7|| Where the Saints gather together and sit, God dwells close at hand. They abide in bliss and joy, beholding the Lord's wondrous play. They sing the Glories of the Lord, and the unstruck sound current of His Bani: O Nanak. His slaves remain conscious of Him. ||8|| Coming and going is all Your wondrous play. Creating the Creation, You gaze upon Your infinite play. Creating the Creation, You Yourself cherish and nurture it. ||9|| Listening, listening to Your Glory, I live. Forever and ever, I am a sacrifice to You. With my palms

pressed together, I meditate in remembrance on You, day and night, O my inaccessible, infinite Lord and Master. [[10]] Other than You, who else should I praise? I meditate on the One and Only Lord within my mind. Realising the Hukam of Your Will, Your humble servants are enraptured; this is the achievement of Your devotees. ||11|| Following the Guru's Teachings, I meditate on the True Lord within my mind. Following the Guru's Teachings, I am immersed in the Lord's Love. Following the Guru's Teachings, all bonds are broken, and this doubt and emotional attachment are burnt away. ||12|| Wherever He keeps me, is my place of rest. Whatever naturally happens, I accept that as good. Hatred is gone - I have no hatred at all; I see the One Lord in all. ||13|| Fear has been removed, and darkness has been dispelled. The allpowerful, primal, detached Lord God has been revealed. Forsaking self-conceit, I have entered His Sanctuary, and I work for Him. ||14|| Rare are those few, very blessed people, who come into the world, and meditate on their Lord and Master, twenty-four hours a day. Associating with such humble people, all are saved, and their families are saved as well. ||15|| This is the blessing which I have received from my Lord and Master. Twenty-four hours a day, with my palms pressed together, I meditate on Him. I chant the Naam, and through the Naam, I intuitively merge into the Lord; O Nanak, may I be blessed with the Naam, and ever repeat it. [16][1][6]] Maaroo, Fifth Mehl: Do not be fooled by appearances, you fool. This is a false attachment to the expanse of an illusion. No one can remain in this world; only the One Lord is permanent and unchanging. [[1]] Seek the Sanctuary of the Perfect Guru. He shall eradicate all emotional attachment, sorrow and doubt. He shall administer the medicine, the Mantra of the One Name. Sing the True Name within your heart, ||2||

Section 25 - Raag Maaroo - Part 090

So many gods yearn for the Naam, the Name of the Lord. All the devotees serve Him. He is the Master of the masterless, the Destroyer of the pains of the poor. His Name is obtained from the Perfect Guru. ||3|| I cannot conceive of any other door. One who wanders through the three worlds, understands nothing. The True Guru is the banker, with the treasure of the Naam. This jewel is obtained from Him. ||4|| The dust of His feet purifies. Even the angelic beings and gods cannot obtain it, O friend. The True Guru is the True Primal Being, the Transcendent Lord God; meeting with Him, one is carried across to the other side. ||5|| O my beloved mind, if you wish for the 'tree of life'; if you wish for Kaamadhayna, the wish-fulfilling cow to adorn your court; if you wish to be satisfied and contented, then serve the Perfect Guru, and practice the Naam, the source of nectar. ||6|| Through the Word of the Guru's Shabad, the five thieves of desire are conquered. In the Fear of the Supreme Lord God, you shall become immaculate and pure. When one meets the Perfect Guru, the Philosopher's Stone, His touch reveals the Lord, the Philosopher's Stone, ||7|| Myriads of heavens do not equal the Lord's Name. The spiritually wise forsake mere liberation. The One Universal Creator Lord is found through the True Guru. I am a sacrifice, a sacrifice to the Blessed Vision of the Guru's Darshan. [8] No one knows how to serve the Guru. The Guru is the unfathomable, Supreme Lord God. He alone is the Guru's servant, whom the Guru Himself links to His service, and upon whose forehead such blessed destiny is inscribed. [9] Even the Vedas do not know the Guru's Glory. They narrate only a tiny bit of what is heard. The True Guru is the Supreme Lord God, the Incomparable One; meditating in remembrance on Him, the mind is cooled and soothed. ||10|| Hearing of Him, the mind comes to life. When He dwells within the heart, one becomes peaceful and cool. Chanting the Guru's Name with the mouth, one obtains glory, and does not have to walk on the Path of Death. ||11|| I have entered the Sanctuary of the Saints, and placed before them my soul, my breath of life and wealth. I know nothing about service and awareness; please take pity upon this worm. ||12|| I am unworthy; please merge me into Yourself. Please bless me with Your Grace, and link me to Your service. I wave the fan, and grind the corn for the Saints: washing their feet. I find peace. [13] After wandering around at so many doors, I have come to Yours, O Lord. By Your Grace, I have entered Your Sanctuary. Forever and ever, keep me in the Company of the Saints; please bless me with this Gift of Your Name. ||14|| My World-Lord has become merciful, and I have obtained the Blessed Vision of the Darshan of the Perfect True Guru. I have found eternal peace, poise and bliss; Nanak is the slave of Your slaves. ||15||2||7|| Maaroo, Solahas, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: The earth and the Akaashic ethers meditate in remembrance. The moon and the sun meditate in remembrance on You, O treasure of virtue. Air, water and fire meditate in remembrance. All creation meditates in remembrance, ||1||

Section 25 - Raag Maaroo - Part 091

All the continents, islands and worlds meditate in remembrance. The nether worlds and spheres meditate in remembrance on that True Lord. The sources of creation and

servants meditate in remembrance. ||2|| Brahma, Vishnu and Shiva meditate in remembrance. The three hundred thirty million gods meditate in remembrance. The titans and demons all meditate in remembrance; Your Praises are uncountable they cannot be counted. ||3|| All the beasts, birds and demons meditate in remembrance. The forests, mountains and hermits meditate in remembrance. All the vines and branches meditate in remembrance; O my Lord and Master, You are permeating and pervading all minds. ||4|| All beings, both subtle and gross, meditate in remembrance. The Siddhas and seekers meditate in remembrance on the Lord's Mantra. Both the visible and the invisible meditate in remembrance on my God; God is the Master of all worlds. ||5|| Men and women, throughout the four stages of life, meditate in remembrance on You. All social classes and souls of all races meditate in remembrance on You. All the virtuous, clever and wise people meditate in remembrance; night and day meditate in remembrance. ||6|| Hours, minutes and seconds meditate in remembrance. Death and life, and thoughts of purification, meditate in remembrance. The Shaastras, with their lucky signs and joinings, meditate in remembrance; the invisible cannot be seen, even for an instant. ||7|| The Lord and Master is the Doer, the Cause of causes. He is the Inner-knower, the Searcher of all hearts. That person, whom You bless with Your Grace, and link to Your devotional service, wins this invaluable human life. [[8]] He, within whose mind God dwells, has perfect karma, and chants the Chant of the Guru. One who realises God pervading deep within all, does not wander crying in reincarnation again. [9] Pain, sorrow and doubt run away from that one, within whose mind the Word of the Guru's Shabad abides. Intuitive peace, poise and bliss come from the sublime essence of the Naam: the unstruck sound current of the Guru's Bani intuitively vibrates and resounds. [10] He alone is wealthy, who meditates on God. He alone is honourable, who joins the Saadh Sangat, the Company of the Holy. That person, within whose mind the Supreme Lord God abides, has perfect karma, and becomes famous. ||11|| The Lord and Master is pervading the water, land and sky. There is no other said to be so. The ointment of the Guru's spiritual wisdom has eradicated all doubts: except the One Lord, I do not see any other at all. ||12|| The Lord's Court is the highest of the high. His limit and extent cannot be described. The Lord and Master is profoundly deep, unfathomable and unweighable; how can He be measured? ||13|| You are the Creator; all is created by You. Without You, there is no other at all. You alone, God, are in the beginning, the middle and the end. You are the root of the entire expanse, ||14|| The Messenger of Death does not even approach that person who sings the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy. All desires are fulfilled, for one who listens with his ears to the Praises of God. ||15|| You belong to all, and all belong to You, O my true, deep and profound Lord and Master

speech meditate in remembrance; all the Lord's humble

Section 25 - Raag Maaroo - Part 092

Says Nanak, those humble beings are exalted, who are pleasing to Your Mind, O my Lord and Master. ||16||1||8|| Maaroo, Fifth Mehl: God is the almighty Giver of all peace and joy. Be merciful to me, that I may meditate in remembrance on Your Name. The Lord is the Great Giver: all beings and creatures are beggars; His humble servants yearn to beg from Him. ||1|| I beg for the dust of the feet of the humble, that I may be blessed with the supreme status, and the filth of countless lifetimes may be erased. The chronic diseases are cured by the medicine of the Lord's Name; I beg to be imbued with the Immaculate Lord. ||2|| With my ears, I listen to the Pure Praises of my Lord and Master. With the Support of the One Lord. I have abandoned corruption, sexuality and desire. I humbly bow and fall at the feet of Your slaves; I do not hesitate to do good deeds. ||3|| O Lord, with my tongue I sing Your Glorious Praises. The sins which I have committed are erased. Meditating, meditating in remembrance on my Lord and Master, my mind lives; I am rid of the five oppressive demons. ||4|| Meditating on Your lotus feet, I have come aboard Your boat. Joining the Society of the Saints, I cross over the world-ocean. My flower-offering and worship is to realise that the Lord is dwelling alike in all; I shall not be reincarnated naked again. ||5|| Please make me the slave of Your slaves, O Lord of the world. You are the treasure of Grace, merciful to the meek. Meet with your companion and helper, the Perfect Transcendent Lord God; you shall never be separated from Him again. [[6]] I dedicate my mind and body, and place them in offering before the Lord. Asleep for countless lifetimes, I have awakened. He, to whom I belong, is my cherisher and nurturer. I have killed and discarded my murderous self-conceit. ||7|| The Inner-knower, the Searcher of hearts, is pervading the water and the land. The undeceivable Lord and Master is permeating each and every heart. The Perfect Guru has demolished the wall of doubt, and now I see the One Lord pervading everywhere. ||8|| Wherever I look, there I see God, the ocean of peace. The Lord's treasure is never exhausted; He is the storehouse of jewels. He cannot be seized: He is inaccessible, and His limits

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cannot be found. He is realised when the Lord bestows His Grace. ||9|| My heart is cooled, and my mind and body are calmed and soothed. The craving for birth and death is quenched. Grasping hold of my hand, He has lifted me up and out; He has blessed me with His Ambrosial Glance of Grace. [10] The One and Only Lord is permeating and pervading everywhere. There is none other than Him at all. God subdued my desires and doubts. [[11]] The Guru is the Transcendent Lord, the Guru is the Lord of the Universe. The Guru is the Creator, the Guru is forever forgiving. Meditating, chanting the Guru's Chant, I have obtained the fruits and rewards; in the Company of the Saints, I have been blessed with the lamp of spiritual wisdom. ||12|| Whatever I see, is my Lord and Master God. Whatever I hear, is the Bani of God's Word. Whatever I do, You make me do; You are the Sanctuary, the help and support of the Saints, Your children. [13] The beggar begs, and worships You in adoration. You are the Purifier of the sinners, O Perfectly Holy Lord God. Please bless me with this one gift, O treasure of all bliss and virtue; I do not ask for anything else. ||14||

Section 25 - Raag Maaroo - Part 093

God is the Creator of the body-vessel. In the Society of the Saints, the dye is produced. Through the Word of the Lord's Bani, one's reputation becomes immaculate, and the mind is coloured by the dye of the Naam, the Name of the Lord. ||15|| The sixteen powers, absolute perfection and fruitful rewards are obtained, when the Lord and Master of infinite power is revealed. The Lord's Name is Nanak's bliss, play and peace; he drinks in the Ambrosial Nectar of the Lord. ||16||2||9|| Maaroo, Solhas, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: You are my Lord and Master; You have made me Your servant. My soul and body are all gifts from You. You are the Creator, the Cause of causes; nothing belongs to me. ||1|| When You sent me, I came into the world. Whatever is pleasing to Your Will, I do. Without You, nothing is done, so I am not anxious at all. ||2|| In the world hereafter, the Hukam of Your Command is heard. In this world, I chant Your Praises, Lord. You Yourself write the account, and You Yourself erase it; no one can argue with You, [3] You are our father; we are all Your children. We play as You cause us to play. The wilderness and the path are all made by You. No one can take the wrong path. ||4|| Some remain seated within their homes. Some wander across the country and through foreign lands. Some are grass-cutters, and some are kings. Who among these can be called false? ||5|| Who is liberated, and who will land in hell? Who is worldly, and who is a devotee? Who is wise, and who is shallow? Who is aware, and who is ignorant? ||6|| By the Hukam of the Lord's Command, one is liberated, and by His Hukam, one falls into hell. By His Hukam, one is worldly, and by His Hukam, one is a devotee. By His Hukam, one is shallow, and by His Hukam, one is wise. There is no other side except His. [7] You made the ocean vast and huge. You made some into foolish self-willed manmukhs, and dragged them into hell. Some are carried across, in the ship of Truth of the True Guru. [8] You issue Your Command for this amazing thing, death. You create all beings and creatures, and absorb them back into Yourself. You gaze in delight upon the one arena of the world, and enjoy all the pleasures. ||9|| Great is the Lord and Master, and Great is His Name. He is the Great Giver: Great is His place. He is inaccessible and unfathomable, infinite and unweighable. He cannot be measureed. ||10|| No one else knows His value. Only You Yourself, O Immaculate Lord, are equal to Yourself. You Yourself are the spiritual teacher, You Yourself are the One who meditates. You Yourself are the great and immense Being of Truth. ||11|| For so many days, You remained invisible. For so many days, You were absorbed in silent absorption. For so many days, there was only pitch darkness, and then the Creator revealed Himself. ||12|| You Yourself are called the God of Supreme Power.

Section 25 - Raag Maaroo - Part 094

You Yourself are the hero, exerting Your regal power. You Yourself spread peace within: You are cool and icy calm. ||13|| One whom You bless and make Gurmukh - the Naam abides within him, and the unstruck sound current vibrates for him. He is peaceful, and he is the master of all; the Messenger of Death does not even approach him. ||14|| His value cannot be described on paper. Says Nanak, the Lord of the world is infinite. In the beginning, in the middle and in the end, God exists. Judgement is in His Hands alone. [[15]] No one is equal to Him. No one can stand up against Him by any means. Nanak's God is Himself all-in-all. He creates and stages and watches His wondrous plays. ||16||1||10|| Maaroo, Fifth Mehl: The Supreme Lord God is imperishable, the Transcendent Lord, the Inner-knower, the Searcher of hearts. He is the Slaver of demons, our Supreme Lord and Master. The Supreme Rishi, the Master of the sensory organs, the uplifter of mountains, the joyful Lord playing His enticing flute. ||1|| The Enticer of Hearts, the Lord of wealth, Krishna, the Enemy of ego. The Lord of the Universe, the Dear Lord, the Destroyer of demons. The Life of the World, our eternal and

ever-stable Lord and Master dwells within each and every heart, and is always with us. ||2|| The Support of the Earth, the man-lion, the Supreme Lord God. The Protector who tears apart demons with His teeth, the Upholder of the earth. O Creator, You assumed the form of the pygmy to humble the demons; You are the Lord God of all. [3] You are the Great Raam Chand, who has no form or feature. Adorned with flowers, holding the chakra in Your hand, Your form is incomparably beautiful. You have thousands of eves, and thousands of forms. You alone are the Giver, and all are beggars of You. ||4|| You are the Lover of Your devotees, the Master of the masterless. The Lord and Master of the milkmaids, You are the companion of all. O Lord, Immacuate Great Giver, I cannot describe even an iota of Your Glorious Virtues. ||5|| Liberator, Enticing Lord, Lord of Lakshmi. Supreme Lord God. Savior of Dropadi's honour. Lord of Maya, miracle-worker, absorbed in delightful play, unattached. [6] The Blessed Vision of His Darshan is fruitful and rewarding; He is not born, He is self-existent. His form is undying; it is never destroyed. O imperishable, eternal, unfathomable Lord, everything is attached to You. ||7|| The Lover of greatness, who dwells in heaven. By the Pleasure of His Will, He took incarnation as the great fish and the tortoise. The Lord of beauteous hair, the Worker of miraculous deeds, whatever He wishes, comes to pass. ||8|| He is beyond need of any sustenance, free of hate and allpervading. He has staged His play; He is called the four-armed Lord. He assumed the beautiful form of the blue-skinned Krishna: hearing His flute, all are fascinated and enticed, [9] He is adorned with garlands of flowers, with lotus eyes. His ear-rings, crown and flute are so beautiful. He carries the conch, the chakra and the war club; He is the Great Charioteer, who stays with His Saints. ||10|| The Lord of vellow robes, the Master of the three worlds. The Lord of the Universe, the Lord of the world: with my mouth. I chant His Name. The Archer who draws the bow, the Beloved Lord God; I cannot count all His limbs. ||11|| He is said to be free of anguish, and absolutely immaculate. The Lord of prosperity, pervading the water, the land and the sky.

Section 25 - Raag Maaroo - Part 095

He is near this world and the nether regions of the underworld; His Place is permanent, ever-stable and imperishable. ||12|| The Purifier of sinners, the Destroyer of pain and fear. The Eliminator of egotism, the Eradicator of coming and going. He is pleased with devotional worship, and merciful to the meek; He cannot be appeased by any other qualities. ||13|| The Formless Lord is undeceivable and unchanging. He is the Embodiment of Light: through Him. the whole world blossoms forth. He alone unites with Him, whom He unites with Himself. No one can attain the Lord by himself. ||14|| He Himself is the milk-maid, and He Himself is Krishna. He Himself grazes the cows in the forest. You Yourself create, and You Yourself destroy. Not even a particle of filth attaches to You. ||15|| Which of Your Glorious Virtues can I chant with my one tongue? Even the thousandheaded serpent does not know Your limit. One may chant new names for You day and night, but even so, O God, no one can describe even one of Your Glorious Virtues. ||16|| I have grasped the Support, and entered the Sanctuary of the Lord, the Father of the world. The Messenger of Death is terrifying and horrendous, and sea of Maya is impassable. Please be merciful, Lord, and save me, if it is Your Will; please lead me to join with the Saadh Sangat, the Company of the Holy. ||17|| All that is seen is an illusion. I beg for this one gift, for the dust of the feet of the Saints, O Lord of the Universe. Applying it to my forehead, I obtain the supreme status; he alone obtains it, unto whom You give it. ||18|| Those, unto whom the Lord, the Giver of peace, grants His Mercy, grasp the feet of the Holy, and weave them into their hearts. They obtain all the wealth of the Naam, the Name of the Lord; the unstruck sound current of the Shabad vibrates and resounds within their minds. ||19|| With my tongue I chant the Names given to You. 'Sat Naam' is Your perfect, primal Name. Says Nanak, Your devotees have entered Your Sanctuary. Please bestow the Blessed Vision of Your Darshan; their minds are filled with love for You. ||20|| You alone know Your state and extent. You Yourself speak, and You Yourself describe it. Please make Nanak the slave of Your slaves, O Lord; as it pleases Your Will, please keep him with Your slaves. $\|21\|2\|1\|$ Maaroo, Fifth Mehl: O slave of the inaccessible Lord God Allah, forsake thoughts of worldly entanglements. Become the dust of the feet of the humble fakeers, and consider yourself a traveller on this journey. O saintly dervish, you shall be approved in the Court of the Lord. ||1|| Let Truth be your prayer, and faith your prayer-mat. Subdue your desires, and overcome your hopes. Let your body be the mosque, and your mind the priest. Let true purity be God's Word for you. ||2|| Let your practice be to live the spiritual life. Let your spiritual cleansing be to renounce the world and seek God. Let control of the mind be your spiritual wisdom, O holy man; meeting with God, you shall never die again. ||3|| Practice within your heart the teachings of the Koran and the Bible; restrain the ten sensory organs from straying into evil.

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Tie up the five demons of desire with faith, charity and contentment, and you shall be acceptable. ||4|| Let compassion be your Mecca, and the dust of the feet of the holy your fast. Let Paradise be your practice of the Prophet's Word. God is the beauty, the light and the fragrance. Meditation on Allah is the secluded meditation chamber. ||5||

Section 25 - Raag Maaroo - Part 096

He alone is a Qazi, who practices the Truth. He alone is a Haji, a pilgrim to Mecca, who purifies his heart. He alone is a Mullah, who banishes evil; he alone is a saintly dervish, who takes the Support of the Lord's Praise. [6] Always, at every moment, remember God, the Creator within your heart. Let your meditation beads be the subjugation of the ten senses Let good conduct and self-restraint be your circumcision. ||7|| You must know in your heart that everything is temporary. Family, household and siblings are all entanglements. Kings, rulers and nobles are mortal and transitory; only God's Gate is the permanent place. ||8|| First, is the Lord's Praise; second, contentment; third, humility, and fourth, giving to charities. Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers. ||9|| Let your daily worship be the knowledge that God is everywhere. Let renunciation of evil actions be the water-jug you carry. Let realisation of the One Lord God be your call to prayer; be a good child of God - let this be your trumpet. ||10|| Let what is earned righteously be your blessed food. Wash away pollution with the river of your heart. One who realises the Prophet attains heaven. Azraa-eel, the Messenger of Death, does not cast him into hell, ||11|| Let good deeds be your body, and faith your bride. Play and enjoy the Lord's love and delight. Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head. ||12|| To be Muslim is to be kind-hearted, and wash away pollution from within the heart. He does not even approach worldly pleasures; he is pure, like flowers, silk, ghee and the deer-skin. ||13|| One who is blessed with the mercy and compassion of the Merciful Lord, is the manliest man among men. He alone is a Shaykh, a preacher, a Haji, and he alone is God's slave, who is blessed with God's Grace. ||14|| The Creator Lord has Creative Power; the Merciful Lord has Mercy. The Praises and the Love of the Merciful Lord are unfathomable. Realise the True Hukam. the Command of the Lord, O Nanak; you shall be released from bondage, and carried across. ||15||3||12|| Maaroo, Fifth Mehl: The Abode of the Supreme Lord God is above all. He Himself establishes, establishes and creates. Holding tight to the Sanctuary of God, peace is found, and one is not afflicted by the fear of Maya. ||1|| He saved you from the fire of the womb, and did not destroy you, when you were an egg in your mother's ovary. Blessing you with meditative remembrance upon Himself, He nurtured you and cherished you; He is the Master of all hearts. ||2|| I have come to the Sanctuary of His lotus feet. In the Saadh Sangat, the Company of the Holy, I sing the Praises of the Lord. I have erased all the pains of birth and death; meditating on the Lord, Har, Har, I have no fear of death. [3] God is all-powerful, indescribable, unfathomable and divine. All beings and creatures serve Him. In so many ways, He cherishes those born from eggs, from the womb, from sweat and from the earth. ||4|| He alone obtains this wealth, who savors and enjoys, deep within his mind, the Name of the Lord. Grasping hold of his arm, God lifts him up and pulls him out of the deep, dark pit. Such a devotee of the Lord is very rare. ||5||

Section 25 - Raag Maaroo - Part 097

God exists in the beginning, in the middle and in the end. Whatever the Creator Lord Himself does, comes to pass, Doubt and fear are erased, in the Saadh Sangat, the Company of the Holy, and then one is not afflicted by deadly pain. ||6|| I sing the most Sublime Bani, the Word of the Lord of the Universe. I beg for the dust of the feet of the Saadh Sangat. Eradicating desire, I have become free of desire; I have burnt away all my sins. ||7|| This is the unique way of the Saints; they behold the Supreme Lord God with them. With each and every breath, they worship and adore the Lord, Har, Har. How could anyone be too lazy to meditate on Him? [8] Wherever I look, there I see the Inner-knower, the Searcher of hearts. I never forget God, my Lord and Master, even for an instant. Your slaves live by meditating, meditating in remembrance on the Lord; You are permeating the woods, the water and the land. ||9|| Even the hot wind does not touch one who remains awake in meditative remembrance, night and day. He delights and enjoys meditative remembrance on the Lord; he has no attachment to Maya. ||10|| Disease, sorrow and pain do not affect him; he sings the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy. Please bless me with Your Name, O my Beloved Lord God; please listen to my prayer, O Creator. ||11|| Your Name is a jewel, O my Beloved Lord. Your slaves are imbued with Your Infinite Love. Those who are imbued with Your Love, become like You; it is so rare that they are found. ||12|| My mind longs for the dust of the feet of those who never forget the Lord. Associating with them, I obtain the supreme status; the Lord, my Companion, is always with me. ||13|| He alone is my

beloved friend and companion, who implants the Name of the One Lord within, and eradicates evil-mindedness. Immaculate are the teachings of that humble servant of the Lord, who casts out sexual desire, anger and egotism. ||14|| Other than You, O Lord, no one is mine. The Guru has led me to grasp the feet of God. I am a sacrifice to the Perfect True Guru, who has destroyed the illusion of duality. ||15|| With each and every breath, I never forget God. Twenty-four hours a day. I meditate on the Lord, Har, Har. O Nanak, the Saints are imbued with Your Love; You are the great and all-powerful Lord. ||16||4||13|| Maaroo, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: I enshrine the Lord's lotus feet continually within my heart. Each and every moment, I humbly bow to the Perfect Guru. I dedicate my body, mind and everything, and place it in offering before the Lord. His Name is the most beautiful in this world. ||1|| Why forget the Lord and Master from your mind? He blessed you with body and soul, creating and embellishing you. With every breath and morsel of food, the Creator takes care of His beings, who receive according to what they have done. ||2|| No one returns empty-handed from Him: twenty-four hours a day. keep the Lord in your mind.

Section 25 - Raag Maaroo - Part 098

In the Saadh Sangat, the Company of the Holy, meditate and vibrate upon your imperishable Lord and Master, and vou shall be honoured in the Court of the Lord, ||3|| The four great blessings, and the eighteen miraculous spiritual powers, are found in the treasure of the Naam, which brings celestial peace and poise, and the nine treasures. If you yearn in your mind for all joys, then join the Saadh Sangat, and dwell upon your Lord and Master. ||4|| The Shaastras, the Simritees and the Vedas proclaim that the mortal must be victorious in this priceless human life. Forsaking sexual desire, anger and slander, sing of the Lord with your tongue, O Nanak. ||5|| He has no form or shape, no ancestry or social class. The Perfect Lord is perfectly pervading day and night. Whoever meditates on Him is very fortunate; he is not consigned to reincarnation again. ||6|| One who forgets the Primal Lord, the Architect of karma, wanders around burning, and remains tormented. No one can save such an ungrateful person; he is thrown into the most horrible hell. ||7|| He blessed you with your soul, the breath of life, your body and wealth; He preserved and nurtured you in your mother's womb. Forsaking His Love, you are imbued with another; you shall never achieve your goals like this. ||8|| Please shower me with Your Merciful Grace, O my Lord and Master. You dwell in each and every heart, and are near everyone. Nothing is in my hands; he alone knows, whom You inspire to know, [9] One who has such pre-ordained destiny inscribed upon his forehead, that person is not afflicted by Maya. Slave Nanak seeks Your Sanctuary forever; there is no other equal to You. ||10|| In His Will, He made all pain and pleasure. How rare are those who remember the Ambrosial Naam, the Name of the Lord, His value cannot be described. He is prevailing everywhere. ||11|| He is the devotee; He is the Great Giver. He is the Perfect Primal Lord, the Architect of karma. He is your help and support, since infancy; He fulfills your mind's desires. ||12|| Death, pain and pleasure are ordained by the Lord. They do not increase or decrease by anyone's efforts. That alone happens, which is pleasing to the Creator; speaking of himself, the mortal ruins himself. ||13|| He lifts us up and pulls us out of the deep dark pit; He unites with Himself, those who were separated for so many incarnations. Showering them with His Mercy, He protects them with His own hands. Meeting with the Holy Saints, they meditate on the Lord of the Universe. ||14|| Your worth cannot be described. Wondrous is Your form, and Your glorious greatness. Your humble servant begs for the gift of devotional worship. Nanak is a sacrifice, a sacrifice to You. ||15||1||14||22||24||2||14||62|| Vaar Of Maaroo, Third Mehl: One Universal Creator God. By The Grace Of The True Guru: Shalok, First Mehl: If virtue is sold when there is no buyer, then it is sold very cheap. But if one meets a buyer of virtue, then virtue sells for hundreds of thousands.

Section 25 - Raag Maaroo - Part 099

Meeting with a virtuous person, virtue is obtained, and one is immersed in the True Guru. Priceless virtues are not obtained for any price; they cannot be purchased in a store. O Nanak, their weight is full and perfect; it never decreases at all. [1] Fourth Mehl: Without the Naam, the Name of the Lord, they wander around, continually coming and going in reincarnation. Some are in bondage, and some are set free; some are happy in the Love of the Lord. O Nanak, believe in the True Lord, and practice Truth, through the lifestyle of Truth. ||2|| Pauree: From the Guru, I have obtained the supremely powerful sword of spiritual wisdom. I have cut down the fortress of duality and doubt, attachment, greed and egotism. The Name of the Lord abides within my mind; I contemplate the Word of the Guru's Shabad. Through Truth, self-discipline and sublime understanding, the Lord has become very dear to me. Truly, truly, the True Creator Lord is all-pervading. ||1|| Shalok, Third Mehl: Among the ragas,

Kaydaaraa Raga is known as good, O Siblings of Destiny, if through it, one comes to love the Word of the Shabad, and if one remains in the Soceity of the Saints, and enshrines love for the True Lord. Such a person washes away the pollution from within, and saves his generations as well. He gathes in the capital of virtue, and destroys and drives out unvirtuous sins. O Nanak, he alone is known as united, who does not forsake his Guru, and who does not love duality. ||1|| Fourth Mehl: Gazing upon the world-ocean. I am afraid of death: but if I live in the Fear of You, God, then I am not afraid. Through the Word of the Guru's Shabad, I am content; O Nanak, I blossom forth in the Name. ||2|| Fourth Mehl: I get on board the boat and set out, but the ocean is churning with waves. The boat of Truth encounters no obstruction, if the Guru gives encouragement. He takes us across to the door on the other side, as the Guru keeps watch. O Nanak, if I am blessed with His Grace, I shall go to His Court with honour. ||3|| Pauree: Enjoy your kingdom of bliss; as Gurmukh, practice Truth. Sitting upon the throne of Truth, the Lord administers justice; He unites us in Union with the Society of the Saints. Meditating on the Lord, through the True Teachings, we become just like the Lord. If the Lord, the Giver of peace, abides in the mind, in this world, then in the end, He becomes our help and support. Love for the Lord wells up, when the Guru imparts understanding. ||2|| Shalok, First Mehl: Confused and deluded, I wander around, but no one shows me the way. I go and ask the clever people, if there is there anyone who can rid me of my pain. If the True Guru abides within my mind, then I see the Lord, my best friend, there. O Nanak, my mind is satisfied and fulfilled, contemplating the Praises of the True Name. ||1|| Third Mehl: He Himself is the Doer, and He is the deed; He Himself issues the Command. He Himself forgives some, and He Himself does the deed. O Nanak, receiving the Divine Light from the Guru, suffering and corruption are burnt away, through the Name. ||2|| Pauree: Don't be fooled by gazing at the riches of Maya, you foolish self-willed manmukh. It shall not go along with you when you must depart; all the wealth you see is false. The blind and ignorant do not understand, that the sword of death is hanging over their heads. By Guru's Grace, those who drink in the sublime essence of the Lord are saved.

Section 25 - Raag Maaroo - Part 100

He Himself is the Doer, and He Himself is the Cause; the Lord Himself is our Saving Grace. [[3]] Shalok, Third Mehl:

Those who do not meet with the Guru, who have no Fear of God at all, continue coming and going in reincarnation, and suffer terrible pain; their anxiety is never relieved. They are beaten like clothes being washed on the rocks, and struck every hour like chimes. O Nanak, without the True Name, these entanglements are not removed from hanging over one's head. ||1|| Third Mehl: I have searched throughout the three worlds, O my friend; egotism is bad for the world. Don't worry, O my soul; speak the Truth, O Nanak, the Truth, and only the Truth. ||2|| Pauree: The Lord Himself forgives the Gurmukhs; they are absorbed and immersed in the Lord's Name. He Himself links them to devotional worship; they bear the Insignia of the Guru's Shabad. Those who turn towards the Guru, as sunmukh, are beautiful. They are famous in the Court of the True Lord. In this world, and in the world hereafter, they are liberated; they realise the Lord. Blessed, blessed are those humble beings who serve the Lord, I am a sacrifice to them. ||4|| Shalok, First Mehl: The rude, illmannered bride is encased in the body-tomb; she is blackened, and her mind is impure. She can enjoy her Husband Lord, only if she is virtuous. O Nanak, the soul-bride is unworthy, and without virtue. ||1|| First Mehl: She has good conduct, true self-discipline, and a perfect family. O Nanak, day and night, she is always good; she loves her Beloved Husband Lord. ||2|| Pauree: One who realises his own self, is blessed with the treasure of the Naam, the Name of the Lord. Granting His Mercy, the Guru merges him in the Word of His Shabad. The Word of the Guru's Bani is immaculate and pure: through it, one drinks in the sublime essence of the Lord. Those who taste the sublime essence of the Lord, forsake other flavors. Drinking in the sublime essence of the Lord, they remain satisfied forever; their hunger and thirst are quenched. [5] Shalok, Third Mehl: Her Husband Lord is pleased, and He enjoys His bride; the soul-bride adorns her heart with the Naam, the Name of the Lord. O Nanak, that bride who stands before Him, is the most noble and respected woman. ||1|| First Mehl: In her father-in-law's home hereafter, and in her parents' home in this world, she belongs to her Husband Lord. Her Husband is inaccessible and unfathomable. O Nanak, she is the happy soul-bride, who is pleasing to her carefree, independent Lord. ||2|| Pauree: That king sits upon the throne, who is worthy of that throne. Those who realise the True Lord, they alone are the true kings. These mere earthly rulers are not called kings; in the love of duality, they suffer. Why should someone praise someone else who is also created? They depart in no time at all. The One True Lord is eternal and imperishable. One who, as Gurmukh, understands becomes eternal as well. ||6|| Shalok, Third Mehl: The One Lord is the Husband of all. No one is without the Husband Lord. O

Nanak, they are the pure soul-brides, who merge in the True Guru. [11] Third Mehl: The mind is churning with so many waves of desire. How can one be emancipated in the Court of the Lord'? Be absorbed in the Lord's True Love, and imbued with the deep colour of the Lord's Infinite Love. O Nanak, by Guru's Grace, one is emancipated, if the consciousness is attached to the True Lord. [21] Pauree: The Name of the Lord is priceless. How can its value be estimated?

Section 25 - Raag Maaroo - Part 101

He Himself created the entire universe, and He Himself is pervading it. The Gurmukhs praise the Lord forever, and through the Truth, they assess Him. Through the Word of the Guru's Shabad, the heart-lotus blossoms forth, and in this way, one drinks in the sublime essence of the Lord. Coming and going in reincarnation ceases, and one sleeps in peace and poise. ||7|| Shalok, First Mehl: Neither dirty, nor dull, nor saffron, nor any colour that fades. O Nanak, crimson - deep crimson is the colour of one who is imbued with the True Lord. ||1|| Third Mehl: The bumble bee intuitively and fearlessly dwells among the vegetation, flowers and fruits. O Nanak, there is only one tree, one flower, and one humble bee. ||2|| Pauree: Those humble beings who struggle with their minds are brave and distinguished heroes. Those who realise their own selves, remain forever united with the Lord. This is the glory of the spiritual teachers, that they remain absorbed in their mind. They attain the Mansion of the Lord's Presence, and focus their meditation on the True Lord. Those who conquer their own minds, by Guru's Grace, conquer the world. [8] Shalok, Third Mehl: If I were to become a Yogi, and wander around the world, begging from door to door, then, when I am summoned to the Court of the Lord, what answer could I give? The Naam, the Name of the Lord, is the charity I beg for; contentment is my temple. The True Lord is always with me. Nothing is obtained by wearing religious robes; all will be seized by the Messenger of Death. O Nanak, talk is false; contemplate the True Name. ||1|| Third Mehl: Through that door, you will be called to account; do not serve at that door. Seek and find such a True Guru, who has no equal in His greatness. In His Sanctuary, one is released, and no one calls him to account. Truth is implanted within Him, and He implants Truth within others. He bestows the blessing of the True Shabad. One who has Truth within his heart - his body and mind are also true. O Nanak, if one submits to the Hukam, the Command of the True Lord God, he is blessed with true glory and greatness. He is immersed and merged in the True Lord, who blesses him with His Glance of Grace. ||2|| Pauree: They are not called heroes, who die of egotism, suffering in pain. The blind ones do not realise their own selves: in the love of duality, they rot. They struggle with great anger; here and hereafter, they suffer in pain. The Dear Lord is not pleased by egotism; the Vedas proclaim this clearly. Those who die of egotism, shall not find salvation. They die, and are reborn in reincarnation. ||9|| Shalok, Third Mehl: The crow does not become white and an iron hoat does not float across One who puts his faith in the treasure of his Beloved Lord is blessed; he exalts and embellishes others as well. One who realises the Hukam of God's Command - his face is radiant and bright; he floats across, like iron upon wood. Forsake thirst and desire, and abide in the Fear of God; O Nanak, these are the most excellent actions. ||1|| Third Mehl: The ignorant people who go to the desert to conquer their minds. are not able to conquer them. O Nanak, if this mind is to be conquered, one must contemplate the Word of the Guru's Shabad. This mind is not conquered by conquering it, even though everyone longs to do so. O Nanak, the mind itself conquers the mind, if one meets with the True Guru, ||2||

Section 25 - Raag Maaroo - Part 102

Pauree: He created both sides; Shiva dwells within Shakti (the soul dwells within the material universe). Through the material universe of Shakti, no one has ever found the Lord; they continue to be born and die in reincarnation. Serving the Guru, peace is found, meditating on the Lord with every breath and morsel of food. Searching and looking through the Simritees and the Shaastras. I have found that the most sublime person is the slave of the Lord. O Nanak, without the Naam, nothing is permanent and stable; I am a sacrifice to the Naam, the Name of the Lord. ||10|| Shalok, Third Mehl: I might become a Pandit, a religious scholar, or an astrologer, and recite the four Vedas with my mouth; I might be worshipped throughout the nine regions of the earth for my wisdom and thought; let me not forget the Word of Truth, that no one can touch my sacred cooking square. Such cooking squares are false, O Nanak; only the One Lord is True. [1] Third Mehl: He Himself creates and He Himself acts; He bestows His Glance of Grace. He Himself grants glorious greatness; says Nanak, He is the True Lord. ||2|| Pauree: Only death is painful; I cannot conceive of anything else as painful. It is unstoppable; it stalks and pervades the world, and fights with the sinners. Through the Word of the Guru's Shabad, one is immersed in the Lord. Meditating on the Lord, one comes to realise the Lord. He alone is emancipated in the Sanctuary of the Lord, who struggles with his own mind. One

who contemplates and meditates on the Lord in his mind. succeeds in the Court of the Lord. ||11|| Shalok, First Mehl: Submit to the Will of the Lord Commander; in His Court, only Truth is accepted. Your Lord and Master shall call you to account; do not go astray on beholding the world. One who keeps watch over his heart, and keeps his heart pure, is a dervish, a saintly devotee. Love and affection, O Nanak, are in the accounts placed before the Creator. ||1|| First Mehl: One who is unattached like the bumble bee, sees the Lord of the world everywhere. The diamond of his mind is pierced through with the Diamond of the Lord's Name; O Nanak, his neck is embellished with it. ||2|| Pauree: The self-willed manmukhs are afflicted by death; they cling to Maya in emotional attachment. In an instant, they are thrown to the ground and killed; in the love of duality, they are deluded. This opportunity shall not come into their hands again; they are beaten by the Messenger of Death with his stick. But Death's stick does not even strike those who remain awake and aware in the Love of the Lord. All are Yours, and cling to You; only You can save them. ||12|| Shalok, First Mehl: See the imperishable Lord everywhere; attachment to wealth brings only great pain. Loaded with dust, you have to cross over the world-ocean; you are not carrying the profit and capital of the Name with you. ||1|| First Mehl: My capital is Your True Name, O Lord; this wealth is inexhaustible and infinite. O Nanak, this merchandise is immaculate; blessed is the banker who trades in it. ||2|| First Mehl: Know and enjoy the primal, eternal Love of the Great Lord and Master. Blessed with the Naam, O Nanak, you shall strike down the Messenger of Death, and push his face to the ground. ||3|| Pauree: He Himself has embellished the body, and placed the nine treasures of the Naam within it. He confuses some in doubt; fruitless are their actions. Some, as Gurmukh, realise their Lord, the Supreme Soul. Some listen to the Lord, and obey Him: sublime and exalted are their actions. Love for the Lord wells up deep within, singing the Glorious Praises of the Lord's Name. ||13|| Shalok, First Mehl:

Section 25 - Raag Maaroo - Part 103

The Fear of God abides in the mind of the innocent; this is the straight path to the One Lord. Jealousy and envy bring terrible pain, and one is cursed throughout the three worlds. [1] First Mehl: The drum of the Vedas vibrates, bringing dispute and divisiveness. O Nanak, contemplate the Naam, the Name of the Lord; there is none except Him. ||2|| First Mehl: The world-ocean of the three qualities is unfathomably deep; how can its bottom be seen? If I meet with the great, selfsufficient True Guru then Lam carried across This ocean is filled up with pain and suffering. O Nanak, without the True Name, no one's hunger is appeased. ||3|| Pauree: Those who search their inner beings, through the Word of the Guru's Shabad, are exalted and adorned. They obtain what they wish for, meditating on the Lord's Name. One who is blessed by God's Grace, meets with the Guru; he sings the Glorious Praises of the Lord. The Righteous Judge of Dharma is his friend; he does not have to walk on the Path of Death. He meditates on the Lord's Name, day and night; he is absorbed and immersed in the Lord's Name. ||14|| Shalok, First Mehl: Listen to and speak the Name of the One Lord, who permeates the heavens, this world and the nether regions of the underworld. The Hukam of His Command cannot be erased: whatever He has written, shall go with the mortal. Who has died, and who kills? Who comes and who goes? Who is enraptured, O Nanak, and whose consciousness merges in the Lord? ||1|| First Mehl: In egotism, he dies; possessiveness kills him, and the breath flows out like a river. Desire is exhausted, O Nanak, only when the mind is imbued with the Name. His eyes are imbued with the eyes of the Lord, and his ears ring with celestial consciousness. His tongue drinks in the sweet nectar, dyed crimson by chanting the Name of the Beloved Lord. His inner being is drenched with the Lord's fragrance; his worth cannot be described. ||2|| Pauree: In this age, the Naam, the Name of the Lord, is the treasure. Only the Naam goes along in the end. It is inexhaustible; it is never empty, no matter how much one may eat, consume or spend. The Messenger of Death does not even approach the humble servant of the Lord. They alone are the true bankers and traders, who have the wealth of the Lord in their laps. By the Lord's Mercy, one finds the Lord, only when the Lord Himself sends for him. ||15|| Shalok, Third Mehl: The self-willed manmukh does not appreciate the excellence of trading in Truth. He deals in poison, collects poison, and is in love with poison. Outwardly, they call themselves Pandits, religious scholars, but in their minds they are foolish and ignorant. They do not focus their consciousness on the Lord; they love to engage in arguments. They speak to cause arguments, and earn their living by telling lies. In this world, only the Lord's Name is immaculate and pure. All other objects of creation are polluted. O Nanak, those who do not remember the Naam the Name of the Lord, are polluted; they die in ignorance. ||1|| Third Mehl: Without serving the Lord, he suffers in pain; accepting the Hukam of God's Command, pain is gone. He Himself is the Giver of peace; He Himself awards punishment. O Nanak, know this well; all that happens is according to His

Will. ||2|| Pauree: Without the Lord's Name, the world is poor. Without the Name, no one is satisfied. He is deluded by duality and doubt. In egotism, he suffers in pain.

Section 25 - Raag Maaroo - Part 104

Without good karma, he does not obtain anything, no matter how much he may wish for it. Coming and going in reincarnation, and birth and death are ended, through the Word of the Guru's Shabad. He Himself acts, so unto whom should we complain? There is no other at all. ||16|| Shalok, Third Mehl: In this world, the Saints earn the wealth; they come to meet God through the True Guru. The True Guru implants the Truth within; the value of this wealth cannot be described. Obtaining this wealth, hunger is relieved, and peace comes to dwell in the mind. Only those who have such pre-ordained destiny, come to receive this. The world of the self-willed manmukh is poor, crying out for Maya. Night and day, it wanders continually, and its hunger is never relieved. It never finds calm tranquility, and peace never comes to dwell in its mind. It is always plagued by anxiety, and its cynicism never departs O Nanak without the True Guru the intellect is perverted; if one meets the True Guru, then one practices the Word of the Shabad. Forever and ever, he dwells in peace, and merges in the True Lord. ||1|| Third Mehl: The One who created the world, takes care of it. Meditate in remembrance on the One Lord, O Siblings of Destiny; there is none other than Him. So eat the food of the Shabad and goodness; eating it, you shall remain satisfied forever. Dress yourself in the Praise of the Lord. Forever and ever, it is radiant and bright; it is never polluted. I have intuitively earned the true wealth, which never decreases. The body is adorned with the Shabad, and is at peace forever and ever. O Nanak, the Gurmukh realises the Lord, who reveals Himself. ||2|| Pauree: Deep within the self are meditation and austere self-discipline, when one realises the Word of the Guru's Shabad. Meditating on the Name of the Lord, Har, Har, egotism and ignorance are eliminated. One's inner being is overflowing with Ambrosial Nectar; tasting it, the flavor is known. Those who taste it become fearless; they are satisfied with the sublime essence of the Lord. Those who drink it in, by the Grace of the Lord, are never again afflicted by death. ||17|| Shalok, Third Mehl: People tie up bundles of demerits: no one deals in virtue. Rare is that person, O Nanak, who purchases virtue. By Guru's Grace, one is blessed with virtue, when the Lord bestows His Glance of Grace. ||1|| Third Mehl: Merits and demerits are the same; they are both created by the Creator. O Nanak, one who obeys the Hukam of the Lord's Command, finds peace, contemplating the Word of the Guru's Shabad, ||2|| Pauree: The King sits on the throne within the self; He Himself administers justice. Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence. The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place. The Truest of the True is allpervading: His justice is forever True. One comes to enjoy the Ambrosial essence, when the Name is enshrined in the mind. ||18|| Shalok, First Mehl: When one acts in egotism, then You are not there. Lord. Wherever You are, there is no ego.

Section 25 - Raag Maaroo - Part 105

O spiritual teachers, understand this: the Unspoken Speech is in the mind. Without the Guru, the essence of reality is not found; the Invisible Lord dwells everywhere. One meets the True Guru, and then the Lord is known, when the Word of the Shabad comes to dwell in the mind. When self-conceit departs, doubt and fear also depart, and the pain of birth and death is removed. Following the Guru's Teachings, the Unseen Lord is seen; the intellect is exalted, and one is carried across. O Nanak, chant the chant of 'Sohang hansaa' - 'He is me, and I am Him.' The three worlds are absorbed in Him. ||1|| Third Mehl: Some assay their mind-jewel, and contemplate the Word of the Guru's Shabad. Only a few of those humble beings are known in this world, in this Dark Age of Kali Yuga. One's self remains blended with the Lord's Self, when egotism and duality are conquered. O Nanak, those who are imbued with the Naam cross over the difficult, treacherous and terrifying world-ocean. ||2|| Pauree: The self-willed manmukhs do not search within their own selves; they are deluded by their egotistical pride. Wandering in the four directions, they grow weary, tormented by burning desire within. They do not study the Simritees and the Shaastras; the manmukhs waste away and are lost. Without the Guru, no one finds the Naam, the Name of the True Lord. One who contemplates the essence of spiritual wisdom and meditates on the Lord is saved. ||19|| Shalok, Second Mehl: He Himself knows, He Himself acts, and He Himself does it right. So stand before Him, O Nanak, and offer your prayers. ||1|| First Mehl: He who created the creation, watches over it: He Himself knows. Unto whom should I speak. O Nanak, when everything is contained within the home of the heart? ||2|| Pauree: Forget everything, and be friends with the One Lord alone. Your mind and body shall be enraptured, and the Lord shall burn away your sins. Your comings and goings in reincarnation shall cease; you shall not be reborn and die

again. The True Name shall be your Support, and you shall not burn in sorrow and attachment. O Nanak, gather in the treasure of the Naam, the Name of the Lord, within your mind. ||20|| Shalok, Fifth Mehl: You do not forget Maya from your mind; you beg for it with each and every breath. You do not even think of that God; O Nanak, it is not in your karma. [1] Fifth Mehl: Maya and its wealth shall not go along with you, so why do you cling to it - are you blind? Meditate on the Guru's Feet, and the bonds of Maya shall be cut away from you. ||2|| Pauree: By the Pleasure of His Will, the Lord inspires us to obey the Hukam of His Command; by the Pleasure of His Will, we find peace. By the Pleasure of His Will, He leads us to meet the True Guru; by the Pleasure of His Will, we meditate on the Truth. There is no other gift as great as the Pleasure of His Will; this Truth is spoken and proclaimed. Those who have such pre-ordained destiny, practice and live the Truth. Nanak has entered His Sanctuary; He created the world. ||21|| Shalok, Third Mehl: Those who do not have spiritual wisdom within, do not have even an iota of the Fear of God. O Nanak, why kill those who are already dead? The Lord of the Universe Himself has killed them. ||1|| Third Mehl: To read the horoscope of the mind, is the most sublime joyful peace. He alone is called a good Brahmin, who understands God in contemplative meditation. He praises the Lord, and reads of the Lord, and contemplates the Word of the Guru's Shabad.

Section 25 - Raag Maaroo - Part 106

Celebrated and approved is the coming into the world of such a person, who saves all his generations as well. Hereafter, no one is questioned about social status; excellent and sublime is the practice of the Word of the Shabad. Other study is false, and other actions are false; such people are in love with poison. They do not find any peace within themselves; the self-willed manmukhs waste away their lives. O Nanak, those who are attuned to the Naam are saved; they have infinite love for the Guru. ||2|| Pauree: He Himself creates the creation, and gazes upon it; He Himself is totally True. One who does not understand the Hukam, the Command of his Lord and Master, is false. By the Pleasure of His Will, the True Lord joins the Gurmukh to Himself. He is the One Lord and Master of all: through the Word of the Guru's Shabad, we are blended with Him. The Gurmukhs praise Him forever; all are beggars of Him. O Nanak, as He Himself makes us dance, we dance. ||22||1|| Sudh|| Vaar Of Maaroo, Fifth Mehl, Dakhanay, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: If You tell me to, O my Friend, I will cut off my head and give it to You. My eyes long for You; when will I see Your Vision? ||1|| Fifth Mehl: I am in love with You; I have seen that other love is false. Even clothes and food are frightening to me, as long as I do not see my Beloved. ||2|| Fifth Mehl: I rise early, O my Husband Lord, to behold Your Vision. Eye make-up, garlands of flowers, and the flavor of betel leaf, are all nothing but dust, without seeing You. ||3|| Pauree: You are True, O my True Lord and Master: You uphold all that is true. You created the world, making a place for the Gurmukhs. By the Will of the Lord, the Vedas came into being; they discriminate between sin and virtue. You created Brahma, Vishnu and Shiva, and the expanse of the three qualities. Creating the world of the nine regions, O Lord, You have embellished it with beauty. Creating the beings of various kinds. You infused Your power into them. No one knows Your limit, O True Creator Lord. You Yourself know all ways and means; You Yourself save the Gurmukhs. ||1|| Dakhanay, Fifth Mehl: If You are my friend, then don't separate Yourself from me, even for an instant. My soul is fascinated and enticed by You; when will I see You, O my Love? ||1|| Fifth Mehl: Burn in the fire, you evil person; O separation, be dead. O my Husband Lord, please sleep upon my bed, that all my sufferings may be gone. ||2|| Fifth Mehl: The evil person is engrossed in the love of duality; through the disease of egotism, he suffers separation. The True Lord King is my friend; meeting with Him, I am so happy. ||3|| Pauree: You are inaccessible, merciful and infinite; who can estimate Your worth? You created the entire universe; You are the Master of all the worlds. No one knows Your creative power. O my all-pervading Lord and Master. No one can equal You; You are imperishable and eternal, the Savior of the world.

Section 25 - Raag Maaroo - Part 107

You established the four ages; You are the Creator of all worlds. You created the comings and goings of reincarnation; not even a particle of filth sticks to You. As you are merciful, You attach us to the Feet of the True Guru. You cannot be found by any other efforts; You are the eternal, imperishable Creator of the Universe. ||2|| Dakhanay, Fifth Mehl: If You come into my courtyard, all the earth becomes beautiful. Other than the One Lord, my Husband, no one else cares for me. ||1|| Fifth Mehl: All my adornments become beautiful, when You, O Lord, sit in my courtyard and make it Yours. Then no traveller who comes to my home shall leave emptyhanded. ||2|| Fifth Mehl: I have spread out my bed for You, O my Husband Lord, and applied all my decorations. But even this is not pleasing to me, to wear a garland around my neck.

[3] Pauree: O Supreme Lord God, O Transcendent Lord, You do not take birth. By the Hukam of Your Command. You formed the Universe; forming it, You merge into it. Your Form cannot be known; how can one meditate on You? You are pervading and permeating all; You Yourself reveal Your creative potency. Your treasures of devotional worship are overflowing; they never decrease. These gems, jewels and diamonds - their value cannot be estimated. As You Yourself become merciful. Lord. You link us to the service of the True Guru. One who sings the Glorious Praises of the Lord, never suffers any deficiency. ||3|| Dakhanay, Fifth Mehl: When I look within my being, I find that my Beloved is with me. All pains are relieved, O Nanak, when He bestows His Glance of Grace. ||1|| Fifth Mehl: Nanak sits, waiting for news of the Lord, and stands at the Lord's Door; serving Him for so long. O my Beloved, only You know my objective; I stand, waiting to see the Lord's face. ||2|| Fifth Mehl: What should I say to you, you fool? Don't look at the vines of others - be a true husband. O Nanak, the entire world is blooming, like a garden of flowers. ||3|| Pauree: You are Wise, all-knowing and beautiful; You are pervading and permeating all. You Yourself are the Lord and Master, and the servant; You worship and adore Yourself. You are all-wise and all-seeing; You Yourself are true and pure. The Immaculate Lord, my Lord God, is celibate and True. God spreads out the expanse of the entire universe, and He Himself plays in it. He created this coming and going of reincarnation; creating the wondrous play, He gazes upon it. One who is blessed with the Guru's Teachings, is not consigned to the womb of reincarnation, ever again. All walk as He makes them walk; nothing is under the control of the created beings. ||4|| Dakhanay, Fifth Mehl: You are walking along the river-bank but the land is giving way beneath you. Watch out! Your foot might slip, and you'll fall in and die. ||1|| Fifth Mehl: You believe what is false and temporary to be true, and so you run on and on. O Nanak, like butter in the fire, it shall melt away; it shall fade away like the water-lily. ||2|| Fifth Mehl: O my foolish and silly soul, why are you too lazy to serve? Such a long time has passed. When will this opportunity come again? ||3||

Section 25 - Raag Maaroo - Part 108

Pauree: You have no form or shape, no social class or race. These humans believe that You are far away; but You are quite obviously apparent. You enjoy Yourself in every heart, and no filth sticks to You. You are the blissful and infinite Primal Lord God; Your Light is all-pervading. Among all divine beings. You are the most divine, O Creator-architect, Rejuvenator of all. How can my single tongue worship and adore You? You are the eternal, imperishable, infinite Lord God. One whom You Yourself unite with the True Guru - all his generations are saved. All Your servants serve You; Nanak is a humble servant at Your Door. ||5|| Dakhanay, Fifth Mehl: He builds a hut of straw, and the fool lights a fire in it. Only those who have such pre-ordained destiny on their foreheads find Shelter with the Master. ||1|| Fifth Mehl: O Nanak, he grinds the corn, cooks it and places it before himself. But without his True Guru, he sits and waits for his food to be blessed. ||2|| Fifth Mehl: O Nanak, the loaves of bread are baked and placed on the plate. Those who obey their Guru, eat and are totally satisfied. ||3|| Pauree: You have staged this play in the world, and infused egotism into all beings. In the one temple of the body are the five thieves, who continually misbehave. The ten brides, the sensory organs were created, and the one husband, the self; the ten are engrossed in flavors and tastes. This Maya fascinates and entices them; they wander continually in doubt. You created both sides, spirit and matter, Shiva and Shakti. Matter loses out to spirit; this is pleasing to the Lord. You enshrined spirit within, which leads to merger with the Sat Sangat, the True Congregation. Within the bubble, You formed the bubble, which shall once again merge into the water. ||6|| Dakhanay, Fifth Mehl: Look ahead; don't turn your face backwards. O Nanak, be successful this time, and you shall not be reincarnated again. ||1|| Fifth Mehl: My joyful friend is called the friend of all. All think of Him as their own: He never breaks anyone's heart, ||2|| Fifth Mehl: The hidden jewel has been found; it has appeared on my forehead. Beautiful and exalted is that place, O Nanak, where You dwell, O my Dear Lord. ||3|| Pauree: When You are on my side, Lord, what do I need to worry about? You entrusted everything to me, when I became Your slave. My wealth is inexhaustible, no matter how much I spend and consume. The 8.4 million species of beings all work to serve me. All these enemies have become my friends, and no one wishes me ill. No one calls me to account, since God is my forgiver. I have become blissful, and I have found peace, meeting with the Guru, the Lord of the Universe. All my affairs have been resolved, since You are pleased with me. ||7|| Dakhanay, Fifth Mehl: Lam so eager to see You O Lord: what does Your face look like? I wandered around in such a miserable state, but when I saw You, my mind was comforted and consoled. ||1||

Section 25 - Raag Maaroo - Part 109

Fifth Mehl: The miserable endure so much suffering and pain; You alone know their pain, Lord. I may know hundreds of thousands of remedies, but I shall live only if I see my Husband Lord. ||2|| Fifth Mehl: I have seen the river-bank washed away by the raging waters of the river. They alone remain intact, who meet with the True Guru. [3] Pauree: No pain afflicts that humble being who hungers for You, Lord. That humble Gurmukh who understands, is celebrated in the four directions. Sins run away from that man, who seeks the Sanctuary of the Lord. The filth of countless incarnations is washed away, bathing in the dust of the Guru's feet. Whoever submits to the Lord's Will does not suffer in sorrow. O Dear Lord, You are the friend of all; all believe that You are theirs. The glory of the Lord's humble servant is as great as the Glorious Radiance of the Lord. Among all, His humble servant is pre-eminent; through His humble servant, the Lord is known. ||8|| Dakhanay, Fifth Mehl: Those whom I followed, now follow me. Those in whom I placed my hopes, now place their hopes in me. ||1|| Fifth Mehl: The fly flies around, and comes to the wet lump of molasses. Whoever sits on it, is caught; they alone are saved, who have good destiny on their foreheads. ||2|| Fifth Mehl: I see Him within all. No one is without Him. Good destiny is inscribed on the forehead of that companion, who who enjoys the Lord, my Friend. ||3|| Pauree: I am a minstrel at His Door, singing His Glorious Praises, to please to my Lord God. My God is permanent and stable; others continue coming and going. I beg for that gift from the Lord of the World, which will satisfy my hunger. O Dear Lord God, please bless Your minstrel with the Blessed Vision of Your Darshan, that I might be satisfied and fulfilled. God, the Great Giver, hears the prayer, and summons the minstrel to the Mansion of His Presence. Gazing upon God, the minstrel is rid of pain and hunger; he does not think to ask for anything else. All desires are fulfilled, touching the feet of God. I am His humble, unworthy minstrel: the Primal Lord God has forgiven me. [9] Dakhanay, Fifth Mehl: When the soul leaves, you shall become dust, O vacant body; why do you not realise your Husband Lord? You are in love with evil people; by what virtues will you enjoy the Lord's Love? ||1|| Fifth Mehl: O Nanak, without Him, you cannot survive, even for an instant: you cannot afford to forget Him, even for a moment. Why are you alienated from Him, O my mind? He takes care of you. ||2|| Fifth Mehl: Those who are imbued with the Love of the Supreme Lord God, their minds and bodies are coloured deep crimson. O Nanak, without the Name, other thoughts are polluted and corrupt. ||3|| Pauree: O Dear Lord when You are my friend what sorrow can afflict me? You have beaten off and destroyed the cheats that cheat the world. The Guru has carried me across the terrifying worldocean, and I have won the battle. Through the Guru's Teachings, I enjoy all the pleasures in the great world-arena. The True Lord has brought all my senses and organs under my control.

Section 25 - Raag Maaroo - Part 110

Wherever I join them, there they are joined; they do not struggle against me. I obtain the fruits of my desires; the Guru has directed me within. When Guru Nanak is pleased, O Siblings of Destiny, the Lord is seen to be dwelling near at hand. ||10|| Dakhanay, Fifth Mehl: When You come into my consciousness, then I obtain all peace and comfort. Nanak: with Your Name within my mind, O my Husband Lord, I am filled with delight. ||1|| Fifth Mehl: Enjoyment of clothes and corrupt pleasures - all these are nothing more than dust. I long for the dust of the feet of those who are imbued with the Lord's Vision. ||2|| Fifth Mehl: Why do you look in other directions? O my heart, take the Support of the Lord alone. Become the dust of the feet of the Saints, and find the Lord, the Giver of peace. ||3|| Pauree: Without good karma, the Dear Lord is not found; without the True Guru, the mind is not joined to Him. Only the Dharma remains stable in this Dark Age of Kali Yuga; these sinners will not last at all. Whatever one does with this hand, he obtains with the other hand, without a moment's delay. I have examined the four ages, and without the Sangat, the Holy Congregation, egotism does not depart. Egotism is never eradicated without the Saadh Sangat, the Company of the Holy. As long as one's mind is torn away from his Lord and Master, he finds no place of rest. That humble being, who, as Gurmukh, serves the Lord, has the Support of the Imperishable Lord in the home of his heart. By the Lord's Grace, peace is obtained, and one is attached to the feet of the Guru, the True Guru. $\|11\|$ Dakhanay, Fifth Mehl: I have searched everywhere for the King over the heads of kings. That Master is within my heart; I chant His Name with my mouth. ||1|| Fifth Mehl: O my mother, the Master has blessed me with the jewel. My heart is cooled and soothed, chanting the True Name with my mouth. [2] Fifth Mehl. I have become the bed for my Beloved Husband Lord; my eyes have become the sheets. If You look at me, even for an instant, then I obtain peace beyond all price. [3] Pauree: My mind longs to meet the Lord; how can I obtain the Blessed Vision of His Darshan? I obtain hundreds of thousands, if my Lord and Master speaks to me, even for an

instant. I have searched in four directions; there is no other as great as You, Lord. Show me the Path, O Saints. How can I meet God? I dedicate my mind to Him, and renounce my ego. This is the Path which I shall take. Joining the Sat Sangat, the True Congregation, I serve my Lord and Master continually. All my hopes are fulfilled; the Guru has ushered me into the Mansion of the Lord's Presence. I cannot conceive of any other as great as You, O my Friend, O Lord of the World. [12] Dakhanay, Fifth Mehl: I have become the throne for my Beloved Lord King. If You place Your foot on me, I blossom forth like the lotus flower. ||1|| Fifth Mehl: If my Beloved becomes hungry, I will become food, and place myself before Him. I may be crushed, again and again, but like sugarcane, I do not stop yielding sweet juice. ||2|| Fifth Mehl: Break off your love with the cheaters: realise that it is a mirage. Your pleasure lasts for only two moments; this traveller wanders through countless homes. ||3|| Pauree: God is not found by intellectual devices; He is unknowable and unseen.

Section 25 - Raag Maaroo - Part 111

The followers of the six orders wander and roam around wearing religious robes, but they do not meet God. They keep the lunar fasts, but they are of no account. Those who read the Vedas in their entirety, still do not see the sublime essence of reality. They apply ceremonial marks to their foreheads, and take cleansing baths, but they are blackened within. They wear religious robes, but without the True Teachings, God is not found. One who had strayed, finds the Path again. if such pre-ordained destiny is written on his forehead. One who sees the Guru with his eyes, embellishes and exalts his human life. [13] Dakhanay, Fifth Mehl: Focus on that which will not pass away. Abandon your false actions, and meditate on the True Master. ||1|| Fifth Mehl: God's Light is permeating all, like the moon reflected in the water. He Himself is revealed, O Nanak, to one who has such destiny inscribed upon his forehead. ||2|| Fifth Mehl: One's face becomes beautiful, chanting the Naam, the Name of the Lord, and singing His Glorious Praises, twenty-four hours a day. O Nanak, in the Court of the Lord, you shall be accepted; even the homeless find a home there. ||3|| Pauree: By wearing religious robes outwardly. God. the Inner-knower is not found. Without the One Dear Lord, all wander around aimlessly. Their minds are imbued with attachment to family, and so they continually wander around, puffed up with pride. The arrogant wander around the world; why are they so proud of their wealth? Their wealth shall not go with them when they depart; in an instant, it is gone. They wander around in the world, according to the Hukam of the Lord's Command. When one's karma is activated, one finds the Guru, and through Him, the Lord and Master is found. That humble being, who serves the Lord, has his affairs resolved by the Lord. ||14|| Dakhanay, Fifth Mehl: All speak with their mouths, but rare are those one who realise death. Nanak is the dust of the feet of those who have faith in the One Lord. ||1|| Fifth Mehl: Know that He dwells within all: rare are those who realise this. There is no obscuring veil on the body of that one, O Nanak, who meets the Guru. ||2|| Fifth Mehl: I drink in the water which has washed the feet of those who share the Teachings. My body is filled with infinite love to see my True Master. ||3|| Pauree: Forgetting the Naam, the Name of the Fearless Lord, he becomes attached to Maya. He comes and goes, and wanders, dancing in countless incarnations. He gives his word. but then backs out. All that he says is false. The false person is hollow within; he is totally engrossed in falsehood. He tries to take vengeance upon the Lord, who bears no vengeance; such a person is trapped by falsehood and greed. The True King, the Primal Lord God, kills him when He sees what he has done. The Messenger of Death sees him, and he rots away in pain. Even-handed justice is administered, O Nanak, in the Court of the True Lord. ||15|| Dakhanay, Fifth Mehl: In the early hours of the morning, chant the Name of God, and meditate on the Feet of the Guru. The filth of birth and death is erased, singing the Glorious Praises of the True Lord. ||1|| Fifth Mehl: The body is dark, blind and empty, without the Naam, the Name of the Lord. O Nanak, fruitful is the birth of one, within whose heart the True Master dwells. ||2|| Fifth Mehl: With my eyes, I have seen the Light; my great thirst for Him is not quenched.

Section 25 - Raag Maaroo - Part 112

O Nanak, these are not the eyes which can see my Beloved Husband Lord. []3] Pauree: That humble being, who, as Gurmukh, serves the Lord, obtains all peace and pleasure. He Himself is saved, along with his family, and all the world is saved as well. He collects the wealth of the Lord's Name, and all his thirst is quenched. He renounces worldly greed, and his inner being is lovingly attuned to the Lord. Forever and ever, the home of his heart is filled with bliss; the Lord is his companion, help and support. He looks alike upon enemy and friend, and wishes well to all. He alone is fulfilled in this world, who meditates on the spiritual wisdom of the Guru. He obtains what is pre-ordained for him, according to the Lord. [[16]] Dakhanay, Fifth Mehl: The true person is said to be beautiful; false is the reputation of the false. O Nanak, rare are those who have Truth in their laps. ||1|| Fifth Mehl: The face of my friend, the Lord, is incomparably beautiful; I would watch Him, twenty-four hours a day. In sleep, I saw my Husband Lord; I am a sacrifice to that dream. ||2|| Fifth Mehl: O my friend, realise the True Lord. Just to talk about Him is useless. See Him within your mind; your Beloved is not far away. [3] Pauree: The earth, the Akaashic ethers of the sky, the nether regions of the underworld, the moon and the sun shall pass away. Emperors, bankers, rulers and leaders shall depart, and their homes shall be demolished. The poor and the rich, the humble and the intoxicated, all these people shall pass away. The Qazis, Shaykhs and preachers shall all arise and depart. The spiritual teachers, prophets and disciples none of these shall remain permanently. Fasts, calls to prayer and sacred scriptures - without understanding, all these shall vanish. The 8.4 million species of beings of the earth shall all continue coming and going in reincarnation. The One True Lord God is eternal and unchanging. The Lord's slave is also eternal. ||17|| Dakhanay, Fifth Mehl: I have seen and examined all; without the One Lord, there is none at all. Come, and show me Your face. O my friend, so that my body and mind may be cooled and soothed. ||1|| Fifth Mehl: The lover is without hope, but within my mind, there is great hope. In the midst of hope, only You, O Lord, remain free of hope; I am a sacrifice, a sacrifice, a sacrifice to You. ||2|| Fifth Mehl: Even if I just hear of separation from You, I am in pain; without seeing You, O Lord, I die. Without her Beloved, the separated lover takes no comfort. ||3|| Pauree: River-banks, sacred shrines, idols, temples, and places of pilgrimage like Kaydarnaat'h, Mat'huraa and Benares, the three hundred thirty million gods, along with Indra, shall all pass away. The Simritees, Shaastras, the four Vedas and the six systems of philosophy shall vanish. Prayer books, Pandits, religious scholars, songs, poems and poets shall also depart. Those who are celibate, truthful and charitiable, and the Sannyaasee hermits are all subject to death. The silent sages, the Yogis and the nudists, along with the Messengers of Death, shall pass away. Whatever is seen shall perish; all will dissolve and disappear. Only the Supreme Lord God, the Transcendent Lord, is permanent. His servant becomes permanent as well. [18] Shalok Dakhanay, Fifth Mehl: Hundreds of times naked does not make the person naked; tens of thousands of hungers do not make him hungry; millions of pains do not cause him pain. O Nanak, the Husband Lord blesses him with his Glance of Grace. ||1||

Section 25 - Raag Maaroo - Part 113

Fifth Mehl: Even if one were to enjoy all pleasures, and be master of the entire earth. O Nanak, all of that is just a disease Without the Naam, he is dead. ||2|| Fifth Mehl: Yearn for the One Lord, and make Him your friend. O Nanak, He alone fulfills your hopes; you should feel embarrassed, visiting other places. ||3|| Pauree: The One and only Lord is eternal, imperishable, inaccessible and incomprehensible. The treasure of the Naam is eternal and imperishable. Meditating in remembrance on Him, the Lord is attained. The Kirtan of His Praises is eternal and imperishable; the Gurmukh sings the Glorious Praises of the Lord of the Universe. Truth, righteousness, Dharma and intense meditation are eternal and imperishable. Day and night, worship the Lord in adoration. Compassion, righteousness, Dharma and intense meditation are eternal and imperishable; they alone obtain these, who have such pre-ordained destiny. The inscription inscribed upon one's forehead is eternal and imperishable; it cannot be avoided by avoidance. The Congregation, the Company of the Holy, and the word of the humble, are eternal and imperishable. The Holy Guru is eternal and imperishable. Those who have such pre-ordained destiny worship and adore the Lord, forever and ever. ||19|| Shalok, Dakhanay, Fifth Mehl: One who himself has drowned - how can he carry anyone else across? One who is imbued with the Love of the Husband Lord - O Nanak, he himself is saved, and he saves others as well. ||1|| Fifth Mehl: Wherever someone speaks and hears the Name of my Beloved Lord, that is where I go, O Nanak, to see Him, and blossom forth in bliss. ||2|| Fifth Mehl: You are in love with your children and your wife; why do you keep calling them your own? O Nanak, without the Naam, the Name of the Lord, the human body has no foundation. ||3|| Pauree: With my eyes, I gaze upon the Blessed Vision of the Guru's Darshan; I touch my forehead to the Guru's feet. With my feet I walk on the Guru's Path; with my hands, I wave the fan over Him. I meditate on Akaal Moorat, the undving form. within my heart; day and night, I meditate on Him. I have renounced all possessiveness, and have placed my faith in the all-powerful Guru. The Guru has blessed me with the treasure of the Naam; I am rid of all sufferings. Eat and enjoy the Naam, the Name of the indescribable Lord, O Siblings of Destiny. Confirm your faith in the Naam, charity and selfpurification: chant the Guru's sermon forever Blessed with intuitive poise, I have found God; I am rid of the fear of the Messenger of Death. ||20|| Shalok, Dakhanay, Fifth Mehl: I am centred and focused on my Beloved, but I am not satisfied, even by seeing Him. The Lord and Master is within all; I do not see any other. ||1|| Fifth Mehl: The sayings of the Saints

are the paths of peace. O Nanak, they alone obtain them, upon whose foreheads such destiny is written. ||2|| Fifth Mehl: He is totally permeating the mountains, oceans, deserts, lands, forests, orchards, caves, the nether regions of the underworld, the Akaashic ethers of the skies, and all hearts. Nanak sees that they are all strung on the same thread. ||3|| Pauree: The Dear Lord is my mother, the Dear Lord is my father; the Dear Lord cherishes and nurtures me. The Dear Lord takes care of me; I am the child of the Lord. Slowly and steadily, He feeds me; He never fails. He does not remind me of my faults; He hugs me close in His embrace. Whatever I ask for, He give me; the Lord is my peace-giving father.

Section 25 - Raag Maaroo - Part 114

He has blessed me with the capital, the wealth of spiritual wisdom; He has made me worthy of this merchandise. He has made me a partner with the Guru; I have obtained all peace and comforts. He is with me, and shall never separate from me; the Lord, my father, is potent to do everything. ||21|| Shalok, Dakhanay, Fifth Mehl: O Nanak, break away from the false, and seek out the Saints, your true friends. The false shall leave you, even while you are still alive: but the Saints shall not forsake you, even when you are dead. ||1|| Fifth Mehl: O Nanak, the lightning flashes, and thunder echoes in the dark black clouds. The downpour from the clouds is heavy; O Nanak, the soul-brides are exalted and embellished with their Beloved. ||2|| Fifth Mehl: The ponds and the lands are overflowing with water, and the cold wind is blowing. Her bed is adorned with gold, diamonds and rubies; she is blessed with beautiful gowns and delicacies, O Nanak, but without her Beloved, she burns in agony. ||3|| Pauree: He does the dees which the Creator causes him to do. Even if you run in hundreds of directions, O mortal, you shall still receive what you are pre-destined to receive. Without good karma, you shall obtain nothing, even if you wander across the whole world. Meeting with the Guru, you shall know the Fear of God, and other fears shall be taken away. Through the Fear of God, the attitude of detachment wells up, and one sets out in search of the Lord. Searching and searching, intuitive wisdom wells up, and then, one is not born to die again. Practicing meditation within my heart, I have found the Sanctuary of the Holy. Whoever the Lord places on the boat of Guru Nanak, is carried across the terrifying world-ocean. [22] Shalok, Dakhanay Fifth Mehl: First, accept death, and give up any hope of life. Become the dust of the feet of all, and then, you may come to me. ||1|| Fifth Mehl: See, that only one who has died, truly lives; one who is alive, consider him dead. Those who are in love with the One Lord, are the supreme people. ||2|| Fifth Mehl: Pain does not even approach that person, within whose mind God abides. Hunger and thirst do not affect him, and the Messenger of Death does not approach him. ||3|| Pauree: Your worth cannot be estimated, O True, Unmoving Lord God. The Siddhas, seekers, spiritual teachers and meditators - who among them can measure You? You are all-powerful to form and break. You create and destroy all You are all-powerful to act, and inspire all to act; You speak through each and every heart. You give sustanance to all; why should mankind waver? You are deep, profound and unfathomable; Your virtuous spiritual wisdom is priceless. They do the deeds which they are pre-ordained to do. Without You, there is nothing at all; Nanak chants Your Glorious Praises. ||23||1||2|| Raag Maaroo, The Word Of Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: O Pandit, O religious scholar, in what foul thoughts are you engaged? You shall be drowned, along with your family, if you do not meditate on the Lord, you unfortunate person. ||1||Pause|| What is the use of reading the Vedas and the Puraanas? It is like loading a donkey with sandalwood.

Section 25 - Raag Maaroo - Part 115

You do not know the exalted state of the Lord's Name; how will you ever cross over? ||1|| You kill living beings, and call it a righteous action. Tell me, brother, what would you call an unrighteous action? You call yourself the most excellent sage; then who would you call a butcher? ||2|| You are blind in your mind, and do not understand your own self; how can you make others understand, O brother? For the sake of Maya and money, you sell knowledge; your life is totally worthless. ||3|| Naarad and Vyaasa say these things; go and ask Suk Dayv as well. Says Kabeer, chanting the Lord's Name, you shall be saved; otherwise, you shall drown, brother. ||4||1|| Living in the forest, how will you find Him? Not until you remove corruption from your mind. Those who look alike upon home and forest, are the most perfect people in the world. ||1|| You shall find real peace in the Lord, if you lovingly dwell on the Lord within your being. ||1||Pause|| What is the use of wearing matted hair, smearing the body with ashes, and living in a cave? Conquering the mind, one conquers the world, and then remains detached from corruption. $\|2\|$ They all apply make-up to their eyes; there is little difference between their objectives. But those eyes, to which the ointment of spiritual wisdom is applied, are approved and supreme. ||3|| Says Kabeer, now I know my Lord; the Guru

has blessed me with spiritual wisdom. I have met the Lord, and I am emancipated within: now, my mind does not wander at all. ||4||2|| You have riches and miraculous spiritual powers; so what business do you have with anyone else? What should I say about the reality of your talk? I am embarrassed even to speak to you. ||1|| One who has found the Lord, does not wander from door to door. ||1||Pause|| The false world wanders all around, in hopes of finding wealth to use for a few days. That humble being, who drinks in the Lord's water, never becomes thirsty again. ||2|| Whoever understands, by Guru's Grace, becomes free of hope in the midst of hope. One comes to see the Lord everywhere, when the soul becomes detached. ||3|| I have tasted the sublime essence of the Lord's Name; the Lord's Name carries everyone across. Says Kabeer, I have become like gold: doubt is dispelled, and I have crossed over the world-ocean. ||4||3|| Like drops of water in the water of the ocean, and like waves in the stream, I merge in the Lord. Merging my being into the Absolute Being of God, I have become impartial and transparent, like the air. ||1|| Why should I come into the world again? Coming and going is by the Hukam of His Command; realising His Hukam, I shall merge in Him. ||1||Pause|| When the body, formed of the five elements, perishes, then any such doubts shall end. Giving up the different schools of philosophy, I look upon all equally; I meditate only on the One Name. ||2|| Whatever I am attached to, to that I am attached; such are the deeds I do. When the Dear Lord grants His Grace, then I am merged in the Word of the Guru's Shabad. [3] Die while yet alive, and by so dying, be alive: thus you shall not be reborn again.

Section 25 - Raag Maaroo - Part 116

Says Kabeer, whoever is absorbed in the Naam remains lovingly absorbed in the Primal, Absolute Lord. ||4||4|| If You keep me far away from You, then tell me, what is liberation? The One has many forms, and is contained within all: how can I be fooled now? ||1|| O Lord, where will You take me, to save me? Tell me where, and what sort of liberation shall You give me? By Your Grace, I have already obtained it. ||1||Pause|| People talk of salvation and being saved, as long as they do not understand the essence of reality. I have now become pure within my heart, says Kabeer, and my mind is pleased and appeased. ||2||5|| Raawan made castles and fortresses of gold, but he had to abandon them when he left. ||1|| Why do you act only to please your mind? When Death comes and grabs you by the hair, then only the Name of the Lord will save you. ||1||Pause|| Death, and deathlessness are the creations of our Lord and Master; this show, this expanse, is only an entanglement. Says Kabeer, those who have the sublime essence of the Lord in their hearts - in the end, they are liberated. ||2||6|| The body is a village, and the soul is the owner and farmer; the five farm-hands live there. The eyes, nose, ears, tongue and sensory organs of touch do not obey any order. ||1|| O father, now I shall not live in this village. The accountants summoned Chitar and Gupat, the recording scribes of the conscious and the unconscious, to ask for an account of each and every moment. ||1||Pause|| When the Righteous Judge of Dharma calls for my account, there shall be a very heavy balance against me. The five farm-hands shall then run away, and the bailiff shall arrest the soul. ||2|| Says Kabeer, listen, O Saints: settle your accounts in this farm. O Lord, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean. ||3||7|| Raag Maaroo, The Word Of Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: No one has seen the Fearless Lord, O renunciate. Without the Fear of God, how can the Fearless Lord be obtained? ||1|| If one sees the Presence of his Husband Lord near at hand, then he feels the Fear of God, O renunciate. If he realises the Hukam of the Lord's Command, then he becomes fearless. ||2|| Don't practice hypocrisy with the Lord, O renunciate! The whole world is filled with hypocrisy. ||3|| Thirst and desire do not just go away, O renunciate. The body is burning in the fire of worldly love and attachment. ||4|| Anxiety is burned, and the body is burned, O renunciate, only if one lets his mind become dead. $\|5\|$ Without the True Guru, there can be no renunciation, even though all the people may wish for it. $\|6\|$ When God grants His Grace, one meets the True Guru, O renunciate, and automatically, intuitively finds that Lord. [7] Says Kabeer, I offer this one prayer, O renunciate. Carry me across the terrifying world-ocean. ||8||1||8||

Section 25 - Raag Maaroo - Part 117

O king, who will come to you? I have seen such love from Bidur, that the poor man is pleasing to me. [[1][Pause][Gazing upon your elephants, you have gone astray in doubt; you do not know the Great Lord God. I judge Bidur's water to be like ambrosial nectar, in comparison with your milk. [[1][I find his rough vegetables to be like rice pudding; the night of my life passes singing the Glorious Praises of the Lord. Kabeer's Lord and Master is joyous and blissful; He does not care about anyone's social class. [[2][9][Shalok, Kabeer: The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted. The spiritual warriors enter the field of battle; now is the time to fight! [[11]] He alone is known as a

THE GRAND BIBLE

spiritual hero, who fights in defence of religion. He may be cut apart, piece by piece, but he never leaves the field of battle. ||2||2|| Shabad Of Kabeer, Raag Maaroo, The Word Of Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: I have obtained the four kinds of liberation, and the four miraculous spiritual powers, in the Sanctuary of God, my Husband Lord. I am liberated, and famous throughout the four ages; the canopy of praise and fame waves over my head. [1] Meditating on the Sovereign Lord God, who has not been saved? Whoever follows the Guru's Teachings and joins the Saadh Sangat, the Company of the Holy, is called the most devoted of the devotees. ||1||Pause|| He is adorned with the conch, the chakra, the mala and the ceremonial tilak mark on his forehead; gazing upon his radiant glory, the Messenger of Death is scared away. He becomes fearless, and the power of the Lord thunders through him; the pains of birth and death are taken away. ||2|| The Lord blessed Ambreek with fearless dignity, and elevated Bhabhikhan to become king. Sudama's Lord and Master blessed him with the nine treasures; he made Dhroo permanent and unmoving; as the north star, he still hasn't moved, [3] For the sake of His devotee Prahlaad. God assumed the form of the man-lion, and killed Harnaakhash. Says Naam Dayv, the beautiful-haired Lord is in the power of His devotees; He is standing at Balraja's door, even now! ||4||1|| Maaroo, Kabeer Jee: You have forgotten your religion, O madman; you have forgotten your religion. You fill your belly, and sleep like an animal; you have wasted and lost this human life. ||1||Pause|| You never joined the Saadh Sangat, the Company of the Holy. You are engrossed in false pursuits. You wander like a dog, a pig, a crow; soon, you shall have to get up and leave. ||1|| You believe that you yourself are great, and that others are small. Those who are false in thought, word and deed, I have seen them going to hell. ||2|| The lustful, the angry, the clever, the deceitful and the lazy waste their lives in slander, and never remember their Lord in meditation. [3] Says Kabeer, the fools, the idiots and the brutes do not remember the Lord. They do not know the Lord's Name; how can they be carried across? ||4||1||

Section 25 - Raag Maaroo - Part 118

Raag Maaroo, The Word Of Jai Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: The breath is drawn in through the left nostril; it is held in the central channel of the Sushmanaa, and exhaled through the right nostril, repeating the Lord's Name sixteen times. I am powerless; my power has been broken. My unstable mind has been stablised, and my unadorned soul has been adorned. I drink in the Ambrosial Nectar. [11] Within my mind, I chant the Name of the Primal Lord God, the Source of virtue, My vision, that You are I are separate, has melted away. ||1||Pause|| I worship the One who is worthy of being worshipped. I trust the One who is worthy of being trusted. Like water merging in water, I merge in the Lord. Says Jai Davy, I meditate and contemplate the Luminous, Triumphant Lord, I am lovingly absorbed in the Nirvaanaa of God, ||2||1|| Kabeer, Maaroo: Meditate in remembrance on the Lord, or else you will regret it in the end, O mind. O sinful soul, you act in greed, but today or tomorrow, you will have to get up and leave. ||1||Pause|| Clinging to greed, you have wasted your life, deluded in the doubt of Maya. Do not take pride in your wealth and youth; you shall crumble apart like dry paper. ||1|| When the Messenger of Death comes and grabs you by the hair, and 1974

knocks you down, on that day, you shall be powerless. You do not remember the Lord, or vibrate upon Him in meditation, and you do not practice compassion; you shall be beaten on your face. ||2|| When the Righteous Judge of Dharma calls for your account, what face will you show Him then? Says Kabeer, listen, O Saints; in the Saadh Sangat, the Company of the Holy, you shall be saved. ||3||1|| Raag Maaroo, The Word Of Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: O Love, who else but You could do such a thing? O Patron of the poor, Lord of the World, You have put the canopy of Your Grace over my head. ||1||Pause|| Only You can grant Mercy to that person whose touch pollutes the world. You exalt and elevate the lowly, O my Lord of the Universe; You are not afraid of anyone. ||1|| Naam Dayv, Kabeer, Trilochan, Sadhana and Sain crossed over. Says Ravi Daas, listen, O Saints, through the Dear Lord, all is accomplished. ||2||1|| MAAROO: The Lord is the ocean of peace; the miraculous tree of life, the jewel of miracles and the wish-fulfilling cow are all under His power. The four great blessings, the eight great miraculous spiritual powers and the nine treasures are in the palm of His hand. ||1|| Why don't you chant the Lord's Name, Har, Har, Har? Abandon all other devices of words. ||1||Pause|| The many epics, the Puraanas and the Vedas are all composed out of the letters of the alphabet. After careful thought, Vyaasa spoke the supreme truth, that there is nothing equal to the Lord's Name. ||2|| In intuitive Samaadhi, their troubles are eliminated; the very fortunate ones lovingly focus on the Lord. Says Ravi Daas, the Lord's slave remains detached from the world; the fear of birth and death runs away from his mind. ||3||2||15||

GURU GRANTH SAHIB 26 - RAAG TUKHAARI Section 26 - Raag Tukhaari - Part 001

Tukhaari Chhant, First Mehl, Baarah Maahaa ~ The welve Months: One Universal Creator God. By The Grace Of The True Guru: Listen: according to the karma of their past actions, each and every person experiences happiness or sorrow; whatever You give, Lord, is good. O Lord, the Created Universe is Yours; what is my condition? Without the Lord, I cannot survive, even for an instant. Without my Beloved, I am miserable; I have no friend at all. As Gurmukh, drink in the Ambrosial Nectar. The Formless Lord is contained in His Creation. To obey God is the best course of action. O Nanak, the soul-bride is gazing upon Your Path; please listen, O Supreme Soul. ||1|| The rainbird cries out, 'Pri-o! Beloved!", and the song-bird sings the Lord's Bani. The soul-bride enjoys all the pleasures, and merges in the Being of her Beloved. She merges into the Being of her Beloved, when she becomes pleasing to God; she is the happy, blessed soul-bride. Establishing the nine houses, and the Royal Mansion of the Tenth Gate above them, the Lord dwells in that home deep within the self. All are Yours, You are my Beloved: night and day. I celebrate Your Love. O Nanak, the rainbird cries out, "Pri-o! Pri-o! Beloved! Beloved!" The song-bird is embellished with the Word of the Shabad. ||2|| Please listen, O my Beloved Lord - I am drenched with Your Love. My mind and body are absorbed in dwelling on You; I cannot forget You, even for an instant. How could I forget You, even for an instant? I am a sacrifice to You; singing Your Glorious Praises. I live, No one is mine: unto whom do I belong? Without the Lord, I cannot survive. I have grasped the Support of the Lord's Feet; dwelling there, my body has become immaculate. O Nanak, I have obtained profound insight, and found peace; my mind is comforted by the Word of the Guru's Shabad. [3] The Ambrosial Nectar rains down on us! Its drops are so delightful! Meeting the Guru, the Best Friend, with intuitive ease, the mortal falls in love with the Lord. The Lord comes into the temple of the body, when it pleases God's Will; the soul-bride rises up, and sings His Glorious Praises. In each and every home, the Husband Lord ravishes and enjoys the happy soul-brides; so why has He forgotten me? The sky is overcast with heavy, low-hanging clouds: the rain is delightful, and my Beloved's Love is pleasing to my mind and body. O Nanak, the Ambrosial Nectar of Gurbani rains down; the Lord, in His Grace, has come into the home of my heart. ||4|| In the month of Chayt, the lovely spring has come, and the bumble bees hum with joy.

Section 26 - Raag Tukhaari - Part 002

The forest is blossoming in front of my door; if only my Beloved would return to my home! If her Husband Lord does not return home, how can the soul-bride find peace? Her body is wasting away with the sorrow of separation. The beautiful song-bird sings, perched on the mango tree; but how can I endure the pain in the depths of my being? The bumble bee is buzzing around the flowering branches; but how can I survive? I am dying, O my mother! O Nanak, in Chayt, peace is easily obtained, if the soul-bride obtains the Lord as her Husband, within the home of her own heart. ||5|| Baisakhi is so pleasant; the branches blossom with new leaves. The soul-bride yearns to see the Lord at her door. Come, O Lord, and take pity on me! Please come home. O my Beloved: carry me across the treacherous world-ocean. Without You, I am not worth even a shell. Who can estimate my worth, if I am pleasing to You? I see You, and inspire others to see You, O my Love. I know that You are not far away; I believe that You are deep within me, and I realise Your Presence. O Nanak, finding God in Baisakhi, the consciousness is filled with the Word of the Shabad, and the mind comes to believe. ||6|| The month of Jayt'h is so sublime. How could I forget my Beloved? The earth burns like a furnace, and the soul-bride offers her prayer. The bride offers her prayer, and sings His Glorious Praises; singing His Praises, she becomes pleasing to God. The Unattached Lord dwells in His true mansion. If He allows me then I will come to Him. The bride is dishonoured and powerless: how will she find peace without her Lord? O Nanak, in Jayt'h, she who knows her Lord becomes just like Him; grasping virtue, she meets with the Merciful Lord. ||7|| The month of Aasaarh is good; the sun blazes in the sky. The earth suffers in pain, parched and roasted in the fire. The fire dries up the moisture, and she dies in agony. But even then, the sun does not grow tired. His chariot moves on, and the soul-bride seeks shade; the crickets are chirping in the forest. She ties up her bundle of faults and demerits, and suffers in the world hereafter. But dwelling on the True Lord, she finds peace. O Nanak, I have given this mind to Him; death and life rest with God. [8] In Saawan, be happy, O my mind. The rainy season has come, and the clouds have burst into showers. My mind and body are pleased by my Lord, but my Beloved has gone away. My Beloved has not come home, and I am dying of the sorrow of separation. The lightning flashes, and I am scared. My bed is lonely, and I am suffering in agony. I am dying in pain, O my mother! Tell me - without the Lord, how can I sleep, or feel hungry? My clothes give no comfort to my

body. O Nanak, she alone is a happy soul-bride, who merges in the Being of her Beloved Husband Lord. ||9|| In Bhaadon, the young woman is confused by doubt; later, she regrets and repents. The lakes and fields are overflowing with water; the rainy season has come - the time to celebrate! In the dark of night it rains; how can the young bride find peace? The frogs and peacocks send out their noisy calls. "Pri-o! Pri-o! Beloved! Beloved!" cries the rainbird, while the snakes slither around. biting. The mosquitoes bite and sting, and the ponds are filled to overflowing; without the Lord, how can she find peace? O Nanak, I will go and ask my Guru; wherever God is, there I will go. ||10|| In Assu, come, my Beloved; the soul-bride is grieving to death. She can only meet Him, when God leads her to meet Him; she is ruined by the love of duality. If she is plundered by falsehood, then her Beloved forsakes her. Then, the white flowers of old age blossom in my hair.

Section 26 - Raag Tukhaari - Part 003

Summer is now behind us, and the winter season is ahead. Gazing upon this play, my shaky mind wavers. In all ten directions, the branches are green and alive. That which ripens slowly, is sweet. O Nanak, in Assu, please meet me, my Beloved. The True Guru has become my Advocate and Friend. [11] In Katak, that alone comes to pass, which is pleasing to Will of God. The lamp of intuition burns, lit by the essence of reality. Love is the oil in the lamp, which unites the soul-bride with her Lord. The bride is delighted, in ecstasy. One who dies in faults and demerits - her death is not successful. But one who dies in glorious virtue, really truly dies. Those who are blessed with devotional worship of the Naam, the Name of the Lord, sit in the home of their own inner being. They place their hopes in You. Nanak: please open the shutters of Your Door, O Lord, and meet me. A single moment is like six months to me. ||12|| The month of Maghar is good, for those who sing the Glorious Praises of the Lord, and merge in His Being. The virtuous wife utters His Glorious Praises; my Beloved Husband Lord is Eternal and Unchanging. The Primal Lord is Unmoving and Unchanging, Clever and Wise; all the world is fickle. By virtue of spiritual wisdom and meditation, she merges in His Being; she is pleasing to God, and He is pleasing to her. I have heard the songs and the music, and the poems of the poets; but only the Name of the Lord takes away my pain. O Nanak, that soul-bride is pleasing to her Husband Lord, who performs loving devotional worship before her Beloved. ||13|| In Poh, the snow falls, and the sap of the trees and the fields dries up. Why have You not come? I keep You in my mind, body and mouth. He is permeating and pervading my mind and body: He is the Life of the World. Through the Word of the Guru's Shabad, I enjoy His Love. His Light fills all those born of eggs, born from the womb, born of sweat and born of the earth, each and every heart. Grant me the Blessed Vision of Your Darshan, O Lord of Mercy and Compassion. O Great Giver, grant me understanding, that I might find salvation. O Nanak, the Lord enjoys sayors and ravishes the bride who is in love with Him. ||14|| In Maagh, I become pure; I know that the sacred shrine of pilgrimage is within me. I have met my Friend with intuitive ease; I grasp His Glorious Virtues, and merge in His Being. O my Beloved, Beauteous Lord God, please listen: I sing Your Glories, and merge in Your Being. If it is pleasing to Your Will, I bathe in the sacred pool within. The Ganges, Jamunaa, the sacred meeting place of the three rivers, the seven seas, charity, donations, adoration and worship all rest in the Transcendent Lord God; throughout the ages, I realise the One. O Nanak, in Maagh, the most sublime essence is meditation on the Lord; this is the cleansing bath of the sixtyeight sacred shrines of pilgrimage. ||15|| In Phalgun, her mind is enraptured, pleased by the Love of her Beloved. Night and day, she is enraptured, and her selfishness is gone. Emotional attachment is eradicated from her mind, when it pleases Him; in His Mercy, He comes to my home. I dress in various clothes, but without my Beloved, I shall not find a place in the Mansion of His Presence. I have adorned myself with garlands of flowers, pearl necklaces, scented oils and silk robes. O Nanak, the Guru has united me with Him. The soul-bride has found her Husband Lord, within the home of her own heart. [16] The twelve months, the seasons, the weeks, the days, the hours, the minutes and the seconds are all sublime, when the True Lord comes and meets her with natural ease. God, my Beloved, has met me, and my affairs are all resolved. The Creator Lord knows all ways and means. I am loved by the One who has embellished and exalted me: I have met Him, and I savor His Love. The bed of my heart becomes beautiful, when my Husband Lord ravishes me. As Gurmukh, the destiny on my forehead has been awakened and activated.

Section 26 - Raag Tukhaari - Part 004

O Nanak, day and night, my Beloved enjoys me; with the Lord as my Husband, my Marriage is Eternal. [[17][1]] Tukhaari, First Mehl: In the first watch of the dark night, O bride of splendored eyes, protect your riches; your turn is coming soon. When your turn comes, who will wake you? While you sleep, your juice shall be sucked out by the Messenger of Death. The night is so dark; what will become of your honour? The thieves will break into your home and rob you. O Saviour Lord, Inaccessible and Infinite, please hear my prayer, O Nanak, the fool never remembers Him; what can he see in the dark of night? ||1|| The second watch has begun; wake up, you unconscious being! Protect your riches, O mortal; your farm is being eaten. Protect your crops, and love the Lord, the Guru. Stay awake and aware, and the thieves shall not rob you. You shall not have to go on the path of Death, and you shall not suffer in pain: your fear and terror of death shall run away. The lamps of the sun and the moon are lit by the Guru's Teachings, through His Door, meditating on the True Lord, in the mind and with the mouth. O Nanak, the fool still does not remember the Lord. How can he find peace in duality? ||2|| The third watch has begun, and sleep has set in. The mortal suffers in pain, from attachment to Maya, children and spouse. Maya, his children, his wife and the world are so dear to him; he bites the bait, and is caught. Meditating on the Naam, the Name of the Lord, he shall find peace; following the Guru's Teachings, he shall not be seized by death. He cannot escape from birth, dying and death; without the Name, he suffers. O Nanak, in the third watch of the three-phased Maya, the world is engrossed in attachment to Maya. ||3|| The fourth watch has begun, and the day is about to dawn. Those who remain awake and aware, night and day, preserve and protect their homes. The night is pleasant and peaceful, for those who remain awake; following the Guru's advice, they focus on the Naam. Those who practice the Word of the Guru's Shabad are not reincarnated again: the Lord God is their Best Friend. The hands shake, the feet and body totter, the vision goes dark, and the body turns to dust. O Nanak, people are miserable throughout the four ages, if the Name of the Lord does not abide in the mind. ||4|| The knot has been untied; rise up - the order has come! Pleasures and comforts are gone; like a prisoner, you are driven on. You shall be bound and gagged, when it pleases God; you will not see or hear it coming. Everyone will have their turn; the crop ripens, and then it is cut down. The account is kept for every second, every instant; the soul suffers for the bad and the good O Nanak, the angelic beings are united with the Word of the Shabad; this is the way God made it. ||5||2|| Tukhaari, First Mehl: The meteor shoots across the sky. How can it be seen with the eyes? The True Guru reveals the Word of the Shabad to His servant who has such perfect karma. The Guru reveals the Shabad; dwelling on the True Lord, day and night, he beholds and reflects on God. The five restless desires are restrained, and he knows the home of his own heart. He conquers sexual desire, anger and corruption. His inner being is illuminated. by the Guru's Teachings; He beholds the Lord's play of karma.

Section 26 - Raag Tukhaari - Part 005

O Nanak, killing his ego, he is satisfied; the meteor has shot across the sky. ||1|| The Gurmukhs remain awake and aware; their egotistical pride is eradicated. Night and day, it is dawn for them; they merge in the True Lord. The Gurmukhs are merged in the True Lord; they are pleasing to His Mind. The Gurmukhs are intact, safe and sound, awake and awake. The Guru blesses them with the Ambrosial Nectar of the True Name; they are lovingly attuned to the Lord's Feet. The Divine Light is revealed, and in that Light, they achieve realisation: the self-willed manmukhs wander in doubt and confusion. O Nanak, when the dawn breaks, their minds are satisfied; they pass their life-night awake and aware. ||2|| Forgetting faults and demerits, virtue and merit enter one's home. The One Lord is permeating everywhere; there is no other at all. He is All-pervading; there is no other. The mind comes to believe, from the mind. The One who established the water, the land, the three worlds, each and every heart - that God is known by the Gurmukh. The Infinite, All-powerful Lord is the Creator, the Cause of causes; erasing the threephased Maya, we merge in Him. O Nanak, then, demerits are dissolved by merits; such are the Guru's Teachings. ||3|| My coming and going in reincarnation have ended; doubt and hesitation are gone. Conquering my ego, I have met the True Lord, and now I wear the robe of Truth. The Guru has rid me of egotism; my sorrow and suffering are dispelled. My might merges into the Light; I realise and understand my own self. In this world of my parents' home, I am satisfied with the Shabad; at my in-laws' home, in the world beyond, I shall be pleasing to my Husband Lord. O Nanak, the True Guru has united me in His Union; my dependence on people has ended. ||4||3|| Tukhaari, First Mehl: Deluded by doubt. misled and confused, the soul-bride later regrets and repents. Abandoning her Husband Lord, she sleeps, and does not appreciate His Worth. Leaving her Husband Lord, she sleeps, and is plundered by her faults and demerits. The night is so painful for this bride. Sexual desire, anger and egotism destroy her. She burns in egotism. When the soul-swan flies away by the Command of the Lord her dust mingles with dust. O Nanak, without the True Name, she is confused and deluded, and so she regrets and repents. ||1|| Please listen, O my Beloved Husband Lord, to my one prayer. You dwell in the home of the self deep within, while I roll around like a dust-ball. Without my Husband Lord, no one likes me at all;

what can I say or do now? The Ambrosial Naam, the Name of the Lord, is the sweetest nectar of nectars. Through the Word of the Guru's Shabad, with my tongue, I drink in this nectar. Without the Name, no one has any friend or companion; millions come and go in reincarnation. Nanak: the profit is earned and the soul returns home. True, true are Your Teachings. ||2|| O Friend, You have travelled so far from Your homeland; I send my message of love to You. I cherish and remember that Friend: the eves of this soul-bride are filled with tears. The eyes of the soul-bride are filled with tears; I dwell upon Your Glorious Virtues. How can I meet my Beloved Lord God? I do not know the treacherous path, the way to You. How can I find You and cross over, O my Husband Lord? Through the Shabad, the Word of the True Guru, the separated soul-bride meets with the Lord; I place my body and mind before You. O Nanak, the ambrosial tree bears the most delicious fruits; meeting with my Beloved, I taste the sweet essence. ||3|| The Lord has called you to the Mansion of His Presence - do not delay!

Section 26 - Raag Tukhaari - Part 006

Night and day, imbued with His Love, you shall meet with Him with intuitive ease. In celestial peace and poise, you shall meet Him; do not harbor anger - subdue your proud self! Imbued with Truth, I am united in His Union, while the selfwilled manmukhs continue coming and going. When you dance, what veil covers you? Break the water pot, and be unattached. O Nanak, realise your own self; as Gurmukh, contemplate the essence of reality. ||4||4|| Tukhaari, First Mehl: O my Dear Beloved, I am the slave of Your slaves. The Guru has shown me the Invisible Lord, and now, I do not seek any other. The Guru showed me the Invisible Lord, when it pleased Him, and when God showered His Blessings. The Life of the World, the Great Giver, the Primal Lord, the Architect of Destiny, the Lord of the woods - I have met Him with intuitive ease. Bestow Your Glance of Grace and carry me across, to save me. Please bless me with the Truth, O Lord, Merciful to the meek. Prays Nanak, I am the slave of Your slaves. You are the Cherisher of all souls. $\|1\|$ My Dear Beloved is enshrined throughout the Universe. The Shabad is pervading, through the Guru, the Embodiment of the Lord. The Guru, the Embodiment of the Lord, is enshrined throughout the three worlds; His limits cannot be found. He created the beings of various colours and kinds; His Blessings increase day by day. The Infinite Lord Himself establishes and disestablishes; whatever pleases Him, happens. O Nanak, the diamond of the mind is pierced through by the diamond of spiritual wisdom. The garland of virtue is strung. ||2|| The virtuous person merges in the Virtuous Lord; his forehead bears the insignia of the Naam, the Name of the Lord. The true person merges in the True Lord; his comings and goings are over. The true person realises the True Lord, and is imbued with Truth. He meets the True Lord, and is pleasing to the Lord's Mind. No one else is seen to be above the True Lord; the true person merges in the True Lord. The Fascinating Lord has fascinated my mind; releasing me from bondage, He has set me free. O Nanak, my light merged into the Light, when I met my most Darling Beloved. ||3|| By searching, the true home, the place of the True Guru is found. The Gurmukh obtains spiritual wisdom, while the self-willed manmukh does not. Whoever the Lord has blessed with the gift of Truth is accepted: the Supremely Wise Lord is forever the Great Giver. He is known to be Immortal, Unborn and Permanent; the True Mansion of His Presence is everlasting. The day-to-day account of deeds is not recorded for that person, who manifests the radiance of the Divine Light of the Lord. O Nanak, the true person is absorbed in the True Lord; the Gurmukh crosses over to the other side. ||4||5|| Tukhaari, First Mehl: O my ignorant, unconscious mind, reform yourself. O my mind, leave behind your faults and demerits, and be absorbed in virtue. You are deluded by so many flavors and pleasures, and you act in such confusion. You are separated, and you will not meet your Lord. How can the impassible world-ocean be crossed? The fear of the Messenger of Death is deadly. The path of Death is agonisingly painful. The mortal does not know the Lord in the evening, or in the morning; trapped on the treacherous path, what will he do then? Bound in bondage, he is released only by this method: as Gurmukh, serve the Lord. ||1|| O my mind, abandon your household entanglements. O my mind, serve the Lord, the Primal. Detached Lord.

Section 26 - Raag Tukhaari - Part 007

Meditate in remembrance on the One Universal Creator; the True Lord created the entire Universe. The Guru controls the air, water and fire; He has staged the drama of the world. Reflect on your own self, and so practice good conduct; chant the Name of the Lord as your self-discipline and meditation. The Name of the Lord is your Companion, Friend and Dear Beloved; chant it, and meditate on it. ||2|| O my mind, remain steady and stable, and you will not have to endure beatings. O my mind, singing the Glorious Praises of the Lord, you shall merge into Him with intuitive ease. Singing the Glorious Praises of the Lord, be happy. Apply the ointment of spiritual wisdom to your eyes. The Word of the Shabad is the lamp which illuminates the three worlds; it slaughters the five demons. Quieting your fears, become fearless, and you shall cross over the impassible world ocean. Meeting the Guru, your affairs shall be resolved. You shall find the joy and the beauty of the Lord's Love and Affection; the Lord Himself shall shower you with His Grace. [3] O my mind, why did you come into the world? What will you take with you when you go? O my mind, you shall be emancipated, when you eliminate your doubts. So gather the wealth and capital of the Name of the Lord, Har, Har; through the Word of the Guru's Shabad, you shall realise its value. Filth shall be taken away, through the Immaculate Word of the Shabad; you shall know the Mansion of the Lord's Presence, your true home. Through the Naam, you shall obtain honour, and come home. Eagerly drink in the Ambrosial Amrit. Meditate on the Lord's Name, and you shall obtain the sublime essence of the Shabad; by great good fortune, chant the Praises of the Lord. ||4|| O my mind, without a ladder, how will you climb up to the Temple of the Lord? O my mind, without a boat, you shall not reach the other shore. On that far shore is Your Beloved Infinite Friend, Only your awareness of the Guru's Shabad will carry you across. Join the Saadh Sangat, the Company of the Holy, and you shall enjoy ecstasy; you shall not regret or repent later on. Be Merciful, O Merciful True Lord God: please give me the Blessing of the Lord's Name, and the Sangat, the Company of the Holy. Nanak prays: please hear me, O my Beloved; instruct my mind through the Word of the Guru's Shabad. ||5||6|| Tukhaari Chhant, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: My inner being is filled with love for my Beloved Husband Lord. How can I live without Him? As long as I do not have the Blessed Vision of His Darshan, how can I drink in the Ambrosial Nectar? How can I drink in the Ambrosial Nectar without the Lord? I cannot survive without Him. Night and day, I cry out, "Pri-o! Pri-o! Beloved! Beloved!", day and night. Without my Husband Lord, my thirst is not quenched. Please, bless me with Your Grace, O my Beloved Lord, that I may dwell on the Name of the Lord, Har, Har, forever. Through the Word of the Guru's Shabad, I have met my Beloved; I am a sacrifice to the True Guru. ||1|| When I see my Beloved Husband Lord, I chant the Lord's Glorious Praises with love.

Section 26 - Raag Tukhaari - Part 008

My inner being blossoms forth; I continually utter, "Pri-o! Pri-o! Beloved! Beloved!" I speak of my Dear Beloved, and through the Shahad Lam saved Unless L can see Him Lam not satisfied. That soul-bride who is ever adorned with the Shabad, meditates on the Name of the Lord, Har, Har. Please bless this beggar, Your humble servant, with the Gift of Mercy; please unite me with my Beloved. Night and day, I meditate on the Guru, the Lord of the World; I am a sacrifice to the True Guru. ||2|| I am a stone in the Boat of the Guru. Please carry me across the terrifying ocean of poison. O Guru, please, lovingly bless me with the Word of the Shabad. I am such a fool - please save me! I am a fool and an idiot; I know nothing of Your extent. You are known as Inaccessible and Great. You Yourself are Merciful; please, mercifully bless me. I am unworthy and dishonoured - please, unite me with Yourself! Through countless lifetimes, I wandered in sin; now, I have come seeking Your Sanctuary. Take pity on me and save me, Dear Lord; I have grasped the Feet of the True Guru. [3] The Guru is the Philosopher's Stone; by His touch, iron is transformed into gold. My light merges into the Light, and my body-fortress is so beautiful. My body-fortress is so beautiful; I am fascinated by my God. How could I forget Him, for even a breath, or a morsel of food? I have seized the Unseen and Unfathomable Lord, through the Word of the Guru's Shabad. I am a sacrifice to the True Guru. I place my head in offering before the True Guru, if it truly pleases the True Guru. Take pity on me, O God, Great Giver, that Nanak may merge in Your Being. ||4||1|| Tukhaari, Fourth Mehl: The Lord, Har, Har, is Inaccessible, Unfathomable, Infinite, the Farthest of the Far. Those who meditate on You, O Lord of the Universe - those humble beings cross over the terrifying, treacherous world-ocean. Those who meditate on the Name of the Lord, Har, Har, easily cross over the terrifying, treacherous world-ocean. Those who lovingly walk in harmony with the Word of the Guru, the True Guru - the Lord, Har, Har, unites them with Himself. The mortal's light meets the Light of God, and blends with that Divine Light when the Lord, the Support of the Earth, grants His Grace. The Lord, Har, Har, is Inaccessible, Unfathomable, Infinite, the Farthest of the Far. ||1|| O my Lord and Master, You are Inaccessible and Unfathomable. You are totally pervading and permeating each and every heart. You are Unseen, Unknowable and Unfathomable: You are found through the Word of the Guru the True Guru Blessed blessed are those humble, powerful and perfect people, who join the Guru's Sangat, the Society of the Saints, and chant His Glorious Praises. With clear and precise understanding, the Gurmukhs contemplate the Guru's Shabad; each and every instant, they continually speak of the Lord. When the Gurmukh sits down,

he chants the Lord's Name. When the Gurmukh stands up, he chants the Lord's Name, Har, Har. O my Lord and Master, You are Inaccessible and Unfathomable. You are totally pervading and permeating each and every heart. $\|2\|$ Those humble servants who serve are accepted. They serve the Lord, and follow the Guru's Teachings. All their millions of sins are taken away in an instant; the Lord takes them far away. All their sin and blame is washed away. They worship and adore the One Lord with their conscious minds.

Section 26 - Raag Tukhaari - Part 009

The Creator makes fruitful the lives of all those who, through the Guru's Word, chant the True Name. Blessed are those humble beings, those great and perfect people, who follow the Guru's Teachings and meditate on the Lord: they cross over the terrifying and treacherous world-ocean. Those humble servants who serve are accepted. They follow the Guru's Teachings, and serve the Lord. ||3|| You Yourself, Lord, are the Inner-knower, the Searcher of hearts; as You make me walk, O my Beloved, so do I walk. Nothing is in my hands; when You unite me, then I come to be united. Those whom You unite with Yourself, O my Lord and Master - all their accounts are settled. No one can go through the accounts of those, O Siblings of Destiny, who through the Word of the Guru's Teachings are united with the Lord. O Nanak, the Lord shows Mercy to those who accept the Guru's Will as good. You Yourself, Lord, are the Inner-knower, the Searcher of hearts: as You make me walk. O my Beloved, so do I walk. ||4||2|| Tukhaari, Fourth Mehl: You are the Life of the World, the Lord of the Universe, our Lord and Master, the Creator of all the Universe. They alone meditate on You, O my Lord, who have such destiny recorded on their foreheads. Those who are so pre-destined by their Lord and Master, worship and adore the Name of the Lord, Har, Har. All sins are erased in an instant, for those who meditate on the Lord, through the Guru's Teachings. Blessed, blessed are those humble beings who meditate on the Lord's Name. Seeing them, I am uplifted. You are the Life of the World, the Lord of the Universe, our Lord and Master, the Creator of all the Universe. ||1|| You are totally pervading the water, the land and the sky. O True Lord, You are the Master of all Those who meditate on the Lord in their conscious minds - all those who chant and meditate on the Lord are liberated. Those mortal beings who meditate on the Lord are liberated; their faces are radiant in the Court of the Lord. Those humble beings are exalted in this world and the next; the Savior Lord saves them. Listen to the Lord's Name in the Society of the Saints O humble Siblings of Destiny The Gurmukh's service to the Lord is fruitful. You are totally pervading the water, the land and the sky. O True Lord, You are the Master of all. [2] You are the One Lord, the One and Only Lord, pervading all places and interspaces. The forests and fields, the three worlds and the entire Universe, chant the Name of the Lord, Har, Har, All chant the Name of the Creator Lord, Har, Har; countless uncountable beings meditate on the Lord Blessed blessed are those Saints and Holy People of the Lord, who are pleasing to the Creator Lord God. O Creator, please bless me with the Fruitful Vision, the Darshan, of those who chant the Lord's Name in their hearts forever. You are the One Lord, the One and Only Lord, pervading all places and interspaces. [3] The treasures of devotional worship to You are countless; he alone is blessed with them. O my Lord and Master, whom You bless. The Lord's Glorious Virtues abide within the heart of that person, whose forehead the Guru has touched. The Glorious Virtues of the Lord dwell in the heart of that person, whose inner being is filled with the Fear of God, and His Love.

Section 26 - Raag Tukhaari - Part 010

Without the Fear of God. His Love is not obtained. Without the Fear of God, no one is carried across to the other side. O Nanak, he alone is blessed with the Fear of God, and God's Love and Affection, whom You, Lord, bless with Your Mercy. The treasures of devotional worship to You are countless; he alone is blessed with Them, O my Lord and Master, whom You bless. ||4||3|| Tukhaari, Fourth Mehl: To receive the Blessed Vision of the Darshan of the Guru, the True Guru, is to truly bathe at the Abhaijit festival. The filth of evil-mindedness is washed off, and the darkness of ignorance is dispelled. Blessed by the Guru's Darshan, spiritual ignorance is dispelled, and the Divine Light illuminates the inner being. The pains of birth and death vanish in an instant, and the Eternal. Imperishable Lord God is found. The Creator Lord God Himself created the festival, when the True Guru went to bathe at the festival in Kurukshaytra. To receive the Blessed Vision of the Darshan of the Guru, the True Guru, is to truly bathe at the Abhaijit festival. ||1|| The Sikhs travelled with the Guru, the True Guru, on the path, along the road. Night and day, devotional worship services were held, each and every instant, with each step. Devotional worship services to the Lord God were held, and all the people came to see the Guru. Whoever was blessed with the Darshan of the Guru, the True Guru, the Lord united with Himself. The True Guru made the pilgrimage to the sacred shrines, for the sake of saving all the people. The Sikhs

travelled with the Guru, the True Guru, on the path, along the road. ||2|| When the Guru, the True Guru, first arrived at Kuruk-shavtra, it was a very auspicious time. The news spread throughout the world, and the beings of the three worlds came. The angelic beings and silent sages from all the three worlds came to see Him. Those who are touched by the Guru, the True Guru - all their sins and mistakes were erased and dispelled. The Yogis, the nudists, the Sannyaasees and those of the six schools of philosophy spoke with Him, and then bowed and departed. When the Guru, the True Guru, first arrived at Kuruk-shaytra, it was a very auspicious time. ||3|| Second, the Guru went to the river Jamunaa, where He chanted the Name of the Lord, Har, Har. The tax collectors met the Guru and gave Him offerings; they did not impose the tax on His followers. All the True Guru's followers were excused from the tax; they meditated on the Name of the Lord, Har, Har. The Messenger of Death does not even approach those who have walked on the path, and followed the Guru's Teachings. All the world said, "Guru! Guru! Guru!" Uttering the Guru's Name, they were all emancipated. Second, the Guru went to the river Jamunaa, where He chanted the Name of the Lord, Har, Har. ||4|| Third, He went to the Ganges, and a wonderful drama was played out there. All were fascinated, gazing upon the Blessed Vision of the Saintly Guru's Darshan; no tax at all was imposed upon anyone. No tax at all was collected, and the mouths of the tax collectors were sealed. They said, "O brothers, what should we do? Who should we ask? Everyone is running after the True Guru.'

Section 26 - Raag Tukhaari - Part 011

The tax collectors were smart; they thought about it, and saw. They broke their cash-boxes and left. Third, He went to the Ganges, and a wonderful drama was played out there. ||5|| The important men of the city met together, and sought the Protection of the Guru, the True Guru. The Guru, the True Guru, the Guru is the Lord of the Universe. Go ahead and consult the Simritees - they will confirm this. The Simritees and the Shaastras all confirm that Suk Dayv and Prahlaad meditated on the Guru, the Lord of the Universe, and knew Him as the Supreme Lord. The five thieves and the highway robbers dwell in the fortress of the body-village; the Guru has destroyed their home and place. The Puraanas continually praise the giving of charity, but devotional worship of the Lord is only obtained through the Word of Guru Nanak. The important men of the city met together, and sought the Protection of the Guru, the True Guru. ||6||4||10|| Tukhaari Chhant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O my Beloved, I am a sacrifice to You, Through the Guru, I have dedicated my mind to You, Hearing the Word of Your Shabad, my mind is enraptured. This mind is enraptured, like the fish in the water; it is lovingly attached to the Lord. Your Worth cannot be described, O my Lord and Master; Your Mansion is Incomparable and Unrivalled. O Giver of all Virtue, O my Lord and Master, please hear the prayer of this humble person. Please bless Nanak with the Blessed Vision of Your Darshan. I am a sacrifice, my soul is a sacrifice, a sacrifice to You. ||1|| This body and mind are Yours; all virtues are Yours. I am a sacrifice, every little bit, to Your Darshan. Please hear me, O my Lord God; I live only by seeing Your Vision, even if only for an instant. I have heard that Your Name is the most Ambrosial Nectar; please bless me with Your Mercy, that I may drink it in. My hopes and desires rest in You, O my Husband Lord; like the rainbird, I long for the rain-drop. Says Nanak, my soul is a sacrifice to You; please bless me with Your Darshan, O my Lord God. ||2|| You are my True Lord and Master, O Infinite King. You are my Dear Beloved, so dear to my life and consciousness. You bring peace to my soul; You are known to the Gurmukh. All are blessed by Your Love. The mortal does only those deeds which You ordain, Lord. One who is blessed by Your Grace, O Lord of the Universe, conquers his mind in the Saadh Sangat, the Company of the Holy. Says Nanak, my soul is a sacrifice to You; You gave me my soul and body. ||3|| I am unworthy, but He has saved me, for the sake of the Saints. The True Guru has covered by faults: I am such a sinner. God has covered for me: He is the Giver of the soul, life and peace. My Lord and Master is Eternal and Unchanging, Ever-present; He is the Perfect Creator, the Architect of Destiny. Your Praise cannot be described; who can say where You are? Slave Nanak is a sacrifice to the one who blesses him with the Lord's Name, even for an instant. ||4||1||11||

GURU GRANTH SAHIB 27 - RAAG KAYDAARAA Section 27 - Raag Kaydaaraa - Part 001

Kaydaaraa, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: O my mind, sing continually the Name of the Lord. The Inaccessible, Unfathomable Lord cannot be seen; meeting with the Perfect Guru, He is seen. ||Pause|| That person, upon whom my Lord and Master showers His Mercy - the Lord attunes that one to Himself. Everyone worships the Lord, but only that person who is pleasing to the Lord is accepted. ||1|| The Name of the Lord, Har, Har, is priceless. It rests with the Lord. If the Lord

bestows it, then we meditate on the Naam. That person, whom my Lord and Master blesses with His Name - his entire account is forgiven. ||2|| Those humble beings who worship and adore the Lord's Name, are said to be blessed. Such is the good destiny written on their foreheads. Gazing upon them, my mind blossoms forth, like the mother who meets with her son and hugs him close. [3] I am a child, and You, O my Lord God, are my Father; please bless me with such understanding, that I may find the Lord. Like the cow, which is happy upon seeing her calf, O Lord, please hug Nanak close in Your Embrace. ||4||1|| Kaydaaraa, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: O my mind, chant the Glorious Praises of the Lord, Har, Har. Wash the Feet of the True Guru, and worship them. In this way, you shall find my Lord God. ||Pause|| Sexual desire, anger, greed, attachment, egotism and corrupt pleasures stay away from these. Join the Sat Sangat, the True Congregation, and speak with the Holy People about the Lord. The Love of the Lord is the healing remedy; the Name of the Lord is the healing remedy. Chant the Name of the Lord, Raam, Raam, ||1||

Section 27 - Raag Kaydaaraa - Part 002

So you think that the egotistical pride in power which you harbor deep within is everything. Let it go, and restrain your self-conceit. Please be kind to servant Nanak, O Lord, my Lord and Master; please make him the dust of the Feet of the Saints. ||2||1||2|| Kaydaaraa, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: O mother, I have awakened in the Society of the Saints. Seeing the Love of my Beloved, I chant His Name, the greatest treasure||Pause|| I am so thirsty for the Blessed Vision of His Darshan. my eyes are focused on Him; I have forgotten other thirsts. ||1|| Now, I have found my Peace-giving Guru with ease; seeing His Darshan, my mind clings to Him. Seeing my Lord, joy has welled up in my mind; O Nanak, the speech of my Beloved is so sweet! ||2||1|| Kaydaaraa, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Please listen to the prayers of the humble, O Merciful Lord. The five thieves and the three dispositions torment my mind. O Merciful Lord, Master of the masterless. please save me from them. ||Pause|| I make all sorts of efforts and go on pilgrimages; I perform the six rituals, and meditate in the right way. I am so tired of making all these efforts, but the horrible demons still do not leave me. ||1|| I seek Your Sanctuary, and bow to You, O Compassionate Lord. You are the Destroyer of fear, O Lord, Har, Har, Har, Har. You alone are Merciful to the meek. Nanak takes the Support of God's Feet. I have been rescued from the ocean of doubt, holding tight to the feet and the robes of the Saints. ||2||1||2||Kaydaaraa, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: I have come to Your Sanctuary, O Lord, O Supreme Treasure. Love for the Naam, the Name of the Lord, is enshrined within my mind; I beg for the gift of Your Name. ||1||Pause|| O Pefect Transcendent Lord, Giver of Peace, please grant Your Grace and save my honour. Please bless me with such love, O my Lord and Master, that in the Saadh Sangat, the Company of the Holy, I may chant the Glorious Praises of the Lord with my tongue. ||1|| O Lord of the World, Merciful Lord of the Universe. Your sermon and spiritual wisdom are immaculate and pure. Please attune Nanak to Your Love. O Lord, and focus his meditation on Your Lotus Feet. ||2||1||3|| Kaydaaraa, Fifth Mehl: My mind yearns for the Blessed Vision of the Lord's Darshan. Please grant Your Grace, and unite me with the Society of the Saints; please bless me with Your Name. ||Pause|| I serve my True Beloved Lord. Wherever I hear His Praise, there my mind is in ecstasy

Section 27 - Raag Kaydaaraa - Part 003

I am a sacrifice, a sacrifice, forever devoted to You. Your place is incomparably beautiful! ||1|| You cherish and nurture all; You take care of all, and Your shade covers all. You are the Primal Creator, the God of Nanak: I behold You in each and every heart. ||2||2||4|| Kaydaaraa, Fifth Mehl: I love the Love of my Beloved. My mind is intoxicated with delight, and my consciousness is filled with hope; my eyes are drenched with Your Love. ||Pause|| Blessed is that day, that hour, minute and second when the heavy, rigid shutters are opened, and desire is quenched. Seeing the Blessed Vision of Your Darshan, I live. ||1|| What is the method, what is the effort, and what is the service, which inspires me to contemplate You? Abandon your egotistical pride and attachment; O Nanak, you shall be saved in the Society of the Saints. ||2||3||5|| Kaydaaraa, Fifth Mehl: Sing the Glorious Praises of the Lord, Har, Har, Har. Have Mercy on me, O Life of the World, O Lord of the Universe, that I may chant Your Name. ||Pause|| Please lift me up, God, out of vice and corruption, and attach my mind to the Saadh Sangat, the Company of the Holy. Doubt, fear and attachment are eradicated from that person who follows the Guru's Teachings, and gazes on the Blessed Vision of His Darshan. ||1|| Let my mind become the dust of all; may I abandon my egotistical intellect. Please bless me with Your devotional worship, O Merciful Lord; by great

THE GRAND BIBLE

good fortune, O Nanak, I have found the Lord. ||2||4||6|| Kaydaaraa, Fifth Mehl: Without the Lord, life is useless. Those who forsake the Lord, and become engrossed in other pleasures - false and useless are the clothes they wear, and the food they eat. ||Pause|| The pleasures of wealth, youth, property and comforts will not stay with you, O mother. Seeing the mirage, the madman is entangled in it; he is imbued with pleasures that pass away, like the shade of a tree. ||1|| Totally intoxicated with the wine of pride and attachment. he has fallen into the pit of sexual desire and anger. O Dear God, please be the Help and Support of servant Nanak; please take me by the hand, and uplift me. ||2||5||7|| Kaydaaraa, Fifth Mehl: Nothing goes along with the mortal, except for the Lord. He is the Master of the meek, the Lord of Mercy, my Lord and Master, the Master of the masterless, ||Pause|| Children, possessions and the enjoyment of corrupt pleasures do not go along with the mortal on the path of Death. Singing the Glorious Praises of the treasure of the Naam, and the Lord of the Universe, the mortal is carried across the deep ocean. ||1|| In the Sanctuary of the All-powerful, Indescribable Unfathomable Lord meditate in remembrance on Him and your pains shall vanish. Nanak longs for the dust of the feet of the Lord's humble servant; he shall obtain it only if such preordained destiny is written on his forehead. ||2||6||8|| Kaydaaraa, Fifth Mehl, Fifth House: One Universal Creator God. By The Grace Of The True Guru: I do not forget the Lord in my mind. This love has now become very strong; it has burnt away other corruption. ||Pause|| How can the rainbird forsake the rain-drop? The fish cannot survive without water, even for an instant.

Section 27 - Raag Kaydaaraa - Part 004

My tongue chants the Glorious Praises of the Lord of the World; this has become part of my very nature. ||1|| The deer is fascinated by the sound of the bell, and so it is shot with the sharp arrow. God's Lotus Feet are the Source of Nectar; O Nanak, I am tied to them by a knot. ||2||1||9|| Kaydaaraa, Fifth Mehl: My Beloved dwells in the cave of my heart. Shatter the wall of doubt, O my Lord and Master; please grab hold of me, and lift me up towards Yourself. ||1||Pause|| The world-ocean is so vast and deep; please be kind, lift me up and place me on the shore. In the Society of the Saints, the Lord's Feet are the boat to carry us across. ||1|| The One who placed you in the womb of your mother's belly - no one else shall save you in the wilderness of corruption. The power of the Lord's Sanctuary is all-powerful; Nanak does not rely on any other. [2][2][10] Kaydaaraa, Fifth Mehl: With your tongue, chant the Name of the Lord. Chanting the Glorious Praises of the Lord, day and night, your sins shall be eradicated. ||Pause|| You shall have to leave behind all your riches when you depart. Death is hanging over your head - know this well! Transitory attachments and evil hopes are false. Surely you must believe this! ||1|| Within your heart, focus your meditation on the True Primal Being, Akaal Moorat, the Undying Form. Only this profitable merchandise, the treasure of the Naam, O Nanak, shall be accepted. ||2||3||11|| Kaydaaraa, Fifth Mehl: I take only the Support of the Name of the Lord. Suffering and conflict do not afflict me; I deal only with the Society of the Saints. ||Pause|| Showering His Mercy on me, the Lord Himself has saved me, and no evil thoughts arise within me. Whoever receives this Grace, contemplates Him in meditation: he is not burned by the fire of the world. ||1|| Peace, joy and bliss come from the Lord, Har, Har. God's Feet are sublime and excellent. Slave Nanak seeks Your Sanctuary; he is the dust of the feet of Your Saints. ||2||4||12|| Kaydaaraa, Fifth Mehl: Without the Name of the Lord, one's ears are cursed. Those who forget the Embodiment of Life - what is the point of their lives? ||Pause|| One who eats and drinks countless delicacies is no more than a donkey, a beast of burden. Twenty-four hours a day, he endures terrible suffering, like the bull, chained to the oilpress. ||1|| Forsaking the Life of the World, and attached to another, they weep and wail in so many ways. With his palms pressed together, Nanak begs for this gift; O Lord, please keep me strung around Your Neck. ||2||5||13|| Kaydaaraa, Fifth Mehl: I take the dust of the feet of the Saints and apply it to my face. Hearing of the Imperishable, Eternally Perfect Lord, pain does not afflict me, even in this Dark Age of Kali Yuga. ||Pause|| Through the Guru's Word, all affairs are resolved, and the mind is not tossed about here and there. Whoever sees the One God to be pervading in all the many beings, does not burn in the fire of corruption, ||1|| The Lord grasps His slave by the arm, and his light merges into the Light. Nanak, the orphan, has come seeking the Sanctuary of God's Feet; O Lord, he walks with You. ||2||6||14|| Kaydaaraa, Fifth Mehl:

Section 27 - Raag Kaydaaraa - Part 005

My mind is filled with yearning for the Name of the Lord. I am totally filled with tranquility and bliss; the burning desire within has been quenched. ||Pause|| Walking on the path of the Saints, millions of mortal sinners have been saved. One who applies the dust of the feet of the humble to his forehead, is purified, as if he has bathed at countless sacred shrines. ||1||

Meditating on His Lotus Feet deep within, one realises the Lord and Master in each and every heart. In the Sanctuary of the Divine, Infinite Lord, Nanak shall never again be tortured by the Messenger of Death. ||2||7||15|| Kaydaaraa Chhant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Please meet me, O my Dear Beloved. ||Pause|| He is All-pervading amongst all, the Architect of Destiny. The Lord God has created His Path, which is known in the Society of the Saints. The Creator Lord, the Architect of Destiny, is known in the Society of the Saints; You are seen in each and every heart. One who comes to His Sanctuary, finds absolute peace; not even a bit of his work goes unnoticed. One who sings the Glorious Praises of the Lord, the Treasure of Virtue, is easily, naturally intoxicated with the supreme, sublime essence of divine love. Slave Nanak seeks Your Sanctuary: You are the Perfect Creator Lord, the Architect of Destiny. ||1|| The Lord's humble servant is pierced through with loving devotion to Him; where else can he go? The fish cannot endure separation, and without water, it will die. Without the Lord, how can I survive? How can I endure the pain? I am like the rainbird, thirsty for the rain-drop. "When will the night pass?," asks the chakvi bird. "I shall find peace only when the rays of the sun shine on me." My mind is attached to the Blessed Vision of the Lord. Blessed are the nights and days, when I sing the Glorious Praises of the Lord, Slave Nanak utters this prayer; without the Lord, how can the breath of life continue to flow through me? ||2|| Without the breath, how can the body obtain glory and fame? Without the Blessed Vision of the Lord's Darshan, the humble, holy person does not find peace, even for an instant. Those who are without the Lord suffer in hell; my mind is pierced through with the Lord's Feet. The Lord is both sensual and unattached; lovingly attune yourself to the Naam, the Name of the Lord. No one can ever deny Him. Go and meet with the Lord, and dwell in the Saadh Sangat, the Company of the Holy; no one can contain that peace within his being. Please be kind to me, O Lord and Master of Nanak, that I may merge in You. ||3|| Searching and searching, I have met with my Lord God, who has showered me with His Mercy. I am unworthy, a lowly orphan, but He does not even consider my faults. He does not consider my faults: He has blessed me with Perfect Peace. It is said that it is His Way to purify us. Hearing that He is the Love of His devotees, I have grasped the hem of His robe. He is totally permeating each and every heart. I have found the Lord, the Ocean of Peace, with intuitive ease; the pains of birth and death are gone. Taking him by the hand, the Lord has saved Nanak, His slave; He has woven the garland of His Name into his heart, ||4||1||

Section 27 - Raag Kaydaaraa - Part 006

Raag Kaydaaraa, The Word Of Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Those who ignore both praise and slander, who reject egotistical pride and conceit, who look alike upon iron and gold - they are the very image of the Lord God. [11] Hardly anyone is a humble servant of Yours, O Lord. Ignoring sexual desire, anger, greed and attachment, such a person becomes aware of the Lord's Feet. ||1||Pause|| Raajas, the quality of energy and activity; Taamas, the quality of darkness and inertia; and Satvas, the quality of purity and light, are all called the creations of Maya, Your illusion. That man who realises the fourth state - he alone obtains the supreme state. ||2|| Amidst pilgrimages, fasting, rituals, purification and self-discipline, he remains always without thought of reward. Thirst and desire for Maya and doubt depart, remembering the Lord, the Supreme Soul. ||3|| When the temple is illuminated by the lamp, its darkness is dispelled. The Fearless Lord is Allpervading. Doubt has run away, says Kabeer, the Lord's humble slave. ||4||1|| Some deal in bronze and copper, some in cloves and betel nuts. The Saints deal in the Naam, the Name of the Lord of the Universe. Such is my merchandise as well. ||1|| I am a trader in the Name of the Lord. The priceless diamond has come into my hands. I have left the world behind. ||1||Pause|| When the True Lord attached me, then I was attached to Truth. I am a trader of the True Lord. I have loaded the commodity of Truth; It has reached the Lord, the Treasurer. ||2|| He Himself is the pearl, the jewel, the ruby; He Himself is the jeweller. He Himself spreads out in the ten directions. The Merchant is Eternal and Unchanging. ||3|| My mind is the bull, and meditation is the road; I have filled my packs with spiritual wisdom, and loaded them on the bull. Savs Kabeer, listen, O Saints: my merchandise has reached its destination! ||4||2|| You barbaric brute, with your primitive intellect - reverse your breath and turn it inward. Let your mind be intoxicated with the stream of Ambrosial Nectar which trickles down from the furnace of the Tenth Gate. ||1|| O Siblings of Destiny, call on the Lord. O Saints, drink in this wine forever; it is so difficult to obtain, and it quenches your thirst so easily. ||1||Pause|| In the Fear of God, is the Love of God. Only those few who understand His Love obtain the sublime essence of the Lord, O Siblings of Destiny. As many hearts as there are - in all of them, is His Ambrosial Nectar; as He pleases, He causes them to drink it in. ||2|| There are nine gates to the one city of the body; restrain your mind from

escaping through them. When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Siblings of Destiny. ||3|| When the mortal fully realises the state of fearless dignity, then his sufferings vanish; so says Kabeer after careful deliberation. Turning away from the world, I have obtained this wine, and I am intoxicated with it. ||4||3|| You are engrossed with unsatisfied sexual desire and unresolved anger; you do not know the State of the One Lord. Your eyes are blinded, and you see nothing at all. You drown and die without water. ||1||

Section 27 - Raag Kaydaaraa - Part 007

Why do you walk in that crooked, zig-zag way? You are nothing more than a bundle of bones, wrapped in skin, filled with manure; you give off such a rotten smell! ||1||Pause|| You do not meditate on the Lord. What doubts have confused and deluded you? Death is not far away from you! Making all sorts of efforts, you manage to preserve this body, but it shall only survive until its time is up. ||2|| By one's own efforts, nothing is done. What can the mere mortal accomplish? When it pleases the Lord, the mortal meets the True Guru, and chants the Name of the One Lord. [[3]] You live in a house of sand, but you still puff up your body - you ignorant fool! Says Kabeer, those who do not remember the Lord may be very clever, but they still drown. ||4||4|| Your turban is crooked, and you walk crooked; and now you have started chewing betel leaves. You have no use at all for loving devotional worship; you say you have business in court. [1] In your egotistical pride, you have forgotten the Lord, Gazing upon your gold, and your very beautiful wife, you believe that they are permanent. ||1||Pause|| You are engrossed in greed, falsehood, corruption and great arrogance. Your life is passing away. Says Kabeer, at the very last moment, death will come and seize you, you fool! ||2||5|| The mortal beats the drum for a few days, and then he must depart. With so much wealth and cash and buried treasure, still, he cannot take anything with him. ||1||Pause|| Sitting on the threshold, his wife weeps and wails; his mother accompanies him to the outer gate. All the people and relatives together go to the crematorium, but the swan-soul must go home all alone. ||1|| Those children, that wealth, that city and town - he shall not come to see them again. Says Kabeer, why do you not meditate on the Lord? Your life is uselessly slipping away! ||2||6|| Raag Kaydaaraa, The Word Of Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: One who performs the six religious rituals and comes from a good family, but who does not have devotion to the Lord in his heart, one who does not appreciate talk of the Lord's Lotus Feet, is just like an outcaste, a pariah. ||1|| Be conscious, be conscious, be conscious, O my unconscious mind. Why do you not look at Baalmeek? From such a low social status, what a high status he obtained! Devotional worship to the Lord is sublime! ||1||Pause|| The killer of dogs, the lowest of all, was lovingly embraced by Krishna. See how the poor people praise him! His praise extends throughout the three worlds. ||2|| Ajaamal, Pingulaa, Lodhia and the elephant went to the Lord Even such evil-minded beings were emancipated. Why should you not also be saved, O Ravi Daas? [3][1]]

GURU GRANTH SAHIB 28 - RAAG BHAIRAO Section 28 - Raag Bhairao - Part 001 Raag Bhairao, First Mehl, First House, Chau-Padas: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Without You, nothing happens. You create the creatures, and gazing on them, you know them. ||1|| What can I say? I cannot say anything. Whatever exists, is by Your Will. ||Pause|| Whatever is to be done, rests with You. Unto whom should I offer my prayer? ||2|| I speak and hear the Bani of Your Word. You Yourself know all Your Wondrous Play. ||3|| You Yourself act, and inspire all to act; only You Yourself know. Says Nanak, You, Lord, see, establish and disestablish. ||4||1|| One Universal Creator God. By The Grace Of The True Guru: Raag Bhairao, First Mehl, Second House: Through the Word of the Guru's Shabad, so many silent sages have been saved; Indra and Brahma have also been saved. Sanak, Sanandan and many humble men of austerity, by Guru's Grace, have been carried across to the other side. ||1|| Without the Word of the Shabad, how can anyone cross over the terrifying world-ocean? Without the Naam, the Name of the Lord, the world is entangled in the disease of duality, and is drowned, drowned, and dies. ||1||Pause|| The Guru is Divine; the Guru is Inscrutable and Mysterious. Serving the Guru, the three worlds are known and understood. The Guru, the Giver, has Himself given me the Gift; I have obtained the Inscrutable, Mysterious Lord. ||2|| The mind is the king; the mind is appeased and satisfied through the mind itself, and desire is stilled in the mind. The mind is the Yogi, the mind wastes away in separation from the Lord; singing the Glorious Praises of the Lord, the mind is instructed and reformed. ||3|| How very rare are those in this world who, through the Guru, subdue their minds, and contemplate the Word of the Shabad.

O Nanak, our Lord and Master is All-pervading; through the

True Word of the Shabad, we are emancipated. ||4||1||2||Bhairao, First Mehl: The eyes lose their sight, and the body withers away; old age overtakes the mortal, and death hangs over his head. Beauty, loving attachment and the pleasures of life are not permanent. How can anyone escape from the noose of death? ||1|| O mortal, meditate on the Lord - your life is passing away!

Section 28 - Raag Bhairao - Part 002

Without the True Word of the Shabad, you shall never be released, and your life shall be totally useless. ||1||Pause|| Within the body are sexual desire, anger, egotism and attachment. This pain is so great, and so difficult to endure. As Gurmukh, chant the Lord's Name, and savor it with your tongue; in this way, you shall cross over to the other side. ||2|| Your ears are deaf, and your intellect is worthless, and still, you do not intuitively understand the Word of the Shabad. The self-willed manmukh wastes this priceless human life and loses it. Without the Guru, the blind person cannot see. ||3|| Whoever remains detached and free of desire in the midst of desire - and whoever, unattached, intuitively meditates on the Celestial Lord - prays Nanak, as Gurmukh, he is released. He is lovingly attuned to the Naam, the Name of the Lord. [4][[2][3]] Bhairao, First Mehl: His walk becomes weak and clumsy, his feet and hands shake, and the skin of his body is withered and wrinkled. His eyes are dim, his ears are deaf, and yet, the self-willed manmukh does not know the Naam. ||1|| O blind man, what have you obtained by coming into the world? The Lord is not in your heart, and you do not serve the Guru. After wasting your capital, you shall have to depart. ||1||Pause|| Your tongue is not imbued with the Love of the Lord; whatever you say is tasteless and insipid. You indulge in slander of the Saints; becoming a beast, you shall never be noble. ||2|| Only a few obtain the sublime essence of the Ambrosial Amrit, united in Union with the True Guru. As long as the mortal does not come to understand the mystery of the Shabad, the Word of God, he shall continue to be tormented by death. ||3|| Whoever finds the door of the One True Lord, does not know any other house or door. By Guru's Grace, I have obtained the supreme status; so says poor Nanak. ||4||3||4|| Bhairao, First Mehl: He spends the entire night in sleep; the noose is tied around his neck. His day is wasted in worldly entanglements. He does not know God, who created this world, for a moment, for even an instant. [1] O mortal, how will you escape this terrible disaster? What did you bring with you, and what will you take away? Meditate on the Lord, the Most Worthy and Generous Lord. [1] Pause || The heart-lotus of the self-willed manmukh is upside-down; his intellect is shallow; his mind is blind, and his head is entangled in worldly affairs. Death and re-birth constantly hang over your head; without the Name, your neck shall be caught in the noose. ||2|| Your steps are unsteady, and your eyes are blind; you are not aware of the Word of the Shabad, O Sibling of Destiny. The Shaastras and the Vedas keep the mortal bound to the three modes of Maya and so he performs his deeds blindly. ||3|| He loses his capital - how can he earn any profit? The evil-minded person has no spiritual wisdom at all. Contemplating the Shabad, he drinks in the sublime essence of the Lord; O Nanak, his faith is confirmed in the Truth. ||4||4||5|| Bhairao, First Mehl: He remains with the Guru, day and night, and his tongue savors the savory taste of the Lord's Love. He does not know any other; he realises the Word of the Shabad. He knows and realises the Lord deep within his own being. ||1|| Such a humble person is pleasing to my mind. He conquers his self-conceit, and is imbued with the Infinite Lord. He serves the Guru. ||1||Pause|| Deep within my being, and outside as well, is the Immaculate Lord God. I bow humbly before that Primal Lord God. Deep within each and every heart, and amidst all, the Embodiment of Truth is permeating and pervading. ||2||

Section 28 - Raag Bhairao - Part 003

Those who are imbued with Truth - their tongues are tinged with Truth; they do not have even an iota of the filth of falsehood. They taste the sweet Ambrosial Nectar of the Immaculate Naam, the Name of the Lord; imbued with the Shabad, they are blessed with honour. ||3|| The virtuous meet with the virtuous, and earn the profit; as Gurmukh, they obtain the glorious greatness of the Naam. All sorrows are erased, by serving the Guru; O Nanak, the Naam is our only Friend and Companion. ||4||5||6|| Bhairao, First Mehl: The Naam, the Name of the Lord, is the wealth and support of all: It is enshrined in the heart, by Guru's Grace. One who gathers this imperishable wealth is fulfilled, and through intuitive meditation, is lovingly focused on the Lord. ||1|| O mortal, focus your consciousness on devotional worship of the Lord. As Gurmukh, meditate on the Name of the Lord in your heart, and you shall return to your home with intuitive ease. ||1||Pause|| Doubt, separation and fear are never eradicated, and the mortal continues coming and going in reincarnation. as long as he does not know the Lord. Without the Name of the Lord, no one is liberated; they drown and die without water. ||2|| Busy with his worldly affairs, all honour is lost the ignorant one is not rid of his doubts. Without the Word

of the Guru's Shabad, the mortal is never liberated; he remains blindly entangled in the expanse of worldly affairs. [3] My mind is pleased and appeased with the Immaculate ord, who has no ancestry. Through the mind itself, the mind is subdued. Deep within my being, and outside as well, I know only the One Lord. O Nanak, there is no other at all. ||4||6||7|| Bhairao, First Mehl: You may give feasts, make burnt offerings, donate to charity, perform austere penance and worship, and endure pain and suffering in the body. But without the Lord's Name, liberation is not obtained. As Gurmukh, obtain the Naam and liberation. ||1|| Without the Lord's Name, birth into the world is useless. Without the Name, the mortal eats poison and speaks poisonous words; he dies fruitlessly, and wanders in reincarnation. ||1||Pause|| The mortal may read scriptures, study grammar and say his prayers three times a day. Without the Word of the Guru's Shabad, where is liberation, O mortal? Without the Lord's Name, the mortal is entangled and dies. ||2|| Walking sticks, begging bowls, hair tufts, sacred threads, loin cloths, pilgrimages to sacred shrines and wandering all around without the Lord's Name, peace and tranquility are not obtained. One who chants the Name of the Lord, Har, Har, crosses over to the other side. ||3|| The mortal's hair may be matted and tangled upon his head, and he may smear his body with ashes; he may take off his clothes and go naked. But without the Lord's Name, he is not satisfied; he wears religious robes, but he is bound by the karma of the actions he committed in past lives. ||4|| As many beings and creatures as there are in the water, on the land and in the sky - wherever they are, You are with them all, O Lord. By Guru's Grace, please preserve Your humble servant; O Lord, Nanak stirs up this juice, and drinks it in. ||5||7||8|| Raag Bhairao, Third Mehl, Chaupadas, First House: One Universal Creator God. By The Grace Of The True Guru: No one should be proud of his social class and status. He alone is a Brahmin, who knows God. [[1]] Do not be proud of your social class and status, you ignorant fool!

Section 28 - Raag Bhairao - Part 004

So much sin and corruption comes from this pride. [11] Pausell Everyone says that there are four castes, four social classes. They all emanate from the drop of God's Seed. ||2|| The entire universe is made of the same clay. The Potter has shaped it into all sorts of vessels. ||3|| The five elements join together, to make up the form of the human body. Who can say which is less, and which is more? ||4|| Says Nanak, this soul is bound by its actions. Without meeting the True Guru, it is not liberated. ||5||1|| Bhairao, Third Mehl: The Yogis, the householders, the Pandits, the religious scholars, and the beggars in religious robes - they are all asleep in egotism. ||1|| They are asleep, intoxicated with the wine of Maya. Only those who remain awake and aware are not robbed. ||1||Pause|| One who has met the True Guru, remains awake and aware. Such a person overpowers the five thieves. ||2|| One who contemplates the essence of reality remains awake and aware. He kills his self-conceit, and does not kill anyone else. [3] One who knows the One Lord remains awake and aware. He abandons the service of others, and realises the essence of reality. ||4|| Of the four castes, whoever remains awake and aware is released from birth and death. ||5|| Says Nanak, that humble being remains awake and aware, who applies the ointment of spiritual wisdom to his eyes. ||6||2|| Bhairao, Third Mehl: Whoever the Lord keeps in His Sanctuary, is attached to the Truth, and receives the fruit of Truth. ||1|| O mortal, unto whom will you complain? The Hukam of the Lord's Command is pervasive; by the Hukam of His Command, all things happen. ||1||Pause|| This Creation was established by You. In an instant You destroy it, and You create it again without a moment's delay. ||2|| By His Grace, He has staged this Play. By the Guru's Merciful Grace, I have obtained the supreme status. ||3|| Says Nanak, He alone kills and revives. Understand this well - do not be confused by doubt. ||4||3|| Bhairao, Third Mehl: I am the bride; the Creator is my Husband Lord. As He inspires me, I adorn myself. ||1|| When it pleases Him, He enjoys me. I am joined, body and mind, to my True Lord and Master. ||1||Pause|| How can anyone praise or slander anyone else? The One Lord Himself is pervading and permeating all. ||2|| By Guru's Grace, I am attracted by His Love. I shall meet with my Merciful Lord, and vibrate the Panch Shabad, the Five Primal Sounds. ||3|| Prays Nanak, what can anyone do? He alone meets with the Lord, whom the Lord Himself meets. ||4||4|| Bhairao, Third Mehl: He alone is a silent sage, who subdues his mind's duality. Subduing his duality, he contemplates God. ||1|| Let each person examine his own mind, O Siblings of Destiny. Examine your mind, and you shall obtain the nine treasures of the Naam. ||1||Pause|| The Creator created the world, upon the foundation of worldly love and attachment. Attaching it to possessiveness, He has led it into confusion with doubt. ||2|| From this Mind come all bodies, and the breath of life. By mental contemplation, the mortal realises the Hukam of the Lord's Command, and merges in Him. ||3||

Section 28 - Raag Bhairao - Part 005

When the mortal has good karma, the Guru grants His Grace. Then this mind is awakened, and the duality of this mind is subdued. ||4|| It is the innate nature of the mind to remain forever detached. The Detached, Dispassionate Lord dwells within all. ||5|| Says Nanak, one who understands this mystery, becomes the embodiment of the Primal, Immaculate, Divine Lord God. [[6][5]] Bhairao, Third Mehl: The world is saved through Name of the Lord. It carries the mortal across the terrifying world-ocean. ||1|| By Guru's Grace, dwell upon the Lord's Name. It shall stand by you forever. ||1||Pause|| The foolish self-willed manmukhs do not remember the Naam, the Name of the Lord. Without the Name, how will they cross over? ||2|| The Lord, the Great Giver, Himself gives His Gifts. Celebrate and praise the Great Giver! ||3|| Granting His Grace. the Lord unites the mortals with the True Guru. O Nanak, the Naam is enshrined within the heart. ||4||6|| Bhairao, Third Mehl: All people are saved through the Naam, the Name of the Lord. Those who become Gurmukh are blessed to receive It. ||1|| When the Dear Lord showers His Mercy, He blesses the Gurmukh with the glorious greatness of the Naam. ||1||Pause|| Those who love the Beloved Name of the Lord save themselves. and save all their ancestors. ||2|| Without the Name, the selfwilled manmukhs go to the City of Death. They suffer in pain and endure beatings. ||3|| When the Creator Himself gives, O Nanak, then the mortals receive the Naam. ||4||7|| Bhairao, Third Mehl: Love of the Lord of the Universe saved Sanak and his brother, the sons of Brahma. They contemplated the Word of the Shabad, and the Name of the Lord. ||1|| O Dear Lord, please shower me with Your Mercy, that as Gurmukh, I may embrace love for Your Name. ||1||Pause|| Whoever has true loving devotional worship deep within his being meets the Lord, through the Perfect Guru. ||2|| He naturally, intuitively dwells within the home of his own inner being. The Naam abides within the mind of the Gurmukh. [3] The Lord. the Seer, Himself sees. O Nanak, enshrine the Naam within your heart. ||4||8|| Bhairao, Third Mehl: In this Dark Age of Kali Yuga, enshrine the Lord's Name within your heart. Without the Name, ashes will be blown in your face. ||1|| The Lord's Name is so difficult to obtain, O Siblings of Destiny. By Guru's Grace, it comes to dwell in the mind, ||1||Pause|| That humble being who seeks the Lord's Name, receives it from the Perfect Guru. ||2|| Those humble beings who accept the Will of the Lord, are approved and accepted. Through the Word of the Guru's Shabad, they bear the insignia of the Naam, the Name of the Lord. ||3|| So serve the One, whose power supports the Universe. O Nanak, the Gurmukh loves the Naam. ||4||9|| Bhairao, Third Mehl: In this Dark Age of Kali Yuga, many rituals are performed. But it is not the time for them, and so they are of no use. ||1|| In Kali Yuga, the Lord's Name is the most sublime. As Gurmukh, be lovingly attached to Truth. ||1||Pause|| Searching my body and mind, I found Him within the home of my own heart. The Gurmukh centres his consciousness on the Lord's Name. ||2||

Section 28 - Raag Bhairao - Part 006

The ointment of spiritual wisdom is obtained from the True Guru. The Lord's Name is pervading the three worlds. ||3|| In Kali Yuga, it is the time for the One Dear Lord; it is not the time for anything else. O Nanak, as Gurmukh, let the Lord's Name grow within your heart. ||4||10|| Bhairao, Third Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The self-willed manmukhs are afflicted with the disease of duality; they are burnt by the intense fire of desire. They die and die again, and are reborn; they find no place of rest. They waste their lives uselessly. ||1|| O my Beloved, grant Your Grace, and give me understanding. The world was created in the disease of egotism; without the Word of the Shabad, the disease is not cured. ||1||Pause|| There are so many silent sages, who read the Simritees and the Shaastras; without the Shabad, they have no clear awareness. All those under the influence of the three qualities are afflicted with the disease; through possessiveness, they lose their awareness. ||2|| O God, you save some, and you enjoin others to serve the Guru. They obtain the treasure of the Name of the Lord; peace comes to abide within their minds. ||3|| The Gurmukhs dwell in the fourth state; they obtain a dwelling in the home of their own inner being. The Perfect True Guru shows His Mercy to them; they eradicate their self-conceit from within. [4] Everyone must serve the One Lord, who created Brahma, Vishnu and Shiva. O Nanak, the One True Lord is permanent and stable. He does not die, and He is not born. [|5||1||11|]Bhairao, Third Mehl: The self-willed manmukh is afflicted with the disease of duality forever; the entire universe is diseased. The Gurmukh understands, and is cured of the disease, contemplating the Word of the Guru's Shabad. ||1|| O Dear Lord, please let me join the Sat Sangat, the True Congregation. O Nanak, the Lord blesses with glorious greatness, those who focus their consciousness on the Lord's Name. ||1||Pause|| Death takes all those who are afflicted with the disease of possessiveness. They are subject to the Messenger of Death. The Messenger of Death does not even approach that mortal who, as Gurmukh, enshrines the Lord within his heart. ||2|| One who does not know the Lord's Name, and who

does not become Gurmukh - why did he even come into the world? He never serves the Guru; he wastes his life uselessly. $\|3\|$ O Nanak, those whom the True Guru enjoins to His service, have perfect good fortune. They obtain the fruits of their desires, and find peace in the Word of the Guru's Bani. $\|4\|2\||12||$ Bhairao, Third Mehl: In pain he is born, in pain he dies, and in pain he does his deeds. He is never released from the womb of reincarnation; he rots away in manure. $\|1\|$ Cursed, cursed is the self-willed manmukh, who wastes his life away. He does not serve the Perfect Guru; he does not love the Name of the Lord. $\|1\|$ Pause|| The Word of the Guru's Shabad cures all diseases; he alone is attached to it, whom the Dear Lord attaches.

Section 28 - Raag Bhairao - Part 007

Through the Naam, glorious greatness is obtained; he alone obtains it, whose mind is filled with the Lord. ||2|| Meeting the True Guru, the fruitful rewards are obtained. This true lifestyle beings sublime peace. Those humble beings who are attached to the Lord are immaculate; they enshrine love for the Lord's Name. [3] If I obtain the dust of their feet, I apply it to my forehead. They meditate on the Perfect True Guru. O Nanak, this dust is obtained only by perfect destiny. They focus their consciousness on the Lord's Name. ||4||3||13|| Bhairao, Third Mehl: That humble being who contemplates the Word of the Shabad is true; the True Lord is within his heart. If someone performs true devotional worship day and night, then his body will not feel pain. ||1|| Everyone calls him, "Devotee, devotee." But without serving the True Guru, devotional worship is not obtained. Only through perfect destiny does one meet God. ||1||Pause|| The self-willed manmukhs lose their capital, and still, they demand profits. How can they earn any profit? The Messenger of Death is always hovering above their heads. In the love of duality, they lose their honour. ||2|| Trying on all sorts of religious robes, they wander around day and night, but the disease of their egotism is not cured. Reading and studying, they argue and debate; attached to Maya, they lose their awareness. ||3|| Those who serve the True Guru are blessed with the supreme status; through the Naam, they are blessed with glorious greatness. O Nanak, those whose minds are filled with the Naam, are honoured in the Court of the True Lord. ||4||4||14|| Bhairao, Third Mehl: The self-willed manmukh cannot escape false hope. In the love of duality, he is ruined. His belly is like a river - it is never filled up. He is consumed by the fire of desire. ||1|| Eternally blissful are those who are imbued with the sublime essence of the Lord. The Naam, the Name of the Lord, fills their hearts, and duality runs away from their minds. Drinking in the Ambrosial Nectar of the Lord. Har. Har, they are satisfied. ||1||Pause|| The Supreme Lord God Himself created the Universe; He links each and every person to their tasks. He Himself created love and attachment to Maya; He Himself attaches the mortals to duality. ||2|| If there were any other, then I would speak to him; all will be merged in You. The Gurmukh contemplates the essence of spiritual wisdom; his light merges into the Light. ||3|| God is True, Forever True, and all His Creation is True. O Nanak, the True Guru has given me this understanding; the True Name brings emancipation. ||4||5||15|| Bhairao, Third Mehl: In this Dark Age of Kali Yuga, those who do not realise the Lord are goblins. In the Golden Age of Sat Yuga, the supreme soulswans contemplated the Lord. In the Silver Age of Dwaapur Yuga, and the Brass Age of Traytaa Yuga, mankind prevailed. but only a rare few subdued their egos. ||1|| In this Dark Age of Kali Yuga, glorious greatness is obtained through the Lord's Name. In each and every age, the Gurmukhs know the One Lord: without the Name, liberation is not attained. [1] Pause || The Naam, the Name of the Lord, is revealed in the heart of the True Lord's humble servant. It dwells in the mind of the Gurmukh. Those who are lovingly focused on the Lord's Name save themselves; they save all their ancestors as well. ||2|| My Lord God is the Giver of virtue. The Word of the Shabad burns away all faults and demerits.

Section 28 - Raag Bhairao - Part 008

Those whose minds are filled with the Naam are beautiful; they enshrine the Naam within their hearts. ||3|| The True Guru has revealed to me the Lord's Home and His Court, and the Mansion of His Presence. I joyfully enjoy His Love. Whatever He says, I accept as good; Nanak chants the Naam. ||4||6||16|| Bhairao, Third Mehl: The desires of the mind are absorbed in the mind, contemplating the Word of the Guru's Shabad. Understanding is obtained from the Perfect Guru, and then the mortal does not die over and over again. ||1|| My mind takes the Support of the Lord's Name. By Guru's Grace, I have obtained the supreme status; the Lord is the Fulfiller of all desires. ||1||Pause|| The One Lord is permeating and pervading amongst all; without the Guru, this understanding is not obtained. My Lord God has been revealed to me, and I have become Gurmukh. Night and day, I sing the Glorious Praises of the Lord. ||2|| The One Lord is the Giver of peace; peace is not found anywhere else. Those who do not serve the Giver, the True Guru, depart regretfully in the end. ||3| Serving the True Guru, lasting peace is obtained, and the

mortal does not suffer in pain any longer. Nanak has been blessed with devotional worship of the Lord; his light has merged into the Light. ||4||7||17|| Bhairao, Third Mehl: Without the Guru, the world is insane; confused and deluded, it is beaten, and it suffers. It dies and dies again, and is reborn, always in pain, but it is unaware of the Lord's Gate. ||1|| O my mind, remain always in the Protection of the True Guru's Sanctuary. Those people, to whose hearts the Lord's Name seems sweet, are carried across the terrifying world-ocean by the Word of the Guru's Shabad. ||1||Pause|| The mortal wears various religious robes, but his consciousness is unsteady; deep within, he is filled with sexual desire, anger and egotism. Deep within is the great thirst and immense hunger; he wanders from door to door. ||2|| Those who die in the Word of the Guru's Shabad are reborn: they find the door of liberation. With constant peace and tranquility deep within, they enshrine the Lord within their hearts. ||3|| As it pleases Him, He inspires us to act. Nothing else can be done. O Nanak, the Gurmukh contemplates the Word of the Shabad, and is blessed with the glorious greatness of the Lord's Name. ||4||8||18|| Bhairao, Third Mehl: Lost in egotism, Maya and attachment, the mortal earns pain, and eats pain. The great disease, the rabid disease of greed, is deep within him; he wanders around indiscriminately. ||1|| The life of the selfwilled manmukh in this world is cursed. He does not remember the Lord's Name, even in his dreams. He is never in love with the Lord's Name. ||1||Pause|| He acts like a beast, and does not understand anything. Practicing falsehood, he becomes false. But when the mortal meets the True Guru, his way of looking at the world changes. How rare are those humble beings who seek and find the Lord. ||2|| That person, whose heart is forever filled with the Name of the Lord, Har, Har, obtains the Lord, the Treasure of Virtue, By Guru's Grace, he finds the Perfect Lord; the egotistical pride of his mind is eradicated. [3] The Creator Himself acts, and causes all to act. He Himself places us on the path.

Section 28 - Raag Bhairao - Part 009

He Himself blesses the Gurmukh with glorious greatness; O Nanak, he merges in the Naam. ||4||9||19|| Bhairao, Third Mehl: Upon my writing tablet, I write the Name of the Lord, the Lord of the Universe, the Lord of the World. In the love of duality, the mortals are caught in the noose of the Messenger of Death. The True Guru nurtures and sustains me. The Lord, the Giver of peace, is always with me. ||1|| Following his Guru's instructions, Prahlaad chanted the Lord's Name; he was a child, but he was not afraid when his teacher yelled at him. ||1||Pause|| Prahlaad's mother gave her beloved son some advice: "My son, you must abandon the Lord's Name, and save your life!" Prahlaad said: "Listen, O my mother; I shall never give up the Lord's Name. My Guru has taught me this." [2] Sandaa and Markaa, his teachers, went to his father the king, and complained: "Prahlaad himself has gone astray, and he leads all the other pupils astray." In the court of the wicked king, a plan was hatched. God is the Savior of Prahlaad. [3] With sword in hand, and with great egotistical pride, Prahlaad's father ran up to him. 'Where is your Lord, who will save you?" In an instant, the Lord appeared in a dreadful form, and shattered the pillar. Harnaakhash was torn apart by His claws, and Prahlaad was saved. ||4|| The Dear Lord completes the tasks of the Saints. He saved twenty-one generations of Prahlaad's descendents. Through the Word of the Guru's Shabad, the poison of egotism is neutralised. O Nanak, through the Name of the ord, the Saints are emancipated. ||5||10||20|| Bhairao, Third Mehl: The Lord Himself makes demons pursue the Saints, and He Himself saves them. Those who remain forever in Your Sanctuary, O Lord - their minds are never touched by sorrow. $\|1\|$ In each and every age, the Lord saves the honour of His devotees. Prahlaad, the demon's son, knew nothing of the Hindu morning prayer, the Gayatri, and nothing about ceremonial water-offerings to his ancestors; but through the Word of the Shabad, he was united in the Lord's Union. [1] Pause Night and day, he performed devotional worship service, day and night, and through the Shabad, his duality was eradicated. Those who are imbued with Truth are immaculate and pure; the True Lord abides within their minds. ||2|| The fools in duality read, but they do not understand anything; they waste their lives uselessly. The wicked demon slandered the Saint, and stirred up trouble. ||3|| Prahlaad did not read in duality, and he did not abandon the Lord's Name: he was not afraid of any fear. The Dear Lord became the Savior of the Saint, and the demonic Death could not even approach him. ||4|| The Lord Himself saved his honour, and blessed his devotee with glorious greatness. O Nanak, Harnaakhash was torn apart by the Lord with His claws; the blind demon knew nothing of the Lord's Court. [5]11]21] Raag Bhairao, Fourth Mehl, Chaupadas, First House: One Universal Creator God. By The Grace Of The True Guru: The Lord, in His Mercy, attaches mortals to the feet of the Saints

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Section 28 - Raag Bhairao - Part 010

Through the Word of the Guru's Shabad, vibrate and meditate on the Lord; let your awareness be absorbed in Him. ||1|| O my mind, vibrate and meditate on the Lord and the Name of the Lord. The Lord, Har, Har, the Giver of Peace, grants His Grace; the Gurmukh crosses over the terrifying world-ocean through the Name of the Lord. ||1||Pause|| Joining the Saadh Sangat, the Company of the Holy, sing of the Lord. Follow the Guru's Teachings, and you shall obtain the Lord, the Source of Nectar. ||2|| Bathe in the pool of ambrosial nectar, the spiritual wisdom of the Holy Guru. All sins will be eliminated and eradicated. ||3|| You Yourself are the Creator, the Support of the Universe. Please unite servant Nanak with Yourself; he is the slave of Your slaves. ||4||1||Bhairao. Fourth Mehl: Fruitful is that moment when the Lord's Name is spoken. Following the Guru's Teachings, all pains are taken away. ||1|| O my mind, vibrate the Name of the Lord. O Lord, be merciful, and unite me with the Perfect Guru. Joining with the Sat Sangat, the True Congregation, I shall cross over the terrifying world-ocean. ||1||Pause|| Meditate on the Life of the World: remember the Lord in your mind. Millions upon millions of your sins shall be taken away. ||2|| In the Sat Sangat, apply the dust of the feet of the holy to your face; this is how to bathe in the sixty-eight sacred shrines, and the Ganges. [3] I am a fool; the Lord has shown mercy to me. The Savior Lord has saved servant Nanak. ||4||2|| Bhairao, Fourth Mehl: To do good deeds is the best rosary. Chant on the beads within your heart, and it shall go along with you. ||1|| Chant the Name of the Lord, Har, Har, the Lord of the forest. Have mercy on me, Lord, and unite me with the Sat Sangat, the True Congregation, so that I may be released from Maya's noose of death. ||1||Pause|| Whoever, as Gurmukh, serves and works hard, is molded and shaped in the true mint of the Shabad, the Word of God. ||2|| The Guru has revealed to me the Inaccessible and Unfathomable Lord. Searching within the body-village, I have found the Lord. ||3|| I am just a child; the Lord is my Father, who nurtures and cherishes me. Please save servant Nanak, Lord; bless him with Your Glance of Grace. ||4||3|| Bhairao, Fourth Mehl: All hearts are Yours, Lord; You are in all. There is nothing at all except You. ||1|| O my mind, meditate on the Lord, the Giver of peace. I praise You, O Lord God, You are my Father. ||1||Pause|| Wherever I look, I see only the Lord God. All are under Your control; there is no other at all. ||2|| O Lord, when it is Your Will to save someone, then nothing can threaten him. ||3|| You are totally pervading and permeating the waters, the lands, the skies and all places. Servant Nanak meditates on the Ever-present Lord. ||4||4|| Bhairao, Fourth Mehl, Second House: One Universal Creator God, By The Grace Of The True Guru: The Lord's Saint is the embodiment of the Lord; within his heart is the Name of the Lord. One who has such destiny inscribed on his forehead, follows the Guru's Teachings, and contemplates the Name of the Lord within his heart. ||1||

Section 28 - Raag Bhairao - Part 011

Enshrine Him in your heart, and meditate on the Lord. The five plundering thieves are in the body-village; through the Word of the Guru's Shabad, the Lord has beaten them and driven them out. ||1||Pause|| Those whose minds are satisfied with the Lord - the Lord Himself resolves their affairs. Their subservience and their dependence on other people is ended; the Creator Lord is on their side. ||2|| If something were beyond the realm of the Lord's Power, only then would we have recourse to consult someone else. Whatever the Lord does is good. Meditate on the Name of the Lord, night and day. [3] Whatever the Lord does, He does by Himself. He does not ask or consult anyone else. O Nanak, meditate forever on God; granting His Grace, He unites us with the True Guru. ||4||1||5|| Bhairao, Fourth Mehl: O my Lord and Master, please unite me with the Holy people; meditating on You, I am saved. Gazing upon the Blessed Vision of their Darshan, my mind blossoms forth. Each and every moment, I am a sacrifice to them. ||1|| Meditate within your heart on the Name of the Lord. Show Mercy, Mercy to me, O Father of the World, O my Lord and Master; make me the water-carrier of the slave of Your slaves. ||1||Pause|| Their intellect is sublime and exalted, and so is their honour; the Lord, the Lord of the forest, abides within their hearts. O my Lord and Master, please link me to the service of those who meditate in remembrance on You, and are saved. ||2|| Those who do not find such a Holy True Guru are beaten, and driven out of the Court of the Lord. These slanderous people have no honour or reputation; their noses are cut by the Creator Lord. ||3|| The Lord Himself speaks, and the Lord Himself inspires all to speak; He is Immaculate and Formless, and needs no sustenance. O Lord, he alone meets You, whom You cause to meet. Says servant Nanak, I am a wretched creature. What can I do? ||4||2||6|| Bhairao, Fourth Mehl: That is Your True Congregation, Lord, where the Kirtan of the Lord's Praises are heard. The minds of those who listen to the Lord's Name are drenched with bliss; I worship their feet continually. ||1|| Meditating on the Lord, the Life of the World, the mortals cross over. Your Names are so many, they are countless, O Lord. This tongue of mine cannot even count them. $\|I\|$ Pause $\|O$ Gursikhs, chant the Lord's Name, and sing the Praises of the Lord. Take the Guru's Teachings, and meditate on the Lord. Whoever listens to the Guru's Teachings - that humble being receives countless comforts and pleasures from the Lord. $\|2\|$ Blessed is the ancestry, blessed is the father, and blessed is that mother who gave birth to this humble servant. Those who meditate on my Lord, Har, Har, with every breath and morsel of food - those humble servants of the Lord look beautiful in the True Court of the Lord. $\|3\|$ O Lord, Har, Har, Your Names are profound and infinite; Your devotees cherish them deep within. Servant Nanak has obained the wisdom of the Guru's Teachings; meditating on the Lord, Har, Har, he crosses over to the other side. $\|4\|3\|7\|$

Section 28 - Raag Bhairao - Part 012

Bhairao, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Setting aside all other days, it is said that the Lord was born on the eighth lunar day. [1] Deluded and confused by doubt, the mortal practices falsehood. The Lord is beyond birth and death. [1] Pause You prepare sweet treats and feed them to your stone god God is not born, and He does not die, you foolish, faithless cynic! ||2|| You sing lullabyes to your stone god - this is the source of all your mistakes. Let that mouth be burnt, which says that our Lord and Master is subject to birth. ||3|| He is not born, and He does not die; He does not come and go in reincarnation. The God of Nanak is pervading and permeating everywhere. ||4||1|| Bhairao, Fifth Mehl: Standing up, I am at peace; sitting down, I am at peace. I feel no fear. because this is what I understand. ||1|| The One Lord, my Lord and Master, is my Protector. He is the Inner-knower, the Searcher of Hearts. ||1||Pause|| I sleep without worry, and I awake without worry. You, O God, are pervading everywhere. [2] I dwell in peace in my home, and I am at peace outside. Says Nanak, the Guru has implanted His Mantra within me. ||3||2|| Bhairao, Fifth Mehl: I do not keep fasts, nor do I observe the month of Ramadaan. I serve only the One, who will protect me in the end. ||1|| The One Lord, the Lord of the World, is my God Allah. He adminsters justice to both Hindus and Muslims. ||1||Pause|| I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines. I serve the One Lord, and not any other. ||2|| I do not perform Hindu worship services, nor do I offer the Muslim prayers. I have taken the One Formless Lord into my heart; I humbly worship Him there. ||3|| I am not a Hindu, nor am I a Muslim. My body and breath of life belong to Allah - to Raam - the God of both. ||4|| Says Kabeer, this is what I say: meeting with the Guru, my Spiritual Teacher, I realise God, my Lord and Master. ||5||3|| Bhairao, Fifth Mehl: I easily tied up the deer the ten sensory organs. I shot five of the desires with the Word of the Lord's Bani. ||1|| I go out hunting with the Saints, and we capture the deer without horses or weapons. ||1||Pause|| My mind used to run around outside hunting. But now, I have found the game within the home of my body-village. ||2|| I caught the deer and brought them home. Dividing them up, I shared them, bit by bit. ||3|| God has given this gift. Nanak's home is filled with the Naam, the Name of the Lord. ||4||4|| Bhairao, Fifth Mehl: Even though he may be fed with hundreds of longings and yearnings, still the faithless cynic does not remember the Lord, Har, Har. ||1|| Take in the teachings of the humble Saints. In the Saadh Sangat, the Company of the Holy, you shall obtain the supreme status. ||1||Pause|| Stones may be kept under water for a long time. Even so, they do not absorb the water; they remain hard and dry. ||2||

Section 28 - Raag Bhairao - Part 013

The six Shaastras may be read to a fool, but it is like the wind blowing in the ten directions. ||3|| It is like threshing a crop without any corn - nothing is gained. In the same way, no benefit comes from the faithless cynic. ||4|| As the Lord attaches them, so are all attached. Says Nanak, God has formed such a form. ||5||5|| Bhairao, Fifth Mehl: He created the soul, the breath of life and the body. He created all beings, and knows their pains. $\|1\|$ The Guru, the Lord of the Universe, is the Helper of the soul. Here and herafter, He always provides shade. ||1||Pause|| Worship and adoration of God is the pure way of life. In the Saadh Sangat, the Company of the Holy, the love of duality vanishes. ||2|| Friends, wellwishers and wealth will not support you. Blessed, blessed is my Lord. [3] Nanak utters the Ambrosial Bani of the Lord. Except the One Lord, he does not know any other at all. ||4||6|| Bhairao, Fifth Mehl: The Lord is in front of me, and the Lord is behind me. My Beloved Lord, the Source of Nectar, is in the middle as well. ||1|| God is my Shaastra and my favorable omen. In His Home and Mansion, I find peace, poise and bliss. ||1||Pause|| Chanting the Naam, the Name of the Lord, with my tongue, and hearing it with my ears, I live. Meditating, meditating in remembrance on God, I have become eternal, permanent and stable. ||2|| The pains of countless lifetimes have been erased. The Unstruck Soundcurrent of the Shabad, the Word of God, vibrates in the Court of the Lord. ||3|| Granting His Grace, God has blended me

with Himself. Nanak has entered the Sanctuary of God. ||4||7|| Bhairao, Fifth Mehl: It brings millions of desires to fulfillment. On the Path of Death, It will go with you and help you. ||1|| The Naam, the Name of the Lord of the Universe, is the holy water of the Ganges. Whoever meditates on it, is saved; drinking it in, the mortal does not wander in reincarnation again. ||1||Pause|| It is my worship, meditation, austerity and cleansing bath. Meditating in remembrance on the Naam, I have become free of desire. ||2|| It is my domain and empire, wealth, mansion and court. Meditating in remembrance on the Naam brings perfect conduct. ||3|| Slave Nanak has deliberated, and has come to this conclusion: Without the Lord's Name, everything is false and worthless, like ashes. ||4||8|| Bhairao, Fifth Mehl: The poison had absolutely no harmful effect. But the wicked Brahmin died in pain. ||1|| The Supreme Lord God Himself has saved His humble servant. The sinner died through the Power of the Guru. ||1||Pause|| The humble servant of the Lord and Master meditates on Him. He Himself has destroyed the ignorant sinner. ||2|| God is the Mother, the Father and the Protector of His slave. The face of the slanderer, here and hereafter, is blackened. [3] The Transcendent Lord has heard the prayer of servant Nanak. The filthy sinner lost hope and died. ||4||9|| Bhairao, Fifth Mehl: Excellent, excellent, excellent, excellent, excellent is Your Name. False, false, false, false is pride in the world. ||1||Pause|| The glorious vision of Your slaves, O Infinite Lord, is wonderful and beauteous.

Section 28 - Raag Bhairao - Part 014

Without the Naam, the Name of the Lord, the whole world is just ashes. ||1|| Your Creative Power is marvellous, and Your Lotus Feet are admirable. Your Praise is priceless, O True King. ||2|| God is the Support of the unsupported. Meditate day and night on the Cherisher of the meek and humble. ||3|| God has been merciful to Nanak. May I never forget God; He is my heart, my soul, my breath of life. ||4||10|| Bhairao, Fifth Mehl: As Gurmukh, obtain the true wealth. Accept the Will of God as True. ||1|| Live, live, live forever. Rise early each day, and drink in the Nectar of the Lord. With your tongue, chant the Name of the Lord, Har, Har, Har, Har. ||1||Pause|| In this Dark Age of Kali Yuga, the One Name alone shall save you. Nanak speaks the wisdom of God. ||2||11|| Bhairao, Fifth Mehl: Serving the True Guru, all fruits and rewards are obtained. The filth of so many lifetimes is washed away. ||1|| Your Name, God, is the Purifier of sinners. Because of the karma of my past deeds, I sing the Glorious Praises of the Lord. ||1||Pause|| In the Saadh Sangat, the Company of the Holy Lam saved Lam blessed with honour in God's Court. ||2|| Serving at God's Feet, all comforts are obtained. All the angels and demi-gods long for the dust of the feet of such beings. [3] Nanak has obtained the treasure of the Naam. Chanting and meditating on the Lord, the whole world is saved. ||4||12|| Bhairao, Fifth Mehl: God hugs His slave close in His Embrace. He throws the slanderer into the fire, ||1|| The Lord saves His servants from the sinners. No one can save the sinner. The sinner is destroyed by his own actions. ||1||Pause|| The Lord's slave is in love with the Dear Lord. The slanderer loves something else. ||2|| The Supreme Lord God has revealed His Innate Nature. The evil-doer obtains the fruits of his own actions. ||3|| God does not come or go; He is All-pervading and permeating. Slave Nanak seeks the Sanctuary of the Lord. ||4||13|| Raag Bhairao, Fifth Mehl, Chaupadas, Second House: One Universal Creator God. By The Grace Of The True Guru: The Fascinating Lord, the Creator of all, the Formless Lord, is the Giver of Peace. You have abandoned this Lord, and you serve another. Why are you intoxicated with the pleasures of corruption? ||1|| O my mind, meditate on the Lord of the Universe. I have seen all other sorts of efforts; whatever you can think of, will only bring failure. ||1||Pause|| The blind, ignorant, self-willed manmukhs forsake their Lord and Master, and dwell on His slave Maya. They slander those who worship their Lord; they are like beasts, without a Guru. $\|2\|$ Soul, life, body and wealth all belong to God, but the faithless cynics claim that they own them.

Section 28 - Raag Bhairao - Part 015

They are proud and arrogant, evil-minded and filthy; without the Guru, they are reincarnated into the terrifying world-ocean. ||3|| Through burnt offerings, charitable feasts, ritualistic chants, penance, all sorts of austere self-discipline and pilgrimages to sacred shrines and rivers, they do not find God. Self-conceit is only erased when one seeks the Lord's Sanctuary and becomes Gurmukh; O Nanak, he crosses over the world-ocean. ||4||1||14|| Bhairao, Fifth Mehl: I have seen Him in the woods, and I have seen Him in the fields. I have seen Him in the household, and in renunciation. I have seen Him as a Yogi carrying His staff, as a Yogi with matted hair, fasting, making vows, and visiting sacred shrines of pilgrimage. $\|1\|$ have seen Him in the Society of the Saints, and within my own mind. In the sky, in the nether regions of the underworld, and in everything, He is pervading and meating. With love and joy, I sing His Glorious Praises. ||1||Pause|| I have seen Him among the Yogis, the Sannyaasees,

patched coats. I have seen Him among the men of severe selfdiscipline, the silent sages, the actors, dramas and dances, ||2|| I have seen Him in the four Vedas, I have seen Him in the six Shaastras, in the eighteen Puraanas and the Simritees as well. All together, they declare that there is only the One Lord. So tell me, from whom is He hidden? [3] Unfathomable and Inaccessible. He is our Infinite Lord and Master; His Value is beyond valuation. Servant Nanak is a sacrifice, a sacrifice to those, within whose heart He is revealed. ||4||2||15|| Bhairao, Fifth Mehl: How can anyone do evil, if he realises that the Lord is near? One who gathers corruption, constantly feels fear. He is near, but this mystery is not understood. Without the True Guru, all are enticed by Maya. ||1|| Everyone says that He is near. near at hand. But rare is that person, who, as Gurmukh, understands this mystery. ||1||Pause|| The mortal does not see the Lord near at hand; instead, he goes to the homes of others. He steals their wealth and lives in falsehood. Under the influence of the drug of illusion, he does not know that the Lord is with him. Without the Guru, he is confused and deluded by doubt. [2] Not understanding that the Lord is near, he tells lies. In love and attachment to Maya, the fool is plundered. That which he seeks is within his own self, but he looks for it outside. Without the Guru, he is confused and deluded by doubt. ||3|| One whose good karma is recorded on his forehead serves the True Guru; thus the hard and heavy shutters of his mind are opened wide. Within his own being and beyond, he sees the Lord near at hand. O servant Nanak. he does not come and go in reincarnation. ||4||3||16|| Bhairao. Fifth Mehl: Who can kill that person whom You protect, O Lord? All beings, and the entire universe, is within You. The mortal thinks up millions of plans, but that alone happens, which the Lord of wondrous plays does. ||1|| Save me, save me, O Lord; shower me with Your Mercy. I seek Your Sanctuary. and Your Court. ||1||Pause|| Whoever serves the Fearless Lord, the Giver of Peace, is rid of all his fears; he knows the One Lord. Whatever You do, that alone comes to pass in the end. There is no other who can kill or protect us. ||2|| What do you think, with your human understanding? The All-knowing Lord is the Searcher of Hearts. The One and only Lord is my Support and Protection. The Creator Lord knows everything. [3] That person who is blessed by the Creator's Glance of Grace

the celibates, the wandering hermits and the wearers of

Section 28 - Raag Bhairao - Part 016

- all his affairs are resolved. The One Lord is his Protector. O servant Nanak, no one can equal him. ||4||4||17|| Bhairao, Fifth Mehl: We should feel sad if God were beyond us We should feel sad, if we forget the Lord. We should feel sad, if we are in love with duality. But why should we feel sad? The Lord is pervading everywhere. ||1|| In love and attachment to Maya, the mortals are sad, and are consumed by sadness. Without the Name, they wander and wander and wander, and waste away. [[1][Pause]] We should feel sad, if there were another Creator Lord. We should feel sad, if someone dies by injustice. We should feel sad, if something were not known to the Lord. But why should we feel sad? The Lord is totally permeating everywhere. ||2|| We should feel sad, if God were a tyrant. We should feel sad, if He made us suffer by mistake. The Guru says that whatever happens is all by God's Will. So I have abandoned sadness, and I now sleep without anxiety. ||3|| O God. You alone are my Lord and Master; all belong to You According to Your Will, You pass judgement. There is no other at all; the One Lord is permeating and pervading everywhere. Please save Nanak's honour; I have come to Your Sanctuary. ||4||5||18|| Bhairao, Fifth Mehl: Without music, how is one to dance? Without a voice, how is one to sing? Without strings, how is a guitar to be played? Without the Naam, all affairs are useless. ||1|| Without the Naam - tell me: who has ever been saved? Without the True Guru, how can anyone cross over to the other side? ||1||Pause|| Without a tongue, how can anyone speak? Without ears, how can anyone hear? Without eyes, how can anyone see? Without the Naam, the mortal is of no account at all. ||2|| Without learning, how can one be a Pandit - a religious scholar? Without power, what is the glory of an empire? Without understanding, how can the mind become steady? Without the Naam, the whole world is insane. ||3|| Without detachment, how can one be a detached hermit? Without renouncing egotism, how can anyone be a renunciate? Without overcoming the five thieves, how can the mind be subdued? Without the Naam. the mortal regrets and repents forever and ever. ||4|| Without the Guru's Teachings, how can anyone obtain spiritual wisdom? Without seeing - tell me: how can anyone visualise in meditation? Without the Fear of God, all speech in useless. Says Nanak, this is the wisdom of the Lord's Court. ||5||6||19|| Bhairao, Fifth Mehl: Mankind is afflicted with the disease of egotism. The disease of sexual desire overwhelms the elephant. Because of the disease of vision, the moth is burnt to death. Because of the disease of the sound of the bell, the deer is lured to its death. ||1|| Whoever I see is diseased. Only my True Guru, the True Yogi, is free of disease. [1] Pause Because of the disease of taste, the fish is caught. Because of the disease of smell, the bumble bee is destroyed.

Section 28 - Raag Bhairao - Part 017

Entangled in disease, they cannot stay still, even for an instant. Without the True Guru, the disease is never cured. [3] When the Supreme Lord God grants His Mercy. He grabs hold of the mortal's arm, and pulls him up and out of the disease. Reaching the Saadh Sangat, the Company of the Holy, the mortal's bonds are broken. Says Nanak, the Guru cures him of the disease. ||4||7||20|| Bhairao, Fifth Mehl: When He comes to mind, then I am in supreme bliss. When He comes to mind, then all my pains are shattered. When He comes to mind, my hopes are fulfilled. When He comes to mind, I never feel sadness. ||1|| Deep within my being, my Sovereign Lord King has revealed Himself to me. The Perfect Guru has inspired me to love Him. ||1||Pause|| When He comes to mind, I am the king of all. When He comes to mind, all my affairs are completed. When He comes to mind, I am dved in the deep crimson of His Love. When He comes to mind, I am ecstatic forever. ||2|| When He comes to mind, I am wealthy forever. When He comes to mind, I am free of doubt forever. When He comes to mind, then I enjoy all pleasures. When He comes to mind, I am rid of fear. [3] When He comes to mind, I find the home of peace and poise. When He comes to mind, I am absorbed in the Primal Void of God. When He comes to mind, I continually sing the Kirtan of His Praises. Nanak's mind is pleased and satisfied with the Lord God. ||4||8||21|| Bhairao, Fifth Mehl: My Father is Eternal, forever alive. My brothers live forever as well. My friends are permanent and imperishable. My family abides in the home of the self within [1] I have found peace, and so all are at peace. The Perfect Guru has united me with my Father. [[1][Pause]] My mansions are the highest of all. My countries are infinite and uncountable. My kingdom is eternally stable. My wealth is inexhaustible and permanent. ||2|| My glorious reputation resounds throughout the ages. My fame has spread in all places and interspaces. My praises echo in each and every house. My devotional worship is known to all people. [3] My Father has revealed Himself within me. The Father and son have joined together in partnership. Says Nanak, when my Father is pleased, then the Father and son are joined together in love, and become one. ||4||9||22|| Bhairao, Fifth Mehl: The True Guru, the Primal Being, is free of revenge and hate; He is God, the Great Giver. I am a sinner; You are my Forgiver. That sinner. who finds no protection anywhere - if he comes seeking Your Sanctuary, then he becomes immaculate and pure. ||1|| Pleasing the True Guru, I have found peace. Meditating on the Guru, I have obtained all fruits and rewards. ||1||Pause|| I humbly bow to the Supreme Lord God, the True Guru. My mind and body are Yours; all the world is Yours When the veil of illusion is removed, then I come to see You. You are my Lord and Master: You are the King of all. [2] When it pleases Him, even dry wood becomes green. When it pleases Him, rivers flow across the desert sands. When it pleases Him, all fruits and rewards are obtained. Grasping hold of the Guru's feet, my anxiety is dispelled. [3]

Section 28 - Raag Bhairao - Part 018

I am unworthy and ungrateful, but He has been merciful to me. My mind and body have been cooled and soothed; the Ambrosial Nectar rains down in my mind. The Supreme Lord God, the Guru, has become kind and compassionate to me. Slave Nanak beholds the Lord, enraptured. ||4||10||23|| Bhairao, Fifth Mehl: My True Guru is totally independent. My True Guru is adorned with Truth. My True Guru is the Giver of all. My True Guru is the Primal Creator Lord, the Architect of Destiny. ||1|| There is no deity equal to the Guru. Whoever has good destiny inscribed on his forehead, applies himself to seva - selfless service. ||1||Pause|| My True Guru is the Sustainer and Cherisher of all. My True Guru kills and revives. The glorious greatness of my True Guru has become manifest everywhere. ||2|| My True Guru is the power of the powerless. My True Guru is my home and court. I am forever a sacrifice to the True Guru. He has shown me the path. ||3|| One who serves the Guru is not afflicted with fear. One who serves the Guru does not suffer in pain. Nanak has studied the Simritees and the Vedas. There is no difference between the Supreme Lord God and the Guru. ||4||11||24|| Bhairao, Fifth Mehl: Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified. Repeating the Naam, sin is banished from the body. Repeating the Naam, all festivals are celebrated. Repeating the Naam, one is cleansed at the sixtyeight sacred shrines. ||1|| My sacred shrine of pilgrimage is the Name of the Lord. The Guru has instructed me in the true essence of spiritual wisdom. ||1||Pause|| Repeating the Naam, the mortal's pains are taken away. Repeating the Naam, the most ignorant people become spiritual teachers. Repeating the Naam, the Divine Light blazes forth. Repeating the Naam, one's bonds are broken. ||2|| Repeating the Naam, the Messenger of Death does not draw near. Repeating the Naam, one finds peace in the Court of the Lord. Repeating the Naam, God gives His Approval. The Naam is my true wealth. ||3|| The Guru has instructed me in these sublime teachings. The Kirtan of the Lord's Praises and the Naam are the Support of the mind. Nanak is saved through the atonement of the Naam. Other actions are just to please and appease the people. ||4||12||25|| Bhairao, Fifth Mehl: I bow in humble worship, tens of thousands of times. I offer this mind as a sacrifice. Meditating in remembrance on Him, sufferings are erased. Bliss wells up, and no disease is contracted. ||1|| Such is the diamond, the Immaculate Naam, the Name of the Lord. Chanting it, all works are perfectly completed. ||1||Pause|| Beholding Him, the house of pain is demolished. The mind seizes the cooling, soothing, Ambrosial Nectar of the Naam. Millions of devotees worship His Feet. He is the Fulfiller of all the mind's desires. ||2|| In an instant, He fills the empty to over-flowing. In an instant, He transforms the dry into green. In an instant, He gives the homeless a home. In an instant, He bestows honour on the dishonoured. [3]

Section 28 - Raag Bhairao - Part 019

The One Lord is totally pervading and permeating all. He alone meditates on the Lord, whose True Guru is Perfect. Such a person has the Kirtan of the Lord's Praises for his Support. Says Nanak, the Lord Himself is merciful to him. ||4||13||26|| Bhairao, Fifth Mehl: I was discarded and abandoned, but He has embellished me. He has blessed me with beauty and His Love; through His Name, I am exalted. All my pains and sorrows have been eradicated. The Guru has become my Mother and Father. ||1|| O my friends and companions, my household is in bliss. Granting His Grace, my Husband Lord has met me. ||1||Pause|| The fire of desire has been extinguished, and all my desires have been fulfilled. The darkness has been dispelled, and the Divine Light blazes forth. The Unstruck Sound-current of the Shabad, the Word of God, is wondrous and amazing! Perfect is the Grace of the Perfect Guru, ||2|| That person, unto whom the Lord reveals Himself - by the Blessed Vision of his Darshan, I am forever enraptured. He obtains all virtues and so many treasures. The True Guru blesses him with the Naam, the Name of the Lord. [3] That person who meets with his Lord and Master - his mind and body are cooled and soothed, chanting the Name of the Lord, Har, Har, Savs Nanak, such a humble being is pleasing to God; only a rare few are blessed with the dust of his feet. ||4||14||27|| Bhairao, Fifth Mehl: The mortal does not hesitate to think about sin. He is not ashamed to spend time with prostitutes. He works all day long, but when it is time to remember the Lord, then a heavy stone falls on his head. ||1|| Attached to Maya the world is deluded and confused. The Deluder Himself has deluded the mortal, and now he is engrossed in worthless worldly affairs. ||1||Pause|| Gazing on Maya's illusion, its pleasures pass away. He loves the shell, and ruins his life. Bound to blind worldly affairs, his mind wavers and wanders. The Creator Lord does not come into his mind. [2] Working and working like this, he only obtains pain, and his affairs of Maya are never completed. His mind is saturated with sexual desire, anger and greed. Wiggling like a fish out of water, he dies. [3] One who has the Lord Himself as his Protector, chants and meditates forever on the Name of the Lord, Har, Har. In the Saadh Sangat, the Company of the Holy, he chants the Glorious Praises of the Lord, O Nanak, he has found the Perfect True Guru. ||4||15||28|| Bhairao, Fifth Mehl: He alone obtains it, unto whom the Lord shows Mercy. He enshrines the Name of the Lord in his mind. With the True Word of the Shabad in his heart and mind, the sins of countless incarnations vanish. ||1|| The Lord's Name is the Support of the soul. By Guru's Grace, chant the Name continually, O Siblings of Destiny; It shall carry you across the world-ocean. ||1||Pause|| Those who have this treasure of the Lord's Name written in their destiny, those humble beings are honoured in the Court of the Lord. Singing His Glorious Praises with peace, poise and bliss, even the homeless obtain a home hereafter. ||2|| Throughout the ages, this has been the essence of reality. Meditate in remembrance on the Lord, and contemplate the Truth

Section 28 - Raag Bhairao - Part 020

He alone is attached to the hem of the Lord's robe, whom the Lord Himself attaches. Asleep for countless incarnations, he now awakens. ||3|| Your devotees belong to You, and You belong to Your devotees. You Yourself inspire them to chant Your Praises. All beings and creatures are in Your Hands. Nanak's God is always with him. ||4||16||29|| Bhairao, Fifth Mehl: The Naam, the Name of the Lord, is the Inner-knower of my heart. The Naam is so useful to me. The Lord's Name permeates each and every hair of mine. The Perfect True Guru has given me this gift. ||1|| The Jewel of the Naam is my treasure. It is inaccessible, priceless, infinite and incomparable. 11 Pause The Naam is my unmoving, unchanging Lord and Master The glory of the Naam spreads over the whole world The Naam is my perfect master of wealth. The Naam is my independence. $\|2\|$ The Naam is my food and love. The Naam is the objective of my mind. By the Grace of the Saints, I never forget the Naam. Repeating the Naam, the Unstruck Soundcurrent of the Naad resounds. ||3|| By God's Grace, I have

obtained the nine treasures of the Naam. By Guru's Grace, I am tuned in to the Naam. They alone are wealthy and supreme, O Nanak, who have the treasure of the Naam. ||4||17||30|| Bhairao, Fifth Mehl: You are my Father, and You are my Mother. You are my Soul, my Breath of Life, the Giver of Peace. You are my Lord and Master; I am Your slave. Without You, I have no one at all. ||1|| Please bless me with Your Mercy, God, and give me this gift, that I may sing Your Praises, day and night. [11]Pause[] I am Your musical instrument, and You are the Musician. I am Your beggar; please bless me with Your charity, O Great Giver. By Your Grace, I enjoy love and pleasures. You are deep within each and every heart. ||2|| By Your Grace, I chant the Name. In the Saadh Sangat, the Company of the Holy, I sing Your Glorious Praises. In Your Mercy, You take away our pains. By Your Mercy, the heart-lotus blossoms forth. ||3|| I am a sacrifice to the Divine Guru. The Blessed Vision of His Darshan is fruitful and rewarding; His service is immaculate and pure. Be Merciful to me, O my Lord God and Master, that Nanak may continually sing Your Glorious Praises. ||4||18||31|| Bhairao, Fifth Mehl: His Regal Court is the highest of all. I humbly bow to Him, forever and ever. His place is the highest of the high. Millions of sins are erased by the Name of the Lord. ||1|| In His Sanctuary, we find eternal peace. He Mercifully unites us with Himself. ||1||Pause|| His wondrous actions cannot even be described. All hearts rest their faith and hope in Him. He is manifest in the Saadh Sangat, the Company of the Holy. The devotees lovingly worship and adore Him night and day. ||2|| He gives, but His treasures are never exhausted. In an instant, He establishes and disestablishes. No one can erase the Hukam of His Command. The True Lord is above the heads of kings. ||3|| He is my Anchor and Support; I place my hopes in Him.

Section 28 - Raag Bhairao - Part 021

I place my pain and pleasure before Him. He covers the faults of His humble servant. Nanak sings His Praises. ||4||19||32|| Bhairao, Fifth Mehl: The whiner whines every day. His attachment to his household and entanglements cloud his mind. If someone becomes detached through understanding, he will not have to suffer in birth and death again. ||1|| All of his conflicts are extensions of his corruption. How rare is that person who takes the Naam as his Support. ||1||Pause|| The three-phased Maya infects all. Whoever clings to it suffers pain and sorrow. There is no peace without meditating on the Naam, the Name of the Lord. By great good fortune, the treasure of the Naam is received. ||2|| One who loves the actor in his mind, later regrets it when the actor takes off his costume. The shade from a cloud is transitory, like the worldly paraphernalia of attachment and corruption. ||3|| If someone is blessed with the singular substance, then all of his tasks are accomplished to perfection. One who obtains the Naam, by Guru's Grace - O Nanak, his coming into the world is certified and approved. ||4||20||33|| Bhairao, Fifth Mehl: Slandering the Saints, the mortal wanders in reincarnation. Slandering the Saints, he is diseased. Slandering the Saints, he suffers in pain. The slanderer is punished by the Messenger of Death. ||1|| Those who argue and fight with the Saints - those slanderers find no happiness at all. ||1||Pause|| Slandering the devotees, the wall of the mortal's body is shattered. Slandering the devotees, he suffers in hell. Slandering the devotees, he rots in the womb. Slandering the devotees, he loses his realm and power. ||2|| The slanderer finds no salvation at all. He eats only that which he himself has planted. He is worse than a thief, a lecher, or a gambler. The slanderer places an unbearable burden upon his head. [3] The devotees of the Supreme Lord God are beyond hate and vengeance. Whoever worships their feet is emancipated. The Primal Lord God has deluded and confused the slanderer. O Nanak, the record of one's past actions cannot be erased. ||4||21||34|| Bhairao, Fifth Mehl: The Naam, the Name of the Lord, is for me the Vedas and the Sound-current of the Naad. Through the Naam, my tasks are perfectly accomplished. The Naam is my worship of deities. The Naam is my service to the Guru. ||1|| The Perfect Guru has implanted the Naam within me. The highest task of all is the Name of the Lord, Har, Har. ||1||Pause|| The Naam is my cleansing bath and purification. The Naam is my perfect donation of charity. Those who repeat the Naam are totally purified. Those who chant the Naam are my friends and Siblings of Destiny. ||2|| The Naam is my auspicious omen and good fortune. The Naam is the sublime food which satisfies me. The Naam is my good conduct. The Naam is my good conduct. The Naam is my immaculate occupation. [[3]] All those humble beings whose minds are filled with the One God have the Support of the Lord, Har, Har. O Nanak, sing the Glorious Praises of the Lord with your mind and body. In the Saadh Sangat, the Company of the Holy, the Lord bestows His Name. ||4||22||35||

Section 28 - Raag Bhairao - Part 022

Bhairao, Fifth Mehl: You bless the poor with wealth, O Lord. Countless sins are taken away, and the mind becomes immaculate and pure. All the mind's desires are fulfilled, and one's tasks are perfectly accomplished. You bestow Your

Name upon Your devotee. ||1|| Service to the Lord, our Sovereign King, is fruitful and rewarding. Our Lord and Master is the Creator, the Cause of causes; no one is turned away from His Door empty-handed. ||1||Pause|| God eradicates the disease from the diseased person. God takes away the sorrows of the suffering. And those who have no place at all - You seat them upon the place. You link Your slave to devotional worship. ||2|| God bestows honour on the dishonoured. He makes the foolish and ignorant become clever and wise. The fear of all fear disappears. The Lord dwells within the mind of His humble servant. ||3|| The Supreme Lord God is the Treasure of Peace. The Ambrosial Name of the Lord is the essence of reality. Granting His Grace, He enjoins the mortals to serve the Saints. O Nanak, such a person merges in the Saadh Sangat, the Company of the Holy, ||4||23||36|| Bhairao, Fifth Mehl: In the Realm of the Saints, the Lord dwells in the mind. In the Realm of the Saints, all sins run away. In the Realm of the Saints, one's lifestyle is immaculate. In the Society of the Saints, one comes to love the One Lord. ||1|| That alone is called the Realm of the Saints, where only the Glorious Praises of the Supreme Lord God are sung. ||1||Pause|| In the Realm of the Saints, birth and death are ended. In the Realm of the Saints, the Messenger of Death cannot touch the mortal. In the Society of the Saints, one's speech becomes immaculate In the realm of the saints, the Lord's Name is chanted. ||2|| The Realm of the Saints is the eternal, ever-stable place. In the Realm of the Saints, sins are destroyed. In the Realm of the Saints, the immaculate sermon is spoken. In the Society of the Saints, the pain of egotism runs away. [3] The Realm of the Saints cannot be destroyed. In the Realm of the Saints, is the Lord, the Treasure of Virtue. The Realm of the Saints is the resting place of our Lord and Master. O Nanak, He is woven into the fabric of His devotees, through and through. ||4||24||37|| Bhairao, Fifth Mehl: Why worry about disease, when the Lord Himself protects us? That person whom the Lord protects, does not suffer pain and sorrow. That person, upon whom God showers His Mercy -Death hovering above him is turned away. ||1|| The Name of the Lord, Har, Har, is forever our Help and Support. When He comes to mind, the mortal finds lasting peace, and the Messenger of Death cannot even approach him. ||1||Pause|| When this being did not exist, who created him then? What has been produced from the source? He Himself kills, and He Himself rejuvenates. He cherishes His devotees forever. ||2|| Know that everything is in His Hands. My God is the Master of the masterless. His Name is the Destroyer of pain. Singing His Glorious Praises, you shall find peace. [3] O my Lord and Master, please listen to the prayer of Your Saint. I place my soul, my breath of life and wealth before You. All this world is Yours; it meditates on You.

Section 28 - Raag Bhairao - Part 023

Please shower Nanak with Your Mercy and bless him with peace. ||4||25||38|| Bhairao, Fifth Mehl: With Your Support, I survive in the Dark Age of Kali Yuga. With Your Support, I sing Your Glorious Praises. With Your Support, death cannot even touch me. With Your Support, my entanglements vanish. ||1|| In this world and the next, I have Your Support. The One Lord, our Lord and Master, is all-pervading. [1] Pause With Your Support, I celebrate blissfully. With Your Support, I chant the Guru's Mantra. With Your Support, I cross over the terrifying world-ocean. The Perfect Lord, our Protector and Savior, is the Ocean of Peace. ||2|| With Your Support, I have no fear. The True Lord is the Inner-knower, the Searcher of hearts. With Your Support, my mind is filled with Your Power. Here and there, You are my Court of Appeal. ||3|| I take Your Support, and place my faith in You. All meditate on God, the Treasure of Virtue. Chanting and meditating on You, Your slaves celebrate in bliss. Nanak meditates in remembrance on the True Lord, the Treasure of Virtue. ||4||26||39|| Bhairao, Fifth Mehl: First, I gave up slandering others. All the anxiety of my mind was dispelled. Greed and attachment were totally banished. I see God ever-present, close at hand; I have become a great devotee. $\|I\|$ Such a renunciate is very rare. Such a humble servant chants the Name of the Lord, Har, Har. $\|I\|$ Pause $\|I\|$ have forsaken my egotistical intellect. The love of sexual desire and anger has vanished. I meditate on the Naam, the Name of the Lord, Har, Har. In the Company of the Holy, I am emancipated. ||2|| Enemy and friend are all the same to me. The Perfect Lord God is permeating all. Accepting the Will of God, I have found peace. The Perfect Guru has implanted the Name of the Lord within me. ||3|| That person, whom the Lord, in His Mercy, saves - that devotee chants and meditates on the Naam. That person, whose mind is illumined, and who obtains understanding through the Guru - says Nanak, he is totally fulfilled. ||4||27||40|| Bhairao, Fifth Mehl: There is no peace in earning lots of money. There is no peace in watching dances and plays. There is no peace in conquering lots of countries. All peace comes from singing the Glorious Praises of the Lord, Har, Har. ||1|| You shall obtain peace, poise and bliss, when you find the Saadh Sangat, the Company of the Holy, by great good fortune. As Gurmukh, utter the Name of the Lord, Har, Har. ||1||Pause|| Mother, father, children and

spouse - all place the mortal in bondage. Religious rituals and actions done in ego place the mortal in bondage. If the Lord, the Shatterer of bonds, abides in the mind, then peace is obtained, dwelling in the home of the self deep within. ||2|| Everyone is a beggar; God is the Great Giver. The Treasure of Virtue is the Infinite, Endless Lord. That person, unto whom God grants His Mercy - that humble being chants the Name of the Lord, Har, Har. ||3|| I offer my prayer to my Guru. O Primal Lord God, Treasure of Virtue, please bless me with Your Grace. Says Nanak, I have come to Your Sanctuary. If it pleases You, please protect me, O Lord of the World. ||4||28||41|| Bhairao, Fifth Mehl: Meeting with the Guru, I have forsaken the love of duality.

Section 28 - Raag Bhairao - Part 024

As Gurmukh, I chant the Name of the Lord. My anxiety is gone, and I am in love with the Naam, the Name of the Lord. was asleep for countless lifetimes, but I have now awakened. [1] Granting His Grace, He has linked me to His service. In the Saadh Sangat, the Company of the Holy, all pleasures are found. ||1||Pause|| The Word of the Guru's Shabad has eradicated disease and evil. My mind has absorbed the medicine of the Naam. Meeting with the Guru, my mind is in bliss. All treasures are in the Name of the Lord God. ||2|| My fear of birth and death and the Messenger of Death has been dispelled. In the Saadh Sangat, the inverted lotus of my heart has blossomed forth. Singing the Glorious Praises of the Lord, I have found eternal, abiding peace. All my tasks are perfectly accomplished. ||3|| This human body, so difficult to obtain, is approved by the Lord. Chanting the Name of the Lord, Har, Har, it has become fruitful. Says Nanak, God has blessed me with His Mercy. With every breath and morsel of food, I meditate on the Lord, Har, Har. ||4||29||42|| Bhairao, Fifth Mehl: His Name is the Highest of all. Sing His Glorious Praises, forever and ever. Meditating in remembrance on Him, all pain is dispelled. All pleasures come to dwell in the mind. ||1|| O my mind, meditate in remembrance on the True Lord. In this world and the next, you shall be saved. ||1||Pause|| The Immaculate Lord God is the Creator of all. He gives sustenance to all beings and creatures. He forgives millions of sins and mistakes in an instant. Through loving devotional worship, one is emancipated forever. |2|| True wealth and true glorious greatness, and eternal, unchanging wisdom, are obtained from the Perfect Guru. When the Protector, the Savior Lord, bestows His Mercy, all spiritual darkness is dispelled. ||3|| I focus my meditation on the Supreme Lord God. The Lord of Nirvaanaa is totally pervading and permeating all. Eradicating doubt and fear, I have met the Lord of the World. The Guru has become merciful to Nanak. ||4||30||43|| Bhairao, Fifth Mehl: Meditating in remembrance on Him, the mind is illumined. Suffering is eradicated, and one comes to dwell in peace and poise. They alone receive it, unto whom God gives it. They are blessed to serve the Perfect Guru. ||1|| All peace and comfort are in Your Name, God. Twenty-four hours a day, O my mind, sing His Glorious Praises. ||1||Pause|| You shall receive the fruits of your desires, when the Name of the Lord comes to dwell in the mind. Meditating on the Lord, your comings and goings cease. Through loving devotional worship, lovingly focus your attention on God. ||2|| Sexual desire, anger and egotism are dispelled. Love and attachment to Maya are broken. Lean on God's Support, day and night. The Supreme Lord God has given this gift. [3] Our Lord and Master is the Creator, the Cause of causes. He is the Inner-knower, the Searcher of all hearts. Bless me with Your Grace, Lord, and link me to Your service. Slave Nanak has come to Your Sanctuary. ||4||31||44|| Bhairao, Fifth Mehl: One who does not repeat the Naam, the Name of the Lord, shall die of shame. Without the Name, how can he ever sleep in peace? The mortal abandons meditative remembrance of the Lord, and then wishes for the state of supreme salvation;

Section 28 - Raag Bhairao - Part 025

but without roots, how can there be any branches? ||1|| O my mind, meditate on the Guru, the Lord of the Universe. The filth of countless incarnations shall be washed away. Breaking your bonds, you shall be united with the Lord. ||1||Pause|| How can a stone be purified by bathing at a sacred shrine of pilgrimage? The filth of egotism clings to the mind. Millions of rituals and actions taken are the root of entanglements. Without meditating and vibrating on the Lord, the mortal gathers only worthless bundles of straw. ||2|| Without eating, hunger is not satisfied. When the disease is cured, then the pain goes away. The mortal is engrossed in sexual desire, anger, greed and attachment. He does not meditate on God, that God who created him. ||3|| Blessed, blessed is the Holy Saint, and blessed is the Name of the Lord. Twenty-four hours a day, sing the Kirtan, the Glorious Praises of the Lord Blessed is the devotee of the Lord and blessed is the Creator Lord. Nanak seeks the Sanctuary of God, the Primal, the Infinite. ||4||32||45|| Bhairao, Fifth Mehl: When the Guru was totally pleased, my fear was taken away. I enshrine the Name of the Immaculate Lord within my mind. He is Merciful to the meek, forever Compassionate. All my

entanglements are finished. ||1|| I have found peace, poise, and myriads of pleasures. In the Saadh Sangat, the Company of the Holy, fear and doubt are dispelled. My tongue chants the Ambrosial Name of the Lord, Har, Har. ||1||Pause|| I have fallen in love with the Lord's Lotus Feet. In an instant, the terrible demons are destroyed. Twenty-four hours a day, I meditate and chant the Name of the Lord, Har, Har. The Guru is Himself the Savior Lord, the Lord of the Universe. ||2|| He Himself cherishes His servant forever. He watches over every breath of His humble devotee. Tell me, what is the nature of human beings? The Lord extends His Hand, and saves them from the Messenger of Death. ||3|| Immaculate is the Glory, and Immaculate is the way of life, of those who remember the Supreme Lord God in their minds. The Guru, in His Mercy, has granted this Gift. Nanak has obtained the treasure of the Naam, the Name of the Lord. ||4||33||46|| Bhairao, Fifth Mehl: My Guru is the All-powerful Lord, the Creator, the Cause of causes. He is the Soul, the Breath of Life, the Giver of Peace, always near. He is the Destroyer of fear, the Eternal, Unchanging, Sovereign Lord King. Gazing upon the Blessed Vision of His Darshan, all fear is dispelled. ||1|| Wherever I look, is the Protection of Your Sanctuary. I am a sacrifice, a sacrifice to the Feet of the True Guru. ||1||Pause|| My tasks are perfectly accomplished, meeting the Divine Guru. He is the Giver of all rewards. Serving Him, I am immaculate. He reaches out with His Hand to His slaves. The Name of the Lord abides in their hearts. ||2|| They are forever in bliss, and do not suffer at all. No pain, sorrow or disease afflicts them. Everything is Yours, O Creator Lord. The Guru is the Supreme Lord God, the Inaccessible and Infinite. ||3|| His Glorious Grandeur is immaculate, and the Bani of His Word is wonderful! The Perfect Supreme Lord God is pleasing to my mind. He is permeating the waters, the lands and the skies. O Nanak, everything comes from God. ||4||34||47|| Bhairao, Fifth Mehl: My mind and body are imbued with the Love of the Lord's Feet.

Section 28 - Raag Bhairao - Part 026

All the desires of my mind have been perfectly fulfilled. Twenty-four hours a day, I sing of the Lord God. The True Guru has imparted this perfect wisdom. ||1|| Very fortunate are those who love the Naam, the Name of the Lord. Associating with them, we cross over the world-ocean. ||1||Pause|| They are spiritual teachers, who meditate in remembrance on the One Lord. Wealthy are those who have a discriminating intellect. Noble are those who remember their Lord and Master in meditation. Honourable are those who understand their own selves. ||2|| By Guru's Grace, I have obtained the supreme status. Day and night I meditate on the Glories of God. My bonds are broken, and my hopes are fulfilled. The Feet of the Lord now abide in my heart. ||3|| Says Nanak, one whose karma is perfect - that humble being enters the Sanctuary of God. He himself is pure, and he sanctifies all. His tongue chants the Name of the Lord, the Source of Nectar. ||4||35||48|| Bhairao, Fifth Mehl: Repeating the Naam, the Name of the Lord, no obstacles block the way. Listening to the Naam, the Messenger of Death runs far away. Repeating the Naam, all pains vanish. Chanting the Naam, the Lord's Lotus Feet dwell within. ||1|| Meditating, vibrating the Name of the Lord, Har, Har, is unobstructed devotional worship. Sing the Glorious Praises of the Lord with loving affection and energy. [[1] [Pause]] Meditating in remembrance on the Lord, the Eye of Death cannot see you. Meditating in remembrance on the Lord, demons and ghosts shall not touch you. Meditating in remembrance on the Lord, attachment and pride shall not bind you. Meditating in remembrance on the Lord, you shall not be consigned to the womb of reincarnation. ||2|| Any time is a good time to meditate in remembrance on the Lord. Among the masses, only a few meditate in remembrance on the Lord. Social class or no social class, anyone may meditate on the Lord. Whoever meditates on Him is emancipated. ||3|| Chant the Name of the Lord in the Saadh Sangat, the Company of the Holy. Perfect is the Love of the Lord's Name. O God, shower Your Mercy on Nanak, that he may think of you with each and every breath. ||4||36||49|| Bhairao, Fifth Mehl: He Himself is the Shaastras, and He Himself is the Vedas. He knows the secrets of each and every heart. He is the Embodiment of Light; all beings belong to Him. The Creator, the Cause of causes, the Perfect All-powerful Lord. ||1|| Grab hold of the Support of God, O my mind. As Gurmukh, worship and adore His Lotus Feet; enemies and pains shall not even approach you. ||1||Pause|| He Himself is the Essence of the forests and fields, and all the three worlds. The universe is strung on His Thread. He is the Uniter of Shiva and Shakti - mind and matter. He Himself is in the detachment of Nirvaanaa, and He Himself is the Enjoyer. ||2|| Wherever I look, there He is. Without Him, there is no one at all. In the Love of the Naam, the worldocean is crossed. Nanak sings His Glorious Praises in the Saadh Sangat, the Company of the Holy. ||3|| Liberation, the ways and means of enjoyment and union are under His Control. His humble servant lacks nothing. That person, with whom the Lord, in His Mercy, is pleased - O slave Nanak, that humble servant is blessed. ||4||37||50|| Bhairao, Fifth Mehl:

The minds of the Lord's devotee are filled with bliss. They become stable and permanent, and all their anxiety is gone.

Section 28 - Raag Bhairao - Part 027

Their fears and doubts are dispelled in an instant. The Supreme Lord God comes to dwell in their minds. ||1|| The Lord is forever the Help and Support of the Saints. Inside the home of the heart, and outside as well, the Transcendent Lord is always with us, permeating and pervading all places. ||1||Pause|| The Lord of the World is my wealth, property, youth and ways and means. He continually cherishes and brings peace to my soul and breath of life. He reaches out with His Hand and saves His slave. He does not abandon us, even for an instant; He is always with us. ||2|| There is no other Beloved like the Lord. The True Lord takes care of all. The Lord is our Mother, Father, Son and Relation. Since the beginning of time, and throughout the ages, His devotees sing His Glorious Praises. ||3|| My mind is filled with the Support and the Power of the Lord. Without the Lord, there is no other at all. Nanak's mind is encouraged by this hope, that God will accomplish my objectives in life. ||4||38||51|| Bhairao Fifth Mehl: Fear itself becomes afraid, when the mortal remembers the Lord's Name in meditation. All the diseases of the three gunas - the three qualities - are cured, and tasks of the Lord's slaves are perfectly accomplished. ||1||Pause|| The people of the Lord always sing His Glorious Praises; they attain His Perfect Mansion. Even the Righteous Judge of Dharma and the Messenger of Death yearn, day and night, to be sanctified by the Blessed Vision of the Lord's humble servant. ||1|| Sexual desire, anger, intoxication, egotism, slander and egotistical pride are eradicted in the Saadh Sangat, the Company of the Holy. By great good fortune, such Saints are met. Nanak is forever a sacrifice to them. ||2||39||52|| Bhairao, Fifth Mehl: One who harbors the five thieves, becomes the embodiment of these five. He gets up each day and tells lies. He applies ceremonial religious marks to his body, but practices hypocrisy. He wastes away in sadness and pain, like a lonely widow. ||1|| Without the Name of the Lord, everything is false. Without the Perfect Guru, liberation is not obtained. In the Court of the True Lord, the faithless cynic is plundered. ||1||Pause|| One who does not know the Lord's Creative Power is polluted. Ritualistically plastering one's kitchen square does not make it pure in the Eyes of the Lord. If a person is polluted within, he may wash himself everyday on the outside, but in the Court of the True Lord, he forfeits his honour. ||2|| He works for the sake of Maya, but he never places his feet on the right path. He never even remembers the One who created him. He speaks falsehood only falsehood, with his mouth. ||3|| That person, unto whom the Creator Lord shows Mercy, deals with the Saadh Sangat, the Company of the Holy. One who lovingly worships the Lord's Name, says Nanak - no obstacles ever block his way. ||4||40||53|| Bhairao, Fifth Mehl: The entire universe curses the slanderer. False are the dealings of the slanderer. The slanderer's lifestyle is filthy and polluted. The Lord is the Saving Grace and the Protector of His slave. ||1|| The slanderer dies with the rest of the slanderers. The Supreme Lord God, the Transcendent Lord, protects and saves His humble servant. Death roars and thunders over the head of the slanderer. ||1||Pause||

Section 28 - Raag Bhairao - Part 028

No one belives what the slanderer says. The slanderer tells lies, and later regrets and repents. He wrings his hands, and hits his head against the ground. The Lord does not forgive the slanderer. ||2|| The Lord's slave does not wish anyone ill. The slanderer suffers, as if stabbed by a spear. Like a crane, he spreads his feathers, to look like a swan. When he speaks with his mouth, then he is exposed and driven out. ||3|| The Creator is the Inner-knower, the Searcher of hearts. That person, whom the Lord makes His Own, becomes stable and steady. The Lord's slave is true in the Court of the Lord. Servant Nanak speaks, after contemplating the essence of reality. ||4||41||54|| Bhairao, Fifth Mehl: With my palms pressed together, I offer this prayer. My soul, body and wealth are His property. He is the Creator, my Lord and Master. Millions of times, I am a sacrifice to Him. ||1|| The dust of the feet of the Holy brings purity. Remembering God in meditation, the mind's corruption is eradicated, and the filth of countless incarnations is washed away. ||1||Pause|| All treasures are in His household. Serving Him, the mortal attains honour. He is the Fulfiller of the mind's desires. He is the Support of the soul and the breath of life of His devotees. ||2|| His Light shines in each and every heart. Chanting and meditating on God, the Treasure of Virtue, His devotees live. Service to Him does not go in vain. Deep within your mind and body, meditate on the One Lord. [3] Following the Guru's Teachings, compassion and contentment are found. This Treasure of the Naam, the Name of the Lord, is the immaculate object. Please grant Your Grace, O Lord, and attach me to the hem of Your robe. Nanak meditates continually on the Lord's Lotus Feet. ||4||42||55|| Bhairao, Fifth Mehl: The True Guru has listened to my prayer. All my affairs have been resolved. Deep within my mind and body, I

meditate on God. The Perfect Guru has dispelled all my fears. ||1|| The All-powerful Divine Guru is the Greatest of all. Serving Him, I obtain all comforts. ||Pause|| Everything is done by Him. No one can erase His Eternal Decree. The Supreme Lord God, the Transcendent Lord, is incomparably beautiful. The Guru is the Image of Fulfillment, the Embodiment of the Lord. ||2|| The Name of the Lord abides deep within him. Wherever he looks, he sees the Wisdom of God. His mind is totally enlightened and illuminated. Within that person, the Supreme Lord God abides. ||3|| I humbly bow to that Guru forever. I am forever a sacrifice to that Guru. I wash the feet of the Guru, and drink in this water. Chanting and meditating forever on Guru Nanak, I live. ||4||43||56||

Section 28 - Raag Bhairao - Part 029

Raag Bhairao, Fifth Mehl, Partaal, Third House: One Universal Creator God. By The Grace Of The True Guru: God is the Compassionate Cherisher. Who can count His Glorious Virtues? Countless colours, and countless waves of joy; He is the Master of all. ||1||Pause|| Endless spiritual wisdom, endless meditations, endless chants, intense meditations and austere self-disciplines. Countless virtues, musical notes and playful sports; countless silent sages enshrine Him in their hearts. ||1|| Countless melodies, countless instruments, countless tastes, each and every instant. Countless mistakes and countless diseases are removed by hearing His Praise. O Nanak, serving the Infinite, Divine Lord, one earns all the rewards and merits of performing the six rituals, fasts, worship services, pilgrimages to sacred rivers, and journeys to sacred shrines. ||2||1||57||8||21||7||57||93|| Bhairao, Ashtapadees, First Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The Lord is in the soul, and the soul is in the Lord. This is realised through the Guru's Teachings. The Ambrosial Word of the Guru's Bani is realised through the Word of the Shabad. Sorrow is dispelled, and egotism is eliminated. ||1|| O Nanak, the disease of egotism is so very deadly. Wherever I look, I see the pain of the same disease. The Primal Lord Himself bestows the Shabad of His Word. ||1||Pause|| When the Appraiser Himself appraises the mortal, then he is not tested again. Those who are blessed with His Grace meet with the Guru. They alone are true, who are pleasing to God, ||2|| Air, water and fire are diseased; the world with its enjoyments is diseased. Mother, father, Maya and the body are diseased; those united with their relatives are diseased. ||3|| Brahma, Vishnu and Shiva are diseased; the whole world is diseased. Those who remember the Lord's Feet and contemplate the Word of the Guru's Shabad are liberated. ||4|| The seven seas are diseased, along with the rivers: the continents and the nether regions of the underworlds are full of disease. The people of the Lord dwell in Truth and peace; He blesses them with His Grace everywhere. ||5|| The six Shaastras are diseased, as are the many who follow the different religious orders. What can the poor Vedas and Bibles do? People do not understand the One and Only Lord. ||6|| Eating sweet treats, the mortal is filled with disease; he finds no peace at all. Forgetting the Naam, the Name of the Lord, they walk on other paths, and at the very last moment, they regret and repent. ||7|| Wandering around at sacred shrines of pilgrimage, the mortal is not cured of his disease. Reading scripture, he gets involved in useless arguments. The disease of duality is so very deadly; it causes dependence on Maya. [[8]] One who becomes Gurmukh and praises the True Shabad with the True Lord in his mind is cured of his disease. O Nanak, the humble servant of the Lord is immaculate, night and day; he bears the insignia of the Lord's Grace. ||9||1||

Section 28 - Raag Bhairao - Part 030

Bhairao, Third Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The Creator has staged His Wondrous Play. I listen to the Unstruck Sound-current of the Shabad, and the Bani of His Word. The self-willed manmukhs are deluded and confused, while the Gurmukhs understand. The Creator creates the Cause that causes. ||1|| Deep within my being, I meditate on the Word of the Guru's Shabad. I shall never forsake the Name of the Lord. [1] Pause Prahlaad's father sent him to school, to learn to read. He took his writing tablet and went to the teacher. He said, "I shall not read anything except the Naam, the Name of the Lord. Write the Lord's Name on my tablet." ||2|| Prahlaad's mother said to her son, "I advise you not to read anything except what you are taught." He answered. "The Great Giver, my Fearless Lord God is always with me. If I were to forsake the Lord, then my family would be disgraced."||3|| "Prahlaad has corrupted all the other students. He does not listen to what I say, and he does his own thing. He instigated devotional worship in the townspeople." The gathering of the wicked people could not do anything against him ||4|| Sanda and Marka his teachers made the complaint All the demons kept trying in vain. The Lord protected His humble devotee, and preserved his honour. What can be done by mere created beings? [[5]] Because of his past karma, the demon ruled over his kingdom. He did not realise the Lord; the Lord Himself confused him. He started an argument with

his son Prahlaad. The blind one did not understand that his death was approaching. ||6|| Prahlaad was placed in a cell, and the door was locked. The fearless child was not afraid at all. He said, "Within my being, is the Guru, the Lord of the World." The created being tried to compete with his Creator, but he assumed this name in vain. That which was predestined for him has come to pass; he started an argument with the Lord's humble servant. ||7|| The father raised the club to strike down Prahlaad, saying, "Where is your God, the Lord of the Universe, now?" He replied, "The Life of the World, the Great Giver, is my Help and Support in the end. Wherever I look, I see Him permeating and prevailing." ||8|| Tearing down the pillars, the Lord Himself appeared. The egotistical demon was killed and destroyed. The minds of the devotees were filled with bliss, and congratulations poured in. He blessed His servant with glorious greatness. [9] He created birth, death and attachment. The Creator has ordained coming and going in reincarnation. For the sake of Prahlaad, the Lord Himself appeared. The word of the devotee came true. ||10|| The gods proclaimed the victory of Lakshmi, and said 'O mother, make this form of the Man-lion disappear!' Lakshmi was afraid, and did not approach.

Section 28 - Raag Bhairao - Part 031

The humble servant Prahlaad came and fell at the Lord's Feet. ||11|| The True Guru implanted the treasure of the Naam within. Power, property and all Maya is false. But still, the greedy people continue clinging to them. Without the Name of the Lord, the mortals are punished in His Court. ||12|| Says Nanak, everyone acts as the Lord makes them act. They alone are approved and accepted, who focus their consciousness on the Lord. He has made His devotees His Own. The Creator has appeared in His Own Form. ||13||1||2|| Bhairao, Third Mehl: Serving the Guru, I obtain the Ambrosial Fruit; my egotism and desire have been quenched. The Name of the Lord dwells within my heart and mind, and the desires of my mind are quieted. ||1|| O Dear Lord, my Beloved, please bless me with Your Mercy. Night and day, Your humble servant begs for Your Glorious Praises; through the Word of the Guru's Shabad, he is saved. ||1||Pause|| The Messenger of Death cannot even touch the humble Saints: it does not cause them even an iota of suffering or pain. Those who enter Your Sanctuary, Lord, save themselves, and save all their ancestors as well. ||2|| You Yourself save the honour of Your devotees; this is Your Glory, O Lord. You cleanse them of the sins and the pains of countless incarnations; You love them without even an iota of duality. ||3|| I am foolish and ignorant, and understand nothing. You Yourself bless me with understand nothing. You Yourself bless me with understanding. You do whatever You please; nothing else can be done at all. ||4|| Creating the world, You have linked all to their tasks - even the evil deeds which men do. They lose this precious human life in the gamble, and do not understand the Word of the Shabad. ||5|| The self-willed manmukhs die, understanding nothing; they are enveloped by the darkness of evil-mindedness and ignorance. They do not cross over the terrible world-ocean; without the Guru, they drown and die. [6] True are those humble beings who are imbued with the True Shabad; the Lord God unites them with Himself. Through the Word of the Guru's Bani, they come to understand the Shabad. They remain lovingly focused on the True Lord. ||7|| You Yourself are Immaculate and Pure, and pure are Your humble servants who contemplate the Word of the Guru's Shabad. Nanak is forever a sacrifice to those, who enshrine the Lord's Name within their hearts. ||8||2||3|| Bhairao, Fifth Mehl, Ashtapadees, Second House: One Universal Creator God. By The Grace Of The True Guru: He alone is a great king, who keeps the Naam, the Name of the Lord, within his heart. One who keeps the Naam in his heart his tasks are perfectly accomplished. One who keeps the Naam in his heart, obtains millions of treasures. Without the Naam, life is useless. ||1|| I praise that person, who has the capital of the Lord's Wealth. He is very fortunate, on whose forehead the Guru has placed His Hand. ||1||Pause|| One who keeps the Naam in his heart, has many millions of armies on his side. One who keeps the Naam in his heart, enjoys peace and poise.

Section 28 - Raag Bhairao - Part 032

One who keeps the Naam in his heart becomes cool and calm. Without the Naam, both life and death are cursed. ||2|| One who keeps the Naam in his heart is Jivan-mukta, liberated while yet alive. One who keeps the Naam in his heart knows all ways and means. One who keeps the Naam in his heart obtains the nine treasures. Without the Naam, the mortal wanders, coming and going in reincarnation. ||3|| One who keeps the Naam in his heart is carefree and independent. One who keeps the Naam in his heart always earns a profit. One who keeps the Naam in his heart has a large family. Without the Naam, the mortal is just an ignorant, self-willed manmukh. ||4|| One who keeps the Naam in his heart has a permanent position. One who keeps the Naam in his heart is seated on the throne. One who keeps the Naam in his heart is the true king. Without the Naam, no one has any honour or respect. [[5]] One who keeps the Naam in his heart is famous everywhere. One who keeps the Naam in his heart is the

Embodiment of the Creator Lord. One who keeps the Naam in his heart is the highest of all. Without the Naam, the mortal wanders in reincarnation. [6] One who keeps the Naam in his heart sees the Lord manifested in His Creation. One who keeps the Naam in his heart - his darkness is dispelled. One who keeps the Naam in his heart is approved and accepted. Without the Naam, the mortal continues coming and going in reincarnation. ||7|| He alone receives the Naam, who is blessed by the Lord's Mercy. In the Saadh Sangat, the Company of the Holy, the Lord of the World is understood. Coming and going in reincarnation ends, and peace is found. Says Nanak, my essence has merged in the Essence of the Lord. ||8||1||4|| Bhairao, Fifth Mehl: He created millions of incarnations of Vishnu. He created millions of universes as places to practice righteousness. He created and destroyed millions of Shivas. He employed millions of Brahmas to create the worlds. ||1|| Such is my Lord and Master, the Lord of the Universe. I cannot even describe His Many Virtues. ||1||Pause|| Millions of Mayas are His maid-servants. Millions of souls are His beds. Millions of universes are the limbs of His Being. Millions of devotees abide with the Lord. ||2|| Millions of kings with their crowns and canopies bow before Him. Millions of Indras stand at His Door. Millions of heavenly paradises are within the scope of His Vision. Millions of His Names cannot even be appraised. ||3|| Millions of celestial sounds resound for Him. HisWondrous Plays are enacted on millions of stages. Millions of Shaktis and Shivas are obedient to Him. He gives sustenance and support to millions of beings. ||4|| In His Feet are millions of sacred shrines of pilgrimage. Millions chant His Sacred and Beautiful Name. Millions of worshippers worship Him. Millions of expanses are His; there is no other at all. [5] Millions of swan-souls sing His Immaculate Praises. Millions of Brahma's sons sing His Praises. He creates and destroys millions, in an instant. Millions are Your Virtues. Lord - they cannot even be counted. ||6|| Millions of spiritual teachers teach His spiritual wisdom. Millions of meditators focus on His meditation. Millions of austere penitents practice austerities

Section 28 - Raag Bhairao - Part 033

Millions of silent sages dwell in silence. ||7|| Our Eternal, Imperishable, Incomprehensible Lord and Master, the Innerknower, the Searcher of hearts, is permeating all hearts. Wherever I look, I see Your Dwelling, O Lord. The Guru has blessed Nanak with enlightenment. [8][2][5]] Bhairao, Fifth Mehl: The True Guru has blessed me with this gift. He has given me the Priceless Jewel of the Lord's Name. Now, I intuitively enjoy endless pleasures and wondrous play. God has spontaneously met with Nanak. ||1|| Says Nanak, True is the Kirtan of the Lord's Praise. Again and again, my mind remains immersed in it. ||1||Pause|| Spontaneously, I feed on the Love of God. Spontaneously, I take God's Name. Spontaneously, I am saved by the Word of the Shabad. Spontaneously, my treasures are filled to overflowing. ||2| Spontaneously, my works are perfectly accomplished. Spontaneously, I am rid of sorrow. Spontaneously, my enemies have become friends. Spontaneously, I have brought my mind under control. [3] Spontaneously, God has comforted me. Spontaneously, my hopes have been fulfilled. Spontaneously, I have totally realised the essence of reality. Spontaneously, I have been blessed with the Guru's Mantra. [4] Spontaneously, I am rid of hatred. Spontaneously, my darkness has been dispelled. Spontaneously, the Kirtan of the Lord's Praise seems so sweet to my mind. Spontaneously, I behold God in each and every heart. ||5|| Spontaneously, all my doubts have been dispelled. Spontaneously, peace and celestial harmony fill my mind. Spontaneously, the Unstruck Melody of the Sound-current resounds within me. Spontaneously, the Lord of the Universe has revealed Himself to me. [|6|| Spontaneously, my mind has been pleased and appeased. I have spontaneously realised the Eternal, Unchanging Lord. Spontaneously, all wisdom and knowledge has welled up within me. Spontaneously, the Support of the Lord, Har, Har, has come into my hands. ||7|| Spontaneously, God has recorded my pre-ordained destiny. Spontaneously, the One Lord and Master God has met me. Spontaneously, all my cares and worries have been taken away. Nanak, Nanak, Nanak, has merged into the Image of God. [8][3][6]] Bhairao, The Word Of The Devotees, Kabeer Jee, First House: One Universal Creator God. By The Grace Of The True Guru: The Name of the Lord - this alone is my wealth. I do not tie it up to hide it, nor do I sell it to make my living. ||1||Pause|| The Name is my crop, and the Name is my field. As Your humble servant, I perform devotional worship to You; I seek Your Sanctuary. ||1|| The Name is Maya and wealth for me; the Name is my capital. I do not forsake You; I do not know any other at all. ||2|| The Name is my family, the Name is my brother. The Name is my companion, who will help me in the end. ||3|| One whom the Lord keeps detached from Maya - says Kabeer, I am his slave. ||4||1|| Naked we come, and naked we go. No one, not even the kings and queens, shall remain. ||1||

Section 28 - Raag Bhairao - Part 034

The Sovereign Lord is the nine treasures for me. The possessions and the spouse to which the mortal is lovingly attached, are Your wealth, O Lord. ||1||Pause|| They do not come with the mortal, and they do not go with him. What good does it do him, if he has elephants tied up at his doorway? [2] The fortress of Sri Lanka was made out of gold, but what could the foolish Raawan take with him when he left? [3] Says Kabeer, think of doing some good deeds. In the end, the gambler shall depart empty-handed. ||4||2|| Brahma is polluted, and Indra is polluted. The sun is polluted, and the moon is polluted. ||1|| This world is polluted with pollution. Only the One Lord is Immaculate; He has no end or limitation. [1] Pause The rulers of kingdoms are polluted. Nights and days, and the days of the month are polluted. ||2|| The pearl is polluted, the diamond is polluted. Wind, fire and water are polluted. ||3|| Shiva, Shankara and Mahaysh are polluted. The Siddhas, seekers and strivers, and those who wear religious robes, are polluted. ||4|| The Yogis and wandering hermits with their matted hair are polluted. The body, along with the swan-soul, is polluted. [[5]] Says Kabeer, those humble beings are approved and pure, who know the Lord. [[6][3]] Let your mind be Mecca, and your body the temple of worship. Let the Supreme Guru be the One who speaks. ||1|| O Mullah, utter the call to prayer. The one mosque has ten doors. ||1||Pause|| So slaughter your evil nature, doubt and cruelty; consume the five demons and you shall be blessed with contentment. ||2|| Hindus and Muslims have the same One Lord and Master. What can the Mullah do, and what can the Shaykh do? [3] Says Kabeer, I have gone insane. Slaughtering, slaughtering my mind, I have merged into the Celestial Lord. ||4||4|| When the stream flows into the Ganges, then it becomes the Ganges. [1] Just so, Kabeer has changed. He has become the Embodiment of Truth, and he does not go anywhere else. ||1||Pause|| Associating with the sandalwood tree, the tree nearby is changed; that tree begins to smell just like the sandalwood tree. ||2|| Coming into contact with the philosophers' stone, copper is transformed; that copper is transformed into gold. [3] In the Society of the Saints, Kabeer is transformed; that Kabeer is transformed into the Lord. ||4||5|| Some apply ceremonial marks to their foreheads, hold malas in their hands, and wear religious robes. Some people think that the Lord is a play-thing. ||1|| If I am insane, then I am Yours, O Lord. How can people know my secret? ||1||Pause|| I do not pick leaves as offerings, and I do not worship idols. Without devotional worship of the Lord, service is useless. ||2|| I worship the True Guru; forever and ever I surrender to Him By such service. I find neace in the Court of the Lord. ||3|| People say that Kabeer has gone insane. Only the Lord realises the secret of Kabeer. ||4||6|| Turning away from the world, I have forgotten both my social class and ancestry. My weaving now is in the most profound celestial stillness. ||1|| I have no quarrel with anyone.

Section 28 - Raag Bhairao - Part 035

I have abandoned both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. ||1||Pause|| I weave and weave, and wear what I weave. Where egotism does not exist, there I sing God's Praises. ||2|| Whatever the Pandits and Mullahs have written, I reject; I do not accept any of it. [3] My heart is pure, and so I have seen the Lord within. Searching, searching within the self, Kabeer has met the Lord. ||4||7|| No one respects the poor man. He may make thousands of efforts, but no one pays any attention to him. ||1||Pause|| When the poor man goes to the rich man, and sits right in front of him, the rich man turns his back on him. ||1|| But when the rich man goes to the poor man, the poor man welcomes him with respect. ||2|| The poor man and the rich man are both brothers. God's pre-ordained plan cannot be erased. ||3|| Says Kabeer, he alone is poor, who does not have the Naam, the Name of the Lord, in his heart. ||4||8|| Serving the Guru, devotional worship is practiced. Then, this human body is obtained. Even the gods long for this human body. So vibrate that human body, and think of serving the Lord. ||1|| Vibrate, and meditate on the Lord of the Universe, and never forget Him. This is the blessed opportunity of this human incarnation. ||1||Pause|| As long as the disease of old age has not come to the body, and as long as death has not come and seized the body, and as long as your voice has not lost its power, O mortal being, vibrate and meditate on the Lord of the World. ||2|| If you do not vibrate and meditate on Him now, when will you, O Sibing of Destiny? When the end comes, you will not be able to vibrate and meditate on Him. Whatever you have to do - now is the best time to do it. Otherwise, you shall regret and repent afterwards, and you shall not be carried across to the other side. ||3|| He alone is a servant, whom the Lord enjoins to His service. He alone attains the Immaculate Divine Lord. Meeting with the Guru, his doors are opened wide, and he does not have to journey again on the path of reincarnation. ||4|| This is your chance, and this is your time. Look deep into your own heart, and reflect on this. Says Kabeer, you can win or lose. In so many ways, I have proclaimed this out loud. ||5||1||9|| In the City of God, sublime understanding prevails. There, you shall meet with the Lord, and reflect on Him. Thus, you shall understand this world and the next. What is the use of claiming that you own everything, if you only die in the end? ||1|| I focus my meditation on my inner self, deep within. The Name of the Sovereign Lord is my spiritual wisdom. ||1||Pause|| In the first chakra, the root chakra, I have grasped the reins and tied them. I have firmly placed the moon above the sun. The sun blazes forth at the western gate. Through the central channel of the Shushmanaa, it rises up above my head. ||2|| There is a stone at that western gate, and above that stone, is another window. Above that window is the Tenth Gate. Says Kabeer, it has no end or limitation. ||3||2||10|| He alone is a Mullah, who struggles with his mind, and through the Guru's Teachings, fights with death. He crushes the pride of the Messenger of Death. Unto that Mullah, I ever offer greetings of respect. ||1||

Section 28 - Raag Bhairao - Part 036

God is present, right here at hand; why do you say that He is far away? Tie up your disturbing passions, and find the Beauteous Lord. ||1||Pause|| He alone is a Qazi, who contemplates the human body, and through the fire of the body, is illumined by God. He does not lose his semen, even in his dreams; for such a Qazi, there is no old age or death. ||2|| He alone is a sultan and a king, who shoots the two arrows, gathers in his outgoing mind, and assembles his army in the realm of the mind's sky, the Tenth Gate. The canopy of royalty waves over such a sultan. ||3|| The Yogi cries out, "Gorakh, Gorakh". The Hindu utters the Name of Raam. The Muslim has only One God. The Lord and Master of Kabeer is all-pervading. ||4||3||11|| Fifth Mehl: Those who call a stone their god - their service is useless. Those who fall at the feet of a stone god - their work is wasted in vain. ||1|| My Lord and Master speaks forever. God gives His gifts to all living beings. ||1||Pause|| The Divine Lord is within the self. but the spiritually blind one does not know this. Deluded by doubt, he is caught in the noose. The stone does not speak; it does not give anything to anyone. Such religious rituals are useless; such service is fruitless. $\|2\|$ If a corpse is anointed with sandalwood oil, what good does it do? If a corpse is rolled in manure, what does it lose from this? [3] Says Kabeer, I proclaim this out loud - behold, and understand, you ignorant, faithless cynic. The love of duality has ruined countless homes. The Lord's devotees are forever in bliss. ||4||4||12|| The fish in the water is attached to Maya. The moth fluttering around the lamp is pierced through by Maya. The sexual desire of Maya afflicts the elephant. The snakes and bumble bees are destroyed through Maya. $\|1\|$ Such are the enticements of Maya, O Siblings of Destiny. As many living beings are there are, have been deceived. ||1||Pause|| The birds and the deer are imbued with Maya. Sugar is a deadly trap for the flies. Horses and camels are absorbed in Maya. The eightyfour Siddhas, the beings of miraculous spiritual powers, play in Maya. [2] The six celibates are slaves of Maya. So are the nine masters of Yoga, and the sun and the moon. The austere disciplinarians and the Rishis are asleep in Maya. Death and the five demons are in Maya. ||3|| Dogs and jackals are imbued with Maya. Monkeys, leopards and lions, cats, sheep, foxes, trees and roots are planted in Maya. ||4|| Even the gods are drenched with Maya, as are the oceans, the sky and the earth. Says Kabeer, whoever has a belly to fill, is under the spell of Maya. The mortal is emancipated only when he meets the Holy Saint. ||5||5||13|| As long as he cries out, "Mine! Mine!", none of his tasks is accomplished. When such possessiveness is erased and removed.

Section 28 - Raag Bhairao - Part 037

then God comes and resolves his affairs. ||1|| Contemplate such spiritual wisdom. O mortal man. Why not meditate in remembrance on the Lord, the Destroyer of pain? ||1||Pause|| As long as the tiger lives in the forest, the forest does not flower. But when the jackal eats the tiger, then the entire forest flowers. ||2|| The victorious are drowned, while the defeated swim across. By Guru's Grace, one crosses over and is saved. Slave Kabeer speaks and teaches: remain lovingly absorbed, attuned to the Lord alone. ||3||6||14|| He has 7,000 commanders, and hundreds of thousands of prophets; He is said to have 88,000,000 shaykhs, and 56,000,000 attendants. [1] I am meek and poor - what chance do I have of being heard there? His Court is so far away; only a rare few attain the Mansion of His Presence. ||1||Pause|| He has 33,000,000 play-houses. His beings wander insanely through 8.4 million incarnations. He bestowed His Grace on Adam, the father of mankind, who then lived in paradise for a long time. ||2|| Pale are the faces of those whose hearts are disturbed. They have forsaken their Bible, and practice Satanic evil. One who blames the world, and is angry with people, shall receive the fruits of his own actions. ||3|| You are the Great Giver, O Lord; I am forever a beggar at Your Door. If I were to deny You, then I would be a wretched sinner. Slave Kabeer has entered Your Shelter. Keep me near You, O Merciful Lord God - that is heaven for me. ||4||7||15|| Everyone speaks of going there, but I do not even know where heaven is. [1]Pause] One who does not even know the mystery of his

own self, speaks of heaven, but it is only talk. ||1|| As long as the mortal hopes for heaven, he will not dwell at the Lord's Feet. ||2|| Heaven is not a fort with moats and ramparts, and walls plastered with mud; I do not know what heaven's gate is like. [3] Says Kabeer, now what more can I say? The Saadh Sangat, the Company of the Holy, is heaven itself. ||4||8||16|| How can the beautiful fortress be conquered, O Siblings of Destiny? It has double walls and triple moats. ||1||Pause|| It is defended by the five elements, the twenty-five categories, attachment, pride, jealousy and the awesomely powerful Maya. The poor mortal being does not have the strength to conquer it; what should I do now, O Lord? ||1|| Sexual desire is the window, pain and pleasure are the gate-keepers, virtue and sin are the gates. Anger is the great supreme commander, full of argument and strife, and the mind is the rebel king there. ||2|| Their armor is the pleasure of tastes and flavors, their helmets are worldly attachments; they take aim with their bows of corrupt intellect. The greed that fills their hearts is the arrow; with these things, their fortress is impregnable. [3] But I have made divine love the fuse, and deep meditation the bomb; I have launched the rocket of spiritual wisdom. The fire of God is lit by intuition, and with one shot, the fortress is taken, ||4|| Taking truth and contentment with me, I begin the battle and storm both the gates. In the Saadh Sangat, the Company of the Holy, and by Guru's Grace, I have captured the king of the fortress. ||5||

Section 28 - Raag Bhairao - Part 038

With the army of God's devotees, and Shakti, the power of meditation, I have snapped the noose of the fear of death. Slave Kabeer has climbed to the top of the fortress; I have obtained the eternal, imperishable domain. ||6||9||17|| The mother Ganges is deep and profound. Tied up in chains, they took Kabeer there. [1] My mind was not shaken; why should mv body be afraid? My consciousness remained immersed in the Lotus Feet of the Lord. ||1||Pause|| The waves of the Ganges broke the chains, and Kabeer was seated on a deer skin. ||2|| Says Kabeer, I have no friend or companion. On the water, and on the land, the Lord is my Protector. ||3||10||18|| Bhairao, Kabeer Jee, Ashtapadees, Second House: One Universal Creator God. By The Grace Of The True Guru: God constructed a fortress, inaccessible and unreachable, in which He dwells. There, His Divine Light radiates forth. Lightning blazes, and bliss prevails there, where the Eternally Young Lord God abides. ||1|| This soul is lovingly attuned to the Lord's Name. It is saved from old age and death, and its doubt runs away. ||1||Pause|| Those who believe in high and low social classes, only sing songs and chants of egotism. The Unstruck Sound-current of the Shabad, the Word of God, resounds in that place, where the Supreme Lord God abides. ||2|| He creates planets, solar systems and galaxies; He destroys the three worlds, the three gods and the three qualities. The Inaccessible and Unfathomable Lord God dwells in the heart. No one can find the limits or the secrets of the Lord of the World. ||3|| The Lord shines forth in the plantain flower and the sunshine. He dwells in the pollen of the lotus flower. The Lord's secret is within the twelve petals of the heart-lotus. The Supreme Lord, the Lord of Lakshmi dwells there. ||4|| He is like the sky, stretching across the lower, upper and middle realms. In the profoundly silent celestial realm, He radiates forth. Neither the sun nor the moon are there, but the Primal Immaculate Lord celebrates there. $\|5\|$ Know that He is in the universe, and in the body as well. Take your cleansing bath in the Mansarovar Lake. Chant "Sohang" - "He is me." He is not affected by either virtue or vice. $\|\vec{6}\|$ He is not affected by either high or low social class, sunshine or shade. He is in the Guru's Sanctuary, and nowhere else. He is not diverted by diversions, comings or goings. Remain intuitively absorbed in the celestial void. [[7]] One who knows the Lord in the mind whatever he says, comes to pass. One who firmly implants the Lord's Divine Light, and His Mantra within the mind - says Kabeer, such a mortal crosses over to the other side. ||8||1|| Millions of suns shine for Him, millions of Shivas and Kailash mountains. Millions of Durga goddesses massage His Feet. Millions of Brahmas chant the Vedas for Him. ||1|| When I beg, I beg only from the Lord. I have nothing to do with any other deities. ||1||Pause|| Millions of moons twinkle in the sky.

Section 28 - Raag Bhairao - Part 039

Three hundred thirty million gods eat the Lord's offerings. The nine stars, a million times over, stand at His Door. Millions of Righteous Judges of Dharma are His gate-keepers. [2] Millions of swinds blow around Him in the four directions. Millions of serpents prepare His bed. Millions of oceans are His water-carriers. The eighteen million loads of vegetation are His Hair. [13] Millions of treasurers fill His Treasury. Millions of vices and virtues look up to Him. Millions of Indras serve Him. [14] Fifty-six million clouds are His. In each and every village, His infinite fame has spread. Wild demons with dishevelled hair move about. The Lord plays in countless ways. [15] Millions of charitable feasts are held in His Court, and millions of sciences all sing His Praises. Even so, the limits of the Supreme Lord God cannot be found. ||6|| Rama, with millions of monkeys, conquered Raawan's army. Billions of Puraanas greatly praise Him; He humbled the pride of Duyodhan. [[7]] Millions of gods of love cannot compete with Him. He steals the hearts of mortal beings. Says Kabeer, please hear me, O Lord of the World. I beg for the blessing of fearless dignity. ||8||2||18||20|| Bhairao, The Word Of Naam Dayv Jee, First House: One Universal Creator God. By The Grace Of The True Guru: O my tongue. I will cut you into a hundred pieces. if you do not chant the Name of the Lord. ||1|| O my tongue, be imbued with the Lord's Name. Meditate on the Name of the Lord, Har, Har, and imbue yourself with this most excellent colour. ||1||Pause|| O my tongue, other occupations are false. The state of Nirvaanaa comes only through the Lord's Name. ||2|| The performance of countless millions of other devotions is not equal to even one devotion to the Name of the Lord. ||3|| Prays Naam Dayv, this is my occupation. O Lord, Your Forms are endless. ||4||1|| One who stays away from others' wealth and others' spouses - the Lord abides near that person. ||1|| Those who do not meditate and vibrate on the Lord - I do not even want to see them. ||1||Pause|| Those whose inner beings are not in harmony with the Lord, are nothing more than beasts. ||2|| Prays Naam Dayv, a man without a nose does not look handsome, even if he has the thirty-two beauty marks. ||3||2|| Naam Dayv milked the brown cow, and brought a cup of milk and a jug of water to his family god. ||1|| "Please drink this milk, O my Sovereign Lord God. Drink this milk and my mind will be happy. Otherwise, my father will be angry with me."||1||Pause|| Taking the golden cup, Naam Dayy filled it with the ambrosial milk, and placed it before the Lord. ||2|| The Lord looked upon Naam Dayv and smiled. "This one devotee abides within my heart." [3] The Lord drank the milk, and the devotee returned home

Section 28 - Raag Bhairao - Part 040

Thus did Naam Dayv come to receive the Blessed Vision of the Lord's Darshan. ||4||3|| I am crazy - the Lord is my Husband. I decorate and adorn myself for Him. ||1|| Slander me well, slander me well, slander me well, O people. My body and mind are united with my Beloved Lord. ||1||Pause|| Do not engage in any arguments or debates with anyone. With your tongue, savor the Lord's sublime essence. ||2|| Now, I know within my soul, that such an arrangement has been made; I will meet with my Lord by the beat of the drum. ||3| Anyone can praise or slander me. Naam Dayv has met the Lord. ||4||4|| Sometimes, people do not appreciate milk, sugar and ghee. Sometimes, they have to beg for bread from door to door. Sometimes, they have to pick out the grain from the chaff. ||1|| As the Lord keeps us, so do we live, O Siblings of Destiny. The Lord's Glory cannot even be described. [1] Pause Sometimes, people prance around on horses. Sometimes, they do not even have shoes for their feet. ||2|| Sometimes, people sleep on cozy beds with white sheets. Sometimes, they do not even have straw to put down on the ground. ||3|| Naam Davy prays, only the Naam, the Name of the Lord, can save us. One who meets the Guru, is carried across to the other side. ||4||5|| Laughing and playing, I came to Your Temple, O Lord. While Naam Dayy was worshipping, he was grabbed and driven out. ||1|| I am of a low social class, O Lord; why was I born into a family of fabric dyers? [1] Pause I picked up my blanket and went back, to sit behind the temple. ||2|| As Naam Dayy uttered the Glorious Praises of the Lord, the temple turned around to face the Lord's humble devotee. ||3||6|| Bhairao, Naam Dayv Jee, Second House: One Universal Creator God. By The Grace Of The True Guru: As the hungry person loves food, and the thirsty person is obsessed with water, and as the fool is attached to his family - just so, the Lord is very dear to Naam Dayy. ||1|| Naam Dayy is in love with the Lord. He has naturally and intuitively become detached from the world. [1] Pause Like the woman who falls in love with another man, and the greedy man who loves only wealth, and the sexually promiscuous man who loves women and sex, just so, Naam Dayv is in love with the Lord. ||2|| But that alone is real love, which the Lord Himself inspires; by Guru's Grace, duality is eradicated. Such love never breaks; through it, the mortal remains merged in the Lord. Naam Dayy has focused his consciousness on the True Name. ||3|| Like the love between the child and its mother, so is my mind imbued with the Lord. Prays Naam Davy. I am in love with the Lord. The Lord of the Universe abides within my consciousness, ||4||1||7|| The blind fool abandons the wife of his own home,

Section 28 - Raag Bhairao - Part 041

and has an affair with another woman. He is like the parrot, who is pleased to see the simbal tree; but in the end, he dies, stuck to it. ||1|| The home of the sinner is on fire. It keeps burning, and the fire cannot be extinguished. ||1||Pause|| He does not go to see where the Lord is being worshipped. He abandons the Lord's Path, and takes the wrong path. He forgets the Primal Lord God, and is caught in the cycle of reincarnation. He throws away the Ambrosial Nectar, and gathers poison to eat. ||2|| He is like the prostitute, who comes

She dances to the beat, exciting the breath of those who watch her. But the noose of the Messenger of Death is around her neck. [3] One who has good karma recorded on his forehead, hurries to enter the Guru's Sanctuary. Says Naam Dayy, consider this: O Saints, this is the way to cross over to the other side. ||4||2||8|| Sanda and Marka went and complained to Harnaakhash, "Your son does not read his lessons. We are tired of trying to teach him. He chants the Lord's Name. clapping his hands to keep the beat; he has spoiled all the other students. ||1|| He chants the Lord's Name, and he has enshrined mediative membrance of the Lord within his heart."||1||Pause|| "Your father the king has conquered the whole world", said his mother the queen. "O Prahlad my son, you do not obey him, so he has decided to deal with you in another way." [2] The council of villians met and resolved to send Prahlaad into the life hereafter. Prahlaad was thrown off a mountain, into the water, and into a fire, but the Sovereign Lord God saved him, by changing the laws of nature. ||3|| Harnaakhash thundered with rage and threatened to kill Prahlaad. "Tell me, who can save you?" Prahlaad answered, "The Lord, the Master of the three worlds, is contained even in this pillar to which I am tied." [4] The Lord who tore Harnaakhash apart with His nails proclaimed Himself the Lord of gods and men. Says Naam Dayv, I meditate on the Lord, the Man-lion, the Giver of fearless dignity. ||5||3||9|| The Sultan said, "Listen, Naam Dayy: let me see the actions of your Lord."||1|| The Sultan arrested Naam Dayv, and said, 'Let me see your Beloved Lord." [1] Pause [] "Bring this dead cow back to life. Otherwise, I shall cut off your head here and now." [2] Naam Dayv answered, "O king, how can this happen? No one can bring the dead back to life. [3] I cannot do anything by my own actions. Whatever the Lord does, that alone happens." [4] The arrogant king was enraged at this reply. He incited an elephant to attack. ||5|| Naam Dayv's mother began to cry, and she said, "Why don't you abandon your Lord Raam, and worship his Lord Allah?" [6] Naam Dayv answered, "I am not your son, and you are not my mother. Even if my body dies, I will still sing the Glorious Praises of the Lord." [7] The elephant attacked him with his trunk, but Naam Dayv was saved, protected by the Lord. ||8|| The king said, "The Qazis and the Mullahs bow down to me, but this Hindu has trampled my honour." [9] The people pleaded with the king, "Hear our prayer, O king.

to dance, wearing beautiful clothes, decorated and adorned.

Section 28 - Raag Bhairao - Part 042

Here, take Naam Dayy's weight in gold, and release him."||10|| The king replied, "If I take the gold, then I will be consigned to hell, by forsaking my faith and gathering worldly wealth." [11] With his feet in chains, Naam Dayv kept the beat with his hands, singing the Praises of the Lord. ||12|| "Even if the Ganges and the Jamunaa rivers flow backwards, I will still continue singing the Praises of the Lord." [13] Three hours passed, and even then, the Lord of the three worlds had not come. ||14|| Playing on the instrument of the feathered wings, the Lord of the Universe came, mounted on the eagle garura. ||15|| He cherished His devotee, and the Lord came, mounted on the eagle garura. [16] The Lord said to him, "If you wish, I shall turn the earth sideways. If you wish, I shall turn it upside down. ||17|| If you wish, I shall bring the dead cow back to life. Everyone will see and be convinced."||18|| Naam Dayv prayed, and milked the cow. He brought the calf to the cow, and milked her. ||19|| When the pitcher was filled with milk, Naam Dayv took it and placed it before the king. ||20|| The king went into his palace, and his heart was troubled. ||21|| Through the Qazis and the Mullahs, the king offered his prayer, "Forgive me, please, O Hindu; I am just a cow before you."||22|| Naam Dayv said, "Listen, O king: have I done this miracle? ||23|| The purpose of this miracle is that you, O king, should walk on the path of truth and humility."||24|| Naam Dayv became famous everywhere for this. The Hindus all went together to Naam Dayv. ||25|| If the cow had not been revived, people would have lost faith in Naam Dayv. ||26|| The fame of Naam Davy spread throughout the world. The humble devotees were saved and carried across with him. ||27|| All sorts of troubles and pains afflicted the slanderer. There is no difference between Naam Dayv and the Lord. ||28||1||10|| SECOND HOUSE: By the Grace of the Divine Guru, one meets the Lord. By the Grace of the Divine Guru, one is carried across to the other side. By the Grace of the Divine Guru, one swims across to heaven. By the Grace of the Divine Guru, one remains dead while yet alive. ||1|| True, True, True True, True is the Divine Guru. False, false, false, false is all other service. ||1||Pause|| When the Divine Guru grants His Grace, the Naam, the Name of the Lord, is implanted within. When the Divine Guru grants His Grace, one does not wander in the ten directions. When the Divine Guru grants His Grace, the five demons are kept far away. When the Divine Guru grants His Grace, one does not die regretting. ||2|| When the Divine Guru grants His Grace, one is blessed with the Ambrosial Bani of the Word. When the Divine Guru grants His Grace, one speaks the Unspoken Speech. When the Divine Guru grants His Grace, one's body becomes like ambrosial

nectar. When the Divine Guru grants His Grace, one utters and chants the Naam, the Name of the Lord. [[3]] When the Divine Guru grants His Grace, one sees the three worlds. When the Divine Guru grants His Grace, one understands the state of supreme dignity. When the Divine Guru grants His Grace, one's head is in the Akaashic ethers. When the Divine Guru grants His Grace, one is always congratulated everywhere. [[4]] When the Divine Guru grants His Grace, one remains detached forever. When the Divine Guru grants His Grace, one forsakes the slander of others.

Section 28 - Raag Bhairao - Part 043

When the Divine Guru grants His Grace, one looks upon good and bad as the same. When the Divine Guru grants His Grace, one has good destiny written on his forehead. ||5|| When the Divine Guru grants His Grace, the wall of the body is not eroded. When the Divine Guru grants His Grace, the temple turns itself towards the mortal. When the Divine Guru grants His Grace, one's home is constructed. When the Divine Guru grants His Grace, one's bed is lifted up out of the water. ||6|| When the Divine Guru grants His Grace, one has bathed at the sixty-eight sacred shrines of pilgrimage. When the Divine Guru grants His Grace, one's body is stamped with the sacred mark of Vishnu. When the Divine Guru grants His Grace, one has performed the twelve devotional services. When the Divine Guru grants His Grace, all poison is transformed into fruit. ||7|| When the Divine Guru grants His Grace, skepticism is shattered. When the Divine Guru grants His Grace, one escapes from the Messenger of Death. When the Divine Guru grants His Grace, one crosses over the terrifying world-ocean. When the Divine Guru grants His Grace, one is not subject to the cycle of reincarnation. ||8|| When the Divine Guru grants His Grace, one understands the rituals of the eighteen Puraanas. When the Divine Guru grants His Grace, it is as if one has made an offering of the eighten loads of vegetation. When the Divine Guru grants His Grace, one needs no other place of rest. Naam Dayy has entered the Sanctuary of the Guru. ||9||1||2||11|| Bhairao, The Word Of Ravi Daas Jee, Second House: One Universal Creator God. By The Grace Of The True Guru: Without seeing something, the yearning for it does not arise. Whatever is seen, shall pass away. Whoever chants and praises the Naam the Name of the Lord, is the true Yogi, free of desire. ||1|| When someone utters the Name of the Lord with love, it is as if he has touched the philosopher's stone; his sense of duality is eradicated. ||1||Pause|| He alone is a silent sage, who destroys the duality of his mind. Keeping the doors of his body closed, he merges in the Lord of the three worlds. Everyone acts according to the inclinations of the mind. Attuned to the Creator Lord, one remains free of fear. ||2|| Plants blossom forth to produce fruit. When the fruit is produced, the flowers wither away. For the sake of spiritual wisdom, people act and practice rituals. When spiritual wisdom wells up, then actions are left behind. [3] For the sake of ghee, wise people churn milk. Those who are Jivan-mukta, liberated while vet alive are forever in the state of Nirvaanaa. Says Ravi Daas, O you unfortunate people, why not meditate on the Lord with love in your heart? ||4||1|| NAAM DAYV: Come, O Lord of beautiful hair, wearing the robes of a Sufi Saint. ||Pause|| Your cap is the realm of the Akaashic ethers; the seven nether worlds are Your sandals. The body covered with skin is Your temple: You are so beautiful. O Lord of the World, ||1|| The fifty-six million clouds are Your gowns, the 16,000 milkmaids are your skirts. The eighteen loads of vegetation is Your stick, and all the world is Your plate. ||2|| The human body is the mosque, and the mind is the priest, who peacefully leads the prayer. You are married to Maya, O Formless Lord, and so You have taken form. ||3|| Performing devotional worship services to You, my cymbals were taken away; unto whom should I complain? Naam Dayv's Lord and Master, the Innerknower, the Searcher of hearts, wanders everywhere; He has no specific home. ||4||1||

GURU GRANTH SAHIB 29 - RAAG BASANT Section 29 - Raag Basant - Part 001

Raag Basant, First Mehl, First House, Chau-Padas, Du-Tukas: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Among the months, blessed is this month, when spring always comes. Blossom forth, O my consciousness, contemplating the Lord of the Universe, forever and ever, ||1|| O ignorant one. forget your egotistical intellect. Subdue your ego, and contemplate Him in your mind; gather in the virtues of the Sublime, Virtuous Lord. ||1||Pause|| Karma is the tree, the Lord's Name the branches, Dharmic faith the flowers, and spiritual wisdom the fruit. Realisation of the Lord are the leaves, and eradication of the pride of the mind is the shade [2] Whoever sees the Lord's Creative Power with his eyes and hears the Guru's Bani with his ears, and utters the True Name with his mouth, attains the perfect wealth of honour, and intuitively focuses his meditation on the Lord. ||3|| The months and the seasons come; see, and do your deeds. O Nanak, those Gurmukhs who remain merged in the Lord do

not wither away; they remain green forever. ||4||1|| First Mehl, Basant: The season of spring, so delightful, has come. Those who are imbued with love for You, O Lord, chant Your Name with joy. Whom else should I worship? At whose feet should I bow? ||1|| I am the slave of Your slaves, O my Sovereign Lord King. O Life of the Universe, there is no other way to meet You. ||1||Pause|| You have only One Form, and yet You have countless forms. Which one should I worship? Before which one should I burn incense? Your limits cannot be found. How can anyone find them? I am the slave of Your slaves, O my Sovereign Lord King. ||2|| The cycles of years and the places of pilgrimage are Yours, O Lord. Your Name is True, O Transcendent Lord God. Your State cannot be known, O Eternal, Unchanging Lord God. Although You are unknown, still we chant Your Name. [[3]] What can poor Nanak say? All people praise the One Lord. Nanak places his head on the feet of such people. I am a sacrifice to Your Names, as many as there are, O Lord. ||4||2|| Basant, First Mehl: The kitchen is golden, and the cooking pots are golden. The lines marking the cooking square are silver. The water is from the Ganges, and the firewood is sanctified. The food is soft rice, cooked in milk, ||1|| O my mind, these things are worthless.

Section 29 - Raag Basant - Part 002

if you are not drenched with the True Name. ||1||Pause|| One may have the eighteen Puraanas written in his own hand; he may recite the four Vedas by heart, and take ritual baths at holy festivals and give charitable donations; he may observe the ritual fasts, and perform religious ceremonies day and night. ||2|| He may be a Qazi, a Mullah or a Shaykh, a Yogi or a wandering hermit wearing saffron-coloured robes; he may be a householder, working at his job; but without understanding the essence of devotional worship, all people are eventually bound and gagged, and driven along by the Messenger of Death. $\|3\|$ Each person's karma is written on his forehead. According to their deeds, they shall be judged. Only the foolish and the ignorant issue commands. O Nanak, the treasure of praise belongs to the True Lord alone. ||4||3|| Basant, Third Mehl: A person may take off his clothes and be naked. What Yoga does he practice by having matted and tangled hair? If the mind is not pure, what use is it to hold the breath at the Tenth Gate? The fool wanders and wanders. entering the cycle of reincarnation again and again. ||1|| Meditate on the One Lord, O my foolish mind, and you shall cross over to the other side in an instant. ||1||Pause|| Some recite and expound on the Simritees and the Shaastras; some sing the Vedas and read the Puraanas; but they practice hypocrisy and deception with their eyes and minds. The Lord does not even come near them. ||2|| Even if someone practices such self-discipline, compassion and devotional worship - if he is filled with greed, and his mind is engrossed in corruption, how can he find the Immaculate Lord? [3] What can the created being do? The Lord Himself moves him. If the Lord casts His Glance of Grace, then his doubts are dispelled. If the mortal realises the Hukam of the Lord's Command he obtains the True Lord. ||4|| If someone's soul is polluted within, what is the use of his traveling to sacred shrines of pilgrimage all over the world? O Nanak, when one joins the Society of the True Guru, then the bonds of the terrifying world-ocean are broken. ||5||4|| Basant, First Mehl: All the worlds have been fascinated and enchanted by Your Maya, O Lord. I do not see any other at all - You are everywhere. You are the Master of Yogis, the Divinity of the divine. Serving at the Guru's Feet, the Name of the Lord is received. ||1|| O my Beauteous, Deep and Profound Beloved Lord. As Gurmukh, I sing the Glorious Praises of the Lord's Name. You are Infinite, the Cherisher of all. ||1||Pause|| Without the Holy Saint, association with the Lord is not obtained. Without the Guru, one's very fiber is stained with filth. Without the Lord's Name. one cannot become pure. Through the Word of the Guru's Shabad, sing the Praises of the True Lord. ||2|| O Savior Lord, that person whom You have saved - You lead him to meet the True Guru, and so take care of him. You take away his poisonous egotism and attachment. You dispel all his sufferings, O Sovereign Lord God. ||3|| His state and condition are sublime: the Lord's Glorious Virtues permeate his body. Through the Word of the Guru's Teachings, the diamond of the Lord's Name is revealed. He is lovingly attuned to the Naam; he is rid of the love of duality. O Lord let servant Nanak meet the Guru. ||4||5|| Basant, First Mehl: O my friends and companions, listen with love in your heart. My Husband Lord is Incomparably Beautiful: He is always with me. He is Unseen - He cannot be seen. How can I describe Him?

Section 29 - Raag Basant - Part 003

The Guru has shown me that my Sovereign Lord God is with me. [|1|] Joining together with my friends and companions, I am adorned with the Lord's Glorious Virtues. The sublime soul-brides play with their Lord God. The Gurmukhs look within themselves; their minds are filled with faith. [|1|]Pause|| The self-willed manmukhs, suffering in separation, do not understand this mystery. The Beloved Lord of all celebrates in each and every heart. The Gurmukh is stable, knowing that God is always with him. The Guru has

[2] Without the Guru, devotional love does not well up within. Without the Guru, one is not blessed with the Society of the Saints. Without the Guru, the blind cry out, entangled in worldly affairs. That mortal who becomes Gurmukh becomes immaculate; the Word of the Shabad washes away his filth. ||3|| Uniting with the Guru, the mortal conquers and subdues his mind. Day and night, he savors the Yoga of devotional worship. Associating with the Saint Guru, suffering and sickness are ended. Servant Nanak merges with his Husband Lord, in the Yoga of intuitive ease. ||4||6|| Basant, First Mehl: By His Creative Power, God fashioned the creation. The King of kings Himself adminsters true justice. The most sublime Word of the Guru's Teachings is always with us. The wealth of the Lord's Name, the source of nectar, is easily acquired. ||1|| So chant the Name of the Lord; do not forget it, O my mind. The Lord is Infinite, Inaccessible and Incomprehensible; His weight cannot be weighed, but He Himself allows the Gurmukh to weigh Him. ||1||Pause|| Your GurSikhs serve at the Guru's Feet. Serving the Guru, they are carried across; they have abandoned any distinction between 'mine' and 'yours'. The slanderous and greedy people are hardhearted. Those who do not love to serve the Guru are the most thieving of thieves. ||2|| When the Guru is pleased, He blesses the mortals with loving devotional worship of the Lord. When the Guru is pleased, the mortal obtains a place in the Mansion of the Lord's Presence. So renounce slander, and awaken in devotional worship of the Lord. Devotion to the Lord is wonderful: it comes through good karma and destiny. ||3|| The Guru unites in union with the Lord, and grants the gift of the Name. The Guru loves His Sikhs, day and night. They obtain the fruit of the Naam, when the Guru's favor is bestowed. Says Nanak, those who receive it are very rare indeed. ||4||7|| Basant, Third Mehl, Ik-Tukas: When it pleases our Lord and Master, His servant serves Him. He remains dead while yet alive, and redeems all his ancestors. ||1|| I shall not renounce Your devotional worship, O Lord; what does it matter if people laugh at me? The True Name abides within my heart. [[1] Pause Just as the mortal remains engrossed in attachment to Maya, so does the Lord's humble Saint remain absorbed in the Lord's Name. ||2|| I am foolish and ignorant, O Lord: please be merciful to me. May I remain in Your Sanctuary. [3] Says Nanak, worldly affairs are fruitless. Only by Guru's Grace does one receive the Nectar of the Naam, the Name of the Lord. ||4||8|| First Mehl, Basant Hindol, Second House: One Universal Creator God. By The Grace Of The True Guru: O Brahmin, you worship and believe in your stone-god, and wear your ceremonial rosary beads. Chant the Name of the Lord. Build your boat, and pray, "O Merciful Lord, please be merciful to me."||1||

implanted the Naam within me: I chant it, and meditate on it,

Section 29 - Raag Basant - Part 004

Why do you irrigate the barren, alkaline soil? You are wasting your life away! This wall of mud is crumbling. Why bother to patch it with plaster? ||1||Pause|| Let your hands be the buckets, strung on the chain, and yoke the mind as the ox to pull it; draw the water up from the well. Irrigate your fields with the Ambrosial Nectar, and you shall be owned by God the Gardener. ||2|| Let sexual desire and anger be your two shovels, to dig up the dirt of your farm, O Siblings of Destiny. The more you dig, the more peace you shall find. Your past actions cannot be erased. $\|3\|$ The crane is again transformed into a swan, if You so will, O Merciful Lord. Prays Nanak, the slave of Your slaves: O Merciful Lord, have mercy on me. ||4||1||9|| Basant, First Mehl, Hindol: In the House of the Husband Lord - in the world hereafter, everything is jointly owned; but in this world - in the house of the soul-bride's parents, the soul-bride owns them separately. She herself is ill-mannered: how can she blame anyone else? She does not know how to take care of these things. ||1|| O my Lord and Master, I am deluded by doubt. I sing the Word which You have written; I do not know any other Word. [1] Pause She alone is known as the Lord's bride, who embroiders her gown in the Name. She who preserves and protects the home of her own heart and does not taste of evil. shall be the Beloved of her Husband Lord. ||2|| If you are a learned and wise religious scholar, then make a boat of the letters of the Lord's Name. Prays Nanak, the One Lord shall carry you across, if you merge in the True Lord. ||3||2||10|| Basant Hindol, First Mehl: The king is just a boy, and his city is vulnerable. He is in love with his wicked enemies. He reads of his two mothers and his two fathers: O Pandit, reflect on this. ||1|| O Master Pandit, teach me about this. How can I obtain the Lord of life? ||1||Pause|| There is fire within the plants which bloom; the ocean is tied into a bundle. The sun and the moon dwell in the same home in the sky. You have not obtained this knowledge. ||2|| One who knows the Allpervading Lord, eats up the one mother - Maya. Know that the sign of such a person is that he gathers the wealth of compassion. ||3|| The mind lives with those who do not listen, and do not admit what they eat. Prays Nanak, the slave of the Lord's slave: one instant the mind is huge, and the next instant, it is tiny. ||4||3||11|| Basant Hindol, First Mehl: The Guru is the True Banker, the Giver of peace; He unites the

mortal with the Lord, and satisfies his hunger. Granting His Grace. He implants devotional worship of the Lord within: and then night and day, we sing the Glorious Praises of the Lord. ||1|| O my mind, do not forget the Lord; keep Him in your consciousness. Without the Guru, no one is liberated anywhere in the three worlds. The Gurmukh obtains the Lord's Name. ||1||Pause|| Without devotional worship, the True Guru is not obtained. Without good destiny, devotional worship of the Lord is not obtained. Without good destiny, the Sat Sangat, the True Congregation, is not obtained. By the grace of one's good karma, the Lord's Name is received. [2] In each and every heart, the Lord is hidden; He creates and watches over all. He reveals Himself in the humble, Saintly Gurmukhs. Those who chant the Name of the Lord. Har, Har, are drenched with the Lord's Love. Their minds are drenched with the Ambrosial Water of the Naam, the Name of the Lord. ||3||

Section 29 - Raag Basant - Part 005

Those who are blessed with the glory of the Lord's Throne those Gurmukhs are renowned as supreme. Touching the philosopher's stone, they themselves becomes the philosopher's stone; they become the companions of the Lord, the Guru. ||4||4||12|| Basant, Third Mehl, First House, Du-Tukas: One Universal Creator God. By The Grace Of The True Guru: Throughout the months and the seasons, the Lord is always in bloom. He rejuvenates all beings and creatures. What can I say? I am just a worm. No one has found Your beginning or Your end, O Lord. ||1|| Those who serve You, Lord, obtain the greatest peace; their souls are so divine. ||1||Pause|| If the Lord is merciful, then the mortal is allowed to serve Him. By Guru's Grace, he remains dead while yet alive. Night and day, he chants the True Name; in this way, he crosses over the treacherous world-ocean. ||2|| The Creator created both poison and nectar. He attached these two fruits to the world-plant. The Creator Himself is the Doer, the Cause of all. He feeds all as He pleases. ||3|| O Nanak, when He casts His Glance of Grace, He Himself bestows His Ambrosial Naam. Thus, the desire for sin and corruption is ended. The Lord Himself carries out His Own Will. ||4||1|| Basant, Third Mehl: Those who are attuned to the True Lord's Name are happy and exalted. Take pity on me, O God. Merciful to the meek. Without Him, I have no other at all. As it pleases His Will, He keeps me. ||1|| The Guru, the Lord, is pleasing to my mind. I cannot even survive, without the Blessed Vision of His Darshan. But I shall easily unite with the Guru, if He unites me in His Union. ||1||Pause|| The greedy mind is enticed by greed. Forgetting the Lord, it regrets and repents in the end. The separated ones are reunited, when they are inspired to serve the Guru. They are blessed with the Lord's Name - such is the destiny written on their foreheads. ||2|| This body is built of air and water. The body is afflicted with the terribly painful illness of egotism. The Gurmukh has the Medicine: singing the Glorious Praises of the Lord's Name. Granting His Grace, the Guru has cured the illness, ||3|| The four evils are the four rivers of fire flowing through the body. It is burning in desire, and burning in egotism. Those whom the Guru protects and saves are very fortunate. Servant Nanak enshrines the Ambrosial Name of the Lord in his heart. ||4||2|| Basant, Third Mehl: One who serves the Lord is the Lord's person. He dwells in intuitive peace, and never suffers in sorrow. The self-willed manmukhs are dead: the Lord is not within their minds. They die and die again and again, and are reincarnated, only to die once more. ||1|| They alone are alive, whose minds are filled with the Lord. They contemplate the True Lord, and are absorbed in the True Lord. ||1||Pause|| Those who do not serve the Lord are far away from the Lord. They wander in foreign lands, with dust thrown on their heads. The Lord Himself enjoins His humble servants to serve Him. They live in peace forever, and have no greed at all, ||2||

Section 29 - Raag Basant - Part 006

When the Lord bestows His Glance of Grace, egotism is eradicated. Then, the mortal is honoured in the Court of the True Lord. He sees the Dear Lord always close at hand, everpresent. Through the Word of the Guru's Shabad, he sees the Lord pervading and permeating all. ||3|| The Lord cherishes all beings and creatures. By Guru's Grace, contemplate Him forever. You shall go to your true home in the Lord's Court with honour. O Nanak, through the Naam, the Name of the Lord, you shall be blessed with glorious greatness. ||4||3|| Basant, Third Mehl: One who worships the Lord within his mind, sees the One and Only Lord, and no other. People in duality suffer terrible pain. The True Guru has shown me the One Lord. ||1|| My God is in bloom, forever in spring. This mind blossoms forth, singing the Glorious Praises of the Lord of the Universe. ||1||Pause|| So consult the Guru, and reflect upon His wisdom; then, you shall be in love with the True Lord God. Abandon your self-conceit, and be His loving servant. Then, the Life of the World shall come to dwell in your mind. ||2|| Worship Him with devotion, and see Him always ever-present, close at hand. My God is forever permeating and pervading all. Only a rare few know the mystery of this devotional worship. My God is the

Enlightener of all souls. ||3|| The True Guru Himself unites us in His Union. He Himself links our consciousness to the Lord. the Life of the World. Thus, our minds and bodies are rejuvenated with intuitive ease. O Nanak, through the Naam, the Name of the Lord, we remain attuned to the String of His Love. ||4||4|| Basant, Third Mehl: The Lord is the Lover of His devotees; He dwells within their minds, by Guru's Grace, with intuitive ease. Through devotional worship, self-conceit is eradicated from within, and then, one meets the True Lord, [1] His devotees are forever beauteous at the Door of the Lord God. Loving the Guru, they have love and affection for the True Lord. ||1||Pause|| That humble being who worships the Lord with devotion becomes immaculate and pure. Through the Word of the Guru's Shabad, egotism is eradicated from within. The Dear Lord Himself comes to dwell within the mind, and the mortal remains immersed in peace, tranquility and intuitive ease. ||2|| Those who are imbued with Truth, are forever in the bloom of spring. Their minds and bodies are rejuvenated, uttering the Glorious Praises of the Lord of the Universe. Without the Lord's Name, the world is dry and parched. It burns in the fire of desire, over and over again. [3] One who does only that which is pleasing to the Dear Lord - his body is forever at peace, and his consciousness is attached to the Lord's Will. He serves His God with intuitive ease. O Nanak, the Naam, the Name of the Lord, comes to abide in his mind. ||4||5|| Basant, Third Mehl: Attachment to Maya is burnt away by the Word of the Shabad. The mind and body are rejuvenated by the Love of the True Guru. The tree bears fruit at the Lord's Door, in love with the True Bani of the Guru's Word, and the Naam, the Name of the Lord. ||1|| This mind is rejuvenated, with intuitive ease; loving the True Guru, it bears the fruit of truth. ||1||Pause|| He Himself is near, and He Himself is far away. Through the Word of the Guru's Shabad, He is seen to be ever-present, close at hand. The plants have blossomed forth, giving a dense shade. The Gurmukh blossoms forth, with intuitive ease. ||2|| Night and day, he sings the Kirtan of the Lord's Praises, day and night. The True Guru drives out sin and doubt from within

Section 29 - Raag Basant - Part 007

Gazing upon the wonder of God's Creation, I am wonderstruck and amazed. The Gurmukh obtains the Naam, the Name of the Lord, by His Grace. ||3|| The Creator Himself enjoys all delights. Whatever He does, surely comes to pass. He is the Great Giver; He has no greed at all. O Nanak, living the Word of the Shabad, the mortal meets with God. ||4||6|| Basant, Third Mehl: By perfect destiny, one acts in truth. Remembering the One Lord, one does not have to enter the cycle of reincarnation. Fruitful is the coming into the world, and the life of one who remains intuitively absorbed in the True Name. ||1|| The Gurmukh acts, lovingly attuned to the Lord. Be dedicated to the Lord's Name, and eradicate selfconceit from within. ||1||Pause|| True is the speech of that humble being: through the Word of the Guru's Shahad it is spread throughout the world. Throughout the four ages, his fame and glory spread. Imbued with the Naam, the Name of the Lord, the Lord's humble servant is recognised and renowned. ||2|| Some remain lovingly attuned to the True Word of the Shabad. True are those humble beings who love the True Lord. They meditate on the True Lord, and behold Him near at hand, ever-present. They are the dust of the lotus feet of the humble Saints. ||3|| There is only One Creator Lord; there is no other at all. Through the Word of the Guru's Shabad, comes Union with the Lord. Whoever serves the True Lord finds joy. O Nanak, he is intuitively absorbed in the Naam, the Name of the Lord. ||4||7|| Basant, Third Mehl: The Lord's humble servant worships Him, and beholds Him everpresent, near at hand. He is the dust of the lotus feet of the humble Saints. Those who remain lovingly attuned to the Lord forever are blessed with understanding by the Perfect True Guru. ||1|| How rare are those who become the slave of the Lord's slaves. They attain the supreme status. ||1||Pause|| So serve the One Lord, and no other. Serving Him, eternal peace is obtained. He does not die; He does not come and go in reincarnation. Why should I serve any other than Him, O my mother? ||2|| True are those humble beings who realise the True Lord. Conquering their self-conceit, they merge intuitively into the Naam, the Name of the Lord. The Gurmukhs gather in the Naam. Their minds are immaculate, and their reputations are immaculate. ||3|| Know the Lord, who gave you spiritual wisdom, and realise the One God, through the True Word of the Shabad. When the mortal tastes the sublime essence of the Lord, he becomes pure and holy. O Nanak, those who are imbued with the Naam - their reputations are true. ||4||8|| Basant, Third Mehl: Those who are imbued with the Naam, the Name of the Lord - their generations are redeemed and saved. True is their speech; they love the Naam. Why have the wandering self-willed manmukhs even come into the world? Forgetting the Naam, the mortals waste their lives away. ||1|| One who dies while yet alive, truly dies, and embellishes his death. Through the Word of the Guru's Shabad, he enshrines the True Lord within his heart. ||1||Pause|| Truth is the food of the Gurmukh; his body

is sanctified and pure. His mind is immaculate; he is forever the ocean of virtue. He is not forced to come and go in the cycle of birth and death. By Guru's Grace, he merges in the True Lord. ||2|| Serving the True Lord, one realises Truth. Through the Word of the Guru's Shabad, he goes to the Lord's Court with his banners flying proudly.

Section 29 - Raag Basant - Part 008

In the Court of the True Lord, he obtains true glory. He comes to dwell in the home of his own inner being. ||3|| He cannot be fooled; He is the Truest of the True. All others are deluded; in duality, they lose their honour. So serve the True Lord, through the True Bani of His Word. O Nanak, through the Naam, merge in the True Lord. ||4||9|| Basant, Third Mehl: Without the grace of good karma, all are deluded by doubt. In attachment to Maya, they suffer in terrible pain. The blind, self-willed manmukhs find no place of rest. They are like maggots in manure, rotting away in manure. ||1|| That humble being who obeys the Hukam of the Lord's Command is accepted. Through the Word of the Guru's Shabad, he is blessed with the insignia and the banner of the Naam, the Name of the Lord. ||1||Pause|| Those who have such preordained destiny are imbued with the Naam. The Name of the Lord is forever pleasing to their minds. Through the Bani, the Word of the True Guru, eternal peace is found. Through it, one's light merges into the Light. ||2|| Only the Naam, the Name of the Lord, can save the world. By Guru's Grace, one comes to love the Naam. Without the Naam, no one obtains liberation. Through the Perfect Guru, the Naam is obtained. [3] He alone understands, whom the Lord Himself causes to understand. Serving the True Guru, the Naam is implanted within. Those humble beings who know the One Lord are approved and accepted. O Nanak, imbued with the Naam, they go to the Lord's Court with His banner and insignia. ||4||10|| Basant, Third Mehl: Granting His Grace, the Lord leads the mortal to meet the True Guru. The Lord Himself comes to abide in his mind. His intellect becomes steady and stable, and his mind is strengthened forever. He sings the Glorious Praises of the Lord, the Ocean of Virtue. ||1|| Those who forget the Naam, the Name of the Lord - those mortals die eating poison. Their lives are wasted uselessly, and they continue coming and going in reincarnation. ||1||Pause|| They wear all sorts of religious robes, but their minds are not at peace. In great egotism, they lose their honour. But those who realise the Word of the Shabad, are blessed by great good fortune. They bring their distractible minds back home. ||2|| Within the home of the inner self is the inaccessible and infinite substance. Those who find it, by following the Guru's Teachings, contemplate the Shabad. Those who obtain the nine treasures of the Naam within the home of their own inner being, are forever dyed in the colour of the Lord's Love; they are absorbed in the Truth. [3] God Himself does everything; no one can do anything at all by himself. When God so wills, He merges the mortal into Himself. All are near Him; no one is far away from Him. O Nanak, the Naam is permeating and pervading everywhere. ||4||11|| Basant, Third Mehl: Through the Word of the Guru's Shabad, remember the Lord with love, and you shall remain satisfied by the sublime essence of the Lord's Name. The sins of millions upon millions of lifetimes shall be burnt away. Remaining dead while yet alive, you shall be absorbed in the Lord's Name. ||1|| The Dear Lord Himself knows His own bountiful blessings. This mind blossoms forth in the Guru's Shabad, chanting the Name of the Lord, the Giver of virtue. ||1||Pause|| No one is liberated by wandering around in saffron-coloured robes. Tranquility is not found by strict self-discipline. But by following the Guru's Teachings, one is blessed to receive the Naam, the Name of the Lord, By great good fortune, one finds the Lord. ||2|| In this Dark Age of Kali Yuga, glorious greatness comes through the Lord's Name

Section 29 - Raag Basant - Part 009

Through the Perfect Guru, it is obtained. Those who are imbued with the Naam find everlasting peace. But without the Naam, mortals burn in egotism. ||3|| By great good furtune, some contemplate the Lord's Name. Through the Lord's Name, all sorrows are eradicated. He dwells within the heart, and pervades the external universe as well. O Nanak, the Creator Lord knows all. [[4][12]] Basant, Third Mehl, Ik-Tukas: I am just a worm, created by You, O Lord. If you bless me, then I chant Your Primal Mantra. ||1|| I chant and reflect on His Glorious Virtues, O my mother. Meditating on the Lord, I fall at the Lord's Feet. ||1||Pause|| By Guru's Grace, I am addicted to the favor of the Naam, the Name of the Lord. Why waste your life in hatred, vengeance and conflict? ||2|| When the Guru granted His Grace, my egotism was eradicated, and then, I obtained the Lord's Name with intuitive ease. ||3|| The most lofty and exalted occupation is to contemplate the Word of the Shabad Nanak chants the True Name. ||4||1||13|| Basant, Third Mehl: The season of spring has come, and all the plants have blossomed forth. This mind blossoms forth, in association with the True Guru. ||1|| So meditate on the True Lord, O my foolish mind. Only then shall you find peace, O my mind. ||1||Pause|| This mind blossoms forth, and I am in ecstasy. I am blessed with the Ambrosial Fruit of the Naam, the Name of the Lord of the Universe. ||2|| Everyone speaks and says that the Lord is the One and Only. By understanding the Hukam of His Command, we come to know the One Lord. ||3|| Says Nanak, no one can describe the Lord by speaking through ego. All speech and insight comes from our Lord and Master. ||4||2||14|| Basant, Third Mehl: All the ages were created by You, O Lord. Meeting with the True Guru, one's intellect is awakened, ||1|| O Dear Lord, please blend me with Yourself; let me merge in the True Name, through the Word of the Guru's Shabad. ||1||Pause|| When the mind is in spring, all people are rejuvenated. Blossoming forth and flowering through the Lord's Name, peace is obtained. ||2|| Contemplating the Word of the Guru's Shabad, one is in spring forever, with the Lord's Name enshrined in the heart. ||3|| When the mind is in spring, the body and mind are rejuvenated. O Nanak, this body is the tree which bears the fruit of the Lord's Name. ||4||3||15|| Basant, Third Mehl: They alone are in the spring season, who sing the Glorious Praises of the Lord. They come to worship the Lord with devotion, through their perfect destiny. ||1| This mind is not even touched by spring. This mind is burnt by duality and double-mindedness. ||1||Pause|| This mind is entangled in worldly affairs, creating more and more karma. Enchanted by Maya, it cries out in suffering forever. ||2|| This mind is released, only when it meets with the True Guru. Then, it does not suffer beatings by the Messenger of Death. ||3|| This mind is released, when the Guru emancipates it. O Nanak attachment to Maya is burnt away through the Word of the Shabad. ||4||4||16|| Basant, Third Mehl: Spring has come, and all the plants are flowering. These beings and creatures blossom forth when they focus their consciousness on the Lord. ||1||

Section 29 - Raag Basant - Part 010

In this way, this mind is rejuvenated. Chanting the Name of the Lord, Har, Har, day and night, egotism is removed and washed away from the Gurmukhs. ||1||Pause|| The True Guru speaks the Bani of the Word, and the Shabad, the Word of God. This world blossoms forth in its greenery, through the love of the True Guru. ||2|| The mortal blossoms forth in flower and fruit, when the Lord Himself so wills. He is attached to the Lord, the Primal Root of all, when he finds the True Guru. ||3|| The Lord Himself is the season of spring; the whole world is His Garden. O Nanak, this most unique devotional worship comes only by perfect destiny. ||4||5||17|| Basant Hindol, Third Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: I am a sacrifice to the Word of the Guru's Bani, O Siblings of Destiny. I am devoted and dedicated to the Word of the Guru's Shabad. I praise my Guru forever, O Siblings of Destiny. I focus my consciousness on the Guru's Feet. ||1|| O my mind, focus your consciousness on the Lord's Name. Your mind and body shall blossom forth in lush greenery, and you shall obtain the fruit of the Name of the One Lord ||1||Pause|| Those who are protected by the Guru are saved, O Siblings of Destiny. They drink in the Ambrosial Nectar of the Lord's sublime essence. The pain of egotism within is eradicated and banished, O Siblings of Destiny, and peace comes to dwell in their minds. ||2|| Those whom the Primal Lord Himself forgives, O Siblings of Destiny, are united with the Word of the Shabad. The dust of their feet brings emancipation; in the company of Sadh Sangat, the True Congregation, we are united with the Lord. ||3|| He Himself does, and causes all to be done, O Siblings of Destiny; He makes everything blossom forth in green abundance. O Nanak, peace fills their minds and bodies forever, O Siblings of Destiny; they are united with the Shabad. ||4||1||8||12||18||30|| Raag Basant, Fourth Mehl, First House, Ik-Tukay: One Universal Creator God. By The Grace Of The True Guru: Just as the light of the sun's rays spread out, the Lord permeates each and every heart, through and through. ||1|| The One Lord is permeating and pervading all places. Through the Word of the Guru's Shabad, we merge with Him, O my mother. ||1||Pause|| The One Lord is deep within each and every heart. Meeting with the Guru, the One Lord becomes manifest, radiating forth. ||2|| The One and Only Lord is present and prevailing everywhere. The greedy, faithless cynic thinks that God is far away. ||3|| The One and Only Lord permeates and pervades the world. O Nanak, whatever the One Lord does comes to pass. ||4||1|| Basant, Fourth Mehl: Day and night, the two calls are sent out. O mortal, meditate in remembrance on the Lord, who protects you forever, and saves you in the end. [[1] Concentrate forever on the Lord, Har, Har, O my mind. God the Destroyer of all depression and suffering is found through the Guru's Teachings, singing the Glorious Praises of God. ||1||Pause|| The self-willed manmukhs die of their egotism, over and over again.

Section 29 - Raag Basant - Part 011

They are destroyed by Death's demons, and they must go to the City of Death. ||2|| The Gurmukhs are lovingly attached to the Lord, Har, Har, Har. Their pains of both birth and death are taken away. ||3|| The Lord showers His Mercy on His humble devotees. Guru Nanak has shown mercy to me: I have met the Lord, the Lord of the forest, ||4||2|| Basant Hindol, Fourth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The Lord's Name is a jewel, hidden in a chamber of the palace of the body-fortress. When one meets the True Guru, then he searches and finds it, and his light merges with the Divine Light. ||1|| O Lord, lead me to meet with the Holy Person, the Guru. Gazing upon the Blessed Vision of His Darshan, all my sins are erased, and I obtain the supreme, sublime, sanctified status. ||1||Pause|| The five thieves join together and plunder the body-village, stealing the wealth of the Lord's Name. But through the Guru's Teachings, they are traced and caught, and this wealth is recovered intact. ||2|| Practicing hypocrisy and superstition, people have grown weary of the effort, but still, deep within their hearts, they yearn for Maya, Maya. By the Grace of the Holy Person, I have met with the Lord, the Primal Being, and the darkness of ignorance is dispelled. ||3|| The Lord, the Lord of the Earth, the Lord of the Universe, in His Mercy, leads me to meet the Holy Person, the Guru. O Nanak, peace then comes to abide deep within my mind, and I

constantly sing the Glorious Praises of the Lord within my heart. ||4||1||3|| Basant, Fourth Mehl, Hindol: You are the Great Supreme Being, the Vast and Inaccessible Lord of the World; I am a mere insect, a worm created by You. O Lord, Merciful to the meek, please grant Your Grace; O God, I long for the feet of the Guru, the True Guru. ||1|| O Dear Lord of the Universe, please be merciful and unite me with the Sat Sangat, the True Congregation. I was overflowing with the filthy sins of countless past lives. But joining the Sangat, God made me pure again. ||1||Pause|| Your humble servant, whether of high class or low class, O Lord - by meditating on You, the sinner becomes pure. The Lord exalts and elevates him above the whole world, and the Lord God blesses him with the Lord's Glory. ||2|| Anyone who meditates on God, whether of high class or low class, will have all of his hopes and desires fulfilled. Those humble servants of the Lord who enshrine the Lord within their hearts, are blessed, and are made great and totally perfect. ||3|| I am so low, I am an utterly heavy lump of clay. Please shower Your Mercy on me, Lord, and unite me with Yourself. The Lord, in His Mercy, has led servant Nanak to find the Guru; I was a sinner, and now I have become immaculate and pure. ||||4||2||4|| Basant Hindol, Fourth Mehl: My mind cannot survive, even for an instant, without the Lord. I drink in continually the sublime essence of the Name of the Lord, Har, Har. It is like a baby, who joyfully sucks at his mother's breast; when the breast is withdrawn, he weeps and cries. ||1|| O Dear Lord of the Universe, my mind and body are pierced through by the Name of the Lord. By great good fortune, I have found the Guru, the True Guru, and in the body-village, the Lord has revealed Himself. ||1||Pause||

Section 29 - Raag Basant - Part 012

Each and every breath of the Lord's humble servant is pierced through with love of the Lord God. As the lotus is totally in love with the water and withers away without seeing the water, so am I in love with the Lord. ||2|| The Lord's humble servant chants the Immaculate Naam, the Name of the Lord; through the Guru's Teachings, the Lord reveals Himself. The filth of egotism which stained me for countless lifetimes has been washed away, by the Ambrosial Water of the Ocean of the Lord. ||3|| Please, do not take my karma into account, O my Lord and Master; please save the honour of Your slave. O Lord, if it pleases You, hear my prayer; servant Nanak seeks Your Sanctuary. ||4||3||5|| Basant Hindol, Fourth Mehl: Each and every moment, my mind roams and rambles, and runs all over the place. It does not stay in its own home, even for an instant. But when the bridle of the Shabad, the Word of God, is placed over its head, it returns to dwell in its own home. ||1|| O Dear Lord of the Universe, lead me to join the Sat Sangat, the True Congregation, so that I may meditate on You, Lord. I am cured of the disease of egotism, and I have found peace; I have intuitively entered into the state of Samaadhi. ||1||Pause|| This house is loaded with countless gems, jewels, rubies and emeralds, but the wandering mind cannot find them. As the water-diviner finds the hidden water, and the well is then dug in an instant, so do we find the object of the Name through the True Guru. ||2|| Those who do not find such a Holy True Guru - cursed, cursed are the lives of those people. The treasure of this human life is obtained when one's virtues bear fruit, but it is lost in exchange for a mere shell. ||3|| O Lord God, please be merciful to me; be merciful, and lead me to meet the Guru. Servant Nanak has attained the state of Nirvaanaa; meeting with the Holy people, he sings the Glorious Praises of the Lord. ||4||4||6|| Basant Hindol, Fourth Mehl: Coming and going, he suffers the pains of vice and corruption; the body of the self-willed manmukh is desolate and vacant. He does not dwell on the Lord's Name, even for an instant, and so the Messenger of Death seizes him by his hair. ||1|| O Dear Lord of the Universe, please rid me of the poison of egotism and attachment. The Sat Sangat, Guru's True Congregation is so dear to the Lord. So join the Sangat,

and taste the sublime essence of the Lord. ||1||Pause|| Please be kind to me, and unite me with the Sat Sangat, the True Congregation of the Holy; I seek the Sanctuary of the Holy. I am a heavy stone, sinking down - please lift me up and pull me out! O God, Merciful to the meek, You are the Destroyer of sorrow. ||2|| I enshrine the Praises of my Lord and Master within my heart; joining the Sat Sangat, my intellect is enlightened. I have fallen in love with the Lord's Name; I am a sacrifice to the Lord. ||3|| O Lord God, please fulfill the desires of Your humble servant; please bless me with Your Name, O Lord. Servant Nanak's mind and body are filled with ecstasy; the Guru has blessed him with the Mantra of the Lord's Name. ||4||5||7||12||18||7||37||

Section 29 - Raag Basant - Part 013

Basant, Fifth Mehl, First House, Du-Tukay: One Universal Creator God. By The Grace Of The True Guru: I serve the Guru, and humbly bow to Him. Today is a day of celebration for me. Today I am in supreme bliss. My anxiety is dispelled, and I have met the Lord of the Universe. ||1|| Today, it is springtime in my household. I sing Your Glorious Praises, O Infinite Lord God. ||1||Pause|| Today, I am celebrating the festival of Phalgun. Joining with God's companions, I have begun to play. I celebrate the festival of Holi by serving the Saints. I am imbued with the deep crimson colour of the Lord's Divine Love. ||2|| My mind and body have blossomed forth, in utter, incomparable beauty. They do not dry out in either sunshine or shade; they flourish in all seasons. It is always springtime, when I meet with the Divine Guru. ||3|| The wish-fulfilling Elysian Tree has sprouted and grown. It bears flowers and fruits, jewels of all sorts. I am satisfied and fulfilled, singing the Glorious Praises of the Lord. Servant Nanak meditates on the Lord, Har, Har, Har. ||4||1|| Basant, Fifth Mehl: The shopkeeper deals in merchandise for profit. The gambler's consciousness is focused on gambling. The opium addict lives by consuming opium. In the same way, the humble servant of the Lord lives by meditating on the Lord. ||1|| Everyone is absorbed in his own pleasures. He is attached to whatever God attaches him to. ||1||Pause|| When the clouds and the rain come, the peacocks dance. Seeing the moon, the lotus blossoms. When the mother sees her infant, she is happy. In the same way, the humble servant of the Lord lives by meditating on the Lord of the Universe. ||2|| The tiger always wants to eat meat. Gazing upon the battlefield, the warrior's mind is exalted. The miser is totally in love with his wealth. The humble servant of the Lord leans on the Support of the Lord, Har, Har. [3] All love is contained in the Love of the One Lord All comforts are contained in the Comfort of the Lord's Name. He alone receives this treasure. O Nanak, unto whom the Guru gives His gift. ||4||2|| Basant, Fifth Mehl: He alone experiences this springtime of the soul, unto whom God grants His Grace. He alone experiences this springtime of the soul, unto whom the Guru is merciful. He alone is joyful, who works for the One Lord. He alone experiences this eternal springtime of the soul within whose heart the Naam the Name of the Lord, abides. ||1|| This spring comes only to those homes, in which the melody of the Kirtan of the Lord's Praises resounds. ||1||Pause|| O mortal, let your love for the Supreme Lord God blossom forth. Practice spiritual wisdom, and consult the humble servants of the Lord. He alone is an ascetic, who joins the Saadh Sangat, the Company of the Holy. He alone dwells in deep, continual meditation, who loves his Guru. ||2|| He alone is fearless, who has the Fear of God. He alone is peaceful, whose doubts are dispelled. He alone is a hermit, who heart is steady and stable. He alone is steady and unmoving, who has found the true place. ||3|| He seeks the One Lord, and loves the One Lord. He loves to gaze upon the Blessed Vision of the Lord's Darshan. He intuitively enjoys the Love of the Lord. Slave Nanak is a sacrifice to that humble being, ||4||3||

Section 29 - Raag Basant - Part 014

Basant, Fifth Mehl: You gave us our soul, breath of life and body. I am a fool, but You have made me beautiful. enshrining Your Light within me. We are all beggars, O God; You are merciful to us. Chanting the Naam, the Name of the Lord, we are uplifted and exalted. ||1|| O my Beloved, only You have the potency to act, and cause all to be done. ||1||Pause|| Chanting the Naam, the mortal is saved. Chanting the Naam, sublime peace and poise are found. Chanting the Naam, honour and glory are received. Chanting the Naam, no obstacles shall block your way. ||2|| For this reason, you have been blessed with this body, so difficult to obtain. O my Dear God, please bless me to speak the Naam. This tranquil peace is found in the Saadh Sangat, the Company of the Holy. May I always chant and meditate within my heart on Your Name, O God. ||3|| Other than You, there is no one at all. Everything is Your play; it all merges again into You. As it pleases Your Will, save me, Lord. O Nanak, peace is obtained by meeting with the Perfect Guru. ||4||4|| Basant, Fifth Mehl: My Beloved God, my King is with me. Gazing upon Him, I live, O my mother. Remembering Him in meditation, there is no pain or suffering. Please, take pity on me, and lead me on to meet Him. [1] My Beloved is the Support of my breath of life and mind.

This soul, breath of life, and wealth are all Yours, O Lord. ||1||Pause|| He is sought by the angels, mortals and divine beings. The silent sages, the humble, and the religious teachers do not understand His mystery. His state and extent cannot be described. In each and every home of each and every heart, He is permeating and pervading. ||2|| His devotees are totally in bliss. His devotees cannot be destroyed. His devotees are not afraid. His devotees are victorious forever. ||3|| What Praises of Yours can I utter? God, the Giver of peace, is allpervading, permeating everywhere. Nanak begs for this one gift. Be merciful, and bless me with Your Name. ||4||5|| Basant, Fifth Mehl: As the plant turns green upon receiving water, just so, in the Saadh Sangat, the Company of the Holy, egotism is eradicated. Just as the servant is encouraged by his ruler, we are saved by the Guru. ||1|| You are the Great Giver, O Generous Lord God. Each and every instant, I humbly bow to You. ||1||Pause|| Whoever enters the Saadh Sangat - that humble being is imbued with the Love of the Supreme Lord God. He is liberated from bondage. His devotees worship Him in adoration; they are united in His Union. ||2|| My eyes are content, gazing upon the Blessed Vision of His Darshan. My tongue sings the Infinite Praises of God. My thirst is quenched. by Guru's Grace. My mind is satisfied, with the sublime taste of the Lord's subtle essence. ||3|| Your servant is committed to the service of Your Feet, Ö Primal Infinite Divine Being. Your Name is the Saving Grace of all. Nanak has received this teasure. ||4||6|| Basant, Fifth Mehl: You are the Great Giver; You continue to give. You permeate and pervade my soul, and my breath of life. You have given me all sorts of foods and dishes. I am unworthy; I know none of Your Virtues at all. ||1|| I do not understand anything of Your Worth.

Section 29 - Raag Basant - Part 015

Save me, O my Merciful Lord God. ||1||Pause|| I have not practiced meditation, austerities or good actions. I do not know the way to meet You. Within my mind, I have placed my hopes in the One Lord alone. The Support of Your Name shall carry me across. ||2|| You are the Expert, O God, in all powers. The fish cannot find the limits of the water. You are Inaccessible and Unfathomable, the Highest of the High. I am small, and You are so very Great. [3] Those who meditate on You are wealthy. Those who attain You are rich. Those who serve You are peaceful. Nanak seeks the Sanctuary of the Saints. ||4||7|| Basant, Fifth Mehl: Serve the One who created You. Worship the One who gave you life. Become His servant, and you shall never again be punished. Become His trustee, and you shall never again suffer sorrow. ||1|| That mortal who is blessed with such great good fortune, attains this state of Nirvaanaa. ||1||Pause|| Life is wasted uselessly in the service of duality. No efforts shall be rewarded, and no works brought to fruition. It is so painful to serve only mortal beings. Service to the Holy brings lasting peace and bliss. ||2|| If you long for eternal peace, O Siblings of Destiny, then join the Saadh Sangat, the Company of the Holy; this is the Guru's advice. There the Naam the Name of the Lord is meditated on In the Saadh Sangat, you shall be emancipated. [3] Among all essences, this is the essence of spiritual wisdom. Among all meditations, meditation on the One Lord is the most sublime. The Kirtan of the Lord's Praises is the ultimate melody. Meeting with the Guru, Nanak sings the Glorious Praises of the Lord. ||4||8|| Basant, Fifth Mehl: Chanting His Name, one's mouth becomes pure. Meditating in remembrance on Him, one's reputation becomes stainless. Worshipping Him in adoration, one is not tortured by the Messenger of Death. Serving Him, everything is obtained. ||1|| The Lord's Name chant the Lord's Name. Abandon all the desires of your mind. [1] Pause He is the Support of the earth and the sky. His Light illuminates each and every heart. Meditating in remembrance on Him, even fallen sinners are sanctified; in the end, they will not weep and wail over and over again. ||2|| Among all religions, this is the ultimate religion. Among all rituals and codes of conduct, this is above all. The angels, mortals and divine beings long for Him. To find Him, commit vourself to the service of the Society of the Saints. ||3|| One whom the Primal Lord God blesses with His bounties, obtains the treasure of the Lord. His state and extent cannot be described. Servant Nanak meditates on the Lord, Har, Har. ||4||9|| Basant, Fifth Mehl: My mind and body are gripped by thirst and desire. The Merciful Guru has fulfilled my hopes. In the Saadh Sangat, the Company of the Holy, all my sins have been taken away. I chant the Naam, the Name of the Lord; I am in love with the Name of the Lord. ||1|| By Guru's Grace, this spring of the soul has come. I enshrine the Lord's Lotus Feet within my heart; I listen to the Lord's Praise, forever and ever. ||1||Pause||

Section 29 - Raag Basant - Part 016

Our All-powerful Lord and Master is the Doer of all, the Cause of all causes. I am an orphan - I seek Your Sanctuary, God. All beings and creatures take Your Support. Be merciful, God, and save me. ||2|| God is the Destroyer of fear, the Remover of pain and suffering. The angelic beings and silent sages serve Him. The earth and the sky are in His Power. All beings eat what You give them. ||3|| O Merciful God, O Searcher of hearts, please bless Your slave with Your Glance of Grace. Please be kind and bless me with this gift, that Nanak may live in Your Name. ||4||10|| Basant, Fifth Mehl: Loving the Lord, one's sins are taken away. Meditating on the Lord, one does not suffer at all. Meditating on the Lord of the Universe, all darkness is dispelled. Meditating in remembrance on the Lord, the cycle of reincarnation comes to an end. ||1|| The love of the Lord is springtime for me. I am always with the humble Saints. $\|1\|$ Pause $\|$ The Saints have shared the Teachings with me. Blessed is that country where the devotees of the Lord of the Universe dwell. But that place where the Lord's devotees are not, is wilderness. By Guru's Grace, realise the Lord in each and every heart. ||2|| Sing the Kirtan of the Lord's Praises, and enjoy the nectar of His Love. O mortal, you must always restrain yourself from committing sins. Behold the Creator Lord God near at hand. Here and hereafter, God shall resolve your affairs. ||3|| I focus my meditation on the Lord's Lotus Feet. Granting His Grace, God has blessed me with this Gift. I yearn for the dust of the feet of Your Saints. Nanak meditates on his Lord and Master, who is ever-present, near at hand. ||4||11|| Basant, Fifth Mehl: The True Transcendent Lord is always new, forever fresh, By Guru's Grace, I continually chant His Name. God is my Protector, my Mother and Father. Meditating in remembrance on Him, I do not suffer in sorrow. ||1|| I meditate on my Lord and Master, single-mindedly, with love. I seek the Sanctuary of the Perfect Guru forever. My True Lord and Master hugs me close in His Embrace. [[1][Pause]] God Himself protects His humble servants. The demons and wicked enemies have grown weary of struggling against Him. Without the True Guru, there is no place to go. Wandering through the lands and foreign countries, people only grow tired and suffer in pain. ||2|| The record of their past actions cannot be erased. They harvest and eat what they have planted. The Lord Himself is the Protector of His humble servants. No one can rival the humble servant of the Lord. ||3|| By His own efforts, God protects His slave. God's Glory is perfect and unbroken. So sing the Glorious Praises of the Lord of the Universe with your tongue forever. Nanak lives by meditating on the Feet of the Lord. ||4||12|| Basant, Fifth Mehl: Dwelling at the Guru's Feet, pain and suffering go away. The Supreme Lord God has shown mercy to me. All my desires and tasks are fulfilled. Chanting the Lord's Name, Nanak lives. ||1|| How beautiful is that season, when the Lord fills the mind. Without the True Guru, the world weeps. The faithless cynic comes and goes in reincarnation, over and over again. ||1||Pause||

Section 29 - Raag Basant - Part 017

They alone are rich, who have the Wealth of the Lord God. Through the Word of the Guru's Shabad, sexual desire and anger are eradicated. Their fear is dispelled, and they attain the state of fearlessness. Meeting with the Guru, Nanak meditates on his Lord and Master. ||2|| God dwells in the Saadh Sangat, the Company of the Holy. Chanting and meditating on the Lord, one's hopes are fulfilled. God permeates and pervades the water, the land and the sky. Meeting with the Guru, Nanak chants the Name of the Lord, Har, Har. ||3|| The eight miraculous spiritual powers and the nine treasures are contained in the Naam, the Name of the Lord. This is bestowed when God grants His Grace. Your slaves. O God. live by chanting and meditating on Your Name. O Nanak, the heart-lotus of the Gurmukh blossoms forth. ||4||13|| Basant, Fifth Mehl, First House, Ik-Tukay: One Universal Creator God. By The Grace Of The True Guru: Meditating on the Lord, all desires are fulfilled, and the mortal is re-united with God, after having been separated for so long. ||1|| Meditate on the Lord of the Universe, who is worthy of meditation. Meditating on Him, enjoy celestial peace and poise. ||1||Pause|| Bestowing His Mercy, He blesses us with His Glance of Grace. God Himself takes care of His slave. ||2|| My bed has been beautified by His Love. God, the Giver of Peace, has come to meet me. [[3]] He does not consider my merits and demerits. Nanak worships at the Feet of God. ||4||1||14|| Basant, Fifth Mehl: The sins are erased, singing the Glories of God; night and day, celestial joy wells up. ||1|| My mind has blossomed forth, by the touch of the Lord's Feet. By His Grace, He has led me to meet the Holy men, the humble servants of the Lord. I remain continually imbued with the love of the Lord's Name. ||1||Pause|| In His Mercy, the Lord of the World has revealed Himself to me. The Lord. Merciful to the meek, has attached me to the hem of His robe and saved me. ||2|| This mind has become the dust of the Holy; I behold my Lord and Master, continually, ever-present. [3] Sexual desire, anger and desire have vanished. O Nanak, God has become kind to me. ||4||2||15|| Basant, Fifth Mehl: God Himself has cured the disease. He laid on His Hands, and protected His child. ||1|| Celestial peace and tranquility fill my home forever in this springtime of the soul. I have sought the Sanctuary of the Perfect Guru; I chant the Mantra of the Name of the Lord, Har, Har, the Embodiment of emancipation. ||1||Pause|| God Himself has dispelled my sorrow and suffering. I meditate continually, continuously, on my Guru. ||2|| That humble being who chants Your Name,

obtains all fruits and rewards; singing the Glories of God, he becomes steady and stable. [[3]] O Nanak, the way of the devotees is good. They meditate continually, continuously, on the Lord, the Giver of peace. [[4][3][16]] Basant, Fifth Mehl: By His Will, He makes us happy. He shows Mercy to His servant. [[1]] The Perfect Guru makes everything perfect. He implants the Amrosial Naam, the Name of the Lord, in the heart. [[1][Pause]] He does not consider the karma of my actions, or my Dharma, my spiritual practice.

Section 29 - Raag Basant - Part 018

Taking me by the arm, He saves me and carries me across the terrifying world-ocean. ||2|| God has rid me of my filth, and made me stainless and pure. I have sought the Sanctuary of the Perfect Guru. ||3|| He Himself does, and causes everything to be done. By His Grace, O Nanak, He saves us. ||4||4||17|| Basant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Behold the flowers flowering, and the blossoms blossoming forth! Renounce and abandon your egotism. Grasp hold of His Lotus Feet. Meet with God, O blessed one. O my mind, remain conscious of the Lord. ||Pause|| The tender young plants smell so good, while others remain like dry wood. The season of spring has come; it blossoms forth luxuriantly. ||1|| Now, the Dark Age of Kali Yuga has come. Plant the Naam, the Name of the One Lord. It is not the season to plant other seeds. Do not wander lost in doubt and delusion. One who has such destiny written on his forehead, shall meet with the Guru and find the Lord, O mortal, this is the season of the Naam. Nanak utters the Glorious Praises of the Lord, Har, Har, Har, Har. ||2||18|| Basant, Fifth Mehl, Second House, Hindol: One Universal Creator God. By The Grace Of The True Guru: Come and join together, O my Siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord. Let yourselves be joined to the Name of the Lord; become Gurmukh, spread out your mat, and sit down. ||1|| In this way, throw the dice, O brothers. As Gurmukh, chant the Naam, the Name of the Lord, day and night. At the very last moment, you shall not have to suffer in pain. ||1||Pause|| Let righteous actions be your gameboard, and let the truth be your dice. Conquer sexual desire, anger, greed and worldly attachment; only such a game as this is dear to the Lord. ||2|| Rise in the early hours of the morning, and take your cleansing bath. Before you go to bed at night, remember to worship the Lord. My True Guru will assist you, even on your most difficult moves; you shall reach your true home in celestial peace and poise. ||3|| The Lord Himself plays, and He Himself watches; the Lord Himself created the creation O servant Nanak that person who plays this game as Gurmukh, wins the game of life, and returns to his true home. ||4||1||19|| Basant, Fifth Mehl, Hindol: You alone know Your Creative Power, O Lord; no one else knows it. He alone realises You, O my Beloved, unto whom You show Your Mercy. $\|1\|$ I am a sacrifice to Your devotees. Your place is eternally beautiful, God; Your wonders are infinite. $\|1\|$ Pause $\|$ Only You Yourself can perform Your service. No one else can do it. He alone is Your devotee, who is pleasing to You. You bless them with Your Love. ||2||

Section 29 - Raag Basant - Part 019

You are the Great Giver; You are so very Wise. There is no other like You. You are my All-powerful Lord and Master; I do not know how to worship You. ||3|| Your Mansion is imperceptible, O my Beloved; it is so difficult to accept Your Will. Says Nanak, I have collapsed at Your Door, Lord. I am foolish and ignorant - please save me! ||4||2||20|| Basant Hindol, Fifth Mehl: The mortal does not know the Primal Lord God: he does not understand hmself. He is engrossed in doubt and egotism. ||1|| My Father is the Supreme Lord God, my Master. I am unworthy, but please save me anyway, ||1||Pause|| Creation and destruction come only from God; this is what the Lord's humble servants believe. ||2|| Only those who are imbued with God's Name are judged to be peaceful in this Dark Age of Kali Yuga. [3] It is the Guru's Word that carries us across: Nanak cannot think of any other way, ||4||3||21|| One Universal Creator God. By The Grace Of The True Guru: Raag Basant Hindol, Ninth Mehl: O Holy Saints, know that this body is false. The Lord who dwells within it - recognise that He alone is real. ||1||Pause|| The wealth of this world is only a dream; why are you so proud of it? None of it shall go along with you in the end; why do you cling to it? ||1|| Leave behind both praise and slander; enshrine the Kirtan of the Lord's Praises within your heart. O servant Nanak, the One Primal Being, the Lord God, is totally permeating everywhere. ||2||1|| Basant, Ninth Mehl: The heart of the sinner is filled with unfulfilled sexual desire. He cannot control his fickle mind. ||1||Pause|| The Yogis, wandering ascetics and renunciates - this net is cast over them all [11] Those who contemplate the Name of the Lord cross over the terrifying world-ocean. ||2|| Servant Nanak seeks the Sanctuary of the Lord. Please bestow the blessing of Your Name, that he may continue to sing Your Glorious Praises. ||3||2|| Basant, Ninth Mehl: O mother, I have gathered the wealth of the Lord's Name. My mind has stopped its

wanderings, and now, it has come to rest. ||1||Pause|| Attachment to Maya has run away from my body, and immaculate spiritual wisdom has welled up within me. Greed and attachment cannot even touch me; I have grasped hold of devotional worship of the Lord. ||1|| The cynicism of countless lifetimes has been eradicated, since I obtained the jewel of the Naam, the Name of the Lord. My mind was rid of all its desires, and I was absorbed in the peace of my own inner being. [2] That person, unto whom the Merciful Lord shows compassion, sings the Glorious Praises of the Lord of the Universe. Says Nanak, this wealth is gathered only by the Gurmukh. ||3||3|| Basant, Ninth Mehl: O my mind, how can you forget the Lord's Name? When the body perishes, you shall have to deal with the Messenger of Death. ||1||Pause|| This world is just a hill of smoke.

Section 29 - Raag Basant - Part 020

What makes you think that it is real? ||1|| Wealth, spouse, property and household - none of them shall go along with you; you must know that this is true! ||2|| Only devotion to the Lord shall go with you. Says Nanak, vibrate and meditate on the Lord with single-minded love. ||3||4|| Basant, Ninth Mehl: Why do you wander lost, O mortal, attached to falsehood and greed? Nothing has been lost yet - there is still time to wake up! ||1||Pause|| You must realise that this world is nothing more than a dream. In an instant, it shall perish; know this as true. ||1|| The Lord constantly abides with you. Night and day vibrate and meditate on Him, O my friend. ||2|| At the very last instant, He shall be your Help and Support. Says Nanak, sing His Praises. ||3||5|| Basant, First Mehl, Ashtapadees, First House, Du-Tukees: One Universal Creator God. By The Grace Of The True Guru: The world is a crow; it does not remember the Naam, the Name of the Lord. Forgetting the Naam, it sees the bait, and pecks at it. The mind wavers unsteadily, in guilt and deceit. I have shattered my attachment to the false world. ||1|| The burden of sexual desire, anger and corruption is unbearable. Without the Naam, how can the mortal maintain a virtuous lifestyle? ||1||Pause|| The world is like a house of sand, built on a whirlpool; it is like a bubble formed by drops of rain. It is formed from a mere drop, when the Lord's wheel turns round. The lights of all souls are the servants of the Lord's Name. $\|2\|$ My Supreme Guru has created everything. I perform devotional worship service to You, and fall at Your Feet, O Lord. Imbued with Your Name, I long to be Yours. Those who do not let the Naam become manifest within themselves, depart like thieves in the end. ||3|| The mortal loses his honour, gathering sin and corruption. But imbued with the Lord's Name, you shall go to your true home with honour. God does whatever He wills. One who abides in the Fear of God, becomes fearless, O my mother. ||4|| The woman desires beauty and pleasure. But betel leaves, garlands of flowers and sweet tastes lead only to disease. The more she plays and enjoys, the more she suffers in sorrow. But when she enters into the Sanctuary of God, whatever she when she energy into the Sanctary of Ood, whether she wishes comes to pass. [[5]] She wears beautiful clothes with all sorts of decorations. But the flowers turn to dust, and her beauty leads her into evil. Hope and desire have blocked the doorway. Without the Naam, one's hearth and home are deserted. ||6|| O princess, my daughter, run away from this place! Chant the True Name, and embellish your days. Serve your Beloved Lord God, and lean on the Support of His Love. Through the Word of the Guru's Shabad, abandon your thirst for corruption and poison. $\|7\|$ My Fascinating Lord has fascinated my mind. Through the Word of the Guru's Shabad, I have realised You, Lord. Nanak stands longingly at God's Door. I am content and satisfied with Your Name; please shower me with Your Mercy. ||8||1|| Basant, First Mehl: The mind is deluded by doubt; it comes and goes in reincarnation. It is lured by the poisonous lure of Maya. It does not remain stable in the Love of the One Lord. Like the fish, its neck is pierced by the hook. ||1|| The deluded mind is instructed by the True Name. It contemplates the Word of the Guru's Shabad, with intuitive ease. [1]Pause

Section 29 - Raag Basant - Part 021 The mind, deluded by doubt, buzzes around like a bumble bee. The holes of the body are worthless, if the mind is filled with such great desire for corrupt passions. It is like the elephant, trapped by its own sexual desire. It is caught and held tight by the chains, and beaten on its head. ||2|| The mind is like a foolish frog, without devotional worship. It is cursed and condemned in the Court of the Lord, without the Naam. the Name of the Lord. He has no class or honour, and no one even mentions his name. That person who lacks virtue - all of his pains and sorrows are his only companions. ||3|| His mind wanders out, and cannot be brought back or restrained. Without being imbued with the sublime essence of the Lord, it has no honour or credit. You Yourself are the Listener, Lord. and You Yourself are our Protector. You are the Support of the earth; You Yourself behold and understand it. ||4|| When You Yourself make me wander, unto whom can I complain? Meeting the Guru, I will tell Him of my pain, O my mother. Abandoning my worthless demerits, now I practice virtue. Imbued with the Word of the Guru's Shabad, I am absorbed

in the True Lord. $\|5\|$ Meeting with the True Guru, the intellect is elevated and exalted. The mind becomes immaculate, and egotism is washed away. He is liberated forever, and no one can put him in bondage. He chants the Naam forever, and nothing else. ||6|| The mind comes and goes according to the Will of the Lord. The One Lord is contained amongst all; nothing else can be said. The Hukam of His Command pervades everywhere, and all merge in His Command, Pain and pleasure all come by His Will, ||7|| You are infallible; You never make mistakes. Those who listen to the Word of the Guru's Shabad - their intellects become deep and profound. You, O my Great Lord and Master, are contained in the Shabad. O Nanak, my mind is pleased, praising the True Lord. ||8||2|| Basant, First Mehl: That person, who thirsts for the Blessed Vision of the Lord's Darshan, is absorbed in the One Lord, leaving duality behind. His pains are taken away, as he churns and drinks in the Ambrosial Nectar. The Gurmukh understands, and merges in the One Lord. ||1|| So many cry out for Your Darshan, Lord. How rare are those who realise the Word of the Guru's Shabad and merge with Him. ||1||Pause|| The Vedas say that we should chant the Name of the One Lord. He is endless; who can find His limits? There is only One Creator, who created the world. Without any pillars, He supports the earth and the sky. ||2|| Spiritual wisdom and meditation are contained in the melody of the Bani, the Word of the One Lord. The One Lord is Untouched and Unstained; His story is unspoken. The Shabad, the Word, is the Insignia of the One True Lord. Through the Perfect Guru, the Knowing Lord is known. ||3|| There is only one religion of Dharma; let everyone grasp this truth. Through the Guru's Teachings, one becomes perfect, all the ages through. Imbued with the Unmanifest Celestial Lord, and lovingly absorbed in the One, the Gurmukh attains the invisible and infinite. ||4|| There is one celestial throne, and One Supreme King. The Independent Lord God is pervading all places. The three worlds are the creation of that Sublime Lord. The One Creator of the Creation is Unfathomable and Incomprehensible. ||5|| His Form is One, and True is His Name. True justice is administered there. Those who practice Truth are honoured and accepted. They are honoured in the Court of the True Lord. ||6|| Devotional worship of the One Lord is the expression of love for the One Lord. Without the Fear of God and devotional worship of Him, the mortal comes and goes in reincarnation. One who obtains this understanding from the Guru dwells like an honoured guest in this world.

Section 29 - Raag Basant - Part 022

That humble being who is imbued with the sublime essence of the Lord is certified and approved. ||7|| I see Him here and there; I dwell on Him intuitively. I do not love any other than You, O Lord and Master. O Nanak, my ego has been burnt away by the Word of the Shabad. The True Guru has shown me the Blessed Vision of the True Lord. ||8||3|| Basant, First Mehl: The fickle consciousness cannot find the Lord's limits. It is caught in non-stop coming and going. I am suffering and dying, O my Creator. No one cares for me, except my Beloved. 1 All are high and exalted; how can I call anyone low? Devotional worship of the Lord and the True Name has satisfied me. ||1||Pause|| I have taken all sorts of medicines; I am so tired of them. How can this disease be cured, without my Guru? Without devotional worship of the Lord, the pain is so great. My Lord and Master is the Giver of pain and pleasure. ||2|| The disease is so deadly; how can I find the courage? He knows my disease, and only He can take away the pain. My mind and body are filled with faults and demerits. I searched and searched, and found the Guru. O my brother! [3] The Word of the Guru's Shabad, and the Lord's Name are the cures. As You keep me, so do I remain. The world is sick; where should I look? The Lord is Pure and Immaculate; Immaculate is His Name. ||4|| The Guru sees and reveals the Lord's home, deep within the home of the self; He ushers the soul-bride into the Mansion of the Lord's Presence. When the mind remains in the mind, and the consciousness in the consciousness, such people of the Lord remain unattached. ||5|| They remain free of any desire for happiness or sorrow; tasting the Amrit, the Ambrosial Nectar, they abide in the Lord's Name. They recognise their own selves, and remain lovingly attuned to the Lord. They are victorious on the battlefield of life, following the Guru's Teachings, and their pains run away. ||6|| The Guru has given me the True Ambrosial Nectar: I drink it in. Of course, I have died, and now I am alive to live. Please, protect me as Your Own, if it pleases You. One who is Yours, merges into You. ||7|| Painful diseases afflict those who are sexually promiscuous. God appears permeating and pervading in each and every heart. One who remains unattached, through the Word of the Guru's Shahad - O Nanak his heart and consciousness dwell upon and savor the Lord. [8][4] Basant, First Mehl, Ik-Tukee: Do not make such a show of rubbing ashes on your body. O naked Yogi, this is not the way of Yoga! ||1|| You fool! How can you have forgotten the Lord's Name? At the very last moment, it and it alone shall be of any use to you. ||1||Pause|| Consult the Guru, reflect and think it over. Wherever I look, I

see the Lord of the World. ||2|| What can I say? I am nothing. All my status and honour are in Your Name. [3] Why do you take such pride in gazing upon your property and wealth? When you must leave, nothing shall go along with you. ||4|| So subdue the five thieves, and hold your consciousness in its place. This is the basis of the way of Yoga. ||5|| Your mind is tied with the rope of egotism. You do not even think of the Lord - you fool! He alone shall liberate you. ||6|| If you forget the Lord, you will fall into the clutches of the Messenger of Death. At that very last moment, you fool, you shall be beaten. 11711

Section 29 - Raag Basant - Part 023

Contemplate the Word of the Guru's Shabad, and be rid of vour ego. True Yoga shall come to dwell in your mind. [8] He blessed you with body and soul, but you do not even think of Him. You fool! Visiting graves and cremation grounds is not Yoga. ||9|| Nanak chants the sublime, glorious Bani of the Word. Understand it, and appreciate it. ||10||5|| Basant, First Mehl: In duality and evil-mindedness, the mortal acts blindly. The self-willed manmukh wanders, lost in the darkness, ||1|| The blind man follows blind advice. Unless one takes the Guru's Way, his doubt is not dispelled. ||1||Pause|| The manmukh is blind; he does not like the Guru's Teachings. He has become a beast; he cannot get rid of his egotistical pride. ||2|| God created 8.4 million species of beings. My Lord and Master, by the Pleasure of His Will, creates and destroys them. [3] All are deluded and confused, without the Word of the Shabad and good conduct. He alone is instructed in this, who is blessed by the Guru, the Creator. ||4|| The Guru's servants are pleasing to our Lord and Master. The Lord forgives them, and they no longer fear the Messenger of Death. ||5|| Those who love the One Lord with all their heart - He dispels their doubts and unites them with Himself. ||6|| God is Independent, Endless and Infinite. The Creator Lord is pleased with Truth. [7] O Nanak, the Guru instructs the mistaken soul. He implants the Truth within him, and shows him the One Lord. [8]6] Basant, First Mehl: He Himself is the bumble bee, the fruit and the vine. He Himself unites us with the Sangat - the Congregation, and the Guru, our Best Friend. ||1|| O bumble bee, suck in that fragrance, which causes the trees to flower, and the woods to grow lush foliage. ||1||Pause|| He Himself is Lakshmi, and He Himself is her husband. He established the world by Word of His Shabad, and He Himself ravishes it. ||2|| He Himself is the calf, the cow and the milk. He Himself is the Support of the body-mansion. ||3|| He Himself is the Deed, and He Himself is the Doer. As Gurmukh, He contemplates Himself, ||4|| You create the creation, and gaze upon it. O Creator Lord. You give Your Support to the uncounted beings and creatures. [[5]] You are the Profound, Unfathomable Ocean of Virtue. You are the Unknowable, the Immaculate, the most Sublime Jewel. [6] You Yourself are the Creator, with the Potency to create. You are the Independent Ruler, whose people are at peace. ||7|| Nanak is satisfied with the subtle taste of the Lord's Name. Without the Beloved Lord and Master, life is meaningless. ||8||7|| Basant Hindol, First Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: The nine regions, the seven continents, the fourteen worlds, the three qualities and the four ages - You established them all through the four sources of creation, and You seated them in Your mansions. He placed the four lamps, one by one, into the hands of the four ages. ||1|| O Merciful Lord, Destroyer of demons, Lord of Lakshmi, such is Your Power - Your Shakti. ||1||Pause|| Your army is the fire in the home of each and every heart. And Dharma - righteous living is the ruling chieftain. The earth is Your great cooking pot; Your beings receive their portions only once. Destiny is Your gate-keeper. ||2|| But the mortal becomes unsatisfied, and begs for more; his fickle mind brings him disgrace.

Section 29 - Raag Basant - Part 024

Greed is the dark dungeon, and demerits are the shackles on his feet. ||3|| His wealth constantly batters him, and sin acts as the police officer. Whether the mortal is good or bad, he is as You look upon him, O Lord. ||4|| The Primal Lord God is called Allah. The Shaykh's turn has now come. The temples of the gods are subject to taxes; this is what it has come to. ||5|| The Muslim devotional pots, calls to prayer, prayers and prayer mats are everywhere; the Lord appears in blue robes. In each and every home, everyone uses Muslim greetings; your speech has changed, O people. $\|6\|$ You, O my Lord and Master, are the King of the earth; what power do I have to challenge You? In the four directions, people bow in humble adoration to You; Your Praises are sung in each and every heart. ||7|| Making pilgrimages to sacred shrines, reading the Simritees and giving donations in charity - these do bring any profit. O Nanak, glorious greatness is obtained in an instant, remembering the Naam, the Name of the Lord, ||8||1||8|| Basant Hindol, Second House, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Within the body-village there lives a child who cannot hold still, even for an instant. It makes so many efforts, and grows weary, but still, it wanders restlessly again and again. ||1|| O my Lord and

Master. Your child has come home, to be one with You. Meeting the True Guru, he finds the Perfect Lord. Meditating and vibrating on the Name of the Lord, he receives the Insignia of the Lord. ||1||Pause|| These are dead corpses, these bodies of all the people of the world; the Name of the Lord does not dwell in them. The Guru leads us to taste the water of the Lord's Name, and then we savor and enjoy it, and our bodies are rejuvenated. ||2|| I have examined and studied and searched my entire body, and as Gurmukh, I behold a miraculous wonder. All the faithless cynics searched outside and died, but following the Guru's Teachings, I have found the Lord within the home of my own heart. ||3|| God is Merciful to the meekest of the meek; Krishna came to the house of Bidar, a devotee of low social status. Sudama loved God, who came to meet him: God sent everything to his home and ended his poverty. ||4|| Great is the glory of the Name of the Lord. My Lord and Master Himself has enshrined it within me. Even if all the faithless cynics continue slandering me, it is not diminished by even one iota. ||5|| The Lord's Name is the praise of His humble servant. It brings him honour in the ten directions. The slanderers and the faithless cynics cannot endure it at all; they have set fire to their own houses. ||6|| The humble person meeting with another humble person obtains honour. In the glory of the Lord, their glory shines forth. The servants of my Lord and Master are loved by the Beloved. They are the slaves of His slaves. ||7|| The Creator Himself is the Water; He Himself unites us in His Union. O Nanak. the Gurmukh is absorbed in celestial peace and poise, like water blending with water, [8][1][9]

Section 29 - Raag Basant - Part 025

Basant, Fifth Mehl, First House, Du-Tukee: One Universal Creator God. By The Grace Of The True Guru: Listen to the stories of the devotees, O my mind, and meditate with love. Ajaamal uttered the Lord's Name once, and was saved Baalmeek found the Saadh Sangat, the Company of the Holy. The Lord definitely met Dhroo. ||1|| I beg for the dust of the feet of Your Saints. Please bless me with Your Mercy, Lord, that I may apply it to my forehead. ||1||Pause|| Ganika the prostitute was saved, when her parrot uttered the Lord's Name. The elephant meditated on the Lord, and was saved. He delivered the poor Brahmin Sudama out of poverty. O my mind, you too must meditate and vibrate on the Lord of the Universe. ||2|| Even the hunter who shot an arrow at Krishna was saved. Kubija the hunchback was saved, when God placed His Feet on her thumb. Bidar was saved by his attitude of humility. O my mind, you too must meditate on the Lord. ||3|| The Lord Himself saved the honour of Prahlaad Even when she was being disrobed in court. Dropatee's honour was preserved. Those who have served the Lord, even at the very last instant of their lives, are saved. O my mind, serve Him, and you shall be carried across to the other side. ||4|| Dhanna served the Lord, with the innocence of a child. Meeting with the Guru, Trilochan attained the perfection of the Siddhas. The Guru blessed Baynee with His Divine Illumination O my mind, you too must be the Lord's slave. [[5]] Jai Dayy gave up his egotism. Sain the barber was saved through his selfless service. Do not let your mind waver or wander; do not let it go anywhere. O my mind, you too shall cross over; seek the Sanctuary of God. [6] O my Lord and Master, You have shown Your Mercy to them. You saved those devotees. You do not take their merits and demerits into account. Seeing these ways of Yours, I have dedicated my mind to Your service. [7] Kabeer meditated on the One Lord with love. Naam Dayv lived with the Dear Lord. Ravi Daas meditated on God, the Incomparably Beautiful. Guru Nanak Dayv is the Embodiment of the Lord of the Universe. ||8||1|| Basant, Fifth Mehl: The mortal wanders in reincarnation through countless lifetimes. Without meditating in remembrance on the Lord, he falls into hell. Without devotional worship, he is cut apart into pieces. Without understanding, he is punished by the Messenger of Death. ||1|| Meditate and vibrate forever on the Lord of the Universe, O my friend. Love forever the True Word of the Shabad. ||1||Pause|| Contentment does not come by any endeavors. All the show of Maya is just a cloud of smoke. The mortal does not hesitate to commit sins. Intoxicated with poison, he comes and goes in reincarnation. [2] Acting in egotism and self-conceit, his corruption only increases. The world is drowning in attachment and greed Sexual desire and anger hold the mind in its power. Even in his dreams, he does not chant the Lord's Name. ||3|| Sometimes he is a king, and sometimes he is a beggar. The world is bound by pleasure and pain. The mortal makes no arrangements to save himself. The bondage of sin continues to hold him. ||4|| He has no beloved friends or companions. He himself eats what he himself plants.

Section 29 - Raag Basant - Part 026

He gathers up that which brings corruption; leaving them, the fool must depart in an instant. ||5|| He wanders in attachment to Maya. He acts in accordance with the karma of his past actions. Only the Creator Himself remains detached. God is not affected by virtue or vice. ||6|| Please save me, O Merciful Lord of the Universe! I seek Your Sanctuary, O Perfect Compassionate Lord. Without You, I have no other place of rest. Please take pity on me, God, and bless me with Your Name. ||7|| You are the Creator, and You are the Doer. You are High and Exalted, and You are totally Infinite. Please be merciful, and attach me to the hem of Your robe. Slave Nanak has entered the Sanctuary of God. ||8||2|| Basant Kee Vaar, Fifth Mehl: One Universal Creator God, By The Grace Of The True Guru: Meditate on the Lord's Name, and blossom forth in green abundance. By your high destiny, you have been blessed with this wondrous spring of the soul. See all the three worlds in bloom, and obtain the Fruit of Ambrosial Nectar. Meeting with the Holy Saints, peace wells up, and all sins are erased. O Nanak, remember in meditation the One Name, and you shall never again be consigned to the womb of reincarnation.. ||1|| The five powerful desires are bound down, when you lean on the True Lord. The Lord Himself leads us to dwell at His Feet. He stands right in our midst. All sorrows and sicknesses are eradicated, and you become ever-fresh and rejuvenated. Night and day, meditate on the Naam, the Name of the Lord. You shall never again die. And the One, from whom we came, O Nanak, into Him we merge once again. ||2|| Where do we come from? Where do we live? Where do we go in the end? All creatures belong to God, our Lord and Master. Who can place a value on Him? Those who meditate, listen and chant, those devotees are blessed and beautified. The Lord God is Inaccessible and Unfathomable; there is no other equal to Him. The Perfect Guru has taught this Truth. Nanak proclaims it to the world. ||3||1|| Basant, The Word Of The Devotees, Kabeer Jee, First House: One Universal Creator God. By The Grace Of The True Guru: The earth is in bloom, and the sky is in bloom. Each and every heart has blossomed forth, and the soul is illumined. ||1|| My Sovereign Lord King blossoms forth in countless ways. Wherever I look, I see Him there pervading. ||1||Pause|| The four Vedas blossom forth in duality. The Similies blossom forth, along with the Koran and the Bible. ||2|| Shiva blossoms forth in Yoga and meditation. Kabeer's Lord and Master pervades in all alike. ||3||1|| The Pandits, the Hindu religious scholars, are intoxicated, reading the Puraanas. The Yogis are intoxicated in Yoga and meditation. The Sannyaasees are intoxicated in egotism. The penitents are intoxicated with the mystery of penance. [11] All are intoxicated with the wine of Maya; no one is awake and aware. The thieves are with them, plundering their homes. ||1||Pause|| Suk Dayy and Akrur are awake and aware.

Section 29 - Raag Basant - Part 027

Hanuman with his tail is awake and aware. Shiva is awake serving at the Lord's Feet. Naam Dayv and Jai Dayv are awake in this Dark Age of Kali Yuga. ||2|| There are many ways of being awake, and sleeping. To be awake as Gurmukh is the most excellent way. The most sublime of all the actions of this body, says Kabeer, is to meditate and vibrate on the Lord's Name. ||3||2|| The wife gives birth to her husband. The son leads his father in play. Without breasts, the mother nurses her baby. ||1|| Behold, people! This is how it is in the Dark Age of Kali Yuga. The son marries his mother. ||1||Pause|| Without feet, the mortal jumps. Without a mouth, he bursts into laughter. Without feeling sleepy, he lays down and sleeps. Without a churn, the milk is churned. ||2|| Without udders, the cow gives milk. Without travelling, a long journey is made. Without the True Guru, the path is not found. Says Kabeer, see this, and understand. [3]3] Prahlaad was sent to school. He took many of his friends along with him. He asked his teacher, "Why do you teach me about worldly affairs? Write the Name of the Dear Lord on my tablet."||1|| O Baba, I will not forsake the Name of the Lord. I will not bother with any other lessons. ||1||Pause|| Sanda and Marka went to the king to complain. He sent for Prahlaad to come at once. He said to him, "Stop uttering the Lord's Name. shall release you at once, if you obey my words." ||2|| Prahlaad answered, "Why do you annoy me, over and over again? God created the water, land, hills and mountains. I shall not forsake the One Lord; if I did, I would be going against my Guru. You might as well throw me into the fire and kill me." [3] The king became angry and drew his sword. 'Show me your protector now!" So God emerged out of the pillar, and assumed a mighty form. He killed Harnaakhash, tearing him apart with his nails. ||4|| The Supreme Lord God, the Divinity of the divine, for the sake of His devotee, assumed the form of the man-lion. Says Kabeer, no one can know the Lord's limits. He saves His devotees like Prahlaad over and over again. [[5][4]] Within the body and mind are thieves like sexual desire, which has stolen my jewel of spiritual wisdom. I am a poor orphan, O God; unto whom should I complain? Who has not been ruined by sexual desire? What am I? ||1|| O Lord, I cannot endure this agonising pain. What power does my fickle mind have against it? ||1||Pause|| Sanak, Sanandan, Shiva and Suk Davy were born out of Brahma's naval chakra. The poets and the Yogis with their matted hair all lived their lives with good behavior. ||2|| You are Unfathomable; I cannot know Your depth. O God, Master of the meek, unto whom should I tell my pains? Please rid me of the pains of birth and death, and bless me with peace. Kabeer utters the

Glorious Praises of God, the Ocean of peace. ||3||5|| There is one merchant and five traders. The twenty-five oxen carry false merchandise. There are nine poles which hold the ten bags. The body is tied by the seventy-two ropes. ||1|| I don't care at all about such commerce.

Section 29 - Raag Basant - Part 028

It depletes my capital, and the interest charges only increase. ||Pause|| Weaving the seven threads together, they carry on their trade. They are led on by the karma of their past actions. The three tax-collectors argue with them. The traders depart empty-handed. ||2|| Their capital is exhausted, and their trade is ruined. The caravan is scattered in the ten directions. Says Kabeer, O mortal, your tasks will be accomplished, when you merge in the Celestial Lord: let your doubts run away, [3][6]] Basant Hindol, Second House: One Universal Creator God. By The Grace Of The True Guru: The mother is impure, and the father is impure. The fruit they produce is impure. Impure they come, and impure they go. The unfortunate ones die in impurity. ||1|| Tell me, O Pandit, O religious scholar, which place is uncontaminated? Where should I sit to eat my meal? 11 Pause || The tongue is impure, and its speech is impure. The eyes and ears are totally impure. The impurity of the sexual organs does not depart; the Brahmin is burnt by the fire. ||2|| The fire is impure, and the water is impure. The place where you sit and cook is impure. Impure is the ladle which serves the food. Impure is the one who sits down to eat it. ||3|| Impure is the cow dung, and impure is the kitchen square. Impure are the lines that mark it off. Says Kabeer, they alone are pure, who have obtained pure understanding. ||4||1||7|| Raamaanand Jee, First House: One Universal Creator God By The Grace Of The True Guru: Where should I go? My home is filled with bliss. My consciousness does not go out wandering. My mind has become crippled. ||1||Pause|| One day, a desire welled up in my mind. I ground up sandalwood, along with several fragrant oils. I went to God's place, and worshipped Him there. That God showed me the Guru, within my own mind. ||1|| Wherever I go, I find water and stones. You are totally pervading and permeating in all. I have searched through all the Vedas and the Puraanas. I would go there, only if the Lord were not here. ||2|| I am a sacrifice to You, O my True Guru, You have cut through all my confusion and doubt. Raamaanand's Lord and Master is the All-pervading Lord God. The Word of the Guru's Shabad eradicates the karma of millions of past actions. ||3||1|| Basant, The Word Of Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: If the servant runs away when his master is in trouble, he will not have a long life, and he brings shame to all his family. ||1|| I shall not abandon devotional worship of You, O Lord, even if the people laugh at me. The Lord's Lotus Feet abide within my heart. ||1||Pause|| The mortal will even die for the sake of his wealth; in the same way, the Saints do not forsake the Lord's Name. [2] Pilgrimages to the Ganges, the Gaya and the Godawari are merely worldly affairs.

Section 29 - Raag Basant - Part 029

If the Lord were totally pleased, then He would let Naam Dayv be His servant. [3]11 The tidal waves of greed constantly assault me. My body is drowning, O Lord. ||1|| Please carry me across the world-ocean. O Lord of the Universe. Carry me across, O Beloved Father. ||1||Pause|| I cannot steer my ship in this storm. I cannot find the other shore, O Beloved Lord. ||2|| Please be merciful, and unite me with the True Guru; carry me across, O Lord. ||3|| Says Naam Dayv, I do not know how to swim. Give me Your Arm, give me Your Arm, O Beloved Lord. ||4||2|| Slowly at first, the body-cart loaded with dust starts to move. Later, it is driven on by the stick. ||1|| The body moves along like the ball of dung, driven on by the dung-beetle. The beloved soul goes down to the pool to wash itself clean. ||1||Pause|| washerman washes, imbued with the Lord's Love. My mind is imbued with the Lord's Lotus Feet. ||2|| Prays Naam Dayv, O Lord, You are All-pervading. Please be kind to Your devotee. ||3||3|| Basant, The Word Of Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: You know nothing. Seeing your clothes, you are so proud of yourself. The proud bride shall not find a place with the Lord. Above your head, the crow of death is cawing. ||1|| Why are you so proud? You are insane. Even the mushrooms of summer live longer than you. ||1||Pause|| The deer does not know the secret; the musk is within its own body, but it searches for it outside. Whoever reflects on his own body - the Messenger of Death does not abuse him. ||2|| The man is so proud of his sons and his wife; his Lord and Master shall call for his account. The soul suffers in pain for the actions it has committed. Afterwards, whom shall you call, "Dear, Dear." [3] If you seek the Support of the Holy, millions upon millions of your sins shall be totally erased Says Ravi Daas one who chants the Naam, the Name of the Lord, is not concerned with social class, birth and rebirth. ||4||1|| Basant, Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: You walk like a cow. The hair on your tail is shiny and lustrous. ||1|| Look around, and eat anything in this house.

But do not go out to any other. ||1||Pause|| You lick the grinding bowl, and eat the flour. Where have you taken the kitchen rags? ||2|| Your gaze is fixed on the basket in the cupboard. Watch out - a stick may strike you from behind. ||3|| Says Kabeer, you have over-indulged in your pleasures. Watch out - someone may throw a brick at you. ||4||1||

GURU GRANTH SAHIB 30 - RAAG SAARANG Section 30 - Raag Saarang - Part 001

Raag Saarang, Chau-Padas, First Mehl, First House: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: I am the handmaiden of my Lord and Master. I have grasped the Feet of God, the Life of the world. He has killed and eradicated my egotism. ||1||Pause|| He is the Perfect, Supreme Light, the Supreme Lord God, my Beloved, my Breath of Life. The Fascinating Lord has fascinated my mind; contemplating the Word of the Shabad, I have come to understand. ||1|| The worthless self-willed manmukh, with false and shallow understanding - his mind and body are held in pain's grip. Since I came to be imbued with the Love of my Beautiful Lord, I meditate on the Lord, and my mind is encouraged. ||2|| Abandoning egotism, I have become detached. And now, absorb true intuitive understanding. The mind is pleased and appeased by the Pure, Immaculate Lord; the opinions of other people are irrelevant. [3] There is no other like You, in the past or in the future, O my Beloved, my Breath of Life, my Support. The soul-bride is imbued with the Name of the Lord: O Nanak, the Lord is her Husband. ||4||1|| Saarang, First Mehl: How can I survive without the Lord? I am suffering in pain. My tongue does not taste - all is bland without the Lord's sublime essence. Without God, I suffer and die. [1] Pause As long as I do not attain the Blessed Vision of my Beloved, I remain hungry and thirsty. Gazing upon the Blessed Vision of His Darshan, my mind is pleased and appeased. The lotus blossoms forth in the water. ||1|| The lowhanging clouds crack with thunder and burst. The cuckoos and the peacocks are filled with passion, along with the birds in the trees, the bulls and the snakes. The soul-bride is happy when her Husband Lord returns home. ||2|| She is filthy and ugly, unfeminine and ill-mannered - she has no intuitive understanding of her Husband Lord. She is not satisfied by the sublime essence of her Lord's Love; she is evil-minded, immersed in her pain. ||3|| The soul-bride does not come and go in reincarnation or suffer in pain; her body is not touched by the pain of disease. O Nanak, she is intuitively embellished by God; seeing God, her mind is encouraged. ||4||2|| Saarang, First Mehl: My Beloved Lord God is not far away. My mind is pleased and appeased by the Word of the True Guru's Teachings. I have found the Lord, the Support of my breath of life. ||1||Pause||

Section 30 - Raag Saarang - Part 002

This is the way to meet your Husband Lord. Blessed is the soul-bride who is loved by her Husband Lord. Social class and status, race, ancestry and skepticism are eliminated, following the Guru's Teachings and contemplating the Word of the Shabad. ||1|| One whose mind is pleased and appeased, has no egotistical pride. Violence and greed are forgotten. The soulbride intuitively ravishes and enjoys her Husband Lord; as Gurmukh, she is embellished by His Love. ||2|| Burn away any love of family and relatives, which increases your attachment to Maya. One who does not savor the Lord's Love deep within, lives in duality and corruption. ||3|| His Love is a priceless jewel deep within my being; the Lover of my Beloved is not hidden. O Nanak, as Gurmukh, enshrine the Priceless Naam deep within your being, all the ages through. ||4||3|| Saarang, Fourth Mehl, First House: One Universal Creator God, By The Grace Of The True Guru: I am the dust of the feet of the humble Saints of the Lord. Joining the Sat Sangat, the True Congregation, I have obtained the supreme status. The Lord, the Supreme Soul, is all-pervading everywhere. [[1][Pause]] Meeting the Saintly True Guru, I have found peace and tranquility. Sins and painful mistakes are totally erased and taken away. The Divine Light of the soul radiates forth. gazing upon the Presence of the Immaculate Lord God. ||1|| By great good fortune, I have found the Sat Sangat; the Name of the Lord, Har, Har, is all-prevading everywhere. I have taken my cleansing bath at the sixty-eight sacred shrines of pilgrimage, bathing in the dust of the feet of the True Congregation. $\|2\|$ Evil-minded and corrupt, filthy-minded and shallow, with impure heart, attached to enticement and falsehood. Without good karma, how can I find the Sangat? Engrossed in egotism, the mortal remains stuck in regret. ||3|| Be kind and show Your Mercy, O Dear Lord; I beg for the dust of the feet of the Sat Sangat. O Nanak, meeting with the Saints, the Lord is attained. The Lord's humble servant obtains the Presence of the Lord. ||4||1|| Saarang, Fourth Mehl: I am a sacrifice to the Feet of the Lord of the Universe. I cannot swim across the terrifying world ocean. But chanting the Name of the Lord, Har, Har, I am carried across across. [1] Pause || Faith in God came to fill my heart; I serve Him intuitively, and contemplate Him. Night and day, I chant the

Lord's Name within my heart; it is all-powerful and virtuous. ||1|| God is Inaccessible and Unfathomable, All-pervading everywhere, in all minds and bodies; He is Infinite and Invisible. When the Guru bebomes merciful, then the Unseen Lord is seen within the heart. ||2|| Deep within the inner being is the Name of the Lord, the Support of the entire earth, but to the egotistical shaakta, the faithless cynic, He seems far away. His burning desire is never quenched, and he loses the game of life in the gamble. ||3|| Standing up and sitting down, the mortal sings the Glorious Praises of the Lord, when the Guru bestows even a tiny bit of His Grace. O Nanak, those who are blessed by His Glance of Grace - He saves and protects their honour. ||4||2||

Section 30 - Raag Saarang - Part 003

Saarang, Fourth Mehl: O my Beloved Lord, Har, Har, please bless me with Your Ambrosial Name. Those whose minds are pleased to be Gurmukh - the Lord completes their projects. ||1||Pause|| Those humble beings who become meek before the Guru-their pains are taken away. Night and day, they perform devotional worship services to the Guru; they are embellished with the Word of the Guru's Shabad. [11] Within their hearts is the ambrosial essence of the Naam, the Name of the Lord; they savor this essence, sing the praises of this essence, and contemplate this essence. By Guru's Grace, they are aware of this ambrosial essence; they find the Gate of Salvation. ||2|| The True is the Primal Being, Unmoving and Unchanging. One who takes the Support of the Naam, the Name of the Lord - his intellect becomes focused and steady. I offer my soul to Him; I am a sacrifice to my True Guru. [3] The self-willed manmukhs are stuck in doubt and attached to duality; the darkness of spiritual ignorance is within them. They do not see the True Guru, the Giver; they are not on this shore, or the other. ||4|| Our Lord and Master is permeating and pervading each and every heart; He is supremely Potent to exercise His Might. Nanak, the slave of His slaves, says, please, be merciful and save me! [[5][3]] Saarang, Fourth Mehl: This is the way to work for the Lord. Whatever He does, accept that as true. As Gurmukh, remain lovingly absorbed in His Name. ||1||Pause|| The Love of the Lord of the Universe seems supremely sweet. Everything else is forgotten. Night and day, he is in ecstasy; his mind is pleased and appeased, and his light merges into the Light. ||1|| Singing the Glorious Praises of the Lord, his mind is satisfied. Peace and tranquility come to abide within his mind. When the Guru becomes merciful, the mortal finds the Lord; he focuses his consciousness on the Lord's Lotus Feet. ||2|| The intellect is enlightened, meditating on the Lord. He remains lovingly attuned to the essence of spiritual wisdom. The Divine Light radiates forth deep within his being; his mind is pleased and appeased. He merges intuitively into Celestial Samaadhi. ||3|| One whose heart is filled with falsehood, continues to practice falsehood, even while he teaches and preaches about the Lord. Within him is the utter darkness of greed. He is thrashed like wheat, and suffers in pain. ||4|| When my God is totally pleased, the mortal tunes in and becomes Gurmukh. Nanak has obtained the Immaculate Naam, the Name of the Lord. Chanting the Naam, he has found peace. ||5||4|| Saarang, Fourth Mehl: My mind is pleased and appeased by the Name of the Lord. The True Guru has implanted divine love within my heart. The Sermon of the Lord, Har, Har, is pleasing to my mind. ||1||Pause|| Please be merciful to Your meek and humble servant; please bless Your humble servant with Your Unspoken Speech. Meeting with the humble Saints, I have found the sublime essence of the Lord. The Lord seems so sweet to my mind and body. ||1|| They alone are unattached, who are imbued with the Lord's Love; through the Guru's Teachings, they realise the Naam, the Name of the Lord. Meeting with the Primal Being, one finds peace, and one's comings and goings in reincarnation are ended. ||2|| With my eyes, I gaze lovingly upon God, my Lord and Master. I chant His Name with my tongue.

Section 30 - Raag Saarang - Part 004

With my ears, I listen to the Kirtan of His Praises, day and night. I love the Lord, Har, Har, with all my heart. ||3|| When the Guru helped me to overcome the five thieves, then I found ultimate bliss, attached to the Naam. The Lord has showered His Mercy on servant Nanak; he merges in the Lord, in the Name of the Lord. ||4||5|| Saarang, Fourth Mehl: O my mind, chant the Name of the Lord, and study His Excellence. Without the Lord's Name, nothing is steady or stable. All the rest of the show is useless. ||1||Pause|| What is there to accept, and what is there to reject, O madman? Whatever is seen shall turn to dust. That poison which you believe to be your own you must abandon it and leave it behind. What a load you have to carry on your head! ||1|| Moment by moment, instant by instant, your life is running out. The fool cannot understand this. He does things which will not go along with him in the end. This is the lifestyle of the faithless cynic. ||2|| So join together with the humble Saints, O madman, and you shall find the Gate of Salvation. Without the Sat Sangat, the True Congregation, no one finds any peace. Go and ask the scholars of the Vedas. ||3|| All the kings and queens shall

depart; they must leave this false expanse. O Nanak, the Saints are eternally steady and stable; they take the Support of the Name of the Lord. ||4||6|| Saarang, Fourth Mehl, Third House, Du-Padas: One Universal Creator God. By The Grace Of The True Guru: O son, why do you argue with your father? It is a sin to argue with the one who fathered you and raised you. [1] Pause That wealth, which you are so proud of - that wealth does not belong to anyone. In an instant, you shall have to leave behind all your corrupt pleasures; you shall be left to regret and repent. ||1|| He is God, your Lord and Master - chant the Chant of that Lord. Servant Nanak spreads the Teachings; if you listen to it, you shall be rid of your pain. ||2||1||7|| Saarang, Fourth Mehl, Fifth House, Du-Padas, Partaal: One Universal Creator God. By The Grace Of The True Guru: O my mind, meditate on the Lord of the World, the Master of the Universe, the Life of the World, the Enticer of the mind; fall in love with Him. I take the Support of the Lord, Har, Har, Har, all day and all night. ||1||Pause|| Endless, endless, endless are the Praises of the Lord. Suk Dayv, Naarad and the gods like Brahma sing His Glorious Praises. Your Glorious Virtues, O my Lord and Master, cannot even be counted. O Lord, You are Infinite, O Lord, You are Infinite, O Lord, You are my Lord and Master; only You Yourself know Your Own Ways. ||1|| Those who are near, near to the Lord - those who dwell near the Lord - those humble servants of the Lord are the Holy, the devotees of the Lord. Those humble servants of the Lord merge with their Lord, O Nanak, like water merging with water. $\|\bar{2}\|1\|8\|$

Section 30 - Raag Saarang - Part 005

Saarang, Fourth Mehl: O my mind, meditate on the Lord, the Lord, your Lord and Master. The Lord is the Most Divine of all the divine beings. Chant the Name of the Lord, Raam, Raam, the Lord, my most Dear Beloved. ||1||Pause|| That household, in which the Glorious Praises of the Lord are sung, in which the Glorious Praises of the Lord are sung, in which His Glorious Praises are sung, where the Panch Shabad, the Five Primal Sounds, resound - great is the destiny w All the sins of that humble being are taken away, all the pains are taken away, all diseases are taken away; sexual desire, anger, greed, attachment and egotistical pride are taken away. The Lord drives the five thieves out of such a person Chant the Name of the Lord, O Holy Saints of the Lord; meditate on the Lord of the Universe, O Holy people of the Lord. Meditate in thought, word and deed on the Lord, Har, Har. Worship and adore the Lord, O Holy people of the Lord. Chant the Name of the Lord, chant the Name of the Lord. It shall rid you of all your sins. Continually and continuously remain awake and aware. You shall be in ecstasy forever and ever, meditating on the Lord of the Universe. Servant Nanak: O Lord, Your devotees obtain the fruits of their minds' desires; they obtain all the fruits and rewards, and the four great blessings -Dharmic faith, wealth and riches, sexual success and liberation. ||2||2||9|| Saarang, Fourth Mehl: O my mind, meditate on the Lord the Lord of Wealth the Source of Nectar, the Supreme Lord God, the True Transcendent Being, God, the Inner-knower, the Searcher of hearts. He is the Destroyer of all suffering, the Giver of all peace; sing the Praises of my Beloved Lord God. ||1||Pause|| The Lord dwells in the home of each and every heart. The Lord dwells in the water, and the Lord dwells on the land. The Lord dwells in the spaces and interspaces. I have such a great longing to see the Lord. If only some Saint, some humble Saint of the Lord, my Holy Beloved, would come, to show me the way. I would wash and massage the feet of that humble being. ||1|| The Lord's humble servant meets the Lord, through his faith in the Lord; meeting the Lord, he becomes Gurmukh. My mind and body are in ecstasy; I have seen my Sovereign Lord King. Servant Nanak has been blessed with Grace, blessed with the Lord's Grace, blessed with the Grace of the Lord of the Universe. I meditate on the Lord, the Name of the Lord, night and day, forever, forever and ever. ||2||3||10|| Saarang, Fourth Mehl: O my mind, meditate on the Fearless Lord, who is True, True, Forever True. He is free of vengeance, the Image of the Undying, beyond birth, Self-existent. O my mind, meditate night and day on the Formless, Self-sustaining Lord. [1] Pause || For the Blessed Vision of the Lord's Darshan, for the Blessed Vision of the Lord's Darshan, the three hundred thirty million gods, and millions of Siddhas, celibates and Yogis make their pilgrimages to sacred shrines and rivers, and go on f The service of the humble person is approved, unto whom the Lord of the World shows His Mercy. ||1|| They alone are the good Saints of the Lord, the best and most exalted devotees, who are pleasing to their Lord. Those who have my Lord and Master on their side - O Nanak, the Lord saves their honour. ||2||4||11|| 2141

Section 30 - Raag Saarang - Part 006

Saarang, Fourth Mehl, Partaal: O my mind, meditate on the Lord of the Universe, the Lord, the Lord of the Universe, the Treasure of Virtue, the God of all creation. O my mind, chant the Name of the Lord, the Lord, the Eternal, Imperishable, Primal Lord God. ||1||Pause|| The Name of the Lord is the Ambrosial Nectar, Har, Har, Har, He alone drinks it in, whom the Lord inspires to drink it. The Merciful Lord Himself bestows His Mercy, and He leads the mortal to meet with the True Guru. That humble being tastes the Ambrosial Name of the Lord, Har, Har. ||1|| Those who serve my Lord, forever and ever - all their pain, doubt and fear are taken away. Servant Nanak chants the Naam, the Name of the Lord, and so he lives, like the song-bird, which is satisfied only by drinking in the water. ||2||5||12|| Saarang, Fourth Mehl: O my mind, meditate on the Supreme Lord. The Lord, the Lord is All-pervading. True, True is the Lord. O Siblings of Destiny, chant the Name of the Lord, Raam, Raam, Raam, forever. He is All-pervading everywhere. ||1||Pause|| The Lord Himself is Himself the Creator of all. The Lord Himself is Himself pervading the whole world. That person, upon whom my Sovereign Lord King, Raam, Raam, Raam, bestows His Mercy - that person is lovingly attuned to the Lord's Name. ||1|| O Saints of the Lord, behold the Glory of the Name of the Lord; His Name saves the honour of His humble devotees in this Dark Age of Kali Yuga. My Sovereign Lord King has taken servant Nanak's side: his enemies and attackers have all run away. ||2||6||13|| Saarang, Fifth Mehl, Chau-Padas, First House: One Universal Creator God. By The Grace Of The True Guru: I am a sacrifice to the Image of the True Guru. My inner being is filled with a great thirst, like that of the songbird for water. When shall I find the Fruitful Vision of His Darshan? ||1||Pause|| He is the Master of the masterless, the Cherisher of all. He is the Lover of the devotees of His Name. That mortal, whom no one can protect - You bless him with Your Support, O Lord. ||1|| Support of the unsupported, Saving Grace of the unsaved, Home of the homeless. Wherever I go in the ten directions, You are there with me. The only thing I do is sing the Kirtan of Your Praises. ||2|| From Your Oneness, You become tens of thousands, and from tens of thousands. You become One. I cannot describe Your state and extent. You are Infinite - Your value cannot be appraised. Everything I see is Your play. ||3|| I speak with the Company of the Holy; I am in love with the Holy people of the Lord. Servant Nanak has found the Lord through the Guru's Teachings; please bless me with Your Blessed Vision; O Lord, my mind yearns for it. ||4||1|| Saarang, Fifth Mehl: The Dear Lord is the Inner-knower, the Searcher of hearts. The mortal does evil deeds, and hides from others, but like the air, the Lord is present everywhere. ||1||Pause|| You call yourself a devotee of Vishnu and you practice the six rituals, but your inner being is polluted with greed. Those who slander the Society of the Saints, shall all be drowned in their ignorance.

Section 30 - Raag Saarang - Part 007

The mortal eats the food which he has carefully prepared, and then steals the wealth of others. His inner being is filled with falsehood and pride. He knows nothing of the Vedas or the Shaastras; his mind is gripped by pride. ||2|| He says his evening prayers, and observes all the fasts, but this is all just a show. God made him stray from the path, and sent him into the wilderness. All his actions are useless. ||3|| He alone is a spiritual teacher, and he alone is a devotee of Vishnu and a scholar, whom the Lord God blesses with His Grace. Serving the True Guru, he obtains the supreme status and saves the whole world. ||4|| What can I say? I don't know what to say. As God wills, so do I speak. I ask only for the dust of the feet of the Saadh Sangat, the Company of the Holy. Servant Nanak seeks their Sanctuary. ||5||2|| Saarang, Fifth Mehl: Now, my dancing is over. I have intuitively obtained my Darling Beloved. Through the Word of the True Guru's Teachings, I found Him. ||1||Pause|| The virgin speaks with her friends about her husband and they laugh together; but when he comes home, she becomes shy, and modestly covers her face. $\|1\|$ When gold is melted in the crucible, it flows freely everywhere. But when it is made into pure solid bars of gold, then it remains stationary. ||2|| As long as the days and the nights of one's life last, the clock strikes the hours, minutes and seconds. But when the gong player gets up and leaves, the gong is not sounded again. [3] When the pitcher is filled with water, the water contained within it seems distinct. Says Nanak, when the pitcher is emptied out, the water mingles again with water. ||4||3|| Saarang, Fifth Mehl: Now if he is asked, what can he say? He was supposed to have gathered the sublime essence of the Ambrosial Naam, the Name of the Lord, but instead, the mad-man was busy with poison. ||1||Pause|| This human life, so difficult to obtain, was finally obtained after such a long time. He is losing it in exchange for a shell. He came to buy musk, but instead, he has loaded dust and thistle grass. ||1|| He comes in search of profits, but he is entangled in the enticing illusion of Maya. He loses the jewel, in exchange for mere glass. When will he have this blessed opportunity again? ||2|| He is full of sins, and he has not even one redeeming virtue. Forsaking his Lord and Master, he is involved with Maya, God's slave. And when the final silence comes, like inanimate matter, he is caught like a thief at the door. [3] I cannot see any other way out. I seek the Sanctuary of the Lord's slaves. Says Nanak, the mortal is emancipated, only when all his demerits and faults are erased

and eradicated. [[4][4]] Saarang, Fifth Mehl: O mother, my patience is gone. I am in love with my Husband Lord. There are so many kinds of incomparable pleasures, but I am not interested in any of them. [[1][Pause]] Night and day, I utter, "Pri-a, Pri-a - Beloved, Beloved" with my mouth. I cannot sleep, even for an instant; I remain awake and aware. Necklaces, eye make-up, fancy clothes and decorations without my Husband Lord, these are all poison to me. [[1]]

Section 30 - Raag Saarang - Part 008

I ask and ask, with humility, "Who can tell me which country my Husband Lord lives in?" I would dedicate my heart to him, I offer my mind and body and everything; I place my head at his feet. ||2|| I bow at the feet of the voluntary slave of the Lord: I beg him to bless me with the Saadh Sangat, the Company of the Holy. Show Mercy to me, that I may meet God, and gaze upon the Blessed Vision of His Darshan every moment. [3] When He is Kind to me, He comes to dwell within my being. Night and day, my mind is calm and peaceful. Says Nanak, I sing the Songs of Joy; the Unstruck Word of the Shabad resounds within me. [[4][5]] Saarang, Fifth Mehl: O mother, True, True True is the Lord, and True, True, True is His Holy Saint. The Word which the Perfect Guru has spoken, I have tied to my robe. ||1||Pause|| Night and day, and the stars in the sky shall vanish. The sun and the moon shall vanish. The mountains, the earth, the water and the air shall pass away. Only the Word of the Holy Saint shall endure. ||1|| Those born of eggs shall pass away, and those born of the womb shall pass away. Those born of the earth and sweat shall pass away as well. The four Vedas shall pass away, and the six Shaastras shall pass away. Only the Word of the Holy Saint is eternal. ||2|| Raajas, the quality of energetic activity shall pass away. Taamas, the quality of lethargic darkness shall pass away. Saatvas, the quality of peaceful light shall pass away as well. All that is seen shall pass away. Only the Word of the Holy Saint is beyond destruction. [3] He Himself is Himself by Himself. All that is seen is His play. He cannot be found by any means. O Nanak, meeting with the Guru, God is found. ||4||6|| Saarang, Fifth Mehl: The Guru, the Lord of the Universe, dwells within my mind. Wherever my Lord and Master is remembered in meditation - that village is filled with peace and bliss. ||1||Pause|| Wherever my Beloved Lord and Master is forgotten - all misery and misfortune is there. Where the Praises of my Lord, the Embodiment of Bliss and Joy are sung - eternal peace and wealth are there. ||1|| Wherever they do not listen to the Stories of the Lord with their ears - the utterly desolate wilderness is there. Where the Kirtan of the Lord's Praises are sung with love in the Saadh Sangat - there is fragrance and fruit and joy in abundance. ||2|| Without meditative remembrance on the Lord, one may live for millions of years, but his life would be totally useless. But if he vibrates and meditates on the Lord of the Universe, for even a moment, then he shall live forever and ever. [3] O God, I seek Your Sanctuary, Your Sanctuary, Your Sanctuary; please mercifully bless me with the Saadh Sangat, the Company of the Holy. O Nanak, the Lord is All-pervading everywhere, amongst all. He knows the qualities and the condition of all. [4][7] Saarang, Fifth Mehl: Now, I have obtained the Support of the Lord. Those who seek the Sanctuary of the Ocean of Mercy are carried across the world-ocean. ||1||Pause|| They sleep in peace, and intuitively merge into the Lord. The Guru takes away their cynicism and doubt. Whatever they wish for, the Lord does; they obtain the fruits of their minds' desires. ||1|| In my heart, I meditate on Him; with my eyes, I focus my meditation on Him. With my ears, I listen to His Sermon

Section 30 - Raag Saarang - Part 009

With my feet, I walk on my Lord and Mater's Path. With my tongue, I sing the Glorious Praises of the Lord. ||2|| With my eyes, I see the Lord, the Embodiment of Absolute Bliss; the Saint has turned away from the world. I have found the Priceless Name of the Beloved Lord; it never leaves me or goes anywhere else. ||3|| What praise, what glory and what virtues should I utter, in order to please the Lord? That humble being, unto whom the Merciful Lord is kind - O servant Nanak, he is the slave of God's slaves. ||4||8|| Saarang, Fifth Mehl: Who can I tell, and with whom can I speak, about this state of peace and bliss? I am in ecstasy and delight, gazing upon the Blessed Vision of God's Darshan. My mind sings His Songs of Joy and His Glories. ||1||Pause|| I am wonderstruck, gazing upon the Wondrous Lord. The Merciful Lord is All-pervading everywhere. I drink in the Invaluable Nectar of the Naam, the Name of the Lord. Like the mute, I can only smile - I cannot speak of its flavor. ||1|| As the breath is held in bondage, no one can understand its coming in and going out. So is that person, whose heart is enlightened by the Lord - his story cannot be told. ||2|| As many other efforts as you can think of -I have seen them and studied them all. My Beloved, Carefree Lord has revealed Himself within the home of my own heart; thus I have realised the Inaccessible Lord. ||3|| The Absolute, Formless, Eternally Unchanging, Immeasurable Lord cannot be masured. Says Nanak, whoever endures the unendurable -

this state belongs to him alone. ||4||9|| Saarang, Fifth Mehl: The corrupt person passes his days and nights uselessly. He does not vibrate and meditate on the Lord of the Universe; he is intoxicated with egotistical intellect. He loses his life in the gamble. ||1||Pause|| The Naam, the Name of the Lord, is priceless, but he is not in love with it. He loves only to slander others. Weaving the grass, he builds his house of straw. At the door, he builds a fire. ||1|| He carries a load of sulfur on his head, and drives the Ambrosial Nectar out of his mind. Wearing his good clothes, the mortal falls into the coal-pit; again and again, he tries to shake it off. ||2|| Standing on the branch, eating and eating and smiling, he cuts down the tree. He falls down head-first and is shattered into bits and pieces. [3] He bears vengeance against the Lord who is free of vengeance. The fool is not up to the task. Says Nanak, the Saving Grace of the Saints is the Formless, Supreme Lord God. ||4||10|| Saarang, Fifth Mehl: All the others are deluded by doubt; they do not understand. That person, within whose heart the One Pure Word abides, realises the essence of the Vedas. ||1||Pause|| He walks in the ways of the world, trying to please people. But as long as his heart is not enlightened, he is stuck in pitch black darkness. ||1|| The land may be prepared in every way, but nothing sprouts without being planted. Just so, without the Lord's Name, no one is liberated, nor is egotistical pride eradicated. ||2|| The mortal may churn water until he is sore, but how can butter be produced? Without meeting the Guru, no one is liberated, and the Lord of the Universe is not met. ||3||

Section 30 - Raag Saarang - Part 010

Searching and searching, I have come to this realisation: all peace and bliss are in the Name of the Lord. Says Nanak, he alone receives it, upon whose forehead such destiny is inscribed. ||4||11|| Saarang, Fifth Mehl: Night and day, utter the Glorious Praises of the Lord. You shall obtain all wealth. all pleasures and successes, and the fruits of your mind's desires. ||1||Pause|| Come, O Saints, let us meditate in remembrance on God; He is the Eternal, Imperishable Giver of Peace and Praanaa, the Breath of Life. Master of the masterless, Destroyer of the pains of the meek and the poor; He is All-pervading and permeating, abiding in all hearts. ||1|| The very fortunate ones drink in the Sublime Essence of the Lord, singing, reciting and listening to the Lord's Praises. All their sufferings and struggles are wiped away from their bodies; they remain lovingly awake and aware in the Name of the Lord. ||2|| So abandon your sexual desire, greed, falsehood and slander; meditating in remembrance on the Lord, you shall be released from bondage. The intoxication of loving attachments, egotism and blind possessiveness are eradicated by Guru's Grace. ||3|| You are All-Powerful, O Supreme Lord God and Master; please be Merciful to Your humble servant. My Lord and Master is All-pervading and prevailing everywhere; O Nanak, God is Near. ||4||12|| Saarang, Fifth Mehl: I am a sacrifice to the Feet of the Divine Guru. I meditate with Him on the Supreme Lord God; His Teachings have emancipated me. ||1||Pause|| All pains, diseases and fears are erased, for one who comes to the Sanctuary of the Lord's Saints. He Himself chants, and inspires others to chant the Naam, the Name of the Lord. He is Utterly All-Powerful; He carries us across to the other side. ||1|| His Mantra drives out cynicism, and totally fills the empty one. Those who obey the Order of the Lord's slaves, do not enter into the womb of reincarnation ever again. ||2|| Whoever works for the Lord's devotees and sings His Praises - his pains of birth and death are taken away. Those unto whom my Beloved becomes Merciful, endure the Unendurable Ecstasy of the Lord, Har, Har. ||3|| Those who are satisfied by the Sublime Essence of the Lord, merge intuitively into the Lord; no mouth can describe their state. By Guru's Grace, O Nanak, they are content; chanting and meditating on God's Name, they are saved. ||4||13|| Saarang, Fifth Mehl: I sing, O I sing the Songs of Joy of my Lord, the Treasure of Virtue. Fortunate is the time, fortunate is the day and the moment, when I become pleasing to the Lord of the World. ||1||Pause|| I touch my forehead to the Feet of the Saints. The Saints have placed their hands on my forehead. ||1|| My mind is filled with the Mantra of the Holy Saints, and I have risen above the three qualities||2|| Gazing upon the Blessed Vision, the Darshan of God's devotees, my eyes are filled with love. Greed and attachment are gone, along with doubt. ||3|| Says Nanak, I have found intuitive peace, poise and bliss. Tearing down the wall. I have met the Lord, the Embodiment of Supreme Bliss. ||4||14|| Saarang, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: How can I express the pain of my soul? I am so thirsty for the Blessed Vision, the Darshan of my Enticing and Lovely Beloved. My mind cannot survive - it yearns for Him in so many ways. ||1||Pause||

Section 30 - Raag Saarang - Part 011

I think thoughts of Him; I miss the Love of my Beloved. When will I obtain the Blessed Vision of the Lord's Darshan? I try, but this mind is not encouraged. Is there any Saint who can lead me to God? ||1|| Chanting, penance, self-control,

good deeds and charity - I sacrifice all these in fire; I dedicate all peace and places to Him. One who helps me to behold the Blessed Vision of my Beloved, for even an instant - I am a sacrifice to that Saint. ||2|| I offer all my prayers and entreaties to him; I serve him, day and night. I have renounced all pride and egotism; he tells me the stories of my Beloved. ||3|| I am wonder-struck, gazing upon the wondrous play of God. The Guru, the True Guru, has led me to meet the Primal Lord. I have found God, my Merciful Loving Lord, within the home of my own heart. O Nanak, the fire within me has been quenched. ||4||1||15|| Saarang, Fifth Mehl: You fool, why are you not meditating on the Lord now? In the awful hell of the fire of the womb, you did penance, upside-down; each and every instant, you sang His Glorious Praises. ||1||Pause|| You wandered through countless incarnations, until finally you attained this priceless human birth. Leaving the womb, you were born, and when you came out, you became attached to other places. ||1|| You practiced evil and fraud day and night, and did useless deeds. You thrash the straw, but it has no wheat; running around and hurrying, you obtain only pain. [2] The false person is attached to falsehood; he is entangled with transitory things. And when the Righteous Judge of Dharma seizes you, O madman, you shall arise and depart with your face blackened. ||3|| He alone meets with God, whom God Himself meets, by such pre-ordained destiny written on his forehead. Says Nanak, I am a sacrifice to that humble being, who remains unattached within his mind. ||4||2||16|| Saarang, Fifth Mehl: How can I live without my Beloved, O my mother? Separated from Him, the mortal becomes a corpse, and is not allowed to remain within the house. ||1||Pause|| He is the Giver of the soul, the heart, the breath of life. Being with Him, we are embellished with joy. Please bless me with Your Gace, O Saint, that I may sing the songs of joyful praise to my God. ||1|| I touch my forehead to the feet of the Saints. My eyes long for their dust. By His Grace, we meet God; O Nanak, I am a sacrifice, a sacrifice to Him. ||2||3||17|| Saarang, Fifth Mehl: I am a sacrifice to that occasion. Twenty-four hours a day, I meditate in remembrance on my God; by great good fortune, I have found the Lord. ||1||Pause|| Kabeer is good, the slave of the Lord's slaves: the humble barber Sain is sublime. Highest of the high is Naam Davy, who looked upon all alike: Ravi Daas was in tune with the Lord. ||1|| My soul, body and wealth belong to the Saints; my mind longs for the dust of the Saints. And by the radiant Grace of the Saints, all my doubts have been erased. O Nanak, I have met the Lord. ||2||4||18|| Saarang, Fifth Mehl: The True Guru fulfills the mind's desires.

Section 30 - Raag Saarang - Part 012

All wealth and treasures are obtained by remembering Him in meditation; twenty-four hours a day, O my mind, meditate on Him. ||1||Pause|| Your Name is Ambrosial Nectar, O my Lord and Master. Whoever drinks it in is satisfied. The sins of countless incarnations are erased, and hereafter, he shall be saved and redeemed in the Court of the Lord. ||1|| I have come to Your Sanctuary, O Creator, O Perfect Supreme Eternal Lord God. Please be kind to me, that I may meditate on Your Lotus Feet. O Nanak, my mind and body thirst for the Blessed Vision of Your Darshan. ||2||5||19|| Saarang, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: O my mind, why are you lured away by otherness? Here and hereafter, God is forever your Help and Support. He is your soul-mate; He will help you succeed. ||1||Pause|| The Name of your Beloved Lover, the Fascinating Lord, is Ambrosial Nectar. Drinking it in, you shall find satisfaction. The Being of Immortal Manifestation is found in the Saadh Sangat, the Company of the Holy. Meditate on Him in that most sublime place. ||1|| The Bani, the Word of the Supreme Lord God, is the greatest Mantra of all. It eradicates pride from the mind. Searching, Nanak found the home of peace and bliss in the Name of the Lord. ||2||1||20|| Saarang, Fifth Mehl: O my mind, sing forever the Songs of Joy of the Lord of the Universe. All your disease, sorrow and sin will be erased, if you meditate on the Lord's Name, even for an instant. ||1||Pause|| Abandon all your clever tricks; go and enter the Sanctuary of the Holy. When the Lord, the Destroyer of the pains of the poor becomes merciful, the Messenger of Death is changed into the Righteous Judge of Dharma. ||1|| Without the One Lord, there is no other at all. No one else can equal Him. The Lord is Nanak's Mother, Father and Sibling, the Giver of Peace, his Breath of Life. ||2||2||2||21|| Saarang, Fifth Mehl: The Lord's humble servant saves those who accompany him. Their minds are sanctified and rendered pure, and they are rid of the pains of countless incarnations. ||1||Pause|| Those who walk on the path find peace; they are saved, along with those who speak with them. Even those who are drowning in the horrible, deep dark pit are carried across in the Saadh Sangat, the Company of the Holy, ||1|| Those who have such high destiny turn their faces toward the Saadh Sangat. Nanak longs for the dust of their feet; O God, please shower Your Mercy on me! ||2||3||22|| Saarang, Fifth Mehl: The humble servant of the Lord meditates on the Lord, Raam, Raam, Raam. One who enjoys peace in the Company of the Holy, even for an instant, obtains

millions of heavenly paradises. ||1||Pause|| This human body, so difficult to obtain, is sanctified by meditating on the Lord. It takes away the fear of death. Even the sins of terrible sinners are washed away, by cherishing the Lord's Name within the heart. ||1|| Whoever listens to the Immaculate Praises of the Lord - his pains of birth and death are dispelled. Says Nanak, the Lord is found by great good fortune, and then the mind and body blossom forth. ||2||4||23||

Section 30 - Raag Saarang - Part 013

Saarang, Fifth Mehl, Du-Padas, Fourth House: One Universal Creator God. By The Grace Of The True Guru: O my Fascinating Lord, I pray to You: come into my house. I act in pride, and speak in pride. I am mistaken and wrong, but I am still Your hand-maiden. O my Beloved. ||1||Pause|| I hear that You are near, but I cannot see You. I wander in suffering, deluded by doubt. The Guru has become merciful to me; He has removed the veils. Meeting with my Beloved, my mind blossoms forth in abundance. ||1|| If I were to forget my Lord and Master, even for an instant, it would be like millions of days, tens of thousands of years. When I joined the Saadh Sangat, the Company of the Holy, O Nanak, I met my Lord. ||2||1||24|| Saarang, Fifth Mehl: Now what should I think? I have given up thinking. You do whatever You wish to do. Please bless me with Your Name - I am a sacrifice to You. ||1||Pause|| The poison of corruption is flowering forth in the four directions; I have taken the GurMantra as my antidote. Giving me His Hand, He has saved me as His Own: like the lotus in the water, I remain unattached. ||1|| I am nothing. What am I? You hold all in Your Power. Nanak has run to Your Sanctuary, Lord; please save him, for the sake of Your Saints. ||2||2||25|| Saarang, Fifth Mehl: Now I have abandoned all efforts and devices. My Lord and Master is the All-powerful Creator, the Cause of causes, my only Saving Grace. ||1||Pause|| I have seen numerous forms of incomparable beauty, but nothing is like You. You give Your Support to all, O my Lord and Master; You are the Giver of peace, of the soul and the breath of life. ||1|| Wandering, wandering, I grew so tired; meeting the Guru, I fell at His Feet. Says Nanak, I have found total peace; this life-night of mine passes in peace. ||2||3||26|| Saarang, Fifth Mehl: Now I have found the Support of my Lord. The Guru, the Giver of peace, has become merciful to me. I was blind - I see the jewel of the Lord. ||1||Pause|| I have cut away the darkness of ignorance and become immaculate; my discriminationg intellect has blossomed forth. As the waves of water and the foam become water again, the Lord and His servant become One. ||1|| He is taken in again, into what from which he came: all is one in the One Lord. O Nanak, I have come to see the Master of the breath of life, all-pervading everywhere. ||2||4||27|| Saarang, Fifth Mehl: My mind longs for the One Beloved Lord. I have looked everywhere in every country, but nothing equals even a hair of my Beloved. ||1||Pause|| All sorts of delicacies and dainties are placed before me, but I do not even want to look at them. I long for the sublime essence of the Lord, calling, "Pri-o! Pri-o! - Beloved! Beloved!", like the Bumble bee longing for the lotus flower. ||1||

Section 30 - Raag Saarang - Part 014

The Treasure of Virtue, the Enticer of the mind, my Beloved is the Giver of peace to all, Guru Nanak has led me to You. O God. Join with me. O my Best Friend, and hold me close in Your Embrace. ||2||5||28|| Saarang, Fifth Mehl: Now my mind is pleased and appeased by my Lord and Master. The Holy Saint has become kind and compassionate to me, and has destroyed this demon of duality. ||1||Pause|| You are so beautiful, and You are so wise; You are elegant and allknowing. All the Yogis, spiritual teachers and meditators do not know even a bit of Your value. ||1|| You are the Master, You are the Lord under the royal canopy; You are the perfectly pervading Lord God. Please bless me with the gift of service to the Saints; O Nanak, I am a sacrifice to the Lord. ||2||6||29|| Saarang, Fifth Mehl: The Love of my Beloved comes into my conscious mind. I have forgotten the entangling affairs of Maya, and I spend my life-night fighting with evil. ||1||Pause|| I serve the Lord; the Lord abides within my heart. I have found my Lord in the Sat Sangat, the True Congregation. So I have met with my enticingly beautiful Beloved; I have obtained the peace which I asked for. ||1|| The Guru has brought my Beloved under my control, and I enjoy Him with unrestrained pleasure. I have become fearless; O Nanak, my fears have been eradicated. Chanting the Word, I have found the Lord. ||2||7||30|| Saarang, Fifth Mehl: I am a sacrifice to the Blessed Vision, the Darshan of my Dear Lord. The Naad, the Sound-current of His Word fills my ears; my body has settled gently into the Lap of my Beloved. ||1||Pause|| I was a discarded bride, and the Guru has made me a happy soul-bride. I have found the Elegant and All-knowing Lord. That home in which I was not even allowed to sit - I have found that place in which I can dwell. ||1|| God, the Love of His devotees, has come under the control of those who protect the honour of His Saints. Says Nanak, my mid is pleased and appeased with the Lord, and my subservience to other people has come to an end. ||2||8||31|| Saarang, Fifth Mehl: Now my

association with the five thieves has come to an end. Gazing upon the Blessed Vision of the Lord's Darshan, my mind is in ecstasy: by Guru's Grace, I am released, ||1||Pause|| The impregnable place is guarded by countless ramparts and warriors. This impregnable fortress cannot be touched, but with the assistance of the Saints, I have entered and robbed it. $\|I\|$ I have found such a great treasure, a priceless, inexhaustible supply of jewels. O servant Nanak, when God showered His Mercy on me, my mind drank in the sublime essence of the Lord. ||2||9||32|| Saarang, Fifth Mehl: Now my mind is absorbed in my Lord and Master. The Perfect Guru has blessed me with the gift of the breath of life. I am involved with the Lord, like the fish with the water. ||1||Pause|| I have cast out sexual desire, anger, greed, egotism and envy; I have offered all this as a gift. The Guru has implanted the medicine of the Lord's Mantra within me, and I have met with the Allknowing Lord God. ||1|| My household belongs to You, O my Lord and Master; the Guru has blessed me with God, and rid me of egotism.

Section 30 - Raag Saarang - Part 015

Says Nanak, I have found the Lord with intuitive ease, within the home of my own heart. Devotional worship of the Lord is a treasure over-flowing. ||2||10||33|| Saarang, Fifth Mehl: O my Enticing Lord, all beings are Yours - You save them. Even a tiny bit of Your Mercy ends all cruelty and tyranny. You save and redeem millions of universes. ||1||Pause|| I offer countless prayers; I remember You each and every instant. Please be merciful to me. O Destroyer of the pains of the poor; please give me Your hand and save me. ||1|| And what about these poor kings? Tell me, who can they kill? Save me, save me, o Giver of peace; O Nanak, all the world is Yours. ||2||11||34|| Saarang, Fifth Mehl: Now I have obtained the wealth of the Lord's Name. I have become carefree, and all my thirsty desires are satisfied. Such is the destiny written on my forehead. ||1||Pause|| Searching and searching, I became depressed; I wandered all around, and finally came back to my body-village. The Merciful Guru made this deal, and I have obtained the priceless jewel. ||1|| The other deals and trades which I did, brought only sorrow and suffering. Fearless are those traders who deal in meditation on the Lord of the Universe. O Nanak, the Lord's Name is their capital. ||2||12||35|| Saarang, Fifth Mehl: The Speech of my Beloved seems so sweet to my mind. The Guru has taken hold of my arm, and linked me to God's service. My Beloved Lord is forever merciful to me. ||1||Pause|| O God, You are my Lord and Master; You are the Cherisher of all. My wife and Lare totally Your slaves. You are all my honour and power - You are. Your Name is my only Support, ||1|| If You seat me on the throne, then I am Your slave. If You make me a grass-cutter, then what can I say? Servant Nanak's God is the Primal Lord, the Architect of Destiny, Unfathomable and Immeasurable. ||2||13||36|| Saarang, Fifth Mehl: The tongue becomes beautiful, uttering the Glorious Praises of the Lord. In an instant, He creates and destroys, Gazing upon His Wondrous Plays, my mind is fascinated. ||1||Pause|| Listening to His Praises, my mind is in utter ecstasy, and my heart is rid of pride and pain. I have found peace, and my pains have been taken away, since I became one with God. ||1|| Sinful resides have been wiped away, and my mind is immaculate. The Guru has lifted me up and pulled me out of the deception of Maya. Says Nanak, I have found God, the All-powerful Creator, the Cause of causes. ||2||14||37|| Saarang, Fifth Mehl: With my eyes, I have seen the marvellous wonders of the Lord. He is far from all, and yet near to all. He is Inaccessible and Unfathomable, and yet He dwells in the heart. ||1||Pause|| The Infallible Lord never makes a mistake. He does not have to write His Orders, and He does not have to consult with anyone. In an instant, He creates, embellishes and destroys, He is the Lover of His devotees, the Treasure of Excellence. ||1|| Lighting the lamp in the deep dark pit, the Guru illumines and enlightens the heart.

Section 30 - Raag Saarang - Part 016

Says Nanak, gazing upon the Blessed Vision of His Darshan, I have found peace, and all my hopes have been fulfilled. ||2||15||38|| Saarang, Fifth Mehl: The most beautiful path for the feet is to follow the Lord of the Universe. The more you walk on any other path, the more you suffer in pain. ||1||Pause|| The eyes are sanctified, gazing upon the Blessed Vision of the Lord's Darshan. Serving Him, the hands are sanctified. The heart is sanctified, when the Lord abides within the heart; that forehead which touches the dust of the feet of the Saints is sanctified. ||1|| All treasures are in the Name of the Lord, Har, Har; he alone obtains it, who has it written in his karma. Servant Nanak has met with the Perfect Guru; he passes his life-night in peace, poise and pleasure. $\|2\|16\|39\|$ Saarang, Fifth Mehl: Meditate on the Naam, the Name of the Lord; at the very last instant, it shall be your Help and Support. In that place where your mother, father, children and siblings shall be of no use to you at all, there, the Name alone shall save you. ||1||Pause|| He alone meditates on the Lord in the deep dark pit of his own household, upon whose forehead such destiny is written. His bonds are

THE GRAND BIBLE

loosened, and the Guru liberates him. He sees You, O Lord, everywhere. ||1|| Drinking in the Ambrosial Nectar of the Naam, his mind is satisfied. Tasting it, his tongue is satiated. Says Nanak, I have obtained celestial peace and poise; the Guru has quenched all my thirst. ||2||17||40|| Saarang, Fifth Mehl: Meeting the Guru, I meditate on God in such a way, that He has become kind and compassionate to me. He is the Destroyer of pain; He does not allow the hot wind to even touch me. ||1||Pause|| With each and every breath I take. I sing the Glorious Praises of the Lord. He is not separated from me, even for an instant, and I never forget Him. He is always with me, wherever I go. ||1|| I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to His Lotus Feet. I am a sacrifice, a sacrifice to the Blessed Vision of the Guru's Darshan. Says Nanak, I do not care about anything else; I have found the Lord, the Ocean of peace. ||2||18||41|| Saarang, Fifth Mehl: The Word of the Guru's Shabad seems so sweet to my mind. My karma has been activated, and the Divine Radiance of the Lord, Har, Har, is manifest in each and every heart. ||1||Pause|| The Supreme Lord God, beyond birth, Self-existent, is seated within every heart everywhere. I have come to obtain the Ambrosial Nectar of the Naam, the Name of the Lord, I am a sacrifice, a sacrifice to the Lotus Feet of God. ||1|| I anoint my forehead with the dust of the Society of the Saints; it is as if I have bathed at all the sacred shrines of pilgrimage. Says Nanak, I am dyed in the deep crimson colour of His Love; the Love of my Lord shall never fade away. ||2||19||42|| Saarang, Fifth Mehl: The Guru has given me the Name of the Lord, Har, Har, as my Companion. If the Word of God dwells within my heart for even an instant, all my hunger is relieved. ||1|Pause|| O Treasure of Mercy, Master of Excellence, my Lord and Master, Ocean of peace, Lord of all. My hopes rest in You alone, O my Lord and Master; hope in anything else is useless. ||1|| My eyes were satisfied and fulfilled, gazing upon the Blessed Vision of His Darshan, when the Guru placed His Hand on my forehead.

Section 30 - Raag Saarang - Part 017

Says Nanak, I have found immeasurable peace; my fear of birth and death is gone. ||2||20||43|| Saarang, Fifth Mehl: You fool: why are you going somewhere else? The Enticing Ambrosial Amrit is with you, but you are deluded, totally deluded, and you eat poison. ||1||Pause|| God is Beautiful, Wise and Incomparable; He is the Creator, the Architect of Destiny, but you have no love for Him. The mad-man's mind is enticed by Maya, the enticer; he has taken the intoxicating drug of falsehood. ||1|| The Destroyer of pain has become kind and compassionate to me, and I am in tune with the Saints. I have obtained all treasures within the home of my own heart: says Nanak, my light has merged into the Light, ||2||21||44|| Saarang, Fifth Mehl: My consciousness has loved my Beloved God, since the very beginning of time. When You blessed me with the Teachings, O my True Guru, I was embellished with beauty. ||1||Pause|| I am mistaken; You are never mistaken. I am a sinner; You are the Saving Grace of sinners. I am a lowly thorn-tree and You are the sandalwood tree. Please preserve my honour by staying with me; please stay with me. ||1|| You are deep and profound, calm and benevolent. What am I? Just a poor helpless being. The Merciful Guru Nanak has united me with the Lord. I lay on His Bed of Peace. ||2||22||45|| Saarang, Fifth Mehl: O my mind, blessed and approved is that day, and fruitful is that hour, and lucky is that moment, when the True Guru blesses me with spirtual wisdom. ||1||Pause|| Blessed is my good destiny, and blessed is my Husband Lord. Blessed are those upon whom honour is bestowed. This body is Yours, all my home and wealth are Yours; I offer my heart as a sacrifice to You. ||1|| I obtain tens of thousands and millions of regal pleasures, if I gaze upon Your Blessed Vision, even for an instant. When You, O God, say, "My servant, stay here with me", Nanak knows unlimited peace. ||2||23||46|| Saarang, Fifth Mehl: Now I am rid of my skepticism and sorrow. I have abandoned and forsaken all other efforts, and come to the Sanctuary of the True Guru. ||1||Pause|| I have attained total perfection, and all my works are perfectly completed; the illness of egotism has been totally eradicated. Millions of sins are destroyed in an instant; meeting with the Guru, I chant the Name of the Lord, Har, Har, ||1|| Subduing the five thieves, he Guru has made them my slaves; my mind has become stable and steady and fearless. It does not come or go in reincarnation; it does not waver or wander anywhere. O Nanak, my empire is eternal. ||2||24||47|| Saarang, Fifth Mehl: Here and hereafter, God is forever my Help and Support. He is the Enticer of my mind, the Beloved of my soul. What Glorious Praises of His can I sing and chant? ||1||Pause|| He plays with me, He fondles and caresses me. Forever and ever, He blesses me with bliss. He cherishes me, like the father and the mother love their child. ||1|| I cannot survive without Him, even for an instant; I shall never forget Him.

Section 30 - Raag Saarang - Part 018

Says Nanak, joining the Society of the Saints, I am enraptured, lovingly attuned to my Lord. ||2||25||48|| Saarang, Fifth Mehl: Sing of your Lord and Master, your Best Friend. Do not place your hopes in anyone else; meditate on God, the Giver of peace. ||1||Pause|| Peace, joy and salvation are in His Home. Seek the Protection of His Sanctuary. But if you forsake Him, and serve mortal beings, your honour will dissolve like salt in water. ||1|| I have grasped the Anchor and Support of my Lord and Master; meeting with the Guru, I have found wisdom and understanding. Nanak has met God, the Treasure of Excellence; all dependence on others is gone. ||2||26||49|| Saarang, Fifth Mehl: I have the Almighty Support of my Dear Lord God. I do not look up to anyone else. My honour and glory are Yours, O God. ||1||Pause|| God has taken my side; He has lifted me up and pulled me out of the whirlpool of corruption. He has poured the medicine of the Naam, the Ambrosial Name of the Lord, into my mouth; I have fallen at the Guru's Feet. ||1|| How can I praise You with only one mouth? You are generous, even to the unworthy. You cut away the noose, and now You own me: Nanak is blessed with myriad joys. ||2||27||50|| Saarang, Fifth Mehl: Remembering God in meditation, pains are dispelled. When the Giver of peace to the soul becomes merciful, the mortal is totally redeemed. ||1||Pause|| I know of none other than God; tell me, who else should I approach? As You know me, so do You keep me, O my Lord and Master.I have surrendered everything to You. ||1|| God gave me His Hand and saved me; He has blessed me with eternal life. Says Nanak, my mind is in ecstasy; the noose of death has been cut away from my neck. ||2||28||51|| Saarang, Fifth Mehl: My mind contemplates You, O Lord, all the time. I am Your meek and helpless child; You are God my Father. As You know me, You save me. ||1||Pause|| When I am hungry, I ask for food; when I am full, I am totally at peace. When I dwell with You, I am free of disease; if I become separated from You, I turn to dust. ||1|| What power does the slave of Your slave have, O Establisher and Disestablisher? If I do not forget the Naam, the Name of the Lord, then I die. Nanak offers this prayer. ||2||29||52|| Saarang, Fifth Mehl: I have shaken off fear and dread from my mind. With intuitive ease, peace and poise, I sing the Glorious Praises of my Kind, Sweet, Darling Beloved. ||1||Pause|| Practicing the Guru's Word, by His Grace, I do not wander anywhere anymore. The illusion has been dispelled; I am in Samaadhi, Sukh-aasan, the position of peace. I have found the Lord, the Lover of His devotees, within the home of my own heart. ||1|| | The Sound-current of the Naad, playful joys and pleasures - I am intuitively, easily absorbed into the Celestial Lord. He Himself is the Creator, the Cause of causes. Says Nanak, He Himself is All-in-all. ||2||30||53||

Section 30 - Raag Saarang - Part 019

Saarang, Fifth Mehl: The Ambrosial Nectar of the Naam, the Name of the Lord, is the Support of the mind. I am a sacrifice to the One who gave it to me; I humbly bow to the Perfect Guru. ||1||Pause|| My thirst is quenched, and I have been intuitively embellished. The poisons of sexual desire and anger have been burnt away. This mind does not come and go; it abides in that place, where the Formless Lord sits. ||1|| The One Lord is manifest and radiant: the One Lord is hidden and mysterious. The One Lord is abysmal darkness. From the beginning, throughout the middle and until the end, is God. Says Nanak, reflect on the Truth. ||2||31||54|| Saarang, Fifth Mehl: Without God, I cannot survive, even for an instant. One who finds joy in the Lord finds total peace and perfection. ||1||Pause|| God is the Embodiment of bliss, the Breath of Life and Wealth; remembering Him in meditation, I am blessed with absolute bliss. He is utterly All-powerful, with me forever and ever; what tongue can utter His Glorious Praises? [1] His Place is sacred, and His Glory is sacred; sacred are those who listen and speak of Him. Says Nanak, that dwelling is sacred, in which Your Saints live. ||2||32||55|| Saarang, Fifth Mehl: My tongue chants Your Name, Your Name. In the mother's womb, You sustained me, and in this mortal world, You alone help me. ||1||Pause|| You are my Father, and You are my Mother; You are my Loving Friend and Sibling. You are my Family, and You are my Support. You are the Giver of the Breath of Life. ||1|| You are my Treasure, and You are my Wealth. You are my Gems and Jewels. You are the wishfulfilling Elysian Tree. Nanak has found You through the Guru, and now he is enraptured. ||2||33||56|| Saarang, Fifth Mehl: Wherever he goes, his consciousness turns to his own. Whoever is a chaylaa (a servant) goes only to his Lord and Master. ||1||Pause|| He shares his sorrows, his joys and his condition only with his own. He obtains honour from his own, and strength from his own; he gets an advantage from his own. [1] Some have regal power, youth, wealth and property; some have a father and a mother. I have obtained all things, O Nanak, from the Guru. My hopes have been fulfilled. ||2||34||57|| Saarang, Fifth Mehl: False is intoxication and pride in Maya. Get rid of your fraud and attachment, O wretched mortal, and remember that the Lord of the World is with you. ||1||Pause|| False are royal powers, youth, nobility, kings, rulers and aristocrats. False are the fine clothes, perfumes and clever tricks: false are the foods and drinks [[1]] O Patron of the meek and the poor, I am the slave of Your slaves; I seek the Sanctuary of Your Saints. I humbly ask, I beg of You, please relieve my anxiety; O Lord of Life, please unite Nanak with Yourself. ||2||35||58|| Saarang, Fifth Mehl: By himself, the mortal cannot accomplish anything. He runs

around chasing all sorts of projects, engrossed in other entanglements. ||1||Pause|| His companions of these few days will not be there when he is in trouble.

Section 30 - Raag Saarang - Part 020

He is hand and glove with those who are of no use to him; the poor wretch is affectionately involved with them. ||1|| I am nothing; nothing belongs to me. I have no power or control. O Creator, Cause of causes, Lord God of Nanak, I am saved and redeemed in the Society of the Saints. ||2||36||59|| Saarang, Fifth Mehl: The Great Enticer Maya keeps enticing, and cannot be stopped. She is the Beloved of all the Siddhas and seekers; no one can fend her off. ||1||Pause|| Reciting the six Shaastras and visiting sacred shrines of pilgrimage do not decrease her power. Devotional worship, ceremonial religious marks, fasting, vows and penance - none of these will make her release her hold. ||1|| The world has fallen into the deep dark pit. O Saints, please bless me with the supreme status of salvation. In the Saadh Sangat, the Company of the Holy, Nanak has been liberated, gazing upon the Blessed Vision of their Darshan, even for an instant. ||2||37||60|| Saarang, Fifth Mehl: Why are you working so hard to earn profits? You are puffed up like a bag of air, and your skin is very brittle. Your body has grown old and dusty. ||1||Pause|| You move things from here to there, like the hawk swooping down on the flesh of its prey. You are blind - you have forgotten the Great Giver. You fill your belly like a traveller at an inn. ||1|| You are entangled in the taste of false pleasures and corrupt sins; the path which you have to take is very narrow. Says Nanak: figure it out, you ignorant fool! Today or tomorrow, the knot will be untied! ||2||38||61|| Saarang, Fifth Mehl: O Dear Guru, by associating with You, I have come to know the Lord. There are millions of heroes, and no one pays any attention to them, but in the Court of the Lord, I am honoured and respected. ||1||Pause|| What is the origin of the human beings? How beautiful they are! When God infuses His Light into clay, the human body is judged to be precious. ||1|| From You, I have learned to serve; from You, I have learned to chant and meditate; from You, I have realised the essence of reality. Placing His Hand on my forehead, He has cut away the bonds which held me: O Nanak. I am the slave of His slaves. ||2||39||62|| Saarang, Fifth Mehl: The Lord has blessed His servant with His Name. What can any poor mortal do to someone who has the Lord as his Savior and Protector? ||1||Pause|| He Himself is the Great Being; He Himself is the Leader. He Himself accomplishes the tasks of His servant. Our Lord and Master destroys all demons; He is the Inner-knower, the Searcher of hearts. ||1|| He Himself saves the honour of His servants: He Himself blesses them with stability. From the very beginning of time, and throughout the ages, He saves His servants. O Nanak, how rare is the person who knows God. ||2||40||63|| Saarang, Fifth Mehl: O Lord, You are my Best Friend, my Companion, my Breath of Life. My mind, wealth, body and soul are all Yours; this body is sewn together by Your Blessing. ||1||Pause|| You have blessed me with all sorts of gifts; you have blessed me with honour and respect. Forever and ever, You preserve my honour, O Inner-knower, O Searcher of hearts, ||1||

Section 30 - Raag Saarang - Part 021

Those Saints who know You, O Lord and Master - blessed and approved is their coming into the world. The Congregation of those humble beings is obtained by great good fortune; Nanak is a sacrifice to the Saints. ||2||41||64|| Saarang, Fifth Mehl: Save me, O Merciful Saint! You are the All-powerful Cause of causes. You have ended my separation, and joined me with God. ||1||Pause|| You save us from the corruption and sins of countless incarnations; associating with You, we obtain sublime understanding. Forgetting God, we wandered through countless incarnations; with each and every breath, we sing the Lord's Praises. ||1|| Whoever meets with the Holy Saints - those sinners are sanctified. Says Nanak, those who have such high destiny, win this invaluable human life. ||2||42||65|| Saarang, Fifth Mehl: O my Lord and Master, Your humble servant has come to offer this prayer. Hearing Your Name, I am blessed with total peace, bliss, poise and pleasure. ||1||Pause|| The Treasure of Mercy, the Ocean of Peace - His Praises are diffused everywhere. O Lord, You celebrate in the Society of the Saints; You reveal Yourself to them. ||1|| With my eyes I see the Saints, and dedicate myself to serving them; I wash their feet with my hair. Twenty-four hours a day, I gaze upon the Blessed Vision, the Darshan of the Saints; this is the peace and comfort which Nanak has received. ||2||43||66|| Saarang, Fifth Mehl: One who is lovingly absorbed in the Lord's Name is a good-hearted friend, intuitively embellished with happiness. He is said to be blessed and fortunate. ||1||Pause|| He is rid of sin and corruption, and detached from Maya: he has renounced the poison of egotistical intellect. He thirsts for the Blessed Vision of the Lord's Darshan, and he places his hopes in the One Lord alone. The Feet of his Beloved are the Support of his heart. ||1|| He sleeps, wakes, rises up and sits down without anxiety; he laughs and cries without anxiety. Says Nanak, she who has cheated the world - that Maya is cheated by the humble

servant of the Lord. ||2||44||67|| Saarang, Fifth Mehl: Now, no one complains about the Lord's humble servant. Whoever tries to complain is destroyed by the Guru, the Transcendent Lord God. ||1||Pause|| Whoever harbors vengeance against the One who is beyond all vengenace, shall lose in the Court of the Lord. From the very beginning of time, and throughout the ages, it is the glorious greatness of God, that He preserves the honour of His humble servants. ||1|| The mortal becomes fearless, and all his fears are taken away, when he leans on the Support of the Lord's Lotus Feet. Chanting the Name, through the Guru's Word, Nanak has become famous throughout the world. ||2||45||68|| Saarang, Fifth Mehl: The Lord's humble servant has discarded all self-conceit. As You see fit, You save us, O Lord of the World. Beholding Your Glorious Grandeur, I live, ||1||Pause|| Through the Guru's Instruction, and the Saadh Sangat, the Company of the Holy, all sorrow and suffering is taken away. I look upon friend and enemy alike; all that I speak is the Lord's meditation. ||1|| The fire within me is quenched; I am cool, calm and tranquil. Hearing the unstruck celestial melody, I am wonder-struck and amazed. I am in ecstasy, O Nanak, and my mind is filled with Truth, through the perfect perfection of the Soundcurrent of the Naad. ||2||46||69||

Section 30 - Raag Saarang - Part 022

Saarang, Fifth Mehl: My Guru has rid me of my cynicism. I am a sacrifice to that Guru: I am devoted to Him, forever and ever. ||1||Pause|| I chant the Guru's Name day and night; I enshrine the Guru's Feet within my mind. I bathe continually in the dust of the Guru's Feet, washing off my dirty sins. ||1|| I continually serve the Perfect Guru; I humbly bow to my Guru. The Perfect Guru has blessed me with all fruitful rewards; O Nanak, the Guru has emancipated me. ||2||47||70|| Saarang, Fifth Mehl: Meditating in remembrance on the Naam, the Name of the Lord, the mortal attains salvation. His sorrows are dispelled, and his fears are all erased; he is in love with the Saadh Sangat, the Company of the Holy. ||1||Pause|| His mind worships and adores the Lord, Har, Har, Har, Har; his tongue sings the Praises of the Lord. Abandoning egotistical pride, sexual desire, anger and slander, he embraces love for the Lord. ||1|| Worship and adore the Merciful Lord God; chanting the Name of the Lord of the Universe, you shall be embellished and exalted. Says Nanak, whoever becomes the dust of all, merges in the Blesed Vision of the Lord, Har, Har. ||2||48||71|| Saarang, Fifth Mehl: I am a sacrifice to my Perfect Guru. My Savior Lord has saved me; He has revealed the Glory of His Name. ||1||Pause|| He makes His servants and slaves fearless, and takes away all their pain. So renounce all other efforts, and enshrine the Lord's Lotus Feet within your mind. ||1|| God is the Support of the breath of life, my Best Friend and Companion, the One and Only Creator of the Universe. Nanak's Lord and Master is the Highest of all; again and again, I humbly bow to Him. ||2||49||72|| Saarang, Fifth Mehl: Tell me: other than the Lord, who exists? The Creator the Embodiment of Mercy bestows all comforts: meditate forever on that God. ||1||Pause|| All creatures are strung on His Thread; sing the Praises of that God. Meditate in remembrance on that Lord and Master who gives you everything. Why would you go to anyone else? ||1|| Service to my Lord and Master is fruitful and rewarding; from Him, you shall obtain the fruits of your mind's desires. Says Nanak, take your profits and leave; you shall go to your true home in peace. ||2||50||73|| Saarang, Fifth Mehl: O my Lord and Master, I have come to Your Sanctuary. The anxiety of my mind departed, when I gazed upon the Blessed Vision of Your Darshan. ||1||Pause|| You know my condition, without my speaking. You inspire me to chant Your Name. My pains are gone, and I am absorbed in peace, poise and bliss, singing Your Glorious Praises. ||1|| Taking me by the arm, You lifted me up, out of the deep dark pit of household and Maya. Says Nanak, the Guru has broken my bonds, and ended my separaation; He has united me with God. ||2||51||74||

Section 30 - Raag Saarang - Part 023

Saarang, Fifth Mehl: The Name of the Lord is cooling and soothing. Searching, searching the Vedas, the Puraanas and the Simritees, the Holy Saints have realised this. ||1||Pause|| In the worlds of Shiva, Brahma and Indra, I wandered around, burning up with envy. Meditating, meditating in remembrance on my Lord and Master, I became cool and calm; my pains, sorrows and doubts are gone. ||1|| Whoever has been saved in the past or the present, was saved through loving devotional worship of the Divine Lord. This is Nanak's prayer: O Dear God, please let me serve the humble Saints. ||2||52||75|| Saarang, Fifth Mehl; O my tongue, sing the Ambrosial Praises of the Lord. Chant the Name of the Lord, Har, Har, listen to the Lord's Sermon, and chant God's Name. [1] Pause So gather in the jewel, the wealth of the Lord's Name: love God with your mind and body. You must realise that all other wealth is false; this alone is the true purpose of life. ||1|| He is the Giver of the soul, the breath of life and liberation; lovingly tune in to the One and Only Lord. Says Nanak, I have entered His Sanctuary; He gives sustenance to all. ||2||53||76|| Saarang, Fifth Mehl: I cannot do anything else.

I have taken this Support, meeting the Saints; I have entered the Sanctuary of the One Lord of the World, [[1]]Pause[] The five wicked enemies are within this body; they lead the mortal to practice evil and corruption. He has infinite hope, but his days are numbered, and old age is sapping his strength. ||1|| He is the Help of the helpless, the Merciful Lord, the Ocean of Peace, the Destroyer of all pains and fears. Slave Nanak longs for this blessing, that he may live, gazing upon the Feet of God. ||2||54||77|| Saarang, Fifth Mehl: Without the Lord's Name, flavors are tasteless and insipid. Sing the Sweet Ambrosial Praises of the Lord's Kirtan; day and night, the Sound-current of the Naad will resonate and resound. [1] Pause Meditating in remembrance on the Lord, total peace and bliss are obtained, and all sorrows are taken away. The profit of the Lord, Har, Har, is found in the Saadh Sangat, the Company of the Holy; so load it and bring it on home. ||1|| He is the Highest of all, the Highest of the high; His celestial ecomony has no limit. Nanak cannot even express His Glorious Grandeur; gazing upon Him, he is wonderstruck. ||2||55||78|| Saarang, Fifth Mehl: The mortal came to hear and chant the Word of the Guru's Bani But he has forgotten the Naam, the Name of the Lord, and he has become attached to other temptations. His life is totally worthless! ||1||Pause|| O my unconscious mind, become conscious and figure it out; the Saints speak the Unspoken Speech of the Lord. So gather in your profits - worship and adore the Lord within your heart; your coming and going in reincarnation shall end. ||1|| Efforts, powers and clever tricks are Yours: if You bless me with them. I repeat Your Name. They alone are devotees, and they alone are attached to devotional worship, O Nanak, who are pleasing to God. ||2||56||79|| Saarang, Fifth Mehl: Those who deal in the Naam, the Name of the Lord, are wealthy. So become a partner with them, and earn the wealth of the Naam. Contemplate the Word of the Guru's Shabad. ||1||Pause||

Section 30 - Raag Saarang - Part 024

Abandon your deception, and go beyond vengeance; see God who is always with you. Deal only in this true wealth and gather in this true wealth, and you shall never suffer loss. ||1|| Eating and consuming it, it is never exhausted; God's treasures are overflowing. Says Nanak, you shall go home to the Court of the Supreme Lord God with honour and respect. ||2||57||80|| Saarang, Fifth Mehl: O Dear God, I am wretched and helpless! From what source did you create humans? This is Your Glorious Grandeur. ||1||Pause|| You are the Giver of the soul and the breath of life to all; Your Infinite Glories cannot be spoken. You are the Beloved Lord of all, the Cherisher of all, the Support of all hearts. ||1|| No one knows Your state and extent. You alone created the expanse of the Universe. Please, give me a seat in the boat of the Holy; O Nanak, thus I shall cross over this terrifying world-ocean, and reach the other shore. ||2||58||81|| Saarang, Fifth Mehl: One who comes to the Lord's Sanctuary is very fortunate. He knows of no other than the One Lord. He has renounced all other efforts. ||1||Pause|| He worships and adores the Lord, Har, Har, in thought, word and deed; in the Saadh Sangat, the Company of the Holy, he finds peace. He enjoys bliss and pleasure, and savors the Unspoken Speech of the Lord; he merges intuitively into the True Lord. ||1|| Sublime and exalted is the speech of one whom the Lord, in His Mercy makes His Own. Those who are imbued with God in the state of Nirvaanaa, O Nanak, are emancipated in the Saadh Sangat. ||2||59||82|| Saarang, Fifth Mehl: Since I grasped hold of the Sanctuary of the Holy, my mind is illuminated with tranquility, peace and poise, and I am rid of all my pain. [1] Pause Please be merciful to me, O Lord, and bless me with Your Name; this is the prayer I offer to You. I have forgotten my other occupations; remembering God in meditation, I have obtained the true profit. ||1|| We shall merge again into the One from whom we came; He is the Essence of Being. Says Nanak, the Guru has eradicated my doubt; my light has merged into the Light. ||2||60||83|| Saarang, Fifth Mehl: O my tongue, sing the Praises of the Lord. Abandon all other tastes and flavors; the taste of the Naam, the Name of the Lord, is so sublime. ||1||Pause|| Enshrine the Lord's Lotus Feet within your heart; let yourself be lovingly attuned to the One Lord. In the Saadh Sangat, the Company of the Holy, you shall become immaculate and pure; you shall not come to be reincarnated again. ||1|| You are the Support of the soul and the breath of life: You are the Home of the homeless. With each and every breath, I dwell on the Lord, Har, Har; O Nanak, I am forever a sacrifice to Him. ||2||61||84|| Saarang, Fifth Mehl: To meditate on the Lotus Feet of the Lord of the Universe is heaven for me. In the Saadh Sangat, the Company of the Holy, is the treasure of liberation and the Lord's Ambrosial Name. ||1||Pause|| O Lord God, please be kind to me, that I may hear with my ears Your Sublime and Exalted Sermon. My cycle of coming and going is finally completed, and I have attained peace and tranquility. ||1|

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Section 30 - Raag Saarang - Part 025

Searching and searching, I have realised the essence of reality: devotional worship is the most sublime fulfillment. Says Nanak, without the Name of the One Lord, all other ways are imperfect. ||2||62||85|| Saarang, Fifth Mehl: The True Guru is the True Giver. Gazing upon the Blessed Vision of His Darshan, all my pains are dispelled. I am a sacrifice to His Lotus Feet. ||1||Pause|| The Supreme Lord God is True, and True are the Holy Saints: the Name of the Lord is steady and stable. So worship the Imperishable, Supreme Lord God with love, and sing His Glorious Praises. ||1|| The limits of the Inaccessible, Unfathomable Lord cannot be found; He is the Support of all hearts. O Nanak, chant, "Waaho! Waaho!" to Him, who has no end or limitation. ||2||63||86|| Saarang, Fifth Mehl: The Feet of the Guru abide within my mind. My Lord and Master is permeating and pervading all places; He dwells nearby, close to all. ||1||Pause|| Breaking my bonds, I have lovingly tuned in to the Lord, and now the Saints are pleased with me. This precious human life has been sanctified, and all my desires have been fulfilled. ||1|| O my God, whoever You bless with Your Mercy - he alone sings Your Glorious Praises. Servant Nanak is a sacrifice to that person who sings the Glorious Praises of the Lord of the Universe, twenty-four hours a day. ||2||64||87|| Saarang, Fifth Mehl: A person is judged to be alive, only if he sees the Lord. Please be merciful to me, O my Enticing Beloved Lord, and erase the record of my doubts. ||1||Pause|| By speaking and listening, tranquility and peace are not found at all. What can anyone learn without faith? One who renounces God and longs for another - his face is blackened with filth. ||1|| One who is blessed with the wealth of our Lord and Master, the Embodiment of Peace, does not believe in any other religious doctrine. O Nanak, one whose mind is fascinated and intoxicated with the Blessed Vision of the Lord's Darshan - his tasks are perfectly accomplished. ||2||65||88|| Saarang, Fifth Mehl: Meditate in remembrance on the Naam, the Name of the One Lord. In this way, the sins of your past mistakes shall be burnt off in an instant. It is like giving millions in charity, and bathing at sacred shrines of pilgrimage. ||1||Pause|| Entangled in other affairs, the mortal suffers uselessly in sorrow. Without the Lord, wisdom is useless. The mortal is freed of the anguish of death and birth, meditating and vibrating on the Blissful Lord of the Universe. ||1|| I seek Your Sancutary, O Perfect Lord, Ocean of Peace. Please be merciful, and bless me with this gift. Meditating, meditating in remembrance on God, Nanak lives; his egotistical pride has been eradicated. ||2||66||89|| Saarang, Fifth Mehl: He alone is a Dhoorat, who is attached to the Primal Lord God. He alone is a Dhurandhar, and he alone is a Basundhar, who is absorbed in the sublime essence of Love of the One Lord. ||1||Pause|| One who practices deception and does not know where true profit lies is not a Dhoorat - he is a fool. He abandons profitable enterprises and is involved in unprofitable ones. He does not meditate on the Beauteous Lord God. ||1|| He alone is clever and wise and a religious scholar he alone is a brave warrior and he alone is intelligent, who chants the Name of the Lord, Har, Har, in the Saadh Sangat, the Company of the Holy. O Nanak, he alone is approved. ||2||67||90||

Section 30 - Raag Saarang - Part 026

Saarang, Fifth Mehl: The Lord, Har, Har, is the life of the humble Saints. Instead of enjoying corrupt pleasures, they drink in the Ambrosial Essence of the Name of the Lord, the Ocean of Peace. ||1||Pause|| They gather up the priceless wealth of the Lord's Name, and weave it into the fabric of their mind and body. Imbued with the Lord's Love, their minds are dyed in the deep crimson colour of devotional love; they are intoxicated with the sublime essence of the Lord's Name, [[1]] As the fish is immersed in water, they are absorbed in the Lord's Name. O Nanak, the Saints are like the rainbirds; they are comforted, drinking in the drops of the Lord's Name. ||2||68||91|| Saarang, Fifth Mehl: Without the Name of the Lord, the mortal is a ghost. All the actions he commits are just shackles and bonds. ||1||Pause|| Without serving God, one who serves another wastes his time uselessly. When the Messenger of Death comes to kill you, O mortal, what will your condition be then? ||1|| Please protect Your slave, O Eternally Merciful Lord. O Nanak, my God is the Treasure of Peace; He is the wealth and property of the Saadh Sangat, the Company of the Holy. ||2||69||92|| Saarang, Fifth Mehl: My mind and body deal only in the Lord. Imbued with loving devotional worship, I sing His Glorious Praises; I am not affected by worldly affairs. [11]Pause]] This is the way of life of the Holy Saint: he listens to the Kirtan, the Praises of his Lord and Master, and meditates in remembrance on Him. He implants the Lord's Lotus Feet deep within his heart; worship of the Lord is the support of his breath of life. ||1|| O God, Merciful to the meek, please hear my prayer, and shower Your Blessings upon me. I continually chant the treasure of the Naam with my tongue; Nanak is forever a sacrifice. ||2||70||93|| Saarang, Fifth Mehl: Without the Name of the Lord, his intellect is shallow. He does not meditate in remembrance on the Lord, his Lord and Master; the blind fool suffers in terrible agony. ||1||Pause|| He does not embrace

love for the Name of the Lord; he is totally attached to various religious robes. His attachments are shattered in an instant; when the pitcher is broken, the water runs out, ||1|| Please bless me, that I may worship You in loving devotion. My mind is absorbed and intoxicated with Your Delicious Love. Nanak, Your slave, has entered Your Sanctuary; without God, there is no other at all. ||2||71||94|| Saarang, Fifth Mehl: In my mind, I think about that moment, when I join the Gathering of the Friendly Saints, constantly singing the Glorious Praises of the Lord of the Universe. ||1||Pause|| Without vibrating and meditating on the Lord, whatever deeds you do will be useless. The Perfect Embodiment of Supreme Bliss is so sweet to my mind. Without Him, there is no other at all. ||1|| Chanting, deep meditation, austere self-discipline. good deeds and other techniques to being peace they are not equal to even a tiny bit of the Lord's Name. Nanak's mind is pierced through by the Lotus Feet of the Lord; it is absorbed in His Lotus Feet. ||2||72||95|| Saarang, Fifth Mehl: My God is always with me; He is the Innerknower, the Searcher of hearts. I find happiness in the world hereafter, and peace and pleasure in this world, meditating in remembrance on the Name of my Lord and Master. [[1][Pause]]

Section 30 - Raag Saarang - Part 027

The Lord is my Best Friend, my Buddy, my Companion. I sing the Glorious Praises of my Sovereign Lord King. I shall not forget Him in my heart, even for an instant; I have met with the Perfect Guru. ||1|| In His Mercy, He protects His slave; all beings and creatures are in His Power. One who is lovingly attuned to the One, the Perfect Transcendent Lord God, O Nanak, is rid of all fear. ||2||73||96|| Saarang, Fifth Mehl: One who has the Lord's Power on his side - all his desires are fulfilled, and no pain afflicts him. ||1||Pause|| That humble devotee is a slave of his God, who listens to Him, and so lives. I have made the effort to gaze upon the Blessed Vision of His Darshan; it is obtained only by good karma. ||1|| It is only by Guru's Grace that I see His Vision with my eyes which none can equal. Please bless Nanak with this Gift, that he may wash the Feet of the Saints, and so live. ||2||74||97|| Saarang, Fifth Mehl: I live by singing the Glorious Praises of the Lord Please be Merciful to me, O my Loving Lord of the Universe, that I may never forget You. ||1||Pause|| My mind, body, wealth and all are Yours, O my Lord and Master; there is nowhere else for me at all. As You keep me, so do I survive; I eat and I wear whatever You give me. ||1|| I am a sacrifice, a sacrifice to the Saadh Sangat, the Company of the Holy; I shall never again fall into reincarnation. Slave Nanak seeks Your Sancuary, Lord; as it pleases Your Will, so do You guide him. ||2||75||98|| Saarang, Fifth Mehl: O my mind, the Naam is the most sublime peace. Other affairs of Maya are corrupt. They are nothing more than dust. ||1||Pause|| The mortal has fallen into the deep dark pit of household attachment; it is a horrible, dark hell. He wanders in various incarnations, growing weary; he wanders through them again and again. ||1|| O Purifier of sinners, O Lover of Your devotees, please shower Your Mercy on Your meek servant. With palms pressed together, Nanak begs for this blessing: O Lord, please save me in the Saadh Sangat, the Company of the Holy. ||2||76||99|| Saarang, Fifth Mehl: The Glorious Radiance of the Lord has spread out everywhere. The doubts of my mind and body are all erased, and I am rid of the three diseases. ||1||Pause|| My thirst is quenched, and my hopes have all been fulfilled; my sorrows and sufferings are over. Singing the Glorious Praises of the Unmoving, Eternal, Unchanging Lord God, my mind, body and soul are comforted and encouraged. ||1|| Sexual desire, anger, greed, pride and envy are destroyed in the Saadh Sangat, the Company of the Holy He is the Lover of His devotees, the Destroyer of fear; O Nanak, He is our Mother and Father. ||2||77||100|| Saarang, Fifth Mehl: Without the Naam, the Name of the Lord, the world is miserable. Like a dog, its desires are never satisfied; it clings to the ashes of corruption. ||1||Pause|| Administering the intoxicating drug, God Himself leads the mortals astray; they are reincarnated again and again. He does not meditate in remembrance on the Lord, even for an instant, and so the Messenger of Death makes him suffer. ||1|| Please be merciful to me, O Destroyer of the pains of the meek and the poor; let me be the dust of the feet of the Saints.

Section 30 - Raag Saarang - Part 028

Slave Nanak asks for the Blessed Vision of God. It is the Support of his mind and body. ||2||78||101|| Saarang, Fifth Mehl: Without the Name of the Lord, the soul is polluted. The True Lord God has Himself administered the intoxicating drug of corruption, and led the mortal astray. ||11||Pause|| Wandering through millions of incarnations in countless ways, he does not find stability anywhere. The faithless cynic does not intuitively meet with the Perfect True Guru; he continues coming and going in reincarnation. ||11|| Please save me, O Allpowerful Lord God, O Great Giver; O God, You are Inaccessible and Infinite. Slave Nanak seeks Your Sanctuary, to cross over the terrible world-ocean, and reach the other shore. ||21||79||102|| Saarang, Fifth Mehl: To chant the Glorious Praises of the Lord is Sublime. In the Saadh Sangat,

the Company of the Holy, meditate on the Transcendent Lord God: The taste of His essence is Ambrosial Nectar. [[1][Pause]] Meditating in remembrance on the One Unmoving, Eternal Unchanging Lord God, the intoxication of Maya wears off. One who is blessed with intuitive peace and poise, and the vibrations of the Unstruck Celestial Bani, never suffers again. [1] Even Brahma and his sons sing God's Praises; Sukdayv and Prahlaad sing His Praises as well. Drinking in the fascinating Ambrosial Nectar of the Lord's sublime essence, Nanak meditates on the Amazing Lord. ||2||80||103|| Saarang, Fifth Mehl: He commits many millions of sins. Day and night, he does not get tired of them, and he never finds release. [1] Pause He carries on his head a terrible, heavy load of sin and corruption. In an instant, he is exposed. The Messenger of Death seizes him by his hair. ||1|| He is consigned to countless forms of reincarnation, into beasts, ghosts, camels and donkeys. Vibrating and meditating on the Lord of the Universe in the Saadh Sangat, the Company of the Holy, O Nanak, you shall never be struck or harmed at all. ||2||81||104|| Saarang, Fifth Mehl: He is so blind! He is eating loads of poison. His eves, ears and body are totally exhausted: he shall lose his breath in an instant. ||1||Pause|| Making the poor suffer, he fills his belly, but the wealth of Maya shall not go with him. Committing sinful mistakes again and again, he regrets and repents, but he can never give them up. $\|\mathbf{\tilde{I}}\|$ The Messenger of Death comes to slaughter the slanderer; he beats him on his head. O Nanak, he cuts himself with his own dagger, and damages his own mind. ||2||82||105|| Saarang, Fifth Mehl: The slanderer is destroyed in mid-stream. Our Lord and Master is the Saving Grace, the Protector of His humble servants; those who have turned their backs on the Guru are overtaken by death. ||1||Pause|| No one listens to what he says; he is not allowed to sit anywhere. He suffers in pain here, and falls into hell hereafter. He wanders in endless reincarnations. ||1|| He has become infamous across worlds and galaxies: he receives according to what he has done. Nanak seeks the Sanctuary of the Fearless Creator Lord; he sings His Glorious Praises in ecstasy and bliss. ||2||83||106|| Saarang, Fifth Mehl: Desire plays itself out in so many ways.

Section 30 - Raag Saarang - Part 029

But it is not fulfilled at all, and in the end, it dies, exhausted. [1] Pause II does not produce tranquility, peace and poise; this is the way it works. He does not know what belongs to him, and to others. He burns in sexual desire and anger. ||1|| The world is enveloped by an ocean of pain; O Lord, please save Your slave! Nanak seeks the Sanctuary of Your Lotus Feet: Nanak is forever and ever a sacrifice. ||2||84||107|| Saarang, Fifth Mehl: O sinner, who taught you to sin? You do not contemplate your Lord and Master, even for an instant; it was He who gave you your body and soul. ||1||Pause|| Eating, drinking and sleeping, you are happy, but contemplating the Naam, the Name of the Lord, you are miserable. In the womb of your mother, you cried and whined like a wretch. ||1|| And now, bound by great pride and corruption, you shall wander in endless incarnations. You have forgotten the Lord of the Universe; what misery will be your lot now? O Nanak, peace is found by realising the sublime state of the Lord. ||2||85||108|| Saarang, Fifth Mehl: O mother, I have grasped the Protection, the Sanctuary of the Lord's Feet. Gazing upon the Blessed Vision of His Darshan. my mind is fascinated, and evil-mindedness is taken away ||1||Pause|| He is Unfathomable, Incomprehensible, Exalted and High, Eternal and Imperishable; His worth cannot be appraised. Gazing upon Him, gazing upon Him in the water and on the land, my mind has blossomed forth in ecstasy. He is totally pervading and permeating all. ||1|| Merciful to the meek, my Beloved, Enticer of my mind; meeting with the Holy, He is known. Meditating, meditating in remembrance on the Lord, Nanak lives; the Messenger of Death cannot catch or torment him. ||2||86||109|| Saarang, Fifth Mehl: O mother, my mind is intoxicated. Gazing upon the Merciful Lord, I am filled with bliss and peace; imbued with the sublime essence of the Lord, I am intoxicated. ||1||Pause|| I have become spotless and pure, singing the Sacred Praises of the Lord; I shall never again be dirtied. My awareness is focused on the Lotus Feet of God; I have met the Infinite, Supreme Being. ||1|| Taking me by the hand, He has given me everything; He has lit up my lamp. O Nanak, savoring the Naam, the Name of the Lord, I have become detached; my generations have been carried across as well. ||2||87||110|| Saarang, Fifth Mehl: O mother, by meditating in remembrance on some other, the mortal dies. Forsaking the Lord of the Universe, the Giver of souls, the mortal is engrossed and entangled in Maya. ||1||Pause|| Forgetting the Naam, the Name of the Lord, he walks on some other path, and falls into the most horrible hell. He suffers uncounted punishments, and wanders from womb to womb in reincarnation. [11] They alone are wealthy, and they alone are honourable, who are absorbed in the Sanctuary of the Lord. By Guru's Grace, O Nanak, they conquer the world; they do not come and go in reincarnation ever again. ||2||88||111|| Saarang, Fifth Mehl: The Lord has cut down the crooked tree of my deceit. The forest of doubt is burnt away in an instant, by the fire of the Lord's Name. ||1||Pause|| Sexual

desire, anger and slander are gone; in the Saadh Sangat, the Company of the Holy, I have beaten them and driven them out.

Section 30 - Raag Saarang - Part 030

The Gurmukh is successful in this priceless human life; he shall not lose it in the gamble ever again. ||1|| Twenty-four hours a day, I sing the Glorious Praises of the Lord, and contemplate the Perfect Word of the Shabad. Servant Nanak is the slave of Your slaves; over and over again, he bows in humble reverence to You. ||2||89||112|| Saarang, Fifth Mehl: This Holy Book is the home of the Transcendent Lord God. Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God. ||1||Pause|| The Siddhas and seekers and all the silent sages long for the Lord, but those who meditate on Him are rare. That person, unto whom my Lord and Master is merciful - all his tasks are perfectly accomplished. ||1|| One whose heart is filled with the Lord, the Destroyer of fear, knows the whole world. May I never forget You, even for an instant, O my Creator Lord; Nanak begs for this blessing. ||2||90||113|| Saarang, Fifth Mehl: The rain has fallen everywhere. Singing the Lord's Praises with ecstasy and bliss, the Perfect Lord is revealed. ||1||Pause|| On all four sides and in the ten directions, the Lord is an ocean. There is no place where He does not exist. O Perfect Lord God, Ocean of Mercy, You bless all with the gift of the soul. ||1|| True, True, True is my Lord and Master; True is the Saadh Sangat, the Company of the Holy. True are those humble beings, within whom faith wells up; O Nanak, they are not deluded by doubt. ||2||91||114|| Saarang, Fifth Mehl: O Dear Lord of the Universe, You are the Support of my breath of life. You are my Best Friend and Companion, my Help and Support; You are my family. ||1||Pause|| You placed Your Hand on my forehead; in the Saadh Sangat, the Company of the Holy, I sing Your Glorious Praises. By Your Grace, I have obtained all fruits and rewards: I meditate on the Lord's Name with delight. ||1|| The True Guru has laid the eternal foundation; it shall never be shaken. Guru Nanak has become merciful to me, and I have been blessed with the treasure of absolute peace. ||2||92||115|| Saarang, Fifth Mehl: Only the true merchandise of the Naam, the Name of the Lord, stays with you. Sing the Glorious Praises of the Lord, the treasure of wealth, and earn your profit; in the midst of corruption, remain untouched. [11][Pause]] All beings and creatures find contentment, meditating on their God. The priceless jewel of infinite worth, this human life, is won, and they are not consigned to reincarnation ever again. ||1|| When the Lord of the Universe shows His kindness and compassion the mortal finds the Saadh Sangat, the Company of the Holy, Nanak has found the wealth of the Lotus Feet of the Lord; he is imbued with the Love of God. ||2||93||116|| Saarang, Fifth Mehl: O mother, I am wonder-struck, gazing upon the Lord. My mind is enticed by the unstruck celestial melody; its flavor is amazing! ||1||Pause|| He is my Mother, Father and Relative. My mind delights in the Lord. Singing the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, all my illusions are dispelled. ||1|| I am lovingly attached to His Lotus Feet; my doubt and fear are totally consumed. Servant Nanak has taken the Support of the One Lord. He shall not wander in reincarnation ever again. ||2||94||117||

Section 30 - Raag Saarang - Part 031

Saarang, Fifth Mehl: O mother, I am totally intoxicated with the Lord's Feet. I know of none other than the Lord. I have totally burnt off my sense of duality. ||1||Pause|| To abandon the Lord of the World, and become involved with anything else, is to fall into the pit of corruption. My mind is enticed, thirsty for the Blessed Vision of His Darshan. He has lifted me up and out of hell. ||1|| By the Grace of the Saints, I have met the Lord, the Giver of peace; the noise of egotism has been stilled. Slave Nanak is imbued with the Love of the Lord; the forests of his mind and body have blossomed forth. [2][95][118] Saarang, Fifth Mehl: The false dealings are finished. Join the Saadh Sangat, the Company of the Holy, and meditate, vibrate on the Lord. This is the most excellent thing in the world. ||1||Pause|| Here and hereafter, you shall never waver; enshrine the Naam, the Name of the Lord, within your heart. The boat of the Guru's Feet is found by great good fortune; it shall carry you across the world-ocean. ||1|| The Infinite Lord is totally permeating and pervading the water, the land and the sky. Drink in the Ambrosial Nectar of the Lord's Name: O Nanak, all other 2185

tastes are bitter. ||2||96||119|| Saarang, Fifth Mehl: You whine and cry - you are intoxicated with the great corruption of attachment and pride, but you do not remember the Lord in meditation. ||1||Pause|| Those who meditate on the Lord in the Saadh Sangat, the Company of the Holy - the guilt of their minstakes is burnt away. Fruitful is the body, and blessed is the birth of those who merge with God. ||1|| The four great blessings, and the eighteen supernatural spiritual powers - above all these are the Holy Saints. Slave Nanak longs for the dust of the feet of the humble; attached to the hem of His robe, he is saved. ||2||97||120||Saarang, Fifth Mehl: The Lord's humble servants yearn for the Lord's Name. In

thought, word and deed, they long for this peace, to gaze with their eves upon the Blessed Vision of God's Darshan. [1] Pause || You are Endless, O God, my Supreme Lord and Master; Your state cannot be known. My mind is pierced through by the Love of Your Lotus Feet; this is everything to me - I enshrine it deep within my being. ||1|| In the Vedas, the Puraanas and the Simritees, the humble and the Holy chant this Bani with their tongues. Chanting the Lord's Name, O Nanak, I am emancipated: other teachings of duality are useless. ||2||98||121|| Saarang, Fifth Mehl: A fly! You are just a fly, created by the Lord. Wherever it stinks, you land there; you suck in the most toxic stench. ||1||Pause|| You don't stay put anywhere; I have seen this with my eyes. You have not spared anyone, except the Saints - the Saints are on the side of the Lord of the Universe. [[1]] You have enticed all beings and creatures; no one knows You, except the Saints. Slave Nanak is imbued with the Kirtan of the Lord's Praises. Focusing his consciousness on the Word of the Shabad, he realises the Presence of the True Lord. ||2||99||122|| Saarang, Fifth Mehl: O mother, the noose of Death has been cut away. Chanting the Name of the Lord, Har, Har, I have found total peace. I remain unattached in the midst of my household. ||1||Pause||

Section 30 - Raag Saarang - Part 032

Granting His Grace, He has made me His Own. The thirst for the Blessed Vision of His Darshan wells up within me. Joining the Society of the Saints, I sing the Glorious Praises of the Lord; I have given up other hopes. ||1|| The Saint has pulled me out of the utterly desolate wilderness, and shown me the path. Gazing upon His Darshan, all sins are taken away; Nanak is blessed with the jewel of the Lord. [2][100][123]] Saarang, Fifth Mehl: O mother, I am involved with the Love of the Lord; I am intoxicated with it. My mind has such a longing and thirst for the Blessed Vision, the Darshan of my Beauteous Lord. No one can break this. [1] Pause || The Lord is my breath of life, honour, spouse, parent, child, relative, wealth - everything. Cursed is this body of bones, this pile of maggots and manure, if it knows any other than the Lord. ||1|| The Destroyer of the pains of the poor has become merciful to me, by the power of the karma of my past actions. Nanak seeks the Sanctuary of God, the Treasure, the Ocean of Mercy; my subservience to others is past. ||2||101||124|| Saarang, Fifth Mehl: The Lord's melody is noble and sublime. The Lotus Feet of my Lord and Master are incomparably beautiful. Meditating on them, one becomes Holy. ||1||Pause|| Just by thinking of the Darshan, the Blessed Vision of the Lord of the World, the dirty sins are washed away. The Lord cuts down and weeds out the corruption of the cycle of birth and death. ||1|| How rare is that person who has such pre-ordained destiny, to find the Lord. Chanting the Glorious Praises of the Creator, the Lord of the Universe - O Nanak, this is Truth. ||2||102||125|| Saarang, Fifth Mehl: The intellect of one who dwells on the Name of the Lord is excellent. One who forgets the Lord and becomes involved with some other - all his showy pretensions are false. [1] Pause Meditate, vibrate on our Lord and Master in the Company of the Holy, and your sins shall be eradicated. When the Lord's Lotus Feet abide within the heart, the mortal is never again caught in the cycle of death and birth. ||1|| He showers us with His kindness and compassion; He saves and protects those who take the Support of the Naam, the Name of the One Lord. Meditating in remembrance on Him, day and night, O Nanak, your face shall be radiant in the Court of the Lord. ||2||103||126|| Saarang, Fifth Mehl: Honoured - you shall be honoured in the Court of the Lord. Join the Saadh Sangat, the Company of the Holy, and sing the Glorious Praises of the Lord; your egotistical pride will be totally dispelled. ||1||Pause|| Showering His kindness and compassion, He shall make you His Own. As Gurmukh, your spiritual wisdom shall be perfect. All peace and all sorts of ecstasy are obtained, by meditating on the Darshan, the Blessed Vision of my Lord and Master. ||1|| She who dwells close to her Lord is always the pure, happy soul-bride; she is famous in the ten directions. She is imbued with the Love of her Loving Beloved Lord; Nanak is a sacrifice to her. ||2||104||127|| Saarang, Fifth Mehl: O Lord, I take the Support of Your Lotus Feet. You are my Best Friend and Companion; I am with You. You are our Protector, O Lord of the Universe. ||1||Pause|| You are mine, and I am Yours; here and hereafter, You are my Saving Grace. You are Endess and Infinite, O my Lord and Master; by Guru's Grace, a few understand. ||1|| Without being spoken, without being told, You know all, O Searcher of hearts. One whom God unites with Himself, O Nanak, that humble being is honoured in the Court of the Lord. ||2||105||128||

Section 30 - Raag Saarang - Part 033

Saarang, Fifth Mehl, Chau-Padas, Fifth House: One Universal Creator God. By The Grace Of The True Guru: Meditate, vibrate on the Lord; other actions are corrupt. Pride, attachment and desire are not quenched; the world is in the grip of death. ||1||Pause|| Eating, drinking, laughing and sleeping, life passes uselessly. The mortal wanders in reincarnation, burning in the hellish environment of the womb; in the end, he is destroyed by death. ||1|| He practices fraud. cruelty and slander against others; he sins, and washes his hands. Without the True Guru, he has no understanding; he is lost in the utter darkness of anger and attachment. ||2|| He takes the intoxicating drugs of cruelty and corruption, and is plundered. He is not conscious of the Creator Lord God. The Lord of the Universe is hidden and unattached. The mortal is like a wild elephant, intoxicated with the wine of egotism. ||3|| In His Mercy, God saves His Saints: they have the Support of His Lotus Feet. With his palms pressed together, Nanak has come to the Sanctuary of the Primal Being, the Infinite Lord God. ||4||1||129|| Saarang, Fifth Mehl, Sixth House, Partaal: One Universal Creator God. By The Grace Of The True Guru: Chant His Sublime Word and His Priceless Glories. Why are you indulding in corrupt actions? Look at this, see and understand! Meditate on the Word of the Guru's Shabad, and attain the Mansion of the Lord's Presence. Imbued with the Love of the Lord, you shall totally play with Him. ||1||Pause|| The world is a dream. Its expanse is false. O my companion, why are you so enticed by the Enticer? Enshrine the Love of Your Beloved within your heart. ||1|| He is total love and affection. God is always merciful. Others why are you involved with others? Remain involved with the Lord. When you join the Saadh Sangat, the Company of the Holy, says Nanak, meditate on the Lord. Now, your association with death is ended. ||2||1||130|| Saarang, Fifth Mehl: You may make donations of gold, and give away land in charity and purify your mind in various ways, but none of this is equal to the Lord's Name. Remain attached to the Lord's Lotus Feet. ||1||Pause|| You may recite the four Vedas with your tongue, and listen to the eighteen Puraanas and the six Shaastras with your ears, but these are not equal to the celestial melody of the Naam, the Name of the Lord of the Universe. Remain attached to the Lord's Lotus Feet. ||1|| You may observe fasts, and say your prayers, purify yourself and do good deeds: you may go on pilgrimages everywhere and eat nothing at all. You may cook your food without touching anyone; you may make a great show of cleansing techniques, and burn incense and devotional lamps, but none of these are equal to the Lord's Name. O Merciful Lord, please hear the prayer of the meek and the poor. Please grant me the Blessed Vision of Your Darshan, that I may see You with my eyes. The Naam is so sweet to servant Nanak. ||2||2||131|| Saarang, Fifth Mehl: Meditate on the Lord, Raam, Raam, Raam. The Lord is your Help and Support. ||1||Pause||

Section 30 - Raag Saarang - Part 034

Grasping hold of the Feet of the Saints. I have abandoned sexual desire, anger and greed. The Guru, the Lord of the World, has been kind to me, and I have realised my destiny. [1] My doubts and attachments have been dispelled, and the blinding bonds of Maya have been broken. My Lord and Master is pervading and permeating everywhere; no one is an enemy. My Lord and Master is totally satisfied with me; He has rid me of the pains of death and birth. Grasping hold of the Feet of the Saints, Nanak sings the Glorious Praises of the Lord. ||2||3||132|| Saarang, Fifth Mehl: Chant the Name of the Lord, Har, Har, Har; enshrine the Lord, Har, Har, within your mind. ||1||Pause|| Hear Him with your ears, and practice devotional worship - these are good deeds, which make up for past evils. So seek the Sanctuary of the Holy, and forget all your other habits. ||1||. Love the Lord's Feet, continually and continuously - the most sacred and sanctified. Fear is taken away from the servant of the Lord, and the dirty sins and mistakes of the past are burnt away. Those who speak are liberated, and those who listen are liberated; those who keep the Rehit, the Code of Conduct, are not reincarnated again. The Lord's Name is the most sublime essence; Nanak contemplates the nature of reality. ||2||4||133|| Saarang, Fifth Mehl: I beg for devotion to the Naam, the Name of the Lord: I have forsaken all other activities. ||1||Pause|| Meditate lovingly on the Lord, and sing forever the Glorious Praises of the Lord of the Universe. I long for the dust of the feet of the Lord's humble servant, O Great Giver, my Lord and Master. ||1|| The Naam, the Name of the Lord, is the ultimate ecstasy, bliss, happiness, peace and tranquility. The fear is death is dispelled by meditating in remembrance on the Inner-knower, the Searcher of hearts. Only the Sanctuary of the Feet of the Lord of the Universe can destroy all the suffering of the world. The Saadh Sangat, the Company of the Holy, is the boat, O Nanak, to carry us across to the other side. ||2||5||134|| Saarang, Fifth Mehl: Gazing upon my Guru, I sing the Praises of my Beloved Lord. I escape from the five thieves, and I find the One, when I join the Saadh Sangat, the Company of the Holy. ||1||Pause|| Nothing of the visible world shall go along with you; abandon your pride and attachment. Love the One Lord, and join the Saadh Sangat, and you shall be embellished and exalted. ||1|| I have found the Lord, the Treasure of Excellence: all my hopes have been fulfilled. Nanak's mind is in ecstasy; the Guru has shattered the impregnable fortress. ||2||6||135|| Saarang, Fifth Mehl: My mind is neutral and detached; I seek only the Blessed Vision of His Darshan. ||1||Pause|| Serving the Holy Saints, I meditate on my Beloved within my heart. Gazing upon the Embodiment of Ecstasy, I rise to the Mansion of His Presence. ||1|| I work for Him; I have forsaken everything else. I seek only His Sanctuary. O Nanak, my Lord and Master hugs me close in His Embrace; the Guru is pleased and satisfied with me. ||2||7||136|| Saarang, Fifth Mehl: This is my condition. Only my Merciful Lord knows it. ||1||Pause|| I have abandoned my mother and father, and sold my mind to the Saints. I have lost my social status, birth-right and ancestry; I sing the Glorious Praises of the Lord, Har, Har. ||1|| I have broken away from other people and family; I work only for God. The Guru has taught me, O Nanak, to serve only the One Lord. ||2||8||137||

Section 30 - Raag Saarang - Part 035 Saarang, Fifth Mehl: You are my Loving Beloved Enticing Lord of the World. You are in worms, elephants, stones and all beings and creatures; You nourish and cherish them all. ||1||Pause|| You are not far away; You are totally present with all. You are Beautiful, the Source of Nectar. [1] You have no caste or social class, no ancestry or family. Nanak: God, You are Merciful. ||2||9||138|| Saarang, Fifth Mehl: Acting and play-acting, the mortal sinks into corruption. Even the moon and the sun are enticed and bewitched. The disturbing noise of corruption wells up, in the tinkling ankle bells of Maya the beautiful. With her beguiling gestures of love, she seduces everyone except the Lord. ||Pause|| Maya clings to the three worlds; those who are stuck in wrong actions cannot escape her. Drunk and engrossed in blind worldly affairs, they are tossed about on the mighty ocean. ||1|| The Saint, the slave of the Lord is saved; the noose of the Messenger of Death is snapped. The Naam, the Name of the Lord, is the Purifier of sinners; O Nanak, remember Him in meditation. ||2||10||139||3||13||155|| One Universal Creator God. By The Grace Of The True Guru: Raag Saarang, Ninth Mehl: No one will be your help and support, except the Lord. Who has any mother, father, child or spouse? Who is anyone's brother or sister? [[1][Pause]] All the wealth, land and property which you consider your own - when you leave your body, none of it shall go along with you. Why do you cling to them? ||1|| God is Merciful to the meek, forever the Destroyer of fear, and yet you do not develop any loving relationship with Him. Says Nanak, the whole world is totally false; it is like a dream in the night. ||2||1|| Saarang, Ninth Mehl: O mortal, why are you engrossed in corruption? No one is allowed to remain in this world; one comes, and another departs. ||1||Pause|| Who has a body? Who has wealth and property? With whom should we fall in love? Whatever is seen, shall all disappear, like the shade of a passing cloud. ||1|| Abandon egotism, and grasp the Sanctuary of the Saints; you shall be liberated in an instant. O servant Nanak, without meditating and vibrating on the Lord God, there is no peace, even in dreams. ||2||2|| Saarang, Ninth Mehl: O mortal, why have you wasted your life? Intoxicated with Maya and its riches, involved in corrupt pleasures, you have not sought the Sanctuary of the Lord. ||1||Pause|| This whole world is just a dream; why does seeing it fill you with greed? Everything that has been created will be destroyed; nothing will remain. ||1|| You see this false body as true; in this way, you have placed yourself in bondage. O servant Nanak, he is a liberated being, whose consciousness lovingly vibrates, and meditates on the Lord. ||2||3|| Saarang, Fifth Mehl: In my mind, I never sang the Glorious Praises of the Lord.

Section 30 - Raag Saarang - Part 036

I remained under the influence of corruption, night and day; I did whatever I pleased. ||1||Pause|| I never listened to the Guru's Teachings; I was entangled with others' spouses. I ran all around slandering others; I was taught, but I never learned. ||1|| How can I even describe my actions? This is how I wasted my life. Says Nanak, I am totally filled with faults. I have come to Your Sanctuary - please save me, O Lord! ||2||4||3||13||139||4||159|| Raag Saarang, Ashtapadees, First Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: How can I live, O my mother? Hail to the Lord of the Universe. I ask to sing Your Praises; without You, O Lord, I cannot even survive. $\|1\|$ Pause $\|$ I am thirsty, thirsty for the Lord; the soul-bride gazes upon Him all through the night. My mind is absorbed into the Lord, my Lord and Master. Only God knows the pain of another. ||1|| My body suffers in pain, without the Lord; through the Word of the Guru's Shabad, I find the Lord. O Dear Lord, please be kind and compassionate to me, that I might remain merged in You, O Lord. ||2|| Follow such a path, O my conscious mind, that you may remain focused on the Feet of the Lord. I am wonder-struck, singing the Glorious Praises of my Fascinating Lord; I am intuitively absorbed in the Fearless Lord. ||3|| That heart, in which the Eternal, Unchanging Naam vibrates and resounds, does not diminish, and cannot be evaluated. Without the Name, everyone is poor; the True Guru has imparted this understanding. ||4|| My Beloved is my breath of life - listen, O my companion. The demons have taken poison and died. As love for Him welled up, so it remains. My mind is imbued with His Love. [[5]] I am absorbed in celestial samaadhi, lovingly attached to the Lord

forever. I live by singing the Glorious Praises of the Lord. Imbued with the Word of the Guru's Shabad. I have become detached from the world. In the profound primal trance, I dwell within the home of my own inner being. ||6|| The Naam, the Name of the Lord, is sublimely sweet and supremely delicious; within the home of my own self, I understand the essence of the Lord. Wherever You keep my mind, there it is. This is what the Guru has taught me. ||7|| Sanak and Sanandan, Brahma and Indra, were imbued with devotional worship, and came to be in harmony with Him. O Nanak, without the Lord, I cannot live, even for an instant. The Name of the Lord is glorious and great. ||8||1|| Saarang, First Mehl: Without the Lord, how can my mind be comforted? The guilt and sin of millions of ages is erased, and one is released from the cycle of reincarnation, when the Truth is implanted within. ||1||Pause|| Anger is gone, egotism and attachment have been burnt away; I am imbued with His everfresh Love. Other fears are forgotten, begging at God's Door. The Immaculate Lord is my Companion. [[1]] Forsaking my fickle intellect, I have found God, the Destroyer of fear; I am lovingly attuned to the One Word, the Shabad. Tasting the sublime essence of the Lord, my thirst is quenched; by great good fortune, the Lord has united me with Himself. ||2|| The empty tank has been filled to overflowing. Following the Guru's Teachings, I am enraptured with the True Lord.

Section 30 - Raag Saarang - Part 037

My mind is imbued with love for the Naam. The Immaculate Lord is merciful, from the beginning of time, and througout the ages. ||3|| My mind is fascinated with the Fascinating Lord. By great good fortune, I am lovingly attuned to Him. Contemplating the True Lord, all the resides of sins and mistakes are wiped away. My mind is pure and immaculate in His Love. ||4|| God is the Deep and Unfathomable Ocean, the Source of all jewels; no other is worthy of worship. I contemplate the Shabad, the Destroyer of doubt and fear; I do not know any other at all. ||5|| Subduing my mind, I have realised the pure status; I am totally imbued with the sublime essence of the Lord. I do not know any other except the Lord. The True Guru has imparted this understanding. ||6|| God is Inaccessible and Unfathomable, Unmastered and Unborn; through the Guru's Teachings, I know the One Lord. Filled to overflowing, my consciousness does not waver; through the Mind, my mind is pleased and appeased. ||7|| By Guru's Grace, I speak the Unspoken; I speak what He makes me speak. O Nanak, my Lord is Merciful to the meek; I do not know any other at all. [8][2]] Saarang, Third Mehl, Ashtapadees, First House: One Universal Creator God. By The Grace Of The True Guru: O my mind, the Name of the Lord is glorious and great. I know of none, other than the Lord; through the Lord's Name, I have attained liberation and emancipation. ||1||Pause|| Through the Word of the Shabad, I am lovingly attuned to the Lord, the Destroyer of fear, the Destroyer of the Messenger of Death. As Gurmukh, I have realised the Lord, the Giver of peace; I remain intuitively absorbed in Him. ||1|| The Immaculate Name of the Lord is the food of His devotees; they wear the glory of devotional worship. They abide in the home of their inner beings, and they serve the Lord forever; they are honoured in the Court of the Lord. ||2|| The intellect of the self-willed manmukh is false; his mind wavers and wobbles, and he cannot speak the Unspoken Speech. Following the Guru's Teachings, the Eternal Unchanging Lord abides within the mind; the True Word of His Bani is Ambrosial Nectar. ||3|| The Shabad calms the turbulent waves of the mind; the tongue is intuively imbued with peace. So remain united forever with your True Guru, who is lovingly attuned to the Lord. ||4|| If the mortal dies in the Shabad, then he is liberated: he focuses his consciousness on the Lord's Feet. The Lord is an Ocean; His Water is Forever Pure. Whoever bathes in it is intuitively imbued with peace. ||5|| Those who contemplate the Shabad are forever imbued with His Love; their egotism and desires are subdued. The Pure, Unattached Lord permeates their inner beings; the Lord, the Supreme Soul, is pervading all. ||6|| Your humble servants serve You, O Lord; those who are imbued with the Truth are pleasing to Your Mind. Those who are involved in duality do not find the Mansion of the Lord's Presence; caught in the false nature of the world, they do not discriminate between merits and demerits. ||7|| When the Lord merges us into Himself, we speak the Unspoken Speech; True is the Shabad, and True is the Word of His Bani. O Nanak, the true people are absorbed in the Truth; they chant the Name of the Lord. [8]1] Saarang, Third Mehl: O my mind, the Name of the Lord is supremely sweet.

Section 30 - Raag Saarang - Part 038

It is the Destroyer of the sins, the guilt and fears of countless incarnations; the Gurmukh sees the One Lord. [[11][Pause]] Millions upon millions of sins are erased, when the mind comes to love the True Lord. I do not know any other, except the Lord; the True Guru has revealed the One Lord to me. [[11]] Those whose hearts are filled with the wealth of the Lord's Love, remain intuitively absorbed in Him. Imbued

with the Shabad, they are dyed in the deep crimson colour of His Love. They are imbued with the Lord's celestial peace and poise. ||2|| Contemplating the Shabad, the tongue is imbued with joy; embracing His Love, it is dyed a deep crimson. I have come to know the Name of the Pure Detached Lord; my mind is satisfied and comforted. ||3|| The Pandits, the religious scholars, read and study, and all the silent sages have grown weary; they have grown weary of wearing their religious robes and wandering all around. By Guru's Grace, I have found the Immaculate Lord; I contemplate the True Word of the Shabad. ||4|| My coming and going in reincarnation is ended, and I am imbued with Truth; the True Word of the Shabad is pleasing to my mind. Serving the True Guru, eternal peace is found, and self-conceit is eliminated from within. $\|5\|$ Through the True Word of the Shabad, the celestial melody wells up, and the mind is lovingly focused on the True Lord. The Immaculate Naam, the Name of the Inaccessible and Unfathomable Lord, abides in the mind of the Gurmukh. ||6|| The whole world is contained in the One Lord. How rare are those who understand the One Lord. One who dies in the Shabad comes to know everything; night and day, he realises the One Lord. $\|7\|$ That humble being, upon whom the Lord casts His Glance of Grace, understands. Nothing else can be said. O Nanak, those who are imbued with the Naam are forever detached from the world; they are lovingly attuned to the One Word of the Shabad. ||8||2|| Saarang, Third Mehl: O my mind, the Speech of the Lord is unspoken. That humble being who is blessed by the Lord's Glance of Grace, obtains it. How rare is that Gurmukh who understands. ||1|Pause|| The Lord is Deep, Profound and Unfathomable, the Ocean of Excellence; He is realised through the Word of the Guru's Shabad. Mortals do their deeds in all sorts of ways, in the love of duality; but without the Shabad, they are insane. ||1|| That humble being who bathes in the Lord's Name becomes immaculate: he never becomes polluted again. Without the Name, the whole world is polluted; wandering in duality, it loses its honour. ||2|| What should I grasp? What should I gather up or leave behind? I do not know. O Dear Lord, Your Name is the Help and Support of those whom You bless with Your kindness and compassion. ||3|| The True Lord is the True Giver, the Architect of Destiny; as He pleases. He links mortals to the Name. He alone comes to understand, who enters the Guru's Gate, whom the Lord Himself instructs. ||4|| Even gazing upon the wonders of the Lord, this mind does not think of Him. The world comes and goes in reincarnation. Serving the True Guru, the mortal comes to understand, and finds the Door of Salvation. ||5|| Those who understand the Lord's Court, never suffer separation from him. The True Guru has imparted this understanding. They practice truth, selfrestraint and good deeds; their comings and goings are ended. [6] In the Court of the True Lord, they practice Truth. The Gurmukhs take the Support of the True Lord.

Section 30 - Raag Saarang - Part 039

The self-willed manmukhs wander, lost in doubt and duality. They do not know how to contemplate the Lord. ||7|| He Himself is the Gurmukh, and He Himself gives; He Himself creates and beholds. O Nanak, those humble beings are approved, whose honour the Lord Himself accepts. ||8||3|| Saarang, Fifth Mehl, Ashtapadees, First House: One Universal Creator God. By The Grace Of The True Guru: O Lord of the World, I gaze upon Your wondrous glory. You are the Doer, the Cause of causes, the Creator and Destroyer. You are the Sovereign Lord of all. ||1||Pause|| The rulers and nobles and kings shall become beggars. Their ostentatious shows are false. My Sovereign Lord King is eternally stable. His Praises are sung in every heart. ||1|| Listen to the Praises of my Lord King, O Saints. I chant them as best I can. My Lord King, the Great Giver, is Immeasurable. He is the Highest of the high. ||2|| He has strung His Breath throughout the creation; He locked the fire in the wood. He placed the water and the land together, but neither blends with the other. [3] In each and every heart, the Story of our Sovereign Lord is told; in each and every home, they yearn for Him. Afterwards, He created all beings and creatures; but first, He provided them with sustenance. ||4|| Whatever He does, He does by Himself. Who has ever given Him advice? The mortals make all sorts of efforts and showy displays, but He is realised only through the Teachings of Truth. ||5|| The Lord protects and saves His devotees; He blesses them with the glory of His Name. Whoever is disrespectful to the humble servant of the Lord, shall be swept away and destroyed. ||6|| Those who join the Saadh Sangat, the Company of the Holy, are liberated; all their demerits are taken away. Seeing them, God becomes merciful; they are carried across the terrifying world-ocean. [[7]] I am lowly, I am nothing at all; You are my Great Lord and Master - how can I even contemplate Your creative potency? My mind and body are cooled and soothed, gazing upon the Blessed Vision of the Guru's Darshan. Nanak takes the Support of the Naam, the Name of the Lord. ||8||1|| Saarang, Fifth Mehl, Ashtapadees, Sixth House: Öne Universal Creator God. By The Grace Of The True Guru: Listen to the Story of the Inaccessible and Unfathomable. The

glory of the Supreme Lord God is wondrous and amazing! ||1||Pause|| Forever and ever, humbly bow to the True Guru. By Guru's Grace, sing the Glorious Praises of the Infinite Lord. His Light shall radiate deep within your mind. With the healing ointment of spiritual wisdom, ignorance is dispelled. ||1|| There is no limit to His Expanse. His Glory is Infinite and Endless. His many plays cannot be counted. He is not subject to pleasure or pain. ||2|| Many Brahmas vibrate Him in the Vedas. Many Shivas sit in deen meditation.

Section 30 - Raag Saarang - Part 040

Many beings take incarnation. Many Indras stand at the Lord's Door. [3] Many winds, fires and waters. Many jewels, and oceans of butter and milk. Many suns, moons and stars. Many gods and goddesses of so many kinds, ||4|| Many earths, many wish-fulfilling cows. Many miraculous Elysian trees, many Krishnas playing the flute. Many Akaashic ethers, many nether regions of the underworld. Many mouths chant and meditate on the Lord. ||5|| Many Shaastras, Simritees and Puraanas. Many ways in which we speak. Many listeners listen to the Lord of Treasure. The Lord God totally permeates all beings. ||6|| Many righteous judges of Dharma, many gods of wealth. Many gods of water, many mountains of gold. Many thousand-headed snakes, chanting ever-new Names of God. They do not know the limits of the Supreme Lord God. ||7|| Many solar systems, many galaxies. Many forms, colours and celestial realms. Many gardens, many fruits and roots. He Himself is mind, and He Himself is matter. [8] Many ages, days and nights. Many apocalypses, many creations. Many beings are in His home. The Lord is perfectly pervading all places. [[9]] Many Mayas, which cannot be known. Many are the ways in which our Sovereign Lord plays. Many exquisite melodies sing of the Lord. Many recording scribes of the conscious and subconscious are revealed there. ||10|| He is above all, and yet He dwells with His devotees. Twenty-four hours a day, they sing His Praises with love. Many unstruck melodies resound and resonate with bliss. There is no end or limit of that sublime essence. ||11|| True is the Primal Being, and True is His dwelling. He is the Highest of the high, Immaculate and Detached, in Nirvaanaa. He alone knows His handiwork. He Himself pervades each and every heart. The Merciful Lord is the Treasure of Compassion, O Nanak, Those who chant and meditate on Him, O Nanak, are exalted and enraptured. ||12||1||2||2||3||7|| Saarang, Chhant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: See the Giver of fearlessness in all. The Detached Lord is totally permeating each and every heart. Like waves in the water. He created the creation. He enjoys all tastes, and takes pleasure in all hearts. There is no other like Him at all. The colour of the Lord's Love is the one colour of our Lord and Master; in the Saadh Sangat, the Company of the Holy, God is realised. O Nanak, I am drenched with the Blessed Vision of the Lord, like the fish in the water. I see the Giver of fearlessness in all. ||1|| What praises should I give, and what approval should I offer to Him? The Perfect Lord is totally pervading and permeating all places. The Perfect Enticing Lord adorns each and every heart. When He withdraws, the mortal turns to dust.

Section 30 - Raag Saarang - Part 041

Why do you not worship and adore Him? Join together with the Holy Saints; any instant, your time shall come. All your property and wealth, and all that you see - none of it will go along with you. Says Nanak, worship and adore the Lord, Har, Har. What praise, and what approval, can I offer to Him? ||2|| I ask the Saints, what is my Lord and Master like? I offer my heart, to one who brings me news of Him. Give me news of my Dear God; where does the Enticer live? He is the Giver of peace to life and limb; God is totally permeating all places, interspaces and countries. He is liberated from bondage, joined to each and every heart. I cannot say what the Lord is like. Gazing upon His wondrous play, O Nanak, my mind is fascinated. I humbly ask, what is my Lord and Master like? [3] In His Kindness, He has come to His humble servant. Blessed is that heart, in which the Lord's Feet are enshrined. His Feet are enshrined within, in the Society of the Saints: the darkness of ignorance is dispelled. The heart is enlightened and illumined and enraptured; God has been found. Pain is gone, and peace has come to my house. The ultimate intuitive peace prevails. Says Nanak, I have found the Perfect Lord; in His Kindness, He has come to His humble servant. ||4||1|| Vaar Of Saarang, Fourth Mehl, To Be Sung To The Tune Of Mehma-Hasna: One Universal Creator God. By The Grace Of The True Guru: Shalok, Second Mehl: The key of the Guru opens the lock of attachment, in the house of the mind, under the roof of the body. O Nanak, without the Guru, the door of the mind cannot be opened. No one else holds the key in hand. [1] First Mehl: He is not won over by music, songs or the Vedas He is not won over by intuitive wisdom meditation or Yoga. He is not won over by feeling sad and depressed forever. He is not won over by beauty, wealth and pleasures. He is not won over by wandering naked at sacred shrines. He is not won over by giving donations in charity. He is not won over by living alone in the wilderness. He is not won over by fighting

and dying as a warrior in battle. He is not won over by becoming the dust of the masses. The account is written of the loves of the mind. O Nanak, the Lord is won over only by His Name. ||2|| First Mehl: You may study the nine grammars, the six Shaastras and the six divions of the Vedas. You may recite the Mahaabhaarata. Even these cannot find the limits of the Lord. Without the Naam, the Name of the Lord, how can anyone be liberated? Brahma, in the lotus of the navel, does not know the limits of God. The Gurmukh, O Nanak, realises the Naam. ||3|| Pauree: The Immaculate Lord Himself, by Himself, created Himself. He Himself created the whole drama of all the world's play. He Himself formed the three gunas, the three qualities; He increased the attachment to Maya. By Guru's Grace, they are saved - those who love the Will of God. O Nanak, the True Lord is pervading everywhere; all are contained within the True Lord. ||1||

Section 30 - Raag Saarang - Part 042

Shalok, Second Mehl: He Himself creates, O Nanak; He establishes the various creatures. How can anyone be called bad? We have only One Lord and Master. There is One Lord and Master of all; He watches over all, and assigns all to their tasks. Some have less, and some have more; no one is allowed to leave empty. Naked we come, and naked we go; in between, we put on a show. O Nanak, one who does not understand the Hukam of God's Command - what will he have to do in the world hereafter? ||1|| First Mehl: He sends out the various created beings, and he calls back the various created beings again. He himself establishes, and He Himself disestablishes. He fashions them in various forms. And all the human beings who wander around as beggars, He Himself gives in charity to them. As it is recorded, the mortals speak, and as it is recorded, they walk. So why put on all this show? This is the basis of intelligence; this is certified and approved. Nanak speaks and proclaims it. By past actions, each being is judged; what else can anyone say? ||2|| Pauree: The Guru's Word makes the drama play itself out. Through virtue, this becomes evident. Whoever utters the Word of the Guru's Bani - the Lord is enshrined in his mind. Maya's power is gone, and doubt is eradicated; awaken to the Light of the Lord. Those who hold onto goodness as their treasure meet the Guru, the Primal Being, O Nanak, they are intuitively absorbed and blended into the Name of the Lord. ||2|| Shalok, Second Mehl: The merchants come from the Banker; He sends the account of their destiny with them. On the basis of their accounts, He issues the Hukam of His Command, and they are left to take care of their merchandise. The merchants have purchased their merchandise and nacked up their cargo. Some depart after having earned a good profit, while others leave, having lost their investment altogether. No one asks to have less; who should be celebrated? The Lord casts His Glance of Grace, O Nanak, upon those who have preserved their capital investment. ||1|| First Mehl: United, the united separate, and separated, they unite again. Living, the living die, and dying, they live again. They become the fathers of many, and the sons of many; they become the gurus of many, and the disciples. No account can be made of the future or the past; who knows what shall be, or what was? All the actions and events of the past are recorded; the Doer did, He does, and He will do. The self-willed manmukh dies, while the Gurmukh is saved; O Nanak, the Gracious Lord bestows His Glance of Grace. ||2| Pauree: The self-willed manmukh wanders in duality, lured and enticed by duality. He practices falsehood and deception, telling lies. Love and attachment to children and spouse is total misery and pain. He is gagged and bound at the door of the Messenger of Death; he dies, and wanders lost in reincarnation. The self-willed manmukh wastes his life: Nanak loves the Lord. ||3|| Shalok, Second Mehl: Those who are blessed with the glorious greatness of Your Name - their minds are imbued with Your Love. O Nanak, there is only One Ambrosial Nectar; there is no other nectar at all. O Nanak, the Ambrosial Nectar is obtained within the mind, by Guru's Grace. They alone drink it in with love, who have such pre-ordained destiny. ||1||

Section 30 - Raag Saarang - Part 043

Second Mehl: Why praise the created being? Praise the One who created all. O Nanak, there is no other Giver, except the One Lord. Praise the Creator Lord, who created the creation. Praise the Great Giver, who gives sustenence to all. O Nanak, the treasure of the Eternal Lord is over-flowing. Praise and honour the One, who has no end or limitation. ||2|| Pauree: The Name of the Lord is a treasure. Serving it, peace is obtained. I chant the Name of the Immaculate Lord, so that I may go home with honour. The Word of the Gurmukh is the Naam; I enshrine the Naam within my heart. The bird of the intellect comes under one's control, by meditating on the True Guru O Nanak if the Lord becomes merciful the mortal lovingly tunes in to the Naam. [[4]] Shalok, Second Mehl: How can we speak of Him? Only He knows Himself. His decree cannot be challenged; He is our Supreme Lord and Master. By His Decree, even kings, nobles and commanders must step down. Whatever is pleasing to His Will, O Nanak, is a good deed. By His Decree, we walk; nothing rests in our

hands. When the Order comes from our Lord and Master. all must rise up and take to the road. As His Decree is issued, so is His Command obeyed. Those who are sent, come, O Nanak; when they are called back, they depart and go. [[1]] Second Mehl: Those whom the Lord blesses with His Praises, are the true keepers of the treasure. Those who are blessed with the key - they alone receive the treasure. That treasure, from which virtue wells up - that treasure is approved. Those who are blessed by His Glance of Grace, O Nanak, bear the Insignia of the Naam. ||2|| Pauree: The Naam, the Name of the Lord, is immaculate and pure; hearing it, peace is obtained. Listening and hearing, It is enshrined in the mind; how rare is that humble being who realises it. Sitting down and standing up, I shall never forget Him, the Truest of the true. His devotees have the Support of His Name; in His Name, they find peace. O Nanak, He permeates and pervades mind and body; He is the Lord, the Guru's Word. ||5|| Shalok, First Mehl: O Nanak, the weight is weighed out, when the soul is placed on the scale. Nothing is equal to speaking of the One, who perfectly unites us with the Perfect Lord. To call Him glorious and great carries such a heavy weight. Other intellectualisms are lightweight; other words are lightweight as well. The weight of the earth, water and mountains - how can the goldsmith weigh it on the scale? What weights can balance the scale? O Nanak, when questioned, the answer is given. The blind fool is running around, leading the blind. The more they say, the more they expose themselves. ||1|| First Mehl: It is difficult to chant it; it is difficult to listen to it. It cannot be chanted with the mouth. Some speak with their mouths and chant the Word of the Shabad - the low and the high, day and night. If He were something, then He would be visible. His form and state cannot be seen. The Creator Lord does all deeds: He is established in the hearts of the high and the low.

Section 30 - Raag Saarang - Part 044

It is so difficult to chant it, O Nanak; it cannot be chanted with the mouth. ||2|| Pauree: Hearing the Name, the mind is delighted. The Name brings peace and tranquility. Hearing the Name, the mind is satisfied, and all pains are taken away. Hearing the Name, one becomes famous; the Name brings glorious greatness. The Name brings all honour and status: through the Name, salvation is obtained. The Gurmukh meditates on the Name; Nanak is lovingly attuned to the Name. [[6]] Shalok, First Mehl: Impurity does not come from music; impurity does not come from the Vedas. Impurity does not come from the phases of the sun and the moon. Impurity does not come from food; impurity does not come from ritual cleansing baths. Impurity does not come from the rain, which falls everywhere. Impurity does not come from the earth; impurity does not come from the water. Impurity does not come from the air which is diffused everywhere. O Nanak, the one who has no Guru, has no redeeming virtues at all. Impurity comes from turning one's face away from God. ||1|| First Mehl: O Nanak the mouth is truly cleansed by ritual cleansing, if you really know how to do it. For the intuitively aware, cleansing is spiritual wisdom. For the Yogi, it is selfcontrol. For the Brahmin, cleansing is contentment; for the householder, it is truth and charity. For the king, cleansing is justice; for the scholar, it is true meditation. The consciousness is not washed with water; you drink it to quench your thirst. Water is the father of the world; in the end, water destroys it all. ||2|| Pauree: Hearing the Name, all supernatural spiritual powers are obtained, and wealth follows along. Hearing the Name, the nine treasures are received, and the mind's desires are obtained. Hearing the Name, contentment comes, and Mava meditates at one's feet. Hearing the Name, intuitive peace and poise wells up. Through the Guru's Teachings, the Name is obtained; O Nanak, sing His Glorious Praises. ||7|| Shalok, First Mehl: In pain, we are born; in pain, we die. In pain, we deal with the world. Hereafter, there is said to be pain, only pain; the more the mortals read, the more they cry out. The packages of pain are untied, but peace does not emerge. In pain, the soul burns; in pain, it departs weeping and wailing. O Nanak, imbued with the Lord's Praise, the mind and body blossom forth, rejuvenated. In the fire of pain, the mortals die; but pain is also the cure. ||1|| First Mehl: O Nanak, worldly pleasures are nothing more than dust. They are the dust of the dust of ashes. The mortal earns only the dust of the dust; his body is covered with dust. When the soul is taken out of the body, it too is covered with dust. And when one's account is called for in the world hereafter, he receives only ten times more dust. ||2|| Pauree: Hearing the Name, one is blessed with purity and selfcontrol, and the Messenger of Death will not draw near. Hearing the Name, the heart is illumined, and darkness is dispelled. Hearing the Name, one comes to understand his own self, and the profit of the Name is obtained. Hearing the Name sins are eradicated and one meets the Immaculate True Lord. O Nanak, hearing the Name, one's face becomes radiant. As Gurmukh, meditate on the Name. ||8|| Shalok, First Mehl: In your home, is the Lord God, along with all your other gods

Section 30 - Raag Saarang - Part 045

You wash your stone gods and worship them. You offer saffron, sandalwood and flowers. Falling at their feet, you try so hard to appease them. Begging, begging from other people, you get things to wear and eat. For your blind deeds, you will be blindly punished. Your idol does not feed the hungry, or save the dying. The blind assembly argues in blindness. ||1|| First Mehl: All intuitive understanding, all Yoga, all the Vedas and Puraanas. All actions, all penances, all songs and spiritual wisdom. All intellect, all enlightenment, all sacred shrines of pilgrimage. All kingdoms, all royal commands, all joys and all delicacies. All mankind, all divinites, all Yoga and meditation. All worlds, all celestial realms; all the beings of the universe. According to His Hukam, He commands them. His Pen writes out the account of their actions. O Nanak, True is the Lord, and True is His Name. True is His Congregation and His Court. ||2|| Pauree: With faith in the Name, peace wells up; the Name brings emancipation. With faith in the Name, honour is obtained. The Lord is enshrined in the heart. With faith in the Name, one crosses over the terrifying world-ocean, and no obstructions are ever again encountered. With faith in the Name, the Path is revealed; through the Name, one is totally enlightened. O Nanak, meeting with the True Guru, one comes to have faith in the Name; he alone has faith, who is blessed with it. [9] Shalok, First Mehl: The mortal walks on his head through the worlds and realms; he meditates, balaced on one foot. Controlling the wind of the breath, he meditates within his mind, tucking his chin down into his chest. What does he lean on? Where does he get his power? What can be said, O Nanak? Who is blessed by the Creator? God keeps all under His Command, but the fool shows off himself. ||1|| First Mehl: He is, He is - I say it millions upon millions, millions upon millions of times. With my mouth I say it, forever and ever; there is no end to this speech. I do not get tired, and I will not be stopped; this is how great my determination is. O Nanak, this is tiny and insignificant. To say that it is more, is wrong. ||2|| Pauree: With faith in the Name, all one's ancestors and family are saved. With faith in the Name, one's associates are saved; enshrine it within your heart. With faith in the Name, those who hear it are saved; let your tongue delight in it. With faith in the Name, pain and hunger are dispelled; let your consciousness be attached to the Name. O Nanak, they alone Praise the Name, who meet with the Guru. ||10|| Shalok, First Mehl: All nights, all days, all dates, all days of the week; All seasons, all months, all the earth and everything on it. All waters, all winds, all fires and underworlds. All solar systems and galaxies, all worlds, people and forms. No one knows how great the Hukam of His Command is: no one can describe His actions. Mortals may utter, chant, recite and contemplate His Praises until they grow weary. The poor fools, O Nanak, cannot find even a tiny bit of the Lord. ||1|| First Mehl: If I were to walk around with my eyes wide open, gazing at all the created forms; I could ask the spiritual teachers and religious scholars, and those who contemplate the Vedas:

Section 30 - Raag Saarang - Part 046

I could ask the gods, mortal men, warriors and divine incarnations; I could consult all the Siddhas in Samaadhi, and go to see the Lord's Court. Hereafter, Truth is the Name of all; the Fearless Lord has no fear at all. False are other intellectualisms, false and shallow; blind are the contemplations of the blind. O Nanak, by the karma of good actions, the mortal comes to meditate on the Lord; by His Grace, we are carried across. ||2|| Pauree: With faith in the Name, evil-mindedness is eradicated, and the intellect is enlightened. With faith in the Name, egotism is eradicated, and all sickness is cured. Believing in the Name, The Name wells up, and intuitive peace and poise are obtained. Believing in the Name, tranquility and peace well up, and the Lord is enshrined in the mind. O Nanak, the Name is a jewel; the Gurmukh meditates on the Lord. [11] Shalok, First Mehl: If there were any other equal to You, O Lord, I would speak to them of You. You, I praise You; I am blind, but through the Name, I am all-seeing. Whatever is spoken, is the Word of the Shabad, Chanting it with love, we are embellished. Nanak, this is the greatest thing to say: all glorious greatness is Yours. ||1|| First Mehl: When there was nothing, what happened? at happens when one is born? The Creator, the Doer, does all; He watches over all, again and again . Whether we keep silent or beg out loud, the Great Giver blesses us with His gifts. The One Lord is the Giver; we are all beggars. I have seen this throughout the Universe. Nanak knows this: the Great Giver lives forever. ||2|| Pauree: With faith in the Name, intuitive awareness wells up; through the Name, intelligence comes. With faith in the Name, chant the Glories of God; through the Name, peace is obtained. With faith in the Name, doubt is eradicated, and the mortal never suffers again. With faith in the Name, sing His Praises, and your sinful intellect shall be washed clean. O Nanak, through the Perfect Guru, one comes to have faith in the Name; they alone receive it, unto whom He gives it. ||12|| Shalok, First Mehl: Some read the Shaastras, the Vedas and the Puraanas. They recite them, out of ignorance. If they really understood them, they would

THE GRAND BIBLE rid of all poison. ||16|| Shalok, First Mehl: Death does not ask

realise the Lord. Nanak says, there is no need to shout so loud. [11] First Mehl: When I am Yours, then everything is mine. When I am not, You are. You Yourself are All-powerful, and You Yourself are the Intuitive Knower. The whole world is strung on the Power of Your Shakti. You Yourself send out the mortal beings, and You Yourself call them back home. Having created the creation, You behold it. O Nanak, True is the Name of the True Lord; through Truth, one is accepted by the Primal Lord God. $\|2\|$ Pauree: The Name of the Immaculate Lord is unknowable. How can it be known? The Name of the Immaculate Lord is with the mortal being. How can it be obtained, O Siblings of Destiny? The Name of the Immaculate Lord is all-pervading and permeating everywhere. Through the Perfect Guru, it is obtained. It is revealed within the heart. O Nanak, when the Merciful Lord grants His Grace. the mortal meets with the Guru, O Siblings of Desitny. ||13|| Shalok, First Mehl: In this Dark Age of Kali Yuga, people have faces like dogs; they eat rotting carcasses for food. They bark and speak, telling only lies; all thought of righteousness has left them. Those who have no honour while alive, will have an evil reputation after they die.

Section 30 - Raag Saarang - Part 047

Whatever is predestined, happens, O Nanak; whatever the Creator does, comes to pass. ||1|| First Mehl: Women have become advisors, and men have become hunters. Humility, self-control and purity have run away; people eat the uneatable, forbidden food. Modesty has left her home, and honour has gone away with her. O Nanak, there is only One True Lord; do not bother to search for any other as true. ||2|| Pauree: You smear your outer body with ashes, but within, you are filled with darkness. You wear the patched coat and all the right clothes and robes, but you are still egotistical and proud. You do not chant the Shabad, the Word of Your Lord and Master; you are attached to the expanse of Mava. Within. you are filled with greed and doubt; you wander around like a fool. Says Nanak, you never even think of the Naam; you have lost the game of life in the gamble. ||14|| Shalok, First Mehl: You may be in love with tens of thousands, and live for thousands of years; but what good are these pleasures and occupations? And when you must separate from them, that separation is like poison, but they will be gone in an instant. You may eat sweets for a hundred years, but eventually, you will have to eat the bitter as well. Then, you will not remember eating the sweets; bitterness will permeate you. The sweet and the bitter are both diseases. O Nanak, eating them, you will come to ruin in the end. It is useless to worry and struggle to death. Entangled in worries and struggles, people exhaust themselves. ||1|| First Mehl: They have fine clothes and furniture of various colours. Their houses are painted beautifully white. In pleasure and poise, they play their mind games. When they approach You, O Lord, they shall be spoken to. They think it is sweet, so they eat the bitter. The bitter disease grows in the body. If, later on, they receive the sweet, then their bitterness shall be gone, O mother. O Nanak, the Gurmukh is blessed to receive what he is predestined to receive. ||2|| Pauree: Those whose hearts are filled with the filth of deception, may wash themselves on the outside. They practice falsehood and deception, and their falsehood is revealed. That which is within them, comes out; it cannot be concealed by concealment. Attached to falsehood and greed, the mortal is consigned to reincarnation over and over again. O Nanak, whatever the mortal plants, he must eat. The Creator Lord has written our destiny. ||15|| Shalok, Second Mehl: The Vedas bring forth stories and legends, and thoughts of vice and virtue. What is given, they receive, and what is received, they give. They are reincarnated in heaven and hell. High and low, social class and status - the world wanders lost in superstition. The Ambrosial Word of Gurbani proclaims the essence of reality. Spiritual wisdom and meditation are contained within it. The Gurmukhs chant it, and the Gurmukhs realise it. Intuitively aware, they meditate on it. By the Hukam of His Command, He formed the Universe, and in His Hukam, He keeps it. By His Hukam, He keeps it under His Gaze. O Nanak, if the mortal shatters his ego before he departs, as it is pre-ordained, then he is approved. ||1|| First Mehl: The Vedas proclaim that vice and virtue are the seeds of heaven and hell. Whatever is planted, shall grow. The soul eats the fruits of its actions, and understands. Whoever praises spiritual wisdom as great, becomes truthful in the True Name. When Truth is planted, Truth grows. In the Court of the Lord, you shall find your place of honour.

Section 30 - Raag Saarang - Part 048

The Vedas are only merchants; spiritual wisdom is the capital; by His Grace, it is received. O Nanak, without capital, no one has ever departed with profit. ||2|| Pauree: You can water a bitter neem tree with ambrosial nectar. You can feed a venomous snake lots of milk. The self-willed manmukh is resistant; he cannot be softened. You might as well water a stone. Irrigating a poisonous plant with ambrosial nectar, only poisonous fruit is obtained. O Lord, please unite Nanak with the Sangat, the Holy Congregation, so that he may be

the time: it does not ask the date or the day of the week. Some have packed up, and some who have packed up have gone. Some are severely punished, and some are taken care of. They must leave their armies and drums, and their beautiful mansions. O Nanak, the pile of dust is once again reduced to dust. ||1|| First Mehl: O Nanak, the pile shall fall apart; the fortress of the body is made of dust. The thief has settled within you; O soul, your life is false. ||2|| Pauree: Those who are filled with vicious slander, shall have their noses cut, and be shamed. They are totally ugly, and always in pain. Their faces are blackened by Maya. They rise early in the morning, to cheat and steal from others; they hide from the Lord's Name, O Dear Lord, let me not even associate with them: save me from them, O my Sovereign Lord King, O Nanak, the selfwilled manmukhs act according to their past deeds, producing nothing but pain. ||17|| Shalok, Fourth Mehl: Everyone belongs to our Lord and Master. Everyone came from Him. Only by realising the Hukam of His Command, is Truth obtained. The Gurmukh realises his own self; no one appears evil to him. O Nanak, the Gurmukh meditates on the Naam. the Name of the Lord. Fruitful is his coming into the world. ||1|| Fourth Mehl: He Himself is the Giver of all; He unites all with Himself. O Nanak, they are united with the Word of the Shabad; serving the Lord, the Great Giver, they shall never be separated from Him again. ||2|| Pauree: Peace and tranquility fill the heart of the Gurmukh; the Name wells up within them Chanting and meditation, penance and self-discipline, and bathing at sacred shrines of pilgrimage - the merits of these come by pleasing my God. So serve the Lord with a pure heart; singing His Glorious Praises, you shall be embellished and exalted. My Dear Lord is pleased by this; he carries the Gurmukh across. O Nanak, the Gurmukh is merged with the Lord; he is embellished in His Court. ||18|| Shalok, First Mehl: Thus speaks the wealthy man: I should go and get more wealth. Nanak becomes poor on that day when he forgets the Lord's Name. ||1|| First Mehl: The sun rises and sets, and the lives of all run out. The mind and body experience pleasures; one loses, and another wins. Everyone is puffed up with pride; even after they are spoken to, they do not stop. O Nanak, the Lord Himself sees all: when He takes the air out of the balloon. the body falls. ||2|| Pauree: The treasure of the Name is in the Sat Sangat, the True Congregation. There, the Lord is found.

Section 30 - Raag Saarang - Part 049

By Guru's Grace, the heart is illumined, and darkness is dispelled. Iron is transformed into gold, when it touches the Philosopher's Stone. O Nanak, meeting with the True Guru, the Name is obtained. Meeting Him, the mortal meditates on the Name. Those who have virtue as their treasure, obtain the Blessed Vision of His Darshan. ||19|| Shalok, First Mehl: Cursed are the lives of those who read and write the Lord's Name to sell it. Their crop is devastated - what harvest will they have? Lacking truth and humility, they shall not be appreciated in the world hereafter. Wisdom which leads to arguments is not called wisdom. Wisdom leads us to serve our Lord and Master; through wisdom, honour is obtained. Wisdom does not come by reading textbooks; wisdom inspires us to give in charity. Says Nanak, this is the Path; other things lead to Satan. ||1|| Second Mehl: Mortals are known by their actions; this is the way it has to be. They should show goodness, and not be deformed by their actions; this is how they are called beautiful. Whatever they desire, they shall receive; O Nanak, they become the very image of God. ||2|| Pauree: The True Guru is the tree of ambrosia. it bears the fruit of sweet nectar. He alone receives it, who is so predestined, through the Word of the Guru's Shabad. One who walks in harmony with the Will of the True Guru. is blended with the Lord. The Messenger of Death cannot even see him: his heart is illumined with God's Light. O Nanak, God forgives him, and blends him with Himself; he does not rot away in the womb of reincarnation ever again. ||20|| Shalok, First Mehl: Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their chanting beads - they are the most excellent people. Those who take the Way as their loincloth, and intuitive awareness their ritualistically purified enclosure, with good deeds their ceremonial forehead mark, and love their food - O Nanak, they are very rare. ||1|| Third Mehl: On the ninth day of the month, make a vow to speak the Truth, and your sexual desire, anger and desire shall be eaten up. On the tenth day, regulate your ten doors; on the eleventh day, know that the Lord is One. On the twelfth day, the five thieves are subdued, and then, O Nanak, the mind is pleased and appeased. Observe such a fast as this, O Pandit, O religious scholar; of what use are all the other teachings? ||2|| Pauree: Kings, rulers and monarchs enjoy pleasures and gather the poison of Maya. In love with it, they collect more and more, stealing the wealth of others. They do not trust their own children or spouses; they are totally attached to the love of Maya. But even as they look on, Maya cheats them, and they come to regret and repent. Bound and gagged at Death's door, they are beaten and punished; O Nanak, it pleases the Will of the Lord. ||21|| Shalok, First Mehl: The one who lacks spiritual wisdom sings religious songs. The hungry Mullah turns his home into a mosque. The lazy unemployed has his ears pierced to look like a Yogi. Someone else becomes a panhandler, and loses his social status. One who calls himself a guru or a spiritual teacher, while he goes around begging don't ever touch his feet. One who works for what he eats. and gives some of what he has - O Nanak, he knows the Path. ||1||

Section 30 - Raag Saarang - Part 050

First Mehl: Those mortals whose minds are like deep dark pits do not understand the purpose of life, even when it is explained to them. Their minds are blind, and their heartlotuses are upside-down; they look totally ugly. Some know how to speak, and understand what they are told. They are wise and beautiful. Some do not understand about the Soundcurrent of the Naad or the Vedas, music, virtue or vice. Some are not blessed with understanding, intelligence, or sublime intellect; they do not grasp the mystery of God's Word. O Nanak, they are donkeys; they are very proud of themselves, but they have no virtues at all. ||2|| Pauree: To the Gurmukh, everything is sacred: wealth, property, Maya. Those who spend the wealth of the Lord find peace through giving. Those who meditate on the Lord's Name shall never be deprived. The Gurmukhs come to see the Lord, and leave behind the things of Maya. O Nanak, the devotees do not think of anything else; they are absorbed in the Name of the Lord. ||22|| Shalok, Fourth Mehl: Those who serve the True Guru are very fortunate. They are lovingly attuned to the True Shabad, the Word of the One God. In their own household and family, they are in natural Samaadhi. O Nanak, those who are attuned to the Naam are truly detached from the world, ||1|| Fourth Mehl: Calculated service is not service at all, and what is done is not approved. The flavor of the Shabad, the Word of God, is not tasted if the mortal is not in love with the True Lord God. The stubborn-minded person does not even like the True Guru; he comes and goes in reincarnation. He takes one step forward, and ten steps back. The mortal works to serve the True Guru, if he walks in harmony with the True Guru's Will. He loses his self-conceit, and meets the True Guru: he remains intuitively absorbed in the Lord. O Nanak, they never forget the Naam, the Name of the Lord; they are united in Union with the True Lord. ||2|| Pauree: They call themselves emperors and rulers, but none of them will be allowed to stay. Their sturdy forts and mansions - none of them will go along with them. Their gold and horses, fast as the wind, are cursed, and cursed are their clever tricks. Eating the thirty-six delicacies, they become bloated with pollution. O Nanak, the self-willed manmukh does not know the One who gives, and so he suffers in pain. ||23|| Shalok, Third Mehl: The Pandits, the religious scholars and the silent sages read and recite until they get tired. They wander through foreign lands in their religious robes, until they are exhausted. In love with duality, they never receive the Name. Held in the grasp of pain, they suffer terribly. The blind fools serve the three gunas, the three dispositions; they deal only with Maya. With deception in their hearts, the fools read sacred texts to fill their bellies. One who serves the True Guru finds peace; he eradicates egotism from within. O Nanak, there is One Name to chant and dwell on; how rare are those who reflect on this and understand. ||1|| Third Mehl: Naked we come, and naked we go. This is by the Lord's Command; what else can we do? The object belongs to Him; He shall take it away; with whom should one be angry. One who becomes Gurmukh accepts God's Will; he intuitively drinks in the Lord's sublime essence. O Nanak, praise the Giver of peace forever; with your tongue, savor the Lord. ||2||

Section 30 - Raag Saarang - Part 051 Pauree: The fortress of the body has been decorated and adorned in so many ways. The wealthy wear beautiful silk robes of various colours. They hold elegant and beautiful courts, on red and white carpets. But they eat in pain, and in pain they seek pleasure; they are very proud of their pride. O Nanak, the mortal does not even think of the Name, which shall deliver him in the end. ||24|| Shalok, Third Mehl: She sleeps in intuitive peace and poise, absorbed in the Word of the Shabad. God hugs her close in His Embrace, and merges her into Himself. Duality is eradicated with intuitive ease. The Naam comes to abide in her mind. He hugs close in His Embrace those who shatter and reform their beings. O Nanak, those who are predestined to meet Him, come and meet Him now. ||1|| Third Mehl: Those who forget the Naam, the Name of the Lord - so what if they chant other chants? They are maggots in manure, plundered by the thief of worldly entanglements. O Nanak, never forget the Naam; greed for anything else is false. ||2|| Pauree: Those who praise the Naam, and believe in the Naam, are eternally stable in this world. Within their hearts, they dwell on the Lord, and nothing else at all. With each and every hair, they chant the Lord's Name, each and every instant, the Lord. The birth of the Gurmukh is fruitful and certified; pure and unstained, his filth is washed away. O Nanak, meditating on the Lord of eternal life, the status of immortality is obtained. ||25|| Shalok, Third Mehl:

Those who forget the Naam and do other things, O Nanak, will be bound and gagged and beaten in the City of Death, like the thief caught red-handed. ||1|| Fifth Mehl: The earth is beauteous, and the sky is lovely, chanting the Name of the Lord. O Nanak, those who lack the Naam - their carcasses are eaten by the crows. ||2|| Pauree: Those who lovingly praise the Naam, and dwell in the mansion of the self deep within, do not enter into reincarnation ever again; they shall never be destroyed. They remain immersed and absorbed in the love of the Lord, with every breath and morsel of food. The colour of the Lord's Love never fades away; the Gurmukhs are enlightened. Granting His Grace, He unites them with Himself; O Nanak, the Lord keeps them by His side. ||26|| Shalok, Third Mehl: As long as his mind is disturbed by waves he is caught in ego and egotistical pride. He does not find the taste of the Shabad, and he does not embrace love for the Name. His service is not accepted; worrying and worrying, he wastes away in misery. O Nanak, he alone is called a selfless servant, who cuts off his head, and offers it to the Lord. He accepts the Will of the True Guru, and enshrines the Shabad within his heart. ||1|| Third Mehl: That is chanting and meditation, work and selfless service, which is pleasing to our Lord and Master. The Lord Himself forgives, and takes away self-conceit, and unites the mortals with Himself. United with the Lord, the mortal is never separated again; his light merges into the Light. O Nanak, by Guru's Grace, the mortal understands, when the Lord allows him to understand, ||2| Pauree: All are held accountable, even the egotistical selfwilled manmukhs. They never even think of the Name of the Lord; the Messenger of Death shall hit them on their heads.

Section 30 - Raag Saarang - Part 052

Their sin and corruption are like rusty slag; they carry such a heavy load. The path is treacherous and terrifying; how can they cross over to the other side? O Nanak, those whom the Guru protects are saved. They are saved in the Name of the Lord. ||27|| Shalok, Third Mehl: Without serving the True Guru, no one finds peace; mortals die and are reborn, over and over again. They have been given the drug of emotional attachment; in love with duality, they are totally corrupt. Some are saved, by Guru's Grace, Everyone humbly bows before such humble beings. O Nanak, meditate on the Naam, deep within yourself, day and night. You shall find the Door of Salvation. ||1|| Third Mehl: Emotionally attached to Maya, the mortal forgets truth, death and the Name of the Lord. Engaged in worldly affairs, his life wastes away; deep within himself, he suffers in pain. O Nanak, those who have the karma of such pre-ordained destiny, serve the True Guru and find peace. ||2|| Pauree: Read the account of the Name of the Lord, and you shall never again be called to account. No one will question you, and you will always be safe in the Court of the Lord. The Messenger of Death will meet you, and be your constant servant. Through the Perfect Guru, you shall find the Mansion of the Lord's Presence. You shall be famous throughout the world O Nanak the unstruck celestial melody vibrates at your door; come and merge with the Lord. [28] Shalok, Third Mehl: Whoever follows the Guru's Teachings, attains the most sublime peace of all peace. Acting in accordance with the Guru, his fear is cut away; O Nanak, he is carried across. ||1|| Third Mehl: The True Lord does not grow old; His Naam is never dirtied. Whoever walks in harmony with the Guru's Will, shall not be reborn again. O Nanak, those who forget the Naam, come and go in reincarnation. ||2|| Pauree: I am a beggar; I ask this blessing of You: O Lord, please embellish me with Your Love. I am so thirsty for the Blessed Vision of the Lord's Darshan; His Darshan brings me satisfaction. I cannot live for a moment. for even an instant, without seeing Him, O my mother. The Guru has shown me that the Lord is always with me: He is permeating and pervading all places. He Himself wakes the sleepers, O Nanak, and lovingly attunes them to Himself. [29] Shalok, Third Mehl: The self-willed manmukhs do not even know how to speak. They are filled with sexual desire, anger and egotism. They do not know the difference between good and bad; they constantly think of corruption. In the Lord's Court, they are called to account, and they are judged to be false. He Himself creates the Universe. He Himself contemplates it. O Nanak, whom should we tell? The True Lord is permeating and pervading all. ||1|| Third Mehl: The Gurmukhs worship and adore the Lord; they receive the good karma of their actions. O Nanak, I am a sacrifice to those whose minds are filled with the Lord, ||2|| Pauree: All people cherish hope, that they will live long lives. They wish to live forever; they adorn and embellish their forts and mansions. By various frauds and deceptions, they steal the wealth of others. But the Messenger of Death keeps his gaze on their breath, and the life of those goblins decreases day by day.

Section 30 - Raag Saarang - Part 053

Nanak has come to the Sanctuary of the Guru, and is saved. The Guru, the Lord, is his Protector. ||30|| Shalok, Third Mehl: Reading and writing, the Pandits engage in debates and disputes; they are attached to the flavors of Maya. In the love of duality, they forget the Naam. Those foolish mortals shall receive their punishment. They do not serve the One who created them, who gives sustenance to all. The noose of Death around their necks is not cut off; they come and go in reincarnation, over and over again. The True Guru comes and meets those who have such pre-ordained destiny. Night and day, they meditate on the Naam, the Name of the Lord; O Nanak, they merge into the True Lord. ||1|| Third Mehl: Those Gurmukhs who fall at His Feet deal with the True Lord and serve the True Lord. O Nanak, those who walk in harmony with the Guru's Will are intuitively absorbed in the True Lord. ||2|| Pauree: In hope, there is very great pain; the self-willed manmukh focuses his consciousness on it. The Gurmukhs become desireless, and attain supreme peace. In the midst of their household, they remain detached; they are lovingly attuned to the Detached Lord. Sorrow and separation do not cling to them at all. They are pleased with the Lord's Will. O Nanak, they remain forever immersed in the Primal Lord, who blends them with Himself. ||31|| Shalok, Third Mehl: Why keep what is held in trust for another? Giving it back, peace is found. The Word of the Guru's Shabad rests in the Guru: it does not appear through anyone else. The blind man finds a jewel, and goes from house to house selling it. But they cannot appraise it, and they do not offer him even half a shell for it. If he cannot appraise it himself, then he should have it appraised by an appraiser. If he focuses his consciousness, then he obtains the true object, and he is blessed with the nine treasures. The wealth is within the house, while the world is dying of hunger. Without the True Guru, no one has a clue. When the cooling and soothing Shabad comes to dwell in the mind and body, there is no sorrow or separation there. The object belongs to someone else, but the fool is proud of it, and shows his shallow nature. O Nanak, without understanding, no one obtains it; they come and go in reincarnation, over and over again. ||1|| Third Mehl: My mind is in ecstasy: I have met my Beloved Lord. My beloved friends, the Saints, are delighted. Those who are united with the Primal Lord shall never be separated again. The Creator has united them with Himself. The Shabad permeates my inner being, and I have found the Guru; all my sorrows are dispelled. I praise forever the Lord, the Giver of peace; I keep Him enshrined deep within my heart. How can the self-willed manmukh gossip about those who are embellished and exalted in the True Word of the Shabad? My Beloved Himself preserves the honour of those who have come to the Guru's Door seeking Sanctuary. O Nanak, the Gurmukhs are filled with joy; their faces are radiant in the Court of the Lord. ||2|| Pauree: The husband and wife are very much in love; joining together, their love increases. Gazing on his children and his wife, the man is pleased and attached to Maya. Stealing the wealth of his own country and other lands, he brings it home and feeds them

Section 30 - Raag Saarang - Part 054

In the end, hatred and conflict well up, and no one can save him. O Nanak, without the Name, those loving attachments are cursed; engrossed in them, he suffers in pain. [32] Shalok, Third Mehl: The Guru's Word is the Ambrosial Nectar of the Naam. Eating it, all hunger departs. There is no thirst or desire at all, when the Naam comes to dwell in the mind. Eating anything other than the Name, disease runs to afflict the body. O Nanak, whoever takes the Praise of the Shabad as his spices and flavors - the Lord unites him in His Union. [[1]] Third Mehl: The life within all living beings is the Word of the Shabad. Through it, we meet our Husband Lord. Without the Shabad, the world is in darkness. Through the Shabad, it is enlightened. The Pandits, the religious scholars, and the silent sages read and write until they are weary. The religious fanatics are tired of washing their bodies. Without the Shabad, no one attains the Lord: the miserable depart weeping and wailing. O Nanak, by His Glance of Grace, the Merciful Lord is attained. ||2|| Pauree: The husband and wife are very much in love; sitting together, they make evil plans. All that is seen shall pass away. This is the Will of my God. How can anyone remain in this world forever? Some may try to devise a plan. Working for the Perfect Guru, the wall becomes permanent and stable. O Nanak, the Lord forgives them, and merges them into Himself; they are absorbed in the Lord's Name. [33] Shalok, Third Mehl: Attached to Maya, the mortal forgets the Fear of God and Guru, and love for the Infinite Lord. The waves of greed take away his wisdom and understanding, and he does not embrace love for the True Lord. The Word of the Shabad abides in the mind of the Gurmukhs, who find the Gate of Salvation. O Nanak, the Lord Himself forgives them, and unites them in Union with Himself. ||1|| Fourth Mehl: O Nanak, without Him, we could not live for a moment. Forgetting Him, we could not succeed for an instant. O mortal, how can you be angry with the One who cares for you? ||2|| Fourth Mehl: The rainy season of Saawan has come The Gurmukh meditates on the Lord's Name. All pain, hunger and misfortune end, when the rain falls in torrents. The entire earth is rejuvenated, and the grain grows in abundance. The Carefree Lord, by His Grace, summons that mortal whom the Lord Himself approves. So meditate on the Lord, O Saints; He shall save you in the end.

The Kirtan of the Lord's Praises and devotion to Him is bliss; peace shall come to dwell in the mind. Those Gurmukhs who worship the Naam, the Name of the Lord - their pain and hunger departs. Servant Nanak is satisfied, singing the Glorious Praises of the Lord. Please embellish him with the Blessed Vision of Your Darshan. ||3|| Pauree: The Perfect Guru bestows His gifts, which increase day by day. The Merciful Lord Himself bestows them; they cannot be concealed by concealment. The heart-lotus blossoms forth, and the mortal is lovingly absorbed in the state of supreme bliss. If anyone tries to challenge him, the Lord throws dust on his head. O Nanak, no one can equal the glory of the Perfect True Guru. ||34||

Section 30 - Raag Saarang - Part 055

Shalok, Third Mehl: The Order of the Lord is beyond challenge. Clever tricks and arguments will not work against it. So abandon your self-conceit, and take to His Sanctuary; accept the Order of His Will. The Gurmukh eliminates selfconceit from within himself; he shall not be punished by the Messenger of Death. O Nanak, he alone is called a selfless servant, who remains lovingly attuned to the True Lord. ||1|| Third Mehl: All gifts, light and beauty are Yours. Excessive cleverness and egotism are mine. The mortal performs all sorts of rituals in greed and attachment; engrossed in egotsim, he shall never escape the cycle of reincarnation. O Nanak, the Creator Himself inspires all to act. Whatever pleases Him is good. ||2|| Pauree, Fifth Mehl: Let Truth be your food, and Truth your clothes, and take the Support of the True Name. The True Guru shall lead you to meet God, the Great Giver. When perfect destiny is activated, the mortal meditates on the Formless Lord. Joining the Saadh Sangat, the Company of the Holy, you shall cross over the world-ocean. O Nanak, chant God's Praises, and celebrate His Victory. [35] Shalok, Fifth Mehl: In Your Mercy, You care for all beings and creatures. You produce corn and water in abundance; You eliminate pain and poverty, and carry all beings across. The Great Giver listened to my prayer, and the world has been cooled and comforted. Take me into Your Embrace, and take away all my pain. Nanak meditates on the Naam, the Name of the Lord; the House of God is fruitful and prosperous. ||1|| Fifth Mehl: Rain is falling from the clouds - it is so beautiful! The Creator Lord issued His Order. Grain has been produced in abundance; the world is cooled and comforted. The mind and body are rejuvenated, meditating in remembrance on the Inaccessible and Infinite Lord. O my True Creator Lord God, please shower Your Mercy on me. He does whatever He pleases: Nanak is forever a sacrifice to Him. ||2|| Pauree: The Great Lord is Inaccessible; His glorious greatness is glorious! Gazing upon Him through the Word of the Guru's Shabad, I blossom forth in ecstasy; tranquility comes to my inner being. All by Himself, He Himself is pervading everywhere, O Siblings of Destiny. He Himself is the Lord and Master of all. He has subdued all, and all are under the Hukam of His Command, O Nanak, the Lord does whatever He pleases, Everyone walks in harmony with His Will. ||36||1|| SUDH|| Raag Saarang, The Word Of The Devotees. Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: O mortal, why are you so proud of small things? With a few pounds of grain and a few coins in your pocket, you are totally puffed up with pride. ||1||Pause|| With great pomp and ceremony, you control a hundred villages, with an income of hundreds of thousands of dollars. The power you exert will last for only a few days, like the green leaves of the forest. ||1|| No one has brought this wealth with him, and no one will take it with him when he goes. Emperors, even greater than Raawan, passed away in an instant. |2||

Section 30 - Raag Saarang - Part 056

The Lord's Saints are steady and stable forever; they worship and adore Him, and chant the Lord's Name. Those who are mercifully blessed by the Lord of the Universe, join the Sat Sangat, the True Congregation. ||3|| Mother, father, spouse, children and wealth will not go along with you in the end. Says Kabeer, meditate and vibrate on the Lord, O madman. Your life is uselessly wasting away. ||4||1|| I do not know the limits of Your Royal Ashram. I am the humble slave of Your Saints. ||1||Pause|| The one who goes laughing returns crying, and the one who goes crying returns laughing. What is inhabited becomes deserted, and what is deserted becomes inhabited. ||1|| The water turns into a desert, the desert turns into a well, and the well turns into a mountain. From the earth, the mortal is exalted to the Akaashic ethers; and from the ethers on high, he is thrown down again. ||2|| The beggar is transformed into a king, and the king into a beggar. The idiotic fool is transformed into a Pandit, a religious scholar, and the Pandit into a fool. ||3|| The woman is transformed into a man, and the men into women. Says Kabeer, God is the Beloved of the Holy Saints I am a sacrifice to His image ||4||2|| Saarang, The Word Of Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: O mortal, why are you going into the forest of corruption? You have been misled into eating the toxic drug. ||1||Pause|| You are like a fish living in the water; you do not see the net of death.

Trying to taste the flavor, you swallow the hook. You are bound by attachment to wealth and woman. ||1|| The bee stores up loads of honey; then someone comes and takes the honey, and throws dust in its mouth. The cow stores up loads of milk; then the milkman comes and ties it by its neck and milks it. ||2|| For the sake of Maya, the mortal works very hard. He takes the wealth of Maya, and buries it in the ground He acquires so much, but the fool does not appreciate it. His wealth remains buried in the ground, while his body turns to dust. ||3|| He burns in tremendous sexual desire, unresolved anger and desire. He never joins the Saadh Sangat, the Company of the Holy. Says Naam Dayv, seek God's Shelter; be fearless, and vibrate on the Lord God. ||4||1|| Why not make a bet with me, O Lord of Wealth? From the master comes the servant, and from the servant, comes the master. This is the game I play with You. ||1||Pause|| You Yourself are the deity, and You are the temple of worship. You are the devoted worshipper. From the water, the waves rise up, and from the waves, the water. They are only different by figures of speech. ||1|| You Yourself sing, and You Yourself dance. You Yourself blow the bugle. Says Naam Dayv, You are my Lord and Master. Your humble servant is imperfect; You are perfect. ||2||2|| Says God: my slave is devoted only to me; he is in my very image. The sight of him, even for an instant, cures the three fevers; his touch brings liberation from the deep dark pit of household affairs. ||1||Pause|| The devotee can release anyone from my bondage, but I cannot release anyone from his.

Section 30 - Raag Saarang - Part 057

If, at any time, he grabs and binds me, even then, I cannot protest. ||1|| I am bound by virtue; I am the Life of all. My slaves are my very life. Says Naam Dayv, as is the quality of his soul, so is my love which illuminates him. ||2||3|| Saarang: One Universal Creator God. By The Grace Of The True Guru: So what have you accomplished by listening to the Puraanas? Faithful devotion has not welled up within you, and you have not been inspired to give to the hungry. ||1||Pause|| You have not forgotten sexual desire, and you have not forgotten anger; greed has not left you either. Your mouth has not stopped slandering and gossiping about others. Your service is useless and fruitless. ||1|| By breaking into the houses of others and robbing them, you fill your belly, you sinner. But when you go to the world beyond, your guilt will be well known, by the acts of ignorance which you committed. ||2|| Cruelty has not left your mind; you have not cherished kindness for other living beings. Parmaanand has joined the Saadh Sangat, the Company of the Holy. Why have you not followed the sacred teachings? ||3||1||6|| O mind, do not even associate with those who have turned their backs on the Lord. Saarang, Fifth Mehl, Sur Daas: One Universal Creator God. By The Grace Of The True Guru: The people of the Lord dwell with the Lord. They dedicate their minds and bodies to Him; they dedicate everything to Him. They are intoxicated with the celestial melody of intuitive ecstasy. ||1||Pause|| Gazing upon the Blessed Vision of the Lord's Darshan, they are cleansed of corruption. They obtain absolutely everything. They have nothing to do with anything else; they gaze on the beauteous Face of God. ||1|| But one who forsakes the elegantly beautiful Lord, and harbors desire for anything else, is like a leech on the body of a leper. Says Sur Daas, God has taken my mind in His Hands. He has blessed me with the world beyond. ||2||1||8|| Saarang, Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Other than the Lord, who is the Help and Support of the mind? Love and attachment to mother, father, sibling, child and spouse, is all just an illusion. [1] Pause So build a raft to the world hereafter; what faith do you place in wealth? What confidence do you place in this fragile vessel; it breaks with the slightest stroke. ||1|| You shall obtain the rewards of all righteousness and goodness, if you desire to be the dust of all. Says Kabeer, listen, O Saints: this mind is like the bird, flying above the forest. ||2||1||9||2234

GURU GRANTH SAHIB 31 - RAAG MALAAR Section 31 - Raag Malaar - Part 001

Raag Malaar, Chau-Padas, First Mehl, First House: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Eating, drinking, laughing and sleeping, the mortal forgets about dying. Forgetting his Lord and Master, the mortal is ruined, and his life is cursed. He cannot remain forever. ||1|| O mortal, meditate on the One Lord. You shall go to your true home with honour. ||1 Pause|| Those who serve You - what can they give You? They beg for and receive what cannot remain. You are the Great Giver of all souls; You are the Life within all living beings. ||2|| The Gurmukhs meditate, and receive the Ambrosial Nectar; thus they become pure. Day and night, chant the Naam, the Name of the Lord, O mortal. It makes the filthy immacuate. ||3|| As is the season, so is the comfort of the body, and so is the body itself. O Nanak, that season is beautiful; without the Name, what season is it? ||4||1|| Malaar, First Mehl: I offer prayers to my Beloved Guru, that He may

unite me with my Husband Lord. I hear the thunder in the clouds, and my mind is cooled and soothed; imbued with the Love of my Dear Beloved, I sing His Glorious Praises. ||1|| The rain pours down, and my mind is drenched with His Love. The drop of Ambrosial Nectar pleases my heart; the Guru has fascinated my mind, which is drenched in the sublime essence of the Lord. ||1||Pause|| With intuitive peace and poise, the soul-bride is loved by her Husband Lord; her mind is pleased and appeased by the Guru's Teachings. She is the happy soulbride of her Husband Lord; her mind and body are filled with joy by His Love. ||2|| Discarding her demerits, she becomes detached; with the Lord as her Husband, her marriage is eternal. She never suffers separation or sorrow; her Lord God showers her with His Grace. ||3|| Her mind is steady and stable; she does not come and go in reincarnation. She takes the Shelter of the Perfect Guru. O Nanak, as Gurmukh, chant the Naam; you shall be accepted as the true soul-bride of the Lord. Malaar, First Mehl: They pretend to understand the ||4||2|| Truth, but they are not satisfied by the Naam; they waste their lives in egotism.

Section 31 - Raag Malaar - Part 002

Caught in slander and attachment to the wealth and women of others, they eat poison and suffer in pain. They think about the Shabad, but they are not released from their fear and fraud; the minds and mouths are filled with Maya, Maya. Loading the heavy and crushing load, they die, only to be reborn, and waste their lives again. ||1|| The Word of the Shabad is so very beautiful; it is pleasing to my mind. The mortal wanders lost in reincarnation, wearing various robes and clothes; when he is saved and protected by the Guru, then he finds the Truth. ||1||Pause|| He does not try to wash away his angry passions by bathing at sacred shrines. He does not love the Name of the Lord. He abandons and discards the priceless jewel, and he goes back from where he came. And so he becomes a maggot in manure, and in that, he is absorbed. The more he tastes, the more he is diseased; without the Guru, there is no peace and poise. ||2|| Focusing my awareness on selfless service, I joyfully sing His Praises. As Gurmukh, I contemplate spiritual wisdom. The seeker comes forth, and the debater dies down: I am a sacrifice, a sacrifice to the Guru. the Creator Lord. I am low and wretched, with shallow and false understanding; You embellish and exalt me through the Word of Your Shabad. And wherever there is self-realisation, You are there; O True Lord Savior, You save us and carry us across. [3] Where should I sit to chant Your Praises; which of Your Infinite Praises should I chant? The Unknown cannot be known: O Inaccessible Unborn Lord God. You are the Lord and Master of masters. How can I compare You to anyone else I see? All are beggars - You are the Great Giver. Lacking devotion, Nanak looks to Your Door; please bless him with Your One Name, that he may enshrine it in his heart. ||4||3|| Malaar, First Mehl: The soul-bride who has not known delight with her Husband Lord, shall weep and wail with a wretched face. She becomes hopeless, caught in the noose of her own karma; without the Guru, she wanders deluded by doubt. ||1|| So rain down, O clouds. My Husband Lord has come home. I am a sacrifice to my Guru, who has led me to meet my Lord God. ||1||Pause|| My love, my Lord and Master is forever fresh; I am embellished with devotional worship night and day. I am liberated, gazing on the Blessed Vision of the Guru's Darshan. Devotional worship has made me glorious and exalted throughout the ages. $\|2\|$ I am Yours; the three worlds are Yours as well. You are mine, and I am Yours. Meeting with the True Guru, I have found the Immaculate Lord; I shall not be consigned to this terrifying world-ocean ever again. ||3|| If the soul-bride is filled with delight on seeing her Husband Lord, then her decorations are true. With the Immaculate Celestial Lord, she becomes the truest of the true. Following the Guru's Teachings, she leans on the Support of the Naam. ||4|| She is liberated; the Guru has untied her bonds. Focusing her awareness on the Shabad, she attains honour. O Nanak, the Lord's Name is deep within her heart; as Gurmukh, she is united in His Union. ||5||4|| First Mehl, Malaar: Others' wives, others' wealth, greed, egotism, corruption and poison; evil passions, slander of others, sexual desire and anger - give up all these. ||1|| The Inaccessible, Infinite Lord is sitting in His Mansion. That humble being, whose conduct is in harmony with the jewel of the Guru's Shabad, obtains the Ambrosial Nectar. ||1||Pause||

Section 31 - Raag Malaar - Part 003

He sees pleasure and pain as both the same, along with good and bad in the world. Wisdom, understanding and awareness are found in the Name of the Lord. In the Sat Sangat, the True Congregation, embrace love for the Guru. ||2|| Day and night, profit is obtained through the Lord's Name. The Guru, the Giver, has given this gift. That Sikh who becomes Gurmukh obtains it. The Creator blesses him with His Glance of Grace. ||3|| The body is a mansion, a temple, the home of the Lord; He has infused His Infinite Light into it. O Nanak, the Gurmukh is invited to the Mansion of the Lord's Presence; the Lord unites him in His Union. ||4||5|| Malaar, First Mehl, Second House: One Universal Creator God. By The Grace Of

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The True Guru: Know that the creation was formed through air and water; have no doubt that the body was made through fire. And if you know where the soul comes from, you shall be known as a wise religious scholar. ||1|| Who can know the Glorious Praises of the Lord of the Universe, O mother? Without seeing Him, we cannot say anything about Him. How can anyone speak and describe Him, O mother? ||1||Pause|| He is high above the sky, and beneath the nether worlds. How can I speak of Him? Let me understand. Who knows what sort of Name is chanted, in the heart, without the tongue? ||2|| Undoubtedly, words fail me. He alone understands, who is blessed. Day and night, deep within, he remains lovingly attuned to the Lord. He is the true person, who is merged in the True Lord. [3] If someone of high social standing becomes a selfless servant, then his praises cannot even be expressed. And if someone from a low social class becomes a selfless servant, O Nanak, he shall wear shoes of honour. ||4||1||6|| Malaar, First Mehl: The pain of separation this is the hungry pain I feel. Another pain is the attack of the Messenger of Death. Another pain is the disease consuming my body. O foolish doctor, don't give me medicine. $\|1\|$ O foolish doctor, don't give me medicine. The pain persists, and the body continues to suffer. Your medicine has no effect on me. ||1||Pause|| Forgetting his Lord and Master, the mortal enjoys sensual pleasures; then, disease rises up in his body. The blind mortal receives his punishment. O foolish doctor, don't give me medicine. ||2|| The value of sandalwood lies in its fragrance. The value of the human lasts only as long as the breath in the body. When the breath is taken away, the body crumbles into dust. After that, no one takes any food. ||3|| The mortal's body is golden, and the soul-swan is immaculate and pure, if even a tiny particle of the Immaculate Naam is within. All pain and disease are eradicated. O Nanak, the mortal is saved through the True Name. ||4||2||7|| Malaar, First Mehl: Pain is the poison. The Lord's Name is the antidote. Grind it up in the mortar of contentment, with the pestle of charitable giving.

Section 31 - Raag Malaar - Part 004

Take it each and every day, and your body shall not waste away. At the very last instant, you shall strike down the Messenger of Death. ||1|| So take such medicine, O fool, by which your corruption shall be taken away. ||1||Pause|| Power, wealth and youth are all just shadows, as are the vehicles you see moving around. Neither your body, nor your fame, nor your social status shall go along with you. In the next world it is day, while here, it is all night. ||2|| Let your taste for pleasures be the firewood, let your greed be the ghee, and your sexual desire and anger the cooking oil; burn them in the fire. Some make burnt offerings, hold sacred feasts, and read the Puraanas. Whatever pleases God is acceptable. [3] Intense meditation is the paper, and Your Name is the insignia. Those for whom this treasure is ordered, look wealthy when they reach their true home. O Nanak, blessed is that mother who gave birth to them. ||4||3||8|| Malaar, First Mehl: You wear white clothes, and speak sweet words. Your nose is sharp, and your eyes are black. Have you ever seen your Lord and Master, O sister? ||1|| O my All-powerful Lord and Master, by Your power, I fly and soar, and ascend to the heavens. I see Him in the water, on the land, in the mountains, on the river-banks, in all places and interspaces, O brother. ||2|| He fashioned the body, and gave it wings; He gave it great thirst and desire to fly. When He bestows His Glance of Grace, I am comforted and consoled. As He makes me see, so do I see, O brother. ||3|| Neither this body, nor its wings, shall go to the world hereafter. It is a fusion of air, water and fire. O Nanak, if it is in the mortal's karma, then he meditates on the Lord, with the Guru as his Spiritual Teacher. This body is absorbed in the Truth. ||4||4||9|| Malaar, Third Mehl, Chau-Padas, First House: One Universal Creator God. By The Grace Of The True Guru: The Formless Lord is formed by Himself. He Himself deludes in doubt. Creating the Creation, the Creator Himself beholds it; He enjoins us as He pleases. This is the true greatness of His servant, that he obeys the Hukam of the Lord's Command. ||1|| Only He Himself knows His Will. By Guru's Grace, it is grasped. When this play of Shiva and Shakti comes to his home, he remains dead while yet alive. ||1||Pause|| They read the Vedas, and read them again, and engage in arguments about Brahma, Vishnu and Shiva. This three-phased Maya has deluded the whole world into cynicism about death and birth. By Guru's Grace, know the One Lord, and the anxiety of your mind will be allayed. ||2|| I am meek, foolish and thoughtless, but still, You take care of me. Please be kind to me, and make me the slave of Your slaves, so that I may serve You. Please bless me with the treasure of the One Name, that I may chant it, day and night. ||3|| Says Nanak, by Guru's Grace, understand. Hardly anyone considers this. Like foam bubbling up on the surface of the water, so is this world.

Section 31 - Raag Malaar - Part 005

It shall eventually merge back into that from which it came, and all its expanse shall be gone. ||4||1|| Malaar, Third Mehl: Those who realise the Hukam of the Lord's Command are united with Him; through the Word of His Shabad, their

egotism is burnt away. They perform true devotional worship day and night; they remain lovingly attuned to the True Lord They gaze on their True Lord forever, through the Word of the Guru's Shabad, with loving ease. ||1|| O mortal, accept His Will and find peace. God is pleased by the Pleasure of His Own Will. Whomever He forgives, meets no obstacles on the way. ||1||Pause|| Under the influence of the three gunas, the three dispositions, the mind wanders everywhere, without love or devotion to the Lord. No one is ever saved or liberated by doing deeds in ego. Whatever our Lord and Master wills, comes to pass. People wander according to their past actions. ||2|| Meeting with the True Guru, the mind is overpowered; the Lord's Name comes to abide in the mind. The value of such a person cannot be estimated; nothing at all can be said about him. He comes to dwell in the fourth state: he remains merged in the True Lord. ||3|| My Lord God is Inaccessible and Unfathomable. His value cannot be expressed. By Guru's Grace, he comes to understand, and live the Shabad. O Nanak praise the Naam, the Name of the Lord, Har, Har; you shall be honoured in the Court of the Lord. ||4||2|| Malaar, Third Mehl: Rare is that person who, as Gurmukh, understands: the Lord has bestowed His Glance of Grace. There is no Giver except the Guru. He grants His Grace and forgives. Meeting the Guru, peace and tranquility well up; chant the Naam, the Name of the Lord, day and night. ||1|| O my mind, meditate on the Ambrosial Name of the Lord. Meeting with the True Guru and the Primal Being, the Name is obtained, and one remains forever absorbed in the Lord's Name, [[1][Pause]] The self-willed manmukhs are forever separated from the Lord: no one is with them. They are stricken with the great disease of egotism; they are hit on the head by the Messenger of Death. Those who follow the Guru's Teachings are never separated from the Sat Sangat, the True Congregation. They dwell on the Naam, night and day. ||2|| You are the One and Only Creator of all. You continually create, watch over and contemplate. Some are Gurmukh - You unite them with Yourself. You bless then with the treasure of devotion. You Yourself know everything. Unto whom should I complain? [3] The Name of the Lord, Har, Har, is Ambrosial Nectar. By the Lord's Grace, it is obtained. Chanting the Name of the Lord, Har, Har, night and day, the intuitive peace and poise of the Guru is obtained. O Nanak, the Naam is the greatest treasure. Focus your consciousness on the Naam. ||4||3|| Malaar, Third Mehl: I praise the Guru, the Giver of peace, forever. He truly is the Lord God. By Guru's Grace, I have obtained the supreme status. His glorious greatness is glorious! One who sings the Glorious Praises of the True Lord, merges in the True Lord. ||1|| O mortal, contemplate the Guru's Word in your heart. Abandon your false family. poisonous egotism and desire; remember in your heart, that you will have to leave. ||1||Pause|| The True Guru is the Giver of the Lord's Name. There is no other giver at all.

Section 31 - Raag Malaar - Part 006

Bestowing the gift of the soul, He satisfies the mortal beings, and merges them in the True Name. Night and day, they ravish and enjoy the Lord within the heart; they are intuitively absorbed in Samaadhi. ||2|| The Shabad, the Word of the True Guru, has pierced my mind. The True Word of His Bani permeates my heart. My God is Unseen; He cannot be seen. The Gurmukh speaks the Unspoken. When the Giver of peace grants His Grace, the mortal being meditates on the Lord, the Life of the Universe. ||3|| He does not come and go in renicarnation any longer; the Gurmukh meditates intuitively. From the mind, the mind merges into our Lord and Master; the mind is absorbed into the Mind. In truth, the True Lord is pleased with truth; eradicate egotism from within yourself. ||4|| Our One and Only Lord and Master dwells within the mind: there is no other at all. The One Name is Sweet Ambrosial Nectar: it is Immaculate Truth in the world. O Nanak, the Name of God is obtained, by those who are so predestined. ||5||4|| Malaar, Third Mehl: All the heavenly heralds and celestial singers are saved through the Naam, the Name of the Lord. They contemplate the Word of the Guru's Shabad. Subduing their ego, the Name abides in their minds; they keep the Lord enshrined in their hearts. He alone understands, whom the Lord causes to understand; the Lord unites him with Himself. Night and day, he sings the Word of the Shabad and the Guru's Bani; he remains lovingly attuned to the True Lord. ||1|| O my mind, each and every moment, dwell on the Naam. The Shabad is the Guru's Gift. It shall bring you lasting peace deep within: it shall always stand by you. ||1||Pause|| The self-willed manmukhs never give up their hypocrisy; in the love of duality, they suffer in pain. Forgetting the Naam, their minds are imbued with corruption. They waste away their lives uselessly. This opportunity shall not come into their hands again; night and day, they shall always regret and repent. They die and die again and again, only to be reborn, but they never understand They rot away in manure. ||2|| The Gurmukhs are imbued with the Naam, and are saved; they contemplate the Word of the Guru's Shabad. Meditating on the Name of the Lord, they are Jivan-mukta, liberated while yet alive. They enshrine the Lord within their hearts. Their minds and bodies are

immaculate, their intellect is immaculate and sublime. Their speech is sublime as well. They realise the One Primal Being, the One Lord God. There is no other at all. [J3] God Himself is the Doer, and He Himself is the Cause of causes. He Himself bestows His Glance of Grace. My mind and body are imbued with the Word of the Guru's Bani. My consciousness is immersed in His service. The Unseen and Inscrutable Lord dwells deep within. He is seen only by the Gurmukh. O Nanak, He gives to whomever He pleases. According to the Pleasure of His Will, He leads the mortals on. ||4||5|| Malaar, Third Mehl, Du-Tukas: Through the True Guru, the mortal obtains the special place, the Mansion of the Lord's Presence in his own home. Through the Word of the Guru's Shabad, his egotistical pride is dispelled. ||1|| Those who have the Naam inscribed on their foreheads, meditate on the Naam night and day, forever and ever. They are honoured in the True Court of the Lord. ||1||Pause|| From the True Guru, they learn the ways and means of the mind. Night and day, they focus their meditation on the Lord forever.

Section 31 - Raag Malaar - Part 007 Imbued with the Word of the Guru's Shabad, they remain forever detached. They are honoured in the True Court of the Lord. ||2|| This mind plays, subject to the Lord's Will; in an instant, it wanders out in the ten directions and returns home again. When the True Lord God Himself bestows His Glance of Grace, then this mind is instantly brought under control by the Gurmukh. [3] The mortal comes to know the ways and means of the mind, realising and contemplating the Shabad. O Nanak, meditate forever on the Naam, and cross over the terrifying world-ocean. ||4||6|| Malaar, Third Mehl: Soul, body and breath of life are all His; He is permeating and pervading each and every heart. Except the One Lord, I do not know any other at all. The True Guru has revealed this to me. ||1|| O my mind, remain lovingly attuned to the Naam. the Name of the Lord. Through the Word of the Guru's Shabad, I meditate on the Lord, the Unseen, Unfathomable and Infinite Creator. ||1||Pause|| Mind and body are pleased, lovingly attuned to the One Lord, intuitively absorbed in peace and poise. By Guru's Grace, doubt and fear are dispelled, being lovingly attuned to the One Name. ||2|| When the mortal follows the Guru's Teachings, and lives the Truth, then he attains the state of emancipation. Among millions, how rare is that one who understands, and is lovingly attuned to the Name of the Lord. [3] Wherever I look, there I see the One. This understanding has come through the Guru's Teachings. I place my mind, body and breath of life in offering before Him; O Nanak, self-conceit is gone. ||4||7|| Malaar, Third Mehl: My True Lord God, the Eradicator of suffering, is found through the Word of the Shabad. Imbued with devotional worship, the mortal remains forever detached. He is honoured in the True Court of the Lord. ||1|| O mind, remain absorbed in the Mind. The mind of the Gurmukh is pleased with the Lord's Name, lovingly attuned to the Lord. ||1||Pause|| My God is totally Inaccessible and Unfathomable: through the Guru's Teachings, He is understood. True self-discipline rests in singing the Kirtan of the Lord's Praises, lovingly attuned to the Lord. ||2|| He Himself is the Shabad, and He Himself is the True Teachings; He merges our light into the Light. The breath vibrates through this frail body; the Gurmukh obtains the ambrosial nectar. ||3|| He Himself fashions, and He Himself links us to our tasks; the True Lord is pervading everywhere. O Nanak, without the Naam, the Name of the Lord, no one is anything. Through the Naam, we are blessed with glory. ||4||8|| Malaar, Third Mehl: The mortal is enticed by the poison of corruption, burdened with such a heavy load. The Lord has placed the magic spell of the Shabad into his mouth, and destroyed the poison of ego. ||1|| O mortal, egotism and attachment are such heavy loads of pain. This terrifying world-ocean cannot be crossed; through the Lord's Name, the Gurmukh crosses over to the other side. ||1||Pause|| Attachment to the three-phased show of Maya pervades all the created forms. In the Sat Sangat, the Society of the Saints, the state of supreme awareness is attained. The Merciful Lord carries us across. ||2|| The smell of sandalwood is so sublime; its fragrance spreads out far and wide.

Section 31 - Raag Malaar - Part 008

The lifestyle of the Lord's humble servant is exalted and sublime. He spreads the Kirtan of the Lord's Praises throughout the world. ||3|| O my Lord and Master, please be merciful, merciful to me, that I may enshrine the Lord, Har, Har, Har, within my heart. Nanak has found the Perfect True Guru; in his mind, he chants the Name of the Lord. ||4||9|| Malaar, Third Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Is this mind a householder, or is this mind a detached renunciate? Is this mind beyond social class, eternal and unchanging? Is this mind fickle or is this mind detached? How has this mind been gripped by possessiveness? ||1|| O Pandit, O religious scholar, reflect on this in your mind. Why do you read so many other things, and carry such a heavy load? ||1||Pause|| The Creator has attached it to Maya and possessiveness. Enforcing His Order, He created the world. By Guru's Grace, understand

of the Lord. ||2|| He alone is a Pandit, who sheds the load of the three qualities. Night and day, he chants the Name of the One Lord. He accepts the Teachings of the True Guru. He offers his head to the True Guru. He remains forever unattached in the state of Nirvaanaa. Such a Pandit is accepted in the Court of the Lord. ||3|| He preaches that the One Lord is within all beings. As he sees the One Lord, he knows the One Lord. That person, whom the Lord forgives, is united with Him. He finds eternal peace, here and hereafter. ||4|| Says Nanak, what can anyone do? He alone is liberated, whom the Lord blesses with His Grace. Night and day, he sings the Glorious Praises of the Lord. Then, he no longer bothers with the proclamations of the Shaastras or the Vedas. ||5||1||10|| Malaar, Third Mehl: The self-willed manmukhs wander lost in reincarnation, confused and deluded by doubt. The Messenger of Death constantly beats them and disgraces them. Serving the True Guru, the mortal's subservience to Death is ended. He meets the Lord God, and enters the Mansion of His Presence. ||1|| O mortal, as Gurmukh, meditate on the Naam, the Name of the Lord. In duality, you are ruining and wasting this priceless human life. You trade it away in exchange for a shell. ||1||Pause|| The Gurmukh falls in love with the Lord, by His Grace. He enshrines loving devotion to the Lord, Har, Har, deep within his heart. The Word of the Shabad carries him across the terrifying worldocean. He appears true in the True Court of the Lord. ||2|| Performing all sorts of rituals, they do not find the True Guru. Without the Guru, so many wander lost and confused in Maya. Egotism, possessiveness and attachment rise up and increase within them. In the love of dualty, the self-willed manmukhs suffer in pain. ||3|| The Creator Himself is Inaccessible and Infinite. Chant the Word of the Guru's Shabad, and earn the true profit. The Lord is Independent, Ever-present, here and now.

this, O Siblings of Destiny. Remain forever in the Sanctuary

Section 31 - Raag Malaar - Part 009

O Nanak, the Gurmukh merges in the Naam. ||4||2||11|| Malaar, Third Mehl: Those who are attached to the Guru's Teachings, are Jivan-mukta, liberated while yet alive. They remain forever awake and aware night and day, in devotional worship of the Lord. They serve the True Guru, and eradicate their self-conceit. I fall at the feet of such humble beings. ||1|| Constantly singing the Glorious Praises of the Lord, I live. The Word of the Guru's Shabad is such totally sweet elixir. Through the Name of the Lord, I have attained the state of liberation. ||1||Pause|| Attachment to Maya leads to the darkness of ignorance. The self-willed manukhs are attached, foolish and ignorant. Night and day, their lives pass away in worldly entanglements. They die and die again and again, only to be reborn and receive their punishment. ||2|| The Gurmukh is lovingly attuned to the Name of the Lord. He does not cling to false greed. Whatever he does, he does with intuitive poise. He drinks in the sublime essence of the Lord; his tongue delights in its flavor. [[3]] Among millions, hardly any understand. The Lord Himself forgives, and bestows His glorious greatness. Whoever meets with the Primal Lord God, shall never be separated again. Nanak is absorbed in the Name of the Lord, Har, Har. ||4||3||12|| Malaar, Third Mehl: Everyone speaks the Name of the Lord with the tongue. But only by serving the True Guru does the mortal receive the Name. His bonds are shattered, and he stays in the house of liberation. Through the Word of the Guru's Shabad, he sits in the eternal, unchanging house. ||1|| O my mind, why are you angry? In this Dark Age of Kali Yuga, the Lord's Name is the source of profit. Contemplate and appreciate the Guru's Teachings within your heart, night and day. ||1||Pause|| Each and every instant, the rainbird cries and calls. Without seeing her Beloved, she does not sleep at all. She cannot endure this separation. When she meets the True Guru, then she intuitively meets her Beloved. ||2|| Lacking the Naam, the Name of the Lord, the mortal suffers and dies. He is burnt in the fire of desire, and his hunger does not depart. Without good destiny, he cannot find the Naam. He performs all sorts of rituals until he is exhausted. ||3|| The mortal thinks about the Vedic teachings of the three gunas, the three dispositions. He deals in corruption, filth and vice. He dies, only to be reborn; he is ruined over and over again. The Gurmukh enshrines the glory of the supreme state of celestial peace. ||4|| One who has faith in the Guru - everyone has faith in him. Through the Guru's Word, the mind is cooled and soothed. Throughout the four ages, that humble being is known to be pure. O Nanak, that Gurmukh is so rare. ||5||4||13||9||13||22|| Raag Malaar, Fourth Mehl, First House, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Night and day, I meditate on the Lord, Har, Har, within my heart; through the Guru's Teachings, my pain is forgotten. The chains of all my hopes and desires have been snapped; my Lord God has showered me with His Mercy. ||1|| My eyes gaze eternally on the Lord, Har, Har. Gazing on the True Guru, my mind blossoms forth. I have met with the Lord, the Lord of the World. ||1||Pause||

THE GRAND BIBLE

Section 31 - Raag Malaar - Part 010

One who forgets such a Name of the Lord. Har. Har - his family is dishonoured. His family is sterile and barren, and his mother is made a widow. ||2|| O Lord, let me meet the Holy Guru, who night and day keep the Lord enshrined in his heart Seeing the Guru, the GurSikh blossoms forth, like the child seeing his mother. ||3|| The soul-bride and the Husband Lord live together as one, but the hard wall of egotism has come between them. The Perfect Guru demolishes the wall of egotism; servant Nanak has met the Lord, the Lord of the World. ||4||1|| Malaar, Fourth Mehl: The Ganges, the Jamunaa, the Godaavari and the Saraswati - these rivers strive for the dust of the feet of the Holy. Overflowing with their filthy sins, the mortals take cleansing baths in them; the rivers' pollution is washed away by the dust of the feet of the Holy. ||1|| Instead of bathing at the sixty-eight sacred shrines of pilgrimage, take your cleansing bath in the Name. When the dust of the feet of the Sat Sangat rises up into the eyes, all filthy evil-mindedness is removed. ||1||Pause|| Bhaageerat'h the penitent brought the Ganges down, and Shiva established Kaydaar. Krishna grazed cows in Kaashi; through the humble servant of the Lord, these places became famous. ||2|| And all the sacred shrines of pilgrimage established by the gods, long for the dust of the feet of the Holy. Meeting with the Lord's Saint, the Holy Guru, I apply the dust of His feet to my face. [3] And all the creatures of Your Universe, O my Lord and Master, long for the dust of the feet of the Holy. O Nanak, one who has such destiny inscribed on his forehead, is blessed with the dust of the feet of the Holy; the Lord carries him across. ||4||2|| Malaar, Fourth Mehl: The Lord seems sweet to that humble being who is blessed by the Grace of the Lord. His hunger and pain are totally taken away; he chants the Glorious Praises of the Lord, Har, Har. ||1|| Meditating on the Lord, Har, Har, Har, the mortal is emancipated. One who listens to the Guru's Teachings and meditates on them, is carried across the terrifying world-ocean. ||1||Pause|| I am the slave of that humble being, who is blessed by the Grace of the Lord, Har, Har. Meeting with the Lord's humble servant, peace is obtained; all the pollution and filth of evilmindedness is washed away. ||2|| The humble servant of the Lord feels hunger only for the Lord. He is satisfied only when he chants the Lord's Glories. The humble servant of the Lord is a fish in the Water of the Lord. Forgetting the Lord, he would dry up and die. ||3|| He alone knows this love, who enshrines it within his mind. Servant Nanak gazes upon the Lord and is at peace; The hunger of his body is totally satisfied. ||4||3|| Malaar, Fourth Mehl: All the beings and creatures which God has created - on their foreheds. He has written their destiny. The Lord blesses His humble servant with glorious greatness. The Lord enjoins him to his tasks. [1] The True Guru implants the Naam, the Name of the Lord, Har. Har. within.

Section 31 - Raag Malaar - Part 011

Chant the Name of the Lord O Sikhs of the Guru O my Siblings of Destiny. Only the Lord will carry you across the terrifying world-ocean. ||1||Pause|| That humble being who worships, adores and serves the Guru is pleasing to my Lord God. To worship and adore the True Guru is to serve the Lord. In His Mercy, He saves us and carries us across. ||2|| The ignorant and the blind wander deluded by doubt: deluded and confused, they pick flowers to offer to their idols. They worship lifeless stones and serve the tombs of the dead; all their efforts are useless. ||3|| He alone is said to be the True Guru, who realises God, and proclaims the Sermon of the Lord, Har, Har. Offer the Guru sacred foods, clothes, silk and satin robes of all sorts; know that He is True. The merits of this shall never leave you lacking. ||4|| The Divine True Guru is the Embodiment, the Image of the Lord; He utters the Ambrosial Word. O Nanak, blessed and good is the destiny of that humble being, who focuses his consciousness on the Feet of the Lord. ||5||4|| Malaar, Fourth Mehl: Those whose hearts are filled with my True Guru - those Saints are good and noble in every way. Seeing them, my mind blossoms forth in bliss; I am forever a sacrifice to them. ||1|| O spiritual teacher, chant the Name of the Lord, day and night. All hunger and thirst are satisfied, for those who partake of the sublime essence of the Lord, through the Guru's Teachings. ||1||Pause|| The slaves of the Lord are our Holy companions. Meeting with them, doubt is taken away. As the swan separates the milk from the water, the Holy Saint removes the fire of egotism from the body. ||2|| Those who do not love the Lord in their hearts are deceitful; they continually practice deception. What can anyone give them to eat? Whatever they themselves plant, they must eat. ||3|| This is the Quality of the Lord, and of the Lord's humble servants as well; the Lord places His Own Essence within them. Blessed, blessed, is Guru Nanak, who looks impartially on all; He crosses over and transcends both slander and praise. ||4||5|| Malaar, Fourth Mehl: The Name of the Lord is inaccessible, unfathomable, exalted and sublime. It is chanted by the Lord's Grace. By great good fortune, I have found the True Congregation, and in the Company of the Holy, I am carried across. ||1|| My mind is in ecstasy, night and day. By Guru's Grace, I chant the

Name of the Lord. Doubt and fear are gone from my mind. ||1||Pause|| Those who chant and meditate on the Lord - O Lord, in Your Mercy, please unite me with them. Gazing upon them, I am at peace; the pain and disease of egotism are gone. ||2|| Those who meditate on the Naam, the Name of the Lord in their hearts - their lives become totally fruitful. They themselves swim across, and carry the world across with them. Their ancestors and family cross over as well. ||3|| You Yourself created the whole world, and You Yourself keep it under Your control.

Section 31 - Raag Malaar - Part 012

God has showered His Mercy on servant Nanak; He has lifted him up, and rescued him from the ocean of poison. [4][6] Malaar, Fourth Mehl: Those who do not drink in the Ambrosial Nectar by Guru's Grace - their thirst and hunger are not relieved. The foolish self-willed manmukh burns in the fire of egotistical pride; he suffers painfully in egotism. Coming and going, he wastes his life uselessly; afflicted with pain, he regrets and repents. He does not even think of the One, from whom he originated. Cursed is his life, and cursed is his food, [[1]] O mortal, as Gurmukh, meditate on the Naam. the Name of the Lord. The Lord, Har, Har, in His Mercy leads the mortal to meet the Guru; he is absorbed in the Name of the Lord, Har, Har. ||1||Pause|| The life of the self-willed manmukh is useless; he comes and goes in shame. In sexual desire and anger, the proud ones are drowned. They are burnt in their egotism. They do not attain perfection or understanding; their intellect is dimmed. Tossed by the waves of greed, they suffer in pain. Without the Guru, they suffer in terrible pain. Seized by Death, they weep and wail. ||2|| As Gurmukh, I have attained the Unfathomable Name of the Lord, with intuitive peace and poise. The treasure of the Naam abides deep within my heart. My tongue sings the Glorious Praises of the Lord. I am forever in bliss, day and night, lovingly attuned to the One Word of the Shabad. I have obtained the treasure of the Naam with intuitive ease; this is the glorious greatness of the True Guru. [3] Through the True Guru, the Lord, Har, Har, comes to dwell within my mind. I am forever a sacrifice to the True Guru. I have dedicated my mind and body to Him, and placed everything before Him in offering. I focus my consciousness on His Feet. Please be merciful to me, O my Perfect Guru, and unite me with Yourself. I am just iron; the Guru is the boat, to carry me across. ||4||7|| Malaar, Fourth Mehl, Partaal, Third House: One Universal Creator God. By The Grace Of The True Guru: The humble servant of the Lord chants the Name of the Supreme Lord: he joins the Saadh Sangat, the Company of the Lord's Holy. ||1||Pause|| Deal only in the wealth of the Lord, and gather only the wealth of the Lord. No thief can ever steal it. ||1|| The rainbirds and the peacocks sing day and night, hearing the thunder in the clouds. ||2|| Whatever the deer, the fish and the birds sing, they chant to the Lord, and no other. ||3|| Servant Nanak sings the Kirtan of the Lord's Praises; the sound and fury of Death has totally gone away. ||4||1||8|| Malaar, Fourth Mehl: They speak and chant the Name of the Lord, Raam, Raam; the very fortunate ones seek Him. Whoever shows me the Way of the Lord - I fall at his feet. ||1||Pause|| The Lord is my Friend and Compansion; I am in love with the Lord.

Section 31 - Raag Malaar - Part 013

I sing of the Lord, and I speak of the Lord; I have discarded all other loves. ||1|| My Beloved is the Enticer of the mind; The Detached Lord God is the Embodiment of Supreme bliss. Nanak lives by gazing upon the Lord; may I see Him for a moment, for even just an instant. ||2||2||9||9||13||9||31|| Raag Malaar, Fifth Mehl, Chau-Padas, First House: One Universal Creator God. By The Grace Of The True Guru: What are you so worried about? What are you thinking? What have you tried? Tell me - the Lord of the Universe - who controls Him? [1] The rain showers down from the clouds, O companion. The Guest has come into my home. I am meek; my Lord and Master is the Ocean of Mercy. I am absorbed in the nine treasures of the Naam, the Name of the Lord. ||1||Pause|| I have prepared all sorts of foods in various ways, and all sorts of sweet deserts. I have made my kitchen pure and sacred. Now, O my Sovereign Lord King, please sample my food. ||2|| The villains have been destroyed, and my friends are delighted. This is Your Own Mansion and Temple, O Lord. When my Playful Beloved came into my household, then I found total peace. ||3|| In the Society of the Saints. I have the Support and Protection of the Perfect Guru; this is the pre-ordained destiny inscribed upon my forehead. Servant Nanak has found his Playful Husband Lord. He shall never suffer in sorrow again. ||4||1|| Malaar, Fifth Mehl: When the baby's only food is milk, it cannot survive without its milk. The mother takes care of it, and pours milk into its mouth; then, it is satisfied and fulfilled. [[1]] I am just a baby; God, the Great Giver, is my Father. The child is so foolish; it makes so many mistakes. But it has nowhere else to go. ||1||Pause|| The mind of the poor child is fickle; he touches even snakes and fire. His mother and father hug him close in their embrace, and so he plays in joy and bliss. ||2|| What hunger can the child ever

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have, O my Lord and Master, when You are his Father? The treasure of the Naam and the nine treasures are in Your celestial household. You fulfill the desires of the mind. ||3|| My Merciful Father has issued this Command: whatever the child asks for, is put into his mouth. Nanak, the child, longs for the Blessed Vision of God's Darshan. May His Feet always dwell within my heart. ||4||2|| Malaar, Fifth Mehl: I tried everything, and gathered all devices together; I have discarded all my anxieties. I have begun to set all my household affairs right: I have placed my faith in my Lord and Master. ||1|| I listen to the celestial vibrations resonating and resounding. Sunrise has come, and I gaze upon the Face of my Beloved. My household is filled with peace and pleasure. ||1||Pause|| I focus my mind, and embellish and adorn the place within; then I go out to speak with the Saints. Seeking and searching, I have found my Husband Lord; I bow at His Feet and worship Him with devotion. ||2||

Section 31 - Raag Malaar - Part 014

When my Beloved came to live in my house, I began to sing the songs of bliss. My friends and companions are happy; God leads me to meet the Perfect Guru. ||3|| My friends and companions are in ecstasy; the Guru has completed all my projects. Says Nanak, I have met my Husband, the Giver of peace; He shall never leave me and go away. ||4||3|| Malaar, Fifth Mehl: From a king to a worm, and from a worm to the lord of gods, they engage in evil to fill their bellies. They renounce the Lord, the Ocean of Mercy, and worship some other; they are thieves and killers of the soul. ||1|| Forgetting the Lord, they suffer in sorrow and die. They wander lost in reincarnation through all sorts of species; they do not find shelter anywhere. ||1||Pause|| Those who abandon their Lord and Master and think of some other, are foolish, stupid, idiotic donkeys. How can they cross over the ocean in a paper boat? Their eogtistical boasts that they will cross over are meaningless. [2] Shiva, Brahma, angels and demons, all burn in the fire of death. Nanak seeks the Sanctuary of the Lord's Lotus Feet; O God, Creator, please do not send me into exile. [3][4]] Raag Malaar, Fifth Mehl, Du-Padas, First House: One Universal Creator God. By The Grace Of The True Guru: My God is detached and free of desire. I cannot survive without Him, even for an instant, I am so in love with Him, ||1||Pause|| Associating with the Saints, God has come into my consciousness. By their Grace, I have been awakened. Hearing the Teachings, my mind has become immaculate. Imbued with the Lord's Love, I sing His Glorious Praises. ||1|| Dedicating this mind, I have made friends with the Saints. They have become merciful to me. I am very fortunate. I have found absolute peace - I cannot describe it. Nanak has obtained the dust of the feet of the humble. ||2||1||5|| Malaar, Fifth Mehl: O mother, please lead me to union with my Beloved. All my friends and companions sleep totally in peace; their Beloved Lord has come into the homes of their hearts. ||1||Pause|| I am worthless; God is forever Merciful. I am unworthy; what clever tricks could I try? I claim to be on a par with those who are imbued with the Love of their Beloved. This is my stubborn egotism. ||1|| I am dishonoured - I seek the Sanctuary of the One, the Guru, the True Guru, the Primal Being, the Giver of peace. In an instant, all my pains have been taken away; Nanak passes the night of his life in peace. ||2||2||6|| Malaar, Fifth Mehl: Rain down, O cloud; do not delay. O beloved cloud, O support of the mind, you bring lasting bliss and joy to the mind. ||1||Pause|| I take to Your Support, O my Lord and Master; how could You forget me?

Section 31 - Raag Malaar - Part 015

I am Your beautiful bride, Your servant and slave. I have no nobility without my Husband Lord. ||1|| When my Lord and Master listened to my prayer, He hurried to shower me with His Mercy. Says Nanak, I have become just like my Husband Lord; I am blessed with honour, nobility and the lifestyle of goodness. ||2||3||7|| Malaar, Fifth Mehl: Meditate on the True Name of your Beloved. The pains and sorrows of the terrifying world-ocean are dispelled, by enshrining the Image of the Guru within your heart. $\|1\| |Pause\|$ Your enemies shall be destroyed, and all the evil-doers shall perish, when you come to the Sanctuary of the Lord. The Savior Lord has given me His Hand and saved me; I have obtained the wealth of the Naam. ||1|| Granting His Grace, He has eradicated all my sins; He has placed the Immaculate Naam within my mind. O Nanak, the Treasure of Virtue fills my mind; I shall never again suffer in pain. ||2||4||8|| Malaar, Fifth Mehl: My Beloved God is the Lover of my breath of life. Please bless me with the loving devotional worship of the Naam, O Kind and Compassionate Lord. ||1||Pause|| I meditate in remembrance on Your Feet, O my Beloved; my heart is filled with hope. I offer my prayer to the humble Saints; my mind thirsts for the Blssed Vision of the Lord's Darshan. ||1|| Separation is death, and Union with the Lord is life. Please bless Your humble servant with Your Darshan. O my God, please be Merciful, and bless Nanak with the support, the life and wealth of the Naam. ||2||5||9|| Malaar, Fifth Mehl: Now, I have become just like my Beloved. Dwelling on my Sovereign Lord King, I have found peace. Rain down, O peace-giving cloud. ||1||Pause|| I

cannot forget Him, even for an instant; He is the Ocean of peace. Through the Naam, the Name of the Lord. I have obtained the nine treasures. My perfect destiny has been activated, meeting with the Saints, my help and support. ||1|| Peace has welled up, and all pain has been dispelled, lovingly attuned to the Supreme Lord God. The arduous and terrifying world-ocean is crossed over, O Nanak, by meditating on the Feet of the Lord. ||2||6||10|| Malaar, Fifth Mehl: The clouds have rained down all over the world. My Beloved Lord God has become merciful to me; I am blessed with ecstasy, bliss and peace. ||1||Pause|| My sorrows are erased, and all my thirsts are quenched, meditating on the Supreme Lord God. In the Saadh Sangat, the Company of the Holy, death and birth come to an end, and the mortal does not wander anywhere, ever again. ||1|| My mind and body are imbued with the Immaculate Naam, the Name of the Lord; I am lovingly attuned to His Lotus Feet. God has made Nanak His Own; slave Nanak seeks His Sanctuary. ||2||7||11|| Malaar, Fifth Mehl: Separated from the Lord, how can any living being live? My consciousness is filled with yearning and hope to meet my Lord, and drink in the sublime essence of His Lotus Feet. ||1||Pause|| Those who are thirsty for You, O my Beloved, are not separated from You. Those who forget my Beloved Lord are dead and dying. ||1||

Section 31 - Raag Malaar - Part 016

The Lord of the Universe is permeating and pervading my mind and body: I see Him Ever-present, here and now . O Nanak, He is permeating the inner being of all; He is all-pervading everywhere. ||2||8||12|| Malaar, Fifth Mehl: Vibrating and meditating on the Lord, who has not been carried across? Those reborn into the body of a bird, the body of a fish, the body of a deer, and the body of a bull - in the Saadh Sangat, the Company of the Holy, they are saved ||1||Pause|| The families of gods, the families of demons, titans, celestial singers and human beings are carried across the ocean Whoever meditates and vibrates on the Lord in the Saadh Sangat - his pains are taken away. ||1|| Sexual desire, anger and the pleasures of terrible corruption - he keeps away from these. He meditates on the Lord, Merciful to the meek, the Embodiment of Compassion; Nanak is forever a sacrifice to Him. ||2||9||13|| Malaar, Fifth Mehl: Today, I am seated in the Lord's store. With the wealth of the Lord, I have entered into partnership with the humble; I shall not have take the Highway of Death. ||1||Pause|| Showering me with His Kindness, the Supreme Lord God has saved me; the doors of doubt have been opened wide. I have found God, the Banker of Infinity; I have earned the profit of the wealth of His Feet. ||1|| I have grasped the protection of the Sanctuary of the Unchanging, Unmoving, Imperishable Lord; He has picked up my sins and thrown them out. Slave Nanak's sorrow and suffering has ended. He shall never again be squeezed into the mold of reincarnation. ||2||10||14|| Malaar, Fifth Mehl: In so many ways, attachment to Maya leads to ruin. Among millions, it is very rare to find a selfless servant who remains a perfect devotee for very long. ||1||Pause|| Roaming and wandering here and there, the mortal finds only trouble; his body and wealth become strangers to himself. Hiding from people, he practices deception; he does not know the One who is always with him. ||1|| He wanders through troubled incarnations of low and wretched species as a deer, a bird and a fish. Says Nanak, O God, I am a stone - please carry me across, that I may enjoy peace in the Saadh Sangat, the Company of the Holy. ||2||11||15|| Malaar, Fifth Mehl: The cruel and evil ones died after taking poison, O mother. And the One, to whom all creatures belong, has saved us. God has granted His Grace. ||1||Pause|| The Inner-knower, the Searcher of hearts, is contained within all; why should I be afraid, O Siblings of Destiny? God, my Help and Support, is always with me. He shall never leave; I see Him everywhere. ||1|| He is the Master of the masterless, the Destroyer of the pains of the poor; He has attached me to the hem of His robe. O Lord, Your slaves live by Your Support; Nanak has come to the Sanctuary of God. ||2||12||16|| Malaar, Fifth Mehl: O my mind, dwell on the Feet of the Lord. My mind is enticed by thirst for the Blessed Vision of the Lord; I would take wings and fly out to meet Him. ||1||Pause|| Searching and seeking, I have found the Path, and now I serve the Holy. O my Lord and Master, please be kind to me, that I may drink in Your most sublime essence. ||1|| Begging and pleading, I have come to Your Sanctuary; I am on fire - please shower me with Your Mercy! Please give me Your Hand - I am Your slave, O Lord. Please make Nanak Your Own. ||2||13||17||

Section 31 - Raag Malaar - Part 017

Malaar, Fifth Mehl: It is God's Nature to love His devotees. He destroys the slanderers, crushing them beneath His Feet. His Glory is manifest everywhere. ||1||Pause|| His Victory is celebrated all throughout the world. He blesses all creatures with compassion. Hugging him close in His Embrace, the Lord saves and protects His slave. The hot winds cannot even touch him. ||1|| My Lord and Master has made me His Own; dispelling my doubts and fears, He has made me happy. The Lord's slaves enjoy ultimate ecstasy; O Nanak, faith has welled up in my mind. ||2||14||18|| Raag Malaar, Fifth Mehl, Chau-Padas, Second House: One Universal Creator God, By The Grace Of The True Guru: The Gurmukh sees God pervading everywhere. The Gurmukh knows that the universe is the extension of the three gunas, the three dispositions. The Gurmukh reflects on the Sound-current of the Naad, and the wisdom of the Vedas. Without the Perfect Guru, there is only pitch-black darkness. ||1|| O my mind, calling on the Guru, eternal peace is found. Following the Guru's Teachings, the Lord comes to dwell within the heart; I meditate on my Lord and Master with every breath and morsel of food. ||1||Pause|| I am a sacrifice to the Guru's Feet. Night and day, I continually sing the Glorious Praises of the Guru. I take my cleansing bath in the dust of the Guru's Feet. I am honoured in the True Court of the Lord. ||2|| The Guru is the boat, to carry me across the terrifying world-ocean. Meeting with the Guru, I shall not be reincarnated ever again. That humble being serves the Guru, who has such karma inscribed on his forehead by the Primal Lord. ||3|| The Guru is my life; the Guru is my support. The Guru is my way of life; the Guru is my family. The Guru is my Lord and Master: I seek the Sanctuary of the True Guru. O Nanak, the Guru is the Supreme Lord God; His value cannot be estimated. ||4||1||19|| Malaar, Fifth Mehl: I enshrine the Lord's Feet within my heart; in His Mercy, God has united me with Himself. God enjoins His servant to his tasks. His worth cannot be expressed. ||1|| Please be merciful to me, O Perfect Giver of peace. By Your Grace, You come to mind: I am imbued with Your Love, twenty-four hours a day. ||1||Pause|| Singing and listening, it is all by Your Will. One who understands the Hukam of Your Command is absorbed in Truth. Chanting and meditating on Your Name, I live. Without You, there is no place at all. ||2|| Pain and pleasure come by Your Command, O Creator Lord, By the Pleasure of Your Will You forgive, and by the Pleasure of Your Will You award punishment. You are the Creator of both realms. I am a sacrifice to Your Glorious Grandeur. ||3|| You alone know Your value. You alone understand, You Yourself speak and listen. They alone are devotees, who are pleasing to Your Will.

Section 31 - Raag Malaar - Part 018

Nanak is forever a sacrifice to them. ||4||2||20|| Malaar, Fifth Mehl: The Transcendent Lord God has become merciful; Ambrosial Nectar is raining down from the clouds. All beings and creatures are satisfied; their affairs are perfectly resolved. [1] O my mind, dwell on the Lord, forever and ever. Serving the Perfect Guru, I have obtained it. It shall stay with me both here and hereafter. ||1||Pause|| He is the Destroyer of pain, the Eradicator of fear. He takes care of His beings. The Savior Lord is kind and compassionate forever. I am a sacrifice to Him, forever and ever. ||2|| The Creator Himself has eliminated death. Meditate on Him forever and ever, O my mind. He watches all with His Glance of Grace and protects them. Continually and continuously, sing the Glorious Praises of the Lord God. [3] The One and Only Creator Lord is Himself by Himself. The Lord's devotees know His Glorious Grandeur. He preserves the Honour of His Name. Nanak speaks as the Lord inspires him to speak. ||4||3||21|| Malaar, Fifth Mehl: All treasures are found in the Sanctuary of the Guru. Honour is obtained in the True Court of the Lord. Doubt, fear, pain and suffering are taken away, forever singing the Glorious Praises of the Lord in the Saadh Sangat, the Company of the Holy. ||1|| O my mind, praise the Perfect Guru. Chant the treasure of the Naam, the Name of the Lord, day and night. You shall obtain the fruits of your mind's desires. ||1||Pause|| No one else is as great as the True Guru. The Guru is the Supreme Lord, the Transcendent Lord God. He saves us from the pains of death and birth, and we will not have to taste the poison of Maya ever again. ||2|| The Guru's glorious grandeur cannot be described. The Guru is the Transcendent Lord, in the True Name. True is His selfdiscipline, and True are all His actions. Immaculate and pure is that mind, which is imbued with love for the Guru. ||3|| The Perfect Guru is obtained by great good fortune. Drive out sexual desire, anger and greed from your mind. By His Grace, the Guru's Feet are enshrined within. Nanak offers his prayer to the True Lord God. ||4||4||22|| Raag Malaar, Fifth Mehl, Partaal, Third House: One Universal Creator God. By The Grace Of The True Guru: Pleasing the Guru, I have fallen in love with my Merciful Beloved Lord. I have made all my decorations, and renounced all corruption; my wandering mind has become steady and stable. ||1||Pause|| O my mind, lose your self-conceit by associating with the Holy, and you shall find Him. The unstruck celestial melody vibrates and resounds; like a song-bird, chant the Lord's Name, with words of sweetness and utter beauty. ||1|| Such is the glory of Your Darshan, so utterly inifinte and fruitful, O my Love; so do we become by associating with the Saints. Vibrating, chanting Your Name, we cross over the terrifying worldocean. They dwell on the Lord, Raam, Raam, chanting on their malas:

Section 31 - Raag Malaar - Part 019

their minds are turned towards the Lord in the Saadh Sangat, the Company of the Holy. O servant Nanak, their

Beloved Lord seems so sweet to them. ||2||1||23|| Malaar, Fifth Mehl: My mind wanders through the dense forest. It walks with eagerness and love, hoping to meet God. ||1||Pause|| Maya with her three gunas - the three dispositions - has come to entice me; whom can I tell of my pain? ||1|| I tried everything else, but nothing could rid me of my sorrow. So hurry to the Sanctuary of the Holy, O Nanak; joining them, sing the Glorious Praises of the Lord of the Universe. ||2||2||24|| Malaar, Fifth Mehl: The glory of my Beloved is noble and sublime. The celestial singers and angels sing His Sublime Praises in ecstasy, happiness and joy. ||1||Pause|| The most worthy beings sing God's Praises in beautiful harmonies in all sorts of ways, in myriads of sublime forms. ||1|| Throughout the mountains, trees, deserts, oceans and galaxies, permeating each and every heart, the sublime grandeur of my Love is totally pervading. In the Saadh Sangat, the Company of the Holy, the Love of the Lord is found; O Nanak, sublime is that faith. ||2||3||25|| Malaar, Fifth Mehl: With love for the Guru, I enshrine the Lotus Feet of my Lord deep within my heart. ||1||Pause|| I gaze on the Blessed Vision of His Fruitful Darshan: my sins are erased and taken away. My mind is immaculate and enlightened. ||1|| I am wonderstruck, stunned and amazed. Chanting the Naam, the Name of the Lord, millions of sins are destroyed. I fall at His Feet, and touch my forehead to them. You alone are, You alone are, O God. Your devotees take Your Support. Servant Nanak has come to the Door of Your Sanctuary. ||2||4||26|| Malaar, Fifth Mehl: Rain down with happiness in God's Will. Bless me with total bliss and good fortune. ||1||Pause|| My mind blossoms forth in the Society of the Saints; soaking up the rain, the earth is blessed and beautified. ||1|| The peacock loves the thunder of the rain clouds. The rainbird's mind is drawn to the rain-drop - so is my mind enticed by the Lord. I have renounced Maya, the deceiver. Joining with the Saints, Nanak is awakened. ||2||5||27|| Malaar, Fifth Mehl: Sing forever the Glorious Praises of the Lord of the World. Enshrine the Lord's Name in your consciousness. ||1||Pause|| Forsake your pride, and abandon your ego; join the Saadh Sangat, the Company of the Holy. Meditate in loving remembrance on the One Lord; your sorrows shall be ended, O friend. ||1|| The Supreme Lord God has become merciful; corrupt entanglements have come to an end. Grasping the feet of the Holy, Nanak sings forever the Glorious Praises of the Lord of the World. $\|2\|6\|28\|$ Malaar, Fifth Mehl: The Embodiment of the Lord of the Universe roars like the thunder-cloud. Singing His Glorious Praises brings peace and bliss. ||1||Pause|| The Sanctuary of the Lord's Feet carries us across the world-ocean. His Sublime Word is the unstruck celestial melody. ||1|| The thirsty traveller's consciousness obtains the water of the soul from the pool of nectar. Servant Nanak loves the Blessed Vision of the Lord; in His Mercy. God has blessed him with it. ||2||7||29||

Section 31 - Raag Malaar - Part 020

Malaar, Fifth Mehl: O Lord of the Universe, O Lord of the World, O Dear Merciful Beloved. ||1||Pause|| You are the Master of the breath of life, the Companion of the lost and forsaken, the Destroyer of the pains of the poor. ||1|| O Allpowerful, Inaccessible, Perfect Lord, please shower me with Your Mercy. ||2|| Please, carry Nanak across the terrible, deep dark pit of the world to the other side. ||3||8||30|| Malaar, First Mehl, Ashtapadees, First House: One Universal Creator God. By The Grace Of The True Guru: The chakvi bird does not long for sleepy eyes; without her beloved, she does not sleep. When the sun rises, she sees her beloved with her eyes; she bows and touches his feet. ||1|| The Love of my Beloved is pleasing; it is my Companion and Support. Without Him, I cannot live in this world even for an instant; such is my hunger and thirst. ||1||Pause|| The lotus in the pool blossoms forth intuitively and naturally, with the rays of the sun in the sky. Such is the love for my Beloved which imbues me; my light has merged into the Light. ||2|| Without water, the rainbird cries out, "Pri-o! Pri-o! - Beloved! Beloved!" It cries and wails and laments. The thundering clouds rain down in the ten directions; its thirst is not quenched until it catches the rain-drop in its mouth. ||3|| The fish lives in water, from which it was born. It finds peace and pleasure according to its past actions. It cannot survive without water for a moment, even for an instant. Life and death depend on it. ||4|| The soulbride is separated from her Husband Lord, who lives in His Own Country. He sends the Shabad, His Word, through the True Guru. She gathers virtues, and enshrines God within her heart. Imbued with devotion, she is happy, [[5]] Everyone cries out, "Beloved! Beloved!" But she alone finds her Beloved, who is pleasing to the Guru. Our Beloved is always with us; through the Truth, He blesses us with His Grace, and unites us in His Union. [6] He is the life of the soul in each and every soul; He permeates and pervades each and every heart. By Guru's Grace. He is revealed within the home of my heart: I am intuitively, naturally, absorbed into Him, ||7|| He Himself shall resolve all your affairs, when you meet with the Giver of peace, the Lord of the World. By Guru's Grace, you shall find your Husband Lord within your own home; then, O Nanak, the fire within you shall be quenched. [8][1]] Malaar, First Mehl: Remain awake and aware, serving the Guru; except for

the Lord, no one is mine. Even by making all sorts of efforts, you shall not remain here; it shall melt like glass in the fire. [11] Tell me - why are you so proud of your body and wealth? They shall vanish in an instant; O madman, this is how the world is wasting away, in egotism and pride. [11][Pause] Hail to the Lord of the Universe, God, our Saving Grace; He judges and saves the mortal beings. All that is, belongs to You. No one else is equal to You. [12] Creating all beings and creatures, their ways and means are under Your control; You bless the Gurmukhs with the ointment of spiritual wisdom. My Eternal, Unmastered Lord is over the heads of all. He is the Destroyer of death and rebirth, doubt and fear. [13]

Section 31 - Raag Malaar - Part 021

This wretched world is a fortress of paper, of colour and form and clever tricks. A tiny drop of water or a little puff of wind destroys its glory; in an instant, its life is ended. ||4|| It is like a tree-house near the bank of a river, with a serpent's den in that house. When the river overflows, what happens to the tree house? The snake bites, like duality in the mind. ||5| Through the magic spell of the Guru's spiritual wisdom, and meditation on the Word of the Guru's Teachings, vice and corruption are burnt away. The mind and body are cooled and soothed and Truth is obtained, through the wondrous and unique devotional worship of the Lord. ||6|| All that exists begs of You; You are merciful to all beings. I seek Your Sanctuary; please save my honour, O Lord of the World, and bless me with Truth. [7] Bound in worldly affairs and entanglements, the blind one does not understand; he acts like a murderous butcher. But if he meets with the True Guru, then he comprehends and understands, and his mind is imbued with true spiritual wisdom. [8] Without the Truth, this worthless body is false; I have consulted my Guru on this. O Nanak, that God has revealed God to me; without the Truth, all the world is just a dream. ||9||2|| Malaar, First Mehl: The rainbird and the fish find peace in water: the deer is pleased by the sound of the bell. ||1|| The rainbird chirps in the night, O my mother. ||1||Pause|| O my Beloved, my love for You shall never end, if it is Your Will. ||2|| Sleep is gone, and egotism is exhausted from my body; my heart is permeated with the Teachings of Truth. ||3|| Flying among the trees and plants, I remain hungry: lovingly drinking in the Naam, the Name of the Lord, I am satisfied. ||4|| I stare at You, and my tongue cries out to You; I am so thirsty for the Blessed Vision of Your Darshan. ||5|| Without my Beloved, the more I decorate myself, the more my body burns; these clothes do not look good on my body. [6] Without my Beloved, I cannot survive even for an instant: without meeting Him. I cannot sleep, ||7|| Her Husband Lord is nearby, but the wretched bride does not know it. The True Guru reveals Him to her. ||8|| When she meets Him with intuitive ease, she finds peace; the Word of the Shabad quenches the fire of desire. ||9|| Says Nanak, through You, O Lord, my mind is pleased and appeased; I cannot express Your worth. ||10||3|| Malaar, First Mehl, Ashtapadees, Second House: One Universal Creator God. By The Grace Of The True Guru: The earth bends under the weight of the water, the lofty mountains and the caverns of the underworld. Contemplating the Word of the Guru's Shabad, the oceans become calm. The path of liberation is found by subduing the ego. ||1|| I am blind; I seek the Light of the Name. I take the Support of the Naam, the Name of the Lord. I walk on the path of mystery of the Guru's Fear. ||1||Pause||

Section 31 - Raag Malaar - Part 022

Through the Shabad, the Word of the True Guru, the Path is known. With the Guru's Support, one is blessed with the strength of the True Lord. Dwell on the Naam, and realise the Beauteous Word of His Bani. If it is Your Will, Lord, You lead me to find Your Door. ||2|| Flying high or sitting down, I am lovingly focused on the One Lord. Through the Word of the Guru's Shabad, I take the Naam as my Suppport. There is no ocean of water, no mountain ranges rising up. I dwell within the home of my own inner being, where there is no path and no one travelling on it. ||3|| You alone know the way to that House in which You dwell. No one else knows the Mansion of Your Presence. Without the True Guru, there is no understanding. The whole world is buried under its nightmare. The mortal tries all sorts of things, and weeps and wails, but without the Guru, he does not know the Naam, the Name of the Lord. In the twinkling of an eye, the Naam saves him, if he realises the Word of the Guru's Shabad. ||4|| Some are foolish, blind, stupid and ignorant. Some, through fear of the True Guru, take the Support of the Naam. The True Word of His Bani is sweet, the source of ambrosial nectar. Whoever drinks it in, finds the Door of Salvation. ||5|| One who, through the love and fear of God, enshrines the Naam within his heart, acts according to the Guru's Instructions and knows the True Bani When the clouds release their rain the earth becomes beautiful; God's Light permeates each and every heart. The evil-minded ones plant their seed in the barren soil; such is the sign of those who have no Guru. Without the True Guru, there is utter darkness; they drown there, even without water. ||6|| Whatever God does, is by His Own Will. That which is pre-ordained cannot be erased.

Bound to the Hukam of the Lord's Command, the mortal does his deeds. Permeated by the One Word of the Shabad, the mortal is immersed in Truth. ||7|| Your Command, O God, rules in the four directions; Your Name pervades the four corners of the nether regions as well. The True Word of the Shabad is pervading amongst all. By His Grace, the Eternal One unites us with Himself. Birth and death hang over the heads of all beings, along with hunger, sleep and dying. The Naam is pleasing to Nanak's mind: O True Lord. Source of bliss, please bless me with Your Grace. ||8||1||4|| Malaar, First Mehl: You do not understand the nature of death and liberation. You are sitting on the river-bank; realise the Word of the Guru's Shabad. [[1]] You stork! - how were you caught in the net? You do not remember in your heart the Unseen Lord God. ||1||Pause|| For your one life, you consume many lives. You were supposed to swim in the water, but you are drowning in it instead. ||2|| You have tormented all beings. When Death seizes you, then you shall regret and repent. ||3|| When the heavy noose is placed around your neck, you may spread your wings, but you shall not be able to fly. ||4|| You enjoy the tastes and flavors, you foolish self-willed manmukh. You are trapped. You can only be saved by virtuous conduct, spiritual wisdom and contemplation. ||5|| Serving the True Guru, you will shatter the Messenger of Death. In your heart, on the True Word of the Shabad. [6] The Guru's dwell Teachings, the True Word of the Shabad, is excellent and sublime. Keep the Name of the Lord enshrined in your heart. ||7|| One who is obsessed with enjoying pleasures here, shall suffer in pain hereafter. O Nanak, there is no liberation without the True Name. ||8||2||5||

Section 31 - Raag Malaar - Part 023

Malaar, Third Mehl, Ashtapadees, First House: One Universal Creator God. By The Grace Of The True Guru: If it is in his karma, then he finds the True Guru; without such karma, He cannot be found. He meets the True Guru, and he is transformed into gold, if it is the Lord's Will. ||1|| O my mind, focus your consciousness on the Name of the Lord, Har, Har. The Lord is found through the True Guru, and then he remains merged with the True Lord. ||1||Pause|| Spiritual wisdom wells up through the True Guru, and then this cynicism is dispelled. Through the True Guru, the Lord is realised, and then, he is not consigned to the womb of reincarnation ever again. ||2|| By Guru's Grace, the mortal dies in life, and by so dying, lives to practice the Word of the Shabad. He alone finds the Door of Salvation, who eradicates self-conceit from within himself. [[3]| By Guru's Grace, the mortal is reincarnated into the Home of the Lord having eradicated Maya from within. He eats the uneatable, and is blessed with a discriminating intellect; he meets the Supreme Person, the Primal Lord God. ||4|| The world is unconscious, like a passing show; the mortal departs, having lost his capital. The profit of the Lord is obtained in the Sat Sangat, the True Congregation; by good karma, it is found. [[5]] Without the True Guru, no one finds it; see this in your mind, and consider this in your heart. By great good fortune, the mortal finds the Guru, and crosses over the terrifying world-ocean. ||6|| The Name of the Lord is my Anchor and Support. I take only the Support of the Name of the Lord, Har, Har. O Dear Lord, please be kind and lead me to meet the Guru, that I may find the Door of Salvation. ||7|| The pre-ordained destiny inscribed on the mortal's forehead by our Lord and Master cannot be erased. O Nanak, those humble beings are perfect, who are pleased by the Lord's Will. ||8||1|| Malaar, Third Mehl: The world is involved with the words of the Vedas, thinking about the three gunas - the three dispositions. Without the Name, it suffers punishment by the Messenger of Death; it comes and goes in reincarnation, over and over again. Meeting with the True Guru, the world is liberated, and finds the Door of Salvation. ||1|| O mortal, immerse yourself in service to the True Guru. By great good fortune, the mortal finds the Perfect Guru, and meditates on the Name of the Lord, Har, Har. ||1||Pause|| The Lord, by the Pleasure of His Own Will, created the Universe, and the Lord Himself gives it sustenance and support. The Lord, by His Own Will, makes the mortal's mind immaculate, and lovingly attunes him to the Lord. The Lord, by His Own Will, leads the mortal to meet the True Guru, the Embellisher of all his lives. ||2|| Waaho! Waaho! Blessed and Great is the True Word of His Bani. Only a few, as Gurmukh, understand. Waaho! Waaho! Praise God as Great! No one else is as Great as He. When God's Grace is received. He Himself forgives the mortal, and unites him with Himself. ||3|| The True Guru has revealed our True, Supreme Lord and Master. The Ambrosial Nectar rains down and the mind is satisfied, remaining lovingly attuned to the True Lord. In the Lord's Name, it is forever rejuvenated; it shall never wither and dry up again. ||4||

Section 31 - Raag Malaar - Part 024

Without the True Guru, no one finds the Lord; anyone can try and see. By the Lord's Grace, the True Guru is found, and then the Lord is met with intuitive ease. The self-willed manmukh is deluded by doubt; without good destiny, the Lord's wealth is not obtained. ||5|| The three dispositions are completely distracting; people read and study and contemplate them. Those people are never liberated; they do not find the Door of Salvation. Without the True Guru, they are never released from bondage; they do not embrace love for the Naam, the Name of the Lord. [6] The Pandits, the religious scholars, and the silent sages, reading and studying the Vedas, have grown weary. They do not even think of the Lord's Name; they do not dwell in the home of their own inner being. The Messenger of Death hovers over their heads; they are ruined by the deceit within themselves. ||7|| Everyone longs for the Name of the Lord; without good destiny, it is not obtained. When the Lord bestows His Glance of Grace, the mortal meets the True Guru, and the Lord's Name comes to dwell within the mind. O Nanak, through the Name, honour wells up, and the mortal remains immersed in the Lord. ||8||2|| Malaar, Third Mehl, Ashtapadees, Second House: One Universal Creator God. By The Grace Of The True Guru: When the Lord shows His Mercy, He enjoins the mortal to work for the Guru. His pains are taken away, and the Lord's Name comes to dwell within. True deliverance comes by focusing one's consciousness on the True Lord. Listen to the Shabad, and the Word of the Guru's Bani. ||1|| O my mind, serve the Lord, Har, Har, the true treasure. By Guru's Grace, the wealth of the Lord is obtained. Night and day, focus your meditation on the Lord. ||1||Pause|| The soul-bride who adorns herself without her Husband Lord, is ill-mannered and vile, wasted away into ruin. This is the useless way of life of the self-willed manmukh. Forgetting the Naam, the Name of the Lord, he performs all sorts of empty rituals. ||2|| The bride who is Gurmukh is beautifully embellished. Through the Word of the Shabad, she enshrines her Husband Lord within her heart. She realises the One Lord, and subdues her ego. That soul-bride is virtuous and noble. ||3|| Without the Guru, the Giver, no one finds the Lord. The greedy self-willed manmukh is attracted and engrossed in duality. Only a few spiritual teachers realise this, that without meeting the Guru, liberation is not obtained. ||4|| Everyone tells the stories told by others. Without subduing the mind, devotional worship does not come. When the intellect achieves spiritual wisdom, the heart-lotus blossoms forth. The Naam, the Name of the Lord, comes to abide in that heart. ||5|| In egotism, everyone can pretend to worship God with devotion. But this does not soften the mind, and it does not bring peace. By speaking and preaching, the mortal only shows off his self-conceit. His devotional worship is useless, and his life is a total waste. ||6|| They alone are devotees, who are pleasing to the Mind of the True Guru. Night and day, they remain lovingly attuned to the Name. They behold the Naam, the Name of the Lord, ever-present, near at hand.

Section 31 - Raag Malaar - Part 025

Through the Word of the Guru's Shabad, He is pervading and permeating everywhere. ||7|| God Himself forgives, and bestows His Love. The world is suffering from the terrible disease of egotism. By Guru's Grace, this disease is cured. O Nanak, through the Truth, the mortal remains immersed in the True Lord. ||8||1||3||5||8|| Raag Malaar, Chhant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: My Beloved Lord is the Giver of loving devotional worship. His humble servants are imbued with His Love. He is imbued with His servants, day and night; He does not forget them from His Mind, even for an instant. He is the Lord of the World, the Treasure of virtue; He is always with me. All glorious virtues belong to the Lord of the Universe. With His Feet, He has fascinated my mind; as His humble servant, I am intoxicated with love for His Name. O Nanak, my Beloved is forever Merciful; out of millions, hardly anyone realises Him. ||1|| O Beloved, Your state is inaccessible and infinite. You save even the worst sinners. He is the Purifier of sinners, the Lover of His devotees, the Ocean of mercy, our Lord and Master. In the Society of the Saints, vibrate and meditate on Him with commitment forever; He is the Inner-knower, the Searcher of hearts. Those who wander in reincarnation through millions of births, are saved and carried across, by meditating in remembrance on the Naam. Nanak is thirsty for the Blessed Vision of Your Darshan, O Dear Lord: please take care of him. ||2|| My mind is absorbed in the Lotus Feet of the Lord. O God, You are the water; Your humble servants are fish. O Dear God, You alone are the water and the fish. I know that there is no difference between the two. Please take hold of my arm and bless me with Your Name. I am honoured only by Your Grace. In the Saadh Sangat, the Company of the Holy, vibrate and meditate with love on the One Lord of the Universe, who is Merciful to the meek. Nanak, the lowly and helpless, seeks the Sanctuary of the Lord, who in His Kindness has made him His Own. ||3|| He unites us with Himself. Our Sovereign Lord King is the Destroyer of fear. My Wondrous Lord and Master is the Inner-knower, the Searcher of hearts. My Beloved, the Treasure of virtue, has met me. Supreme happiness and peace well up, as I cherish the Glorious Virtues of the Lord of the Universe. Meeting with Him, I am embellished and exalted; gazing on Him, I am fascinated, and I realise my pre-ordained destiny. Prays Nanak, I seek the Sanctuary of those who meditate on the Lord, Har, Har.

[[4][1]] Vaar Of Malaar, First Mehl, Sung To The Tune Of Rana Kailaash And Malda: One Universal Creator God. By The Grace Of The True Guru: Shalok, Third Mehl: Meeting with the Guru, the mind is delighted, like the earth embellished by the rain. Everything becomes green and lush; the pools and ponds are filled to overflowing. The inner self is imbued with the deep crimson colour of love for the True Lord. The heart-lotus blossoms forth and the mind becomes true; through the Word of the Guru's Shabad, it is ecstatic and exalted.

Section 31 - Raag Malaar - Part 026

The self-willed manmukh is on the wrong side. You can see this with your own eyes. He is caught in the trap like the deer; the Messenger of Death hovers over his head. Hunger, thirst and slander are evil; sexual desire and anger are horrible. These cannot be seen with your eyes, until you contemplate the Word of the Shabad. Whoever is pleasing to You is content; all his entanglements are gone. Serving the Guru, his capital is preserved. The Guru is the ladder and the boat. O Nanak whoever is attached to the Lord receives the essence: O True Lord. You are found when the mind is true, ||1|| First Mehl: There is one path and one door. The Guru is the ladder to reach one's own place. Our Lord and Master is so beautiful, O Nanak; all comfort and peace are in the Name of the True Lord. ||2|| Pauree: He Himself created Himself; He Himself understands Himself. Separating the sky and the earth, He has spread out His canopy. Without any pillars, He supports the sky, through the insignia of His Shabad. Creating the sun and the moon, He infused His Light into them. He created the night and the day; Wondrous are His miraculous plays. He created the sacred shrines of pilgrimage, where people contemplate righteousness and Dharma, and take cleansing baths on special occasions. There is no other equal to You; how can we speak and describe You? You are seated on the throne of Truth; all others come and go in reincarnation. ||1|| Shalok, First Mehl: O Nanak, when it rains in the month of Saawan, four are delighted: the snake, the deer, the fish and the wealthy people who seek pleasure. ||1|| First Mehl: O Nanak, when it rains in the month of Saawan, four suffer the pains of separation: the cow's calves, the poor, the travellers and the servants. ||2|| Pauree: You are True, O True Lord; You dispense True Justice. Like a lotus, You sit in the primal celestial trance; You are hidden from view. Brahma is called great, but even he does not know Your limits. You have no father or mother; who gave birth to You? You have no form or feature; You transcend all social classes. You have no hunger or thirst. You are satisfied and satiated You have merged Yourself into the Guru: You are pervading through the Word of Your Shabad. When he is pleasing to the True Lord, the mortal merges in Truth. ||2|| Shalok, First Mehl: The physician was called in; he touched my arm and felt my pulse. The foolish physician did not know that the pain was in the mind. [[1]] Second Mehl: O physician, you are a competent physician, if you first diagnose the disease. Prescribe such a remedy, by which all sorts of illnesses may be cured. Administer that medicine, which will cure the disease, and allow peace to come and dwell in the body. Only when you are rid of your own disease, O Nanak, will you be known as a physician. ||2|| Pauree: Brahma, Vishnu, Shiva and the deities were created. Brahma was given the Vedas, and enjoined to worship God. The ten incarnations, and Rama the king, came into being. According to His Will, they quickly killed all the demons. Shiva serves Him, but cannot find His limits. He established His throne on the principles of Truth. He enjoined all the world to its tasks, while He keeps Himself hidden from view

Section 31 - Raag Malaar - Part 027

The Primal Lord has ordained that mortals must practice righteousness. ||3|| Shalok, Second Mehl: The month of Saawan has come, O my companions; think of your Husband Lord. O Nanak, the discarded bride is in love with another; now she weeps and wails, and dies. ||1|| Second Mehl: The month of Saawan has come, O my companions; the clouds have burst forth with rain. O Nanak, the blessed soul-brides sleep in peace; they are in love with their Husband Lord. ||2|| Pauree: He Himself has staged the tournament, and arranged the arena for the wrestlers. They have entered the arena with pomp and ceremony; the Gurmukhs are joyful. The false and foolish self-willed manmukhs are defeated and overcome. The Lord Himself wrestles, and He Himself defeats them. He Himself staged this play. The One God is the Lord and Master of all; this is known by the Gurmukhs. He writes the inscription of His Hukam on the foreheads of all, without pen or ink. In the Sat Sangat, the True Congregation, Union with Him is obtained; there, the Glorious Praises of the Lord are chanted forever. O Nanak, praising the True Word of His Shabad, one comes to realise the Truth. ||4|| Shalok, Third Mehl: Hanging low, low and thick in the sky, the clouds are changing colour. How do I know whether my love for my Husband Lord shall endure? The love of those soul-brides endures, if their minds are filled with the Love and the Fear of God. O Nanak, she who has no Love and Fear of God - her

body shall never find peace. ||1|| Third Mehl: Hanging low, low and thick in the sky, the clouds come, and pure water rains down. O Nanak, that soul-bride suffers in pain, whose mind is torn away from her Husband Lord. ||2|| Pauree: The One Lord created both sides and pervades the expanse. The words of the Vedas became pervasive, with arguments and divisions. Attachment and detachment are the two sides of it: Dharma, true religion, is the guide between the two. The selfwilled manmukhs are worthless and false. Without a doubt, they lose in the Court of the Lord. Those who follow the Guru's Teachings are the true spiritual warriors; they have conquered sexual desire and anger. They enter into the True Mansion of the Lord's Presence, embellished and exalted by the Word of the Shabad. Those devotees are pleasing to Your Will, O Lord: they dearly love the True Name. I am a sacrifice to those who serve their True Guru. [[5]] Shalok, Third Mehl: Hanging low, low and thick in the sky, the clouds come, and water rains down in torrents. O Nanak, she walks in harmony with the Will of her Husband Lord; she enjoys peace and pleasure forever. ||1|| Third Mehl: Why are you standing up, standing up to look? You poor wretch, this cloud has nothing in its hands. The One who sent this cloud - cherish Him in your mind. He alone enshrines the Lord in his mind, upon whom the Lord bestows His Glance of Grace. O Nanak, all those who lack this Grace, cry and weep and wail. ||2|| Pauree: Serve the Lord forever; He acts in no time at all. He stretched the sky across the heavens; in an instant, He creates and destroys. He Himself created the world: He contemplates His Creative Omnipotence. The self-willed manmukh will be called to account hereafter; he will be severely punished.

Section 31 - Raag Malaar - Part 028

The Gurmukh's account is settled with honour; the Lord blesses him with the treasure of His Praise. No one's hands can reach there; no one will hear anyone's cries. The True Guru will be your best friend there: at the very last instant. He will save you. These beings should serve no other than the True Guru or the Creator Lord above the heads of all. ||6|| Shalok, Third Mehl: O rainbird, the One unto whom you call everyone longs for that Lord. When He grants His Grace, it rains, and the forests and fields blossom forth in their greenery. By Guru's Grace. He is found: only a rare few understand this. Sitting down and standing up, meditate continually on Him, and be at peace forever and ever. O Nanak, the Ambrosial Nectar rains down forever; the Lord gives it to the Gurmukh. ||1|| Third Mehl: When the people of the world are suffering in pain, they call upon the Lord in loving prayer. The True Lord naturally listens and hears and gives comfort. He commands the god of rain, and the rain pours down in torrents. Corn and wealth are produced in great abundance and prosperity; their value cannot be estimated. O Nanak, praise the Naam, the Name of the Lord; He reaches out and gives sustenance to all beings. Eating this, peace is produced, and the mortal never again suffers in pain. [2] Pauree: O Dear Lord, You are the Truest of the True. You blend those who are truthful into Your Own Being. Those caught in duality are on the side of duality; entrenched in falsehood, they cannot merge into the Lord. You Yourself unite, and You Yourself separate; You display Your Creative Omnipotence. Attachment brings the sorrow of separation; the mortal acts in accordance with pre-ordained destiny. I am a sacrifice to those who remain lovingly attached to the Lord's Feet. They are like the lotus which remains detached, floating upon the water. They are peaceful and beautiful forever; they eradicate self-conceit from within. They never suffer sorrow or separation; they are merged in the Being of the Lord. ||7|| Shalok, Third Mehl: O Nanak, praise the Lord; everything is in His power. Serve Him, O mortal beings; there is none other than Him. The Lord God abides within the mind of the Gurmukh, and then he is at peace, forever and ever. He is never cynical; all anxiety has been taken out from within him. Whatever happens, happens naturally; no one has any say about it. When the True Lord abides in the mind, then the mind's desires are fulfilled. O Nanak. He Himself hears the words of those, whose accounts are in His Hands. ||1|| Third Mehl: The Ambrosial Nectar rains down continually: realise this through realisation. Those who, as Gurmukh, realise this, keep the Lord's Ambrosial Nectar enshrined within their hearts. They drink in the Lord's Ambrosial Nectar, and remain forever imbued with the Lord; they conquer egotism and thirsty desires. The Name of the Lord is Ambrosial Nectar; the Lord showers His Grace, and it rains down. O Nanak, the Gurmukh comes to behold the Lord, the Supreme Soul. ||2||

Section 31 - Raag Malaar - Part 029

Pauree: How can the unweighable be weighed? Without weighing Him, He cannot be obtained. Reflect on the Word of the Guru's Shabad, and immerse yourself in His Glorious Virtues. He Himself weighs Himself; He unites in Union with Himself. His value cannot be estimated; nothing can be said about this. I am a sacrifice to my Guru; He has made me realise this true realisation. The world has been deceived, and the Ambrosial Nectar is being plundered. The self-willed

manmukh does not realise this. Without the Name, nothing will go along with him; he wastes his life, and departs. Those who follow the Guru's Teachings and remain awake and aware, preserve and protect the home of their heart; demons have no power against them. ||8|| Shalok, Third Mehl: O rainbird, do not cry out. Do not let this mind of yours be so thirsty for a drop of water. Obey the Hukam, the Command of your Lord and Master, and your thirst shall be quenched. Your love for Him shall increase four-fold. ||1|| Third Mehl: O rainbird, your place is in the water; you move around in the water. But you do not appreciate the water, and so you cry out. In the water and on the land, it rains down in the ten directions. No place is left dry. With so much rain, those who are die of thirst are very unfortunate. O Nanak, the Gurmukhs understand: the Lord abides within their minds. [2] Pauree: The Yogic Masters, celibates, Siddhas and spiritual teachers - none of them has found the limits of the Lord. The Gurmukhs meditate on the Naam, and merge in You, O Lord. For thirty-six ages, God remained in utter darkness, as He pleased. The vast expanse of water swirled around. The Creator of all is Infinite, Endless and Inaccessible. He formed fire and conflict, hunger and thirst. Death hangs over the heads of the people of the world, in the love of duality. The Savior Lord saves those who realise the Word of the Shabad. ||9|| Shalok, Third Mehl: This rain pours down on all; it rains down in accordance with God's Loving Will. Those trees become green and lush, which remain immersed in the Guru's Word. O Nanak, by His Grace, there is peace; the pain of these creatures is gone. ||1|| Third Mehl: The night is wet with dew; lightning flashes, and the rain pours down in torrents. Food and wealth are produced in abundance when it rains, if it is the Will of God. Consuming it, the minds of His creatures are satisfied, and they adopt the lifestyle of the way. This wealth is the play of the Creator Lord. Sometimes it comes, and sometimes it goes. The Naam is the wealth of the spiritually wise. It is permeating and pervading forever. O Nanak, those who are blessed with His Glance of Grace receive this wealth. ||2|| Pauree: He Himself does, and causes all to be done. Unto whom can I complain? He Himself calls the mortal beings to account; He Himself causes them to act. Whatever pleases Him happens. Only a fool issues commands. He Himself saves and redeems: He Himself is the Forgiver. He Himself sees, and He Himself hears; He gives His Support to all. He alone is pervading and permeating all; He considers each and every one.

Section 31 - Raag Malaar - Part 030

The Gurmukh reflects on the self, lovingly attached to the True Lord, O Nanak, whom can we ask? He Himself is the Great Giver. ||10|| Shalok, Third Mehl: This world is a rainbird; let no one be deluded by doubt. This rainbird is an animal; it has no understanding at all. The Name of the Lord is Ambrosial Nectar; drinking it in, thirst is quenched. O Nanak, those Gurmukhs who drink it in shall never again be afflicted by thirst. ||1|| Third Mehl: Malaar is a calming and soothing raga; meditating on the Lord brings peace and tranquility. When the Dear Lord grants His Grace, then the rain falls on all the people of the world. From this rain, all creatures find the ways and means to live, and the earth is embellished. O Nanak, this world is all water; everything came from water. By Guru's Grace, a rare few realise the Lord: such humble beings are liberated forever. ||2|| Pauree: O True and Independent Lord God, You alone are my Lord and Master. You Yourself are everything; who else is of any account? False is the pride of man. True is Your glorious greatness. Coming and going in reincarnation, the beings and species of the world came into being. But if the mortal serves his True Guru, his coming into the world is judged to be worthwhile. And if he eradicates eogtism from within himself, then how can he be judged? The self-willed manmukh is lost in the darkness of emotional attachment, like the man lost in the wilderness. Countless sins are erased, by even a tiny particle of the Lord's Name. ||11|| Shalok, Third Mehl: O rainbird, you do not know the Mansion of your Lord and Master's Presence. Offer your prayers to see this Mansion. You speak as you please, but your speech is not accepted. Your Lord and Master is the Great Giver; whatever you desire, you shall receive from Him. Not only the thirst of the poor rainbird, but the thirst of the whole world is quenched. ||1|| Third Mehl: The night is wet with dew; the rainbird sings the True Name with intuitive ease. This water is my very soul; without water, I cannot survive. Through the Word of the Guru's Shabad, this water is obtained, and egotism is eradicated from within. O Nanak, I cannot live without Him, even for a moment; the True Guru has led me to meet Him. ||2|| Pauree: There are countless worlds and nether regions; I cannot calculate their number. You are the Creator, the Lord of the Universe; You create it, and You destroy it. The 8.4 million species of beings issued forth from You. Some are called kings, emperors and nobles. Some claim to be bankers and accumulate wealth, but in duality they lose their honour. Some are givers, and some are beggars; God is above the heads of all. Without the Name, they are vulgar, dreadful and wretched. Falsehood shall not last, O Nanak; whatever the True Lord does, comes to pass.

[12] Shalok, Third Mehl: O rainbird, the virtuous soul-bride attains the Mansion of her Lord's Presence; the unworthy, unvirtuous one is far away. Deep within your inner being, the Lord abides. The Gurmukh beholds Him ever-present. When the Lord bestows His Glance of Grace, the mortal no longer weeps and wails. O Nanak, those who are imbued with the Naam intuitively merge with the Lord; they practice the Word of the Guru's Shabad. [[1]]

Section 31 - Raag Malaar - Part 031

Third Mehl: The rainbird prays: O Lord, grant Your Grace, and bless me with the gift of the life of the soul. Without the water, my thirst is not quenched, and my breath of life is ended and gone. You are the Giver of peace, O Infinite Lord God: You are the Giver of the treasure of virtue. O Nanak. the Gurmukh is forgiven; in the end, the Lord God shall be your only friend. 2 Pauree: He created the world; He considers the merits and demerits of the mortals. Those who are entangled in the three gunas - the three dispositions - do not love the Naam, the Name of the Lord. Forsaking virtue, they practice evil; they shall be miserable in the Court of the Lord. They lose their life in the gamble: why did they even come into the world? But those who conquer and subdue their minds, through the True Word of the Shabad - night and day, they love the Naam. Those people enshrine the True, Invisible and Infinite Lord in their hearts. You, O Lord, are the Giver, the Treasure of virtue; I am unvirtuous and unworthy. He alone finds You, whom You bless and forgive, and inspire to contemplate the Word of the Guru's Shabad. ||13|| Shalok, Fifth Mehl: The faithless cynics forget the Name of the Lord; the night of their lives does not pass in peace. Their days and nights become comfortable, O Nanak, singing the Glorious Praises of the Lord. ||1|| Fifth Mehl: All sorts of jewels and gems, diamonds and rubies, shine forth from their foreheads. O Nanak, those who are pleasing to God, look beautiful in the Court of the Lord. [[2]] Pauree: Serving the True Guru, I dwell on the True Lord. The work you have done for the True Guru shall be very useful in the end. The Messenger of Death cannot even touch that person who is protected by the True Lord. Lighting the lamp of the Guru's Teachings, my awareness has been awakened. The self-willed manmukhs are false; without the Name, they wander around like demons. They are nothing more than beasts, wrapped up in human skin; they are black-hearted within. The True Lord is pervading all; through the True Word of the Shabad, He is seen. O Nanak, the Naam is the greatest treasure. The Perfect Guru has revealed it to me. ||14|| Shalok, Third Mehl: The rainbird realises the Hukam of the Lord's Command with intuitive ease through the Guru. The clouds mercifully burst forth, and the rain pours down in torrents. The cries and wailings of the rainbird have ceased, and peace has come to abide in its mind. O Nanak, praise that Lord, who reaches out and gives sustenance to all beings and creatures. ||1|| Third Mehl: O rainbird, you do not know what thirst is within you, or what you can drink to quench it. You wander in the love of duality, and you do not obtain the Ambrosial Water. When God casts His Glance of Grace, then the mortal automatically meets the True Guru. O Nanak, the Ambrosial Water is obtained from the True Guru, and then the mortal remains merged in the Lord with intuitive ease. ||2|| Pauree: Some go and sit in the forest realms, and do not answer any calls. Some in the dead of winter, break the ice and immerse themselves in freezing water. Some rub ashes on their bodies, and never wash off their dirt. Some look hideous, with their uncut hair matted and dishevelled. They bring dishonour to their family and ancestry.

Section 31 - Raag Malaar - Part 032

Some wander naked day and night and never sleep. Some burn their limbs in fire, damaging and ruining themselves. Without the Name, the body is reduced to ashes; what good is it to speak and cry then? Those who serve the True Guru, are embellished and exalted in the Court of their Lord and Master. [15] Shalok, Third Mehl: The rainbird chirps in the ambrosial hours of the morning before the dawn; its prayers are heard in the Court of the Lord. The order is issued to the clouds, to let the rains of mercy shower down. I am a sacrifice to those who enshrine the True Lord within their hearts. O Nanak, through the Name, all are rejuvenated, contemplating the Word of the Guru's Shabad. ||1|| Third Mehl: O rainbird, this is not the way to quench your thirst, even though you may cry out a hundred times. By God's Grace, the True Guru is found; by His Grace, love wells up. O Nanak, when the Lord and Master abides in the mind, corruption and evil leave from within. ||2|| Pauree: Some are Jains, wasting their time in the wilderness; by their pre-ordained destiny, they are ruined. The Naam, the Name of the Lord, is not on their lips; they do not bathe at sacred shrines of pilgrimage. They pull out their hair with their hands, instead of shaving. They remain unclean day and night; they do not love the Word of the Shabad. They have no status, no honour, and no good karma. They waste away their lives in vain. Their minds are false and impure; that which they eat is impure and defiled Without the Shabad, no one achieves a lifestyle of good

conduct. The Gurmukh is absorbed in the True Lord God, the Universal Creator. ||16|| Shalok, Third Mehl: In the month of Saawan, the bride is happy, contemplating the Word of the Guru's Shabad. O Nanak, she is a happy soul-bride forever; her love for the Guru is unlimited. ||1|| Third Mehl: In Saawan, she who has no virtue is burned, in attachment and love of duality. O Nanak, she does not appreciate the value of her Husband Lord; all her decorations are worthless. ||2|| Pauree: The True, Unseen, Mysterious Lord is not won over by stubbornness. Some sing according to traditional ragas, but the Lord is not pleased by these ragas. Some dance and dance and keep the beat, but they do not worship Him with devotion. Some refuse to eat; what can be done with these fools? Thirst and desire have greatly increased; nothing brings satisfaction. Some are tied down by rituals: they hassle themselves to death. In this world, profit comes by drinking in the Ambrosial Nectar of the Naam. The Gurmukhs gather in loving devotional worship of the Lord. ||17|| Shalok, Third Mehl: Those Gurmukhs who sing in the Raga of Malaar their minds and bodies become cool and calm. Through the Word of the Guru's Shabad, they realise the One, the One True Lord. Their minds and bodies are true; they obey the True Lord, and they are known as true. True devotional worship is deep within them; they are automatically blessed with honour. In this Dark Age of Kali Yuga, there is utter darkness; the self-willed manmukh cannot find the way. O Nanak, very blessed are those Gurmukhs, unto whom the Lord is revealed. ||1|| Third Mehl: The clouds rain down mercifully, and joy wells up in the minds of the people. I am forever a sacrifice to the One, by whose Command the clouds burst forth with rain.

Section 31 - Raag Malaar - Part 033

The Gurmukhs dwell on the Word of the Shabad. They sing the Glorious Praises of the True Lord, O Nanak, those humble beings who are imbued with the Naam are pure and immaculate. They are intuitively merged in the True Lord. [2] Pauree: Serving the Perfect True Guru, I have found the Perfect Lord. Meditating on the Perfect Lord, by perfect karma, I have enshrined the Shabad within my mind. Through perfect spiritual wisdom and meditation, my filth has been washed away. The Lord is my sacred shrine of pilgrimage and pool of purification; I wash my mind in Him. One who dies in the Shabad and conquers his mind - blessed is the mother who gave birth to him. He is true in the Court of the Lord, and his coming into this world is judged to be true. No one can challenge that person, with whom our Lord and Master is pleased. O Nanak, praising the True Lord, his preordained destiny is activated. ||18|| Shalok, Third Mehl: Those who give out ceremonial hats of recognition are fools; those who receive them have no shame. The mouse cannot enter its hole with a basket tied around its waist. Those who give out blessings shall die, and those that they bless shall also depart. O Nanak, no one knows the Lord's Command, by which all must depart. The spring harvest is the Name of the One Lord; the harvest of autumn is the True Name. I receive a letter of pardon from my Lord and Master, when I reach His Court. There are so many courts of the world, and so many who come and go there. There are so many beggars begging; so many beg and beg until death. ||1|| First Mehl: The elephant eats a hundred pounds of ghee and molasses, and five hundred pounds of corn. He belches and grunts and scatters dust, and when the breath leaves his body, he regrets it. The blind and arrogant die insane. Submitting to the Lord, one become pleasing to Him. The sparrow eats only half a grain, then it flies through the sky and chirps. The good sparrow is pleasing to her Lord and Master, if she chirps the Name of the Lord. The powerful tiger kills hundreds of deer, and all sorts of other animals eat what it leaves. It becomes very strong, and cannot be contained in its den, but when it must go, it regrets. So who is impressed by the roar of the blind beast? He is not pleasing at all to his Lord and Master. The insect loves the milkweed plant; perched on its branch, it eats it. It becomes good and pleasing to its Lord and Master, if it chirps the Name of the Lord. O Nanak, the world lasts for only a few days; indulging in pleasures, pain is produced. There are many who boast and brag, but none of them can remain detached from the world. The fly dies for the sake of sweets. O Lord, death does not even approach those whom You protect. You carry them across the terrifying world-ocean. ||2|| Pauree: You are Inaccessible and Unfathomable. O Invisible and Infinite True Lord Master. You are the Giver, all are beggars of You. You alone are the Great Giver. Those who serve You find peace, reflecting on the Guru's Teachings. Some, according to Your Will, are in love with Maya. Through the Word of the Guru's Shabad, praise the Lord with love and affection within. Without love, there is no devotion. Without the True Guru love is not enshrined. You are the Lord Godeveryone serves You. This is the prayer of Your humble minstrel. Please bless me with the gift of contentment, that I may receive the True Name as my Support. ||19||

Section 31 - Raag Malaar - Part 034

Shalok, First Mehl: Through the night the time ticks away: through the day the time ticks away. The body wears away and turns to straw. All are involved and entangled in worldly entanglements. The mortal has mistakenly renounced the way of service. The blind fool is caught in conflict, bothered and bewildered. Those who weep after someone has died - can they bring him back to life? Without realisation, nothing can be understood. The weepers who weep for the dead shall themselves die as well. O Nanak, this is the Will of our Lord and Master. Those who do not remember the Lord, are dead. [1] First Mehl: Love dies, and affection dies; hatred and strife die. The colour fades, and beauty vanishes; the body suffers and collapses. Where did he come from? Where is he going? Did he exist or not? The self-willed manmukh made empty boasts, indulging in parties and pleasures. O Nanak, without the True Name, his honour is torn away, from head to foot. ||2|| Pauree: The Ambrosial Naam, the Name of the Lord, is forever the Giver of peace. It shall be your Help and Support in the end. Without the Guru, the world is insane. It does not appreciate the worth of the Name. Those who serve the True Guru are accepted and approved. Their light merges into the Light. That servant who enshrines the Lord's Will within his mind, becomes just like his Lord and Master. Tell me, who has ever found peace by following his own will? The blind act in blindness. No one is ever satisfied and fulfilled by evil and corruption. The hunger of the fool is not satisfied. Attached to duality, all are ruined: without the True Guru, there is no understanding. Those who serve the True Guru find peace; they are blessed with Grace by the Will of the Lord. ||20|| Shalok, First Mehl: Modesty and righteousness both, O Nanak, are qualities of those who are blessed with true wealth. Do not refer to that wealth as your friend, which leads you to get your head beaten. Those who possess only this worldly wealth are known as paupers. But those, within whose hearts You dwell, O Lord - those people are oceans of virtue. ||1|| First Mehl: Worldly possessions are obtained by pain and suffering; when they are gone, they leave pain and suffering. O Nanak, without the True Name, hunger is never satisfied. Beauty does not satisfy hunger; when the man sees beauty, he hungers even more. As many as are the pleasures of the body, so many are the pairs which afflict it. ||2|| First Mehl: Acting blindly, the mind becomes blind. The blind mind makes the body blind. Why make a dam with mud and plaster? Even a dam made of stones gives way. The dam has burst. There is no boat. There is no raft. The water's depth is unfathomable. O Nanak, without the True Name, many multitudes have drowned. [[3]] First Mehl: Thousands of pounds of gold, and thousands of pounds of silver; the king over the heads of thousands of kings. Thousands of armies, thousands of marching bands and spearmen; the emperor of thousands of horsemen. The unfathomable ocean of fire and water must be crossed. The other shore cannot be seen; only the roar of pitiful cries can be heard. O Nanak, there, it shall be known, whether anyone is a king or an emperor. ||4|| Pauree: Some have chains around their necks, in bondage to the Lord. They are released from bondage, realising the True Lord as True.

Section 31 - Raag Malaar - Part 035

One whose pre-ordained destiny is activated, comes to know the True Lord. By God's Command, it is ordained. When the mortal goes, he knows. Realise the Word of the Shabad, and cross over the terrifying world-ocean. Thieves, adulterers and gamblers are pressed like seeds in the mill. Slanderers and gossipers are hand-cuffed. The Gurmukh is absorbed in the True Lord, and is famous in the Court of the Lord. ||21|| Shalok, Second Mehl: The beggar is known as an emperor, and the fool is known as a religious scholar. The blind man is known as a seer; this is how people talk.

2294

The trouble-maker is called a leader, and the liar is seated with honour. O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga. ||1|| First Mehl: Deer, falcons and government officials are known to be trained and clever. When the trap is set, they trap their own kind; hereafter they will find no place of rest. He alone is learned and wise, and he alone is a scholar, who practices the Name. First, the tree puts down its roots, and then it spreads out its shade above. The kings are tigers, and their officials are dogs; they go out and awaken the sleeping people to harass them. The public servants inflict wounds with their nails. The dogs lick up the blood that is spilled. But there, in the Court of the Lord, all beings will be judged. Those who have violated the people's trust will be disgraced; their noses will be cut off. ||2|| Pauree: He Himself creates the world, and He himself takes care of it. Without the Fear of God, doubt is not dispelled, and love for the Name is not embraced. Through the True Guru, the Fear of God wells up, and the Door of Salvation is found Through the Fear of God intuitive ease is obtained and one's light merges into the Light of the Infinite. Through the Fear of God, the terrifying world-ocean is crossed over, reflecting on the Guru's Teachings. Through the Fear of God, the Fearless Lord is found; He has no end or limitation. The self-willed manmukhs do not appreciate the value of the Fear

of God. Burning in desire, they weep and wail. O Nanak, through the Name, peace is obtained, by enshrining the Guru's Teachings within the heart. [22] Shalok, First Mehl: Beauty and sexual desire are friends; hunger and tasty food are tied together. Greed is bound up in its search for wealth, and sleep will use even a tiny space as a bed. Anger barks and brings ruin on itself, blindly pursuing useless conflicts. It is good to be silent, O Nanak; without the Name, one's mouth spews forth only filth. ||1|| First Mehl: Royal power, wealth, beauty, social status and youth are the five thieves. These thieves have plundered the world; no one's honour has been spared. But these thieves themselves are robbed, by those who fall at the Guru's Feet. O Nanak, the multitudes who do not have good karma are plundered. ||2|| Pauree: The learned and educated are called to account for their actions. Without the Name, they are judged false; they become miserable and suffer hardship. Their path becomes treacherous and difficult, and their way is blocked. Through the Shabad, the Word of the True and Independent Lord God, one becomes content. The Lord is deep and profound and unfathomable; His depth cannot be measured. Without the Guru, the mortals are beaten and punched in the face and the mouth, and no one is released. Chanting the Naam, the Name of the Lord, one returns to his true home with honour. Know that the Lord, by the Hukam of His Command, gives sustenance and the breath of life. ||23||

Section 31 - Raag Malaar - Part 036

Shalok, First Mehl: Living beings are formed of air, water and fire. They are subject to pleasure and pain. In this world, in the nether regions of the underworld, and in the Akaashic ethers of the heavens, some remain ministers in the Court of the Lord. Some live long lives, while others suffer and die. Some give and consume, and still their wealth is not exhausted. while others remain poor forever. In His Will He creates, and in His Will He destroys thousands in an instant. He has harnessed everyone with His harness; when He forgives, he breaks the harness. He has no colour or features; He is invisible and beyond calculation. How can He be described? He is known as the Truest of the True. All the actions which are done and described. O Nanak, are done by the Indescribable Lord Himself. Whoever hears the description of the indescribable, is blessed with wealth, intelligence, perfection, spiritual wisdom and eternal peace. ||1|| First Mehl: One who bears the unbearable, controls the nine holes of the body. One who worships and adores the Lord with his breath of life, gains stability in his body-wall. Where has he come from, and where will he go? Remaining dead while yet alive, he is accepted and approved. Whoever understands the Hukam of the Lord's Command, realises the essence of reality. This is known by Guru's Grace. O Nanak, know this: egotism leads to bondage. Only those who have no ego and no selfconceit, are not consigned to reincarnation. ||2|| Pauree: Read the Praise of the Lord's Name: other intellectual pursuits are false. Without dealing in Truth, life is worthless. No one has ever found the Lord's end or limitation. All the world is enveloped by the darkness of egotistical pride. It does not like the Truth. Those who depart from this world, forgetting the Naam, shall be roasted in the frying pan. They pour the oil of duality within, and burn. They come into the world and wander around aimlessly; they depart when the play is finished. O Nanak, imbued with Truth, the mortals merge in Truth. ||24|| Shalok, First Mehl: First, the mortal is conceived in the flesh, and then he dwells in the flesh. When he comes alive, his mouth takes flesh; his bones, skin and body are flesh. He comes out of the womb of flesh, and takes a mouthful of flesh at the breast. His mouth is flesh, his tongue is flesh; his breath is in the flesh. He grows up and is married, and brings his wife of flesh into his home. Flesh is produced from flesh; all relatives are made of flesh. When the mortal meets the True Guru, and realises the Hukam of the Lord's Command, then he comes to be reformed. Releasing himself, the mortal does not find release; O Nanak, through empty words, one is ruined. ||1|| First Mehl: The fools argue about flesh and meat, but they know nothing about meditation and spiritual wisdom. What is called meat, and what is called green vegetables? What leads to sin? It was the habit of the gods to kill the rhinoceros, and make a feast of the burnt offering. Those who renounce meat, and hold their noses when sitting near it, devour men at night. They practice hypocrisy, and make a show before other people, but they do not understand anything about meditation or spiritual wisdom. O Nanak, what can be said to the blind people? They cannot answer, or even understand what is said. They alone are blind, who act blindly. They have no eyes in their hearts. They are produced from the blood of their mothers and fathers, but they do not eat fish or meat.

Section 31 - Raag Malaar - Part 037

But when men and women meet in the night, they come together in the flesh. In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh. You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar. O master, you believe that

home is good. All beings and creatures are flesh: the soul has taken up its home in the flesh. They eat the uneatable; they reject and abandon what they could eat. They have a teacher who is blind. In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh. You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar. Meat is allowed in the Puraanas, meat is allowed in the Bible and the Koran. Throughout the four ages, meat has been used. It is featured in sacred feasts and marriage festivities; meat is used in them. Women, men, kings and emperors originate from meat. If you see them going to hell, then do not accept charitable gifts from them. The giver goes to hell, while the receiver goes to heaven - look at this injustice. You do not understand your own self, but you preach to other people. O Pandit, you are very wise indeed. O Pandit, you do not know where meat originated. Corn, sugar cane and cotton are produced from water. The three worlds came from water. Water says, "I am good in many ways." But water takes many forms. Forsaking these delicacies, one becomes a true Sannvaasee, a detached hermit. Nanak reflects and speaks. ||2|| Pauree: What can I say with only one tongue? I cannot find your limits. Those who contemplate the True Word of the Shabad are absorbed into You, O Lord. Some wander around in saffron robes, but without the True Guru, no one finds the Lord. They wander in foreign lands and countries until they grow weary, but You hide Yourself within them. The Word of the Guru's Shabad is a jewel, through which the Lord shines forth and reveals Himself. Realising one's own self, following the Guru's Teachings, the mortal is absorbed into Truth. Coming and going, the tricksters and magicians put on their magic show. But those whose minds are pleased by the True Lord, praise the True One, the Ever-stable Lord. ||25|| Shalok, First Mehl: O Nanak, the tree of actions done in Maya yields ambrosial fruit and poisonous fruit. The Creator does all deeds; we eat the fruits as He ordains. ||1|| Second Mehl: O Nanak, burn worldly greatness and glory in the fire. These burnt offerings have caused mortals to forget the Naam, the Name of the Lord. Not even one of them will go along with you in the end. [2] Pauree: He judges each and every being; by the Hukam of His Command. He leads us on. Justice is in Your Hands. O Lord; You are pleasing to my mind. The mortal is bound and gagged by Death and lead away; no one can rescue him. Old age, the tyrant, dances on the mortal's shoulders. So climb aboard the boat of the True Guru, and the True Lord will rescue you. The fire of desire burns like an oven, consuming mortals night and day. Like trapped birds, the mortals peck at the corn: only through the Lord's Command will they find release. Whatever the Creator does, comes to pass; falsehood shall fail in the end. [26]

Section 31 - Raag Malaar - Part 038

Shalok, First Mehl: The True Guru is the All-knowing Primal Being; He shows us our true home within the home of the self. The Panch Shabad, the Five Primal Sounds, resonate and resound within; the insignia of the Shabad is revealed there, vibrating gloriously. Worlds and realms, nether regions, solar systems and galaxies are wondrously revealed. The strings and the harps vibrate and resound; the true throne of the Lord is there. Listen to the music of the home of the heart - Sukhmani, peace of mind. Lovingly tune in to His state of celestial ecstasy. Contemplate the Unspoken Speech, and the desires of the mind are dissolved. The heart-lotus is turned upside-down, and is filled with Ambrosial Nectar. This mind does not go out; it does not get distracted. It does not forget the Chant which is chanted without chanting: it is immersed in the Primal Lord God of the ages. All the sistercompanions are blessed with the five virtues. The Gurmukhs dwell in the home of the self deep within. Nanak is the slave of that one who seeks the Shabad and finds this home within. [1] First Mehl: The extravagant glamor of the world is a passing show. My twisted mind does not believe that it will end up in a grave. I am meek and lowly; You are the great river. Please, bless me with the one thing; everything else is poison, and does not tempt me. You filled this fragile body with the water of life, O Lord, by Your Creative Power. By Your Omnipotence, I have become powerful. Nanak is a dog in the Court of the Lord, intoxicated more and more, all the time. The world is on fire; the Name of the Lord is cooling and soothing. ||2|| New Pauree, Fifth Mehl: His wonderful play is all-pervading; it is wonderful and amazing! As Gurmukh, I know the the Transcendent Lord, the Supreme Lord God. All my sins and corruption are washed away, through the insignia of the Shabad, the Word of God. In the Saadh Sangat, the Company of the Holy, one is saved, and becomes free. Meditating, meditating in remembrance on the Great Giver, I enjoy all comforts and pleasures. I have become famous throughout the world, under the canopy of His kindness and grace. He Himself has forgiven me, and united me with Himself; I am forever a sacrifice to Him. O Nanak, by the Pleasure of His Will, my Lord and Master has blended me with Himself. ||27|| Shalok, First Mehl: Blessed is the paper, blessed is the pen, blessed is the inkwell, and blessed is the ink.

Blessed is the writer, O Nanak, who writes the True Name. ||1|| First Mehl: You Yourself are the writing tablet, and You Yourself are the pen. You are also what is written on it. Speak of the One Lord, O Nanak; how could there be any other? ||2|| Pauree: You Yourself are all-pervading; You Yourself made the making. Without You, there is no other at all; You are permeating and pervading everywhere. You alone know Your state and extent. Only You can estimate Your worth. You are invisible, imperceptible and inaccessible. You are revealed through the Guru's Teachings. Deep within, there is ignorance, suffering and doubt; through the spiritual wisdom of the Guru, they are eradicated. He alone meditates on the Naam, whom You unite with Yourself, in Your Mercy. You are the Creator, the Inaccessible Primal Lord God; You are all-pervading everywhere. To whatever You link the mortal, O True Lord, to that he is linked. Nanak sings Your Glorious Praises. ||28||1|| SUDH||

Section 31 - Raag Malaar - Part 039

Raag Malaar, The Word Of The Devotee Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: Serve the King, the Sovereign Lord of the World. He has no ancestry; He is immaculate and pure. Please bless me with the gift of devotion, which the humble Saints beg for. ||1||Pause|| His Home is the pavilion seen in all directions; His ornamental heavenly realms fill the seven worlds alike. In His Home, the virgin Lakshmi dwells. The moon and the sun are His two lamps; the wretched Messenger of Death stages his dramas, and levies taxes on all. Such is my Sovereign Lord King, the Supreme Lord of all. ||1|| In His House, the fourfaced Brahma, the cosmic potter lives. He created the entire universe. In His House, the insane Shiva, the Guru of the World, lives; he imparts spiritual wisdom to expain the essence of reality. Sin and virtue are the standard-bearers at His Door: Chitr and Gupt are the recording angels of the conscious and subconscious. The Righteous Judge of Dharma, the Lord of Destruction, is the door-man. Such is the Supreme Sovereign Lord of the World. ||2|| In His Home are the heavenly heralds, celestial singers, Rishis and poor minstrels, who sing so sweetly. All the Shaastras take various forms in His theater, singing beautiful songs. The wind waves the flybrush over Him: His hand-maiden is Maya, who has conquered the world. The shell of the earth is His fireplace. Such is the Sovereign Lord of the three worlds. ||3|| In His Home, the celestial turtle is the bed-frame, woven with the strings of the thousand-headed snake. His flower-girls are the eighteen loads of vegetation; His water-carriers are the nine hundred sixty million clouds. His sweat is the Ganges River. The seven seas are His water-pitchers. The creatures of the world are His household utensils. Such is the Sovereign Lord King of the three worlds. ||4|| In His home are Arjuna, Dhroo, Prahlaad, Ambreek, Naarad, Nayjaa, the Siddhas and Buddhas, the ninety-two heavenly heralds and celestial singers in their wondrous play. All the creatures of the world are in His House. The Lord is diffused in the inner beings of all. Prays Naam Dayy, seek His Protection. All the devotees are His banner and insignia. ||5||1|| MALAAR: Please do not forget me; please do not forget me, please do not forget me, O Lord. ||1||Pause|| The temple priests have doubts about this, and everyone is furious with me. Calling me low-caste and untouchable, they beat me and drove me out; what should I do now, O Beloved Father Lord? ||1|| If You liberate me after I am dead, no one will know that I am liberated. These Pandits, these religious scholars, call me low-born; when they say this, they tarnish Your honour as well. ||2|| You are called kind and compassionate; the power of Your Arm is absolutely unrivalled. The Lord turned the temple around to face Naam Dayy; He turned His back on the Brahmins. ||3||2||

Section 31 - Raag Malaar - Part 040

Malaar, The Word Of The Devotee Ravi Daas Jee: One Universal Creator God. By The Grace Of The True Guru: O humble townspeople, I am obviously just a shoemaker. In my heart I cherish the Glories of the Lord, the Lord of the Universe. ||1||Pause|| Even if wine is made from the water of the Ganges, O Saints, do not drink it. This wine, and any other polluted water which mixes with the Ganges, is not separate from it. ||1|| The palmyra palm tree is considered impure, and so its leaves are considered impure as well. But if devotional prayers are written on paper made from its leaves, then people bow in reverence and worship before it. ||2|| It is my occupation to prepare and cut leather; each day, I carry the carcasses out of the city. Now, the important Brahmins of the city bow down before me; Ravi Daas, Your slave, seeks the Sanctuary of Your Name. [3]1] MALAAR: Those humble beings who meditate on the Lord's Lotus Feet - none are equal to them. The Lord is One, but He is diffused in many forms. Bring in, bring in, that All-pervading Lord. ||Pause|| He who writes the Praises of the Lord God, and sees nothing else at all, is a low-class, untouchable fabric-dyer by trade. The Glory of the Name is seen in the writings of Vyaas and Sanak, throughout the seven continents. ||1|| And he whose family used to kill cows at the festivals of Eed and Bakareed, who worshipped Shayks, martyrs and spiritual teachers,

whose father used to do such things - his son Kabeer became so successful that he is now famous throughout the three worlds. ||2|| And all the leather-workers in those families still go around Benares removing the dead cattle - the ritualistic Brahmins bow in reverence before their son Ravi Daas, the slave of the Lord's slaves. ||3||2|| Malaar: One Universal Creator God. By The Grace Of The True Guru: What sort of devotional worship will lead me to meet my Beloved, the Lord of my breath of life? In the Saadh Sangat, the Company of the Holy, I have obtained the supreme status. ||Pause|| How long shall I wash these dirty clothes? How long shall I remain asleep? ||1|| Whatever I was attached to, has perished. The shop of false merchandise has closed down. ||2|| Says Ravi Daas, when the account is called for and given, whatever the mortal has done, he shall see. ||3||1||3|| 2305

GURU GRANTH SAHIB 32 - RAAG KAANRAA Section 32 - Raag Kaanraa - Part 001

Raag Kaanraa, Chau-Padas, Fourth Mehl, First House One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Meeting with the Holy people, my mind blossoms forth. I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to those Holy beings; joining the Sangat, the Congregation, I am carried across to the other side. ||1||Pause|| O Lord, Har, Har, please bless me with Your Mercy, God, that I may fall at the feet of the Holy. Blessed, blessed are the Holy, who know the Lord God. Meeting with the Holy, even sinners are saved. ||1|| The mind roams and rambles all around in all directions. Meeting with the Holy, it is overpowered and brought under control, just as when the fisherman spreads his net over the water, he catches and overpowers the fish. ||2|| The Saints, the Saints of the Lord, are noble and good. Meeting with the humble Saints, filth is washed away. All the sins and egotism are washed away, like soap washing dirty clothes. ||3|| According to that pre-ordained destiny inscribed on my forehead by my Lord and Master, I have enshrined the Feet of the Guru, the True Guru, within my heart. I have found God, the Destroyer of all poverty and pain; servant Nanak is saved through the Naam. ||4||1|| Kaanraa, Fourth Mehl: My mind is the dust of the feet of the Saints. Joining the Sangat, the Congregation, I listen to the sermon of the Lord, Har, Har. My crude and uncultured mind is drenched with the Love of the Lord. [1] Pause I am thoughtless and unconscious; I do not know God's state and extent. The Guru has made me thoughtful and conscious. God is Merciful to the meek: He has made me His Own. My mind chants and meditates on the Name of the Lord Har, Har. ||1|| Meeting with the Lord's Saints, the Beloveds of the mind, I would cut out my heart, and offer it to them. Meeting with the Lord's Saints, I meet with the Lord; this sinner has been sanctified. ||2|| The humble servants of the Lord are said to be exalted in this world; meeting with them, even stones are softened

Section 32 - Raag Kaanraa - Part 002

I cannot even describe the noble grandeur of such humble beings; the Lord, Har, Har, has made them sublime and exalted. ||3|| You, Lord are the Great Merchant-Banker; O God, my Lord and Master, I am just a poor peddler; please bless me with the wealth. Please bestow Your Kindness and Mercy upon servant Nanak, God, so that he may load up the merchandise of the Lord, Har, Har. ||4||2|| Kaanraa, Fourth Mehl: O mind, chant the Name of the Lord, and be enlightened. Meet with the Saints of the Lord, and focus your love; remain balanced and detached within your own household. ||1||Pause|| I chant the Name of the Lord, Nar-Har, within my heart: God the Merciful has shown His Mercy. Night and day, I am in ecstasy; my mind has blossomed forth, rejuvenated. I am trying - I hope to meet my Lord. ||1|| I am in love with the Lord, my Lord and Master; I love Him with every breath and morsel of food I take. My sins were burnt away in an instant; the noose of the bondage of Maya was loosened. ||2|| I am such a worm! What karma am I creating? What can I do? I am a fool, a total idiot, but God has saved me. I am unworthy, heavy as stone, but joining the Sat Sangat, the True Congregation, I am carried across to the other side. [3] The Universe which God created is all above me; I am the lowest, engrossed in corruption. With the Guru, my faults and demerits have been erased. Servant Nanak has been united with God Himself. ||4||3|| Kaanraa, Fourth Mehl: O my mind, chant the Name of the Lord, through the Guru's Word. The Lord, Har, Har, has shown me His Mercy, and my evilmindedness, love of duality and sense of alienation are totally gone, thanks to the Lord of the Universe. ||1||Pause|| There are so many forms and colours of the Lord. The Lord is pervading each and every heart, and yet He is hidden from view. Meeting with the Lord's Saints, the Lord is revealed, and the doors of corruption are shattered. ||1|| The glory of the Saintly beings is absolutely great; they lovingly enshrine the Lord of Bliss and Delight within their hearts. Meeting with the Lord's Saints, I meet with the Lord, just as when the calf is seen - the cow is there as well. ||2|| The Lord, Har, Har,

is within the humble Saints of the Lord; they are exalted - they know, and they inspire others to know as well. The fragrance of the Lord permeates their hearts; they have abandoned the foul stench. [3] You make those humble beings Your Own, God; You protect Your Own, O Lord. The Lord is servant Nanak's companion; the Lord is his sibling, mother, father, relative and relation. ||4||4|| Kaanraa, Fourth Mehl: O my mind, consciously chant the Name of the Lord. Har. Har. The commodity of the Lord, Har, Har, is locked in the fortress of Maya; through the Word of the Guru's Shabad, I have conquered the fortress. ||1||Pause|| In false doubt and superstition, people wander all around, lured by love and emotional attachment to their children and families. But just like the passing shade of the tree, your body-wall shall crumble in an instant. $\|1\|$ The humble beings are exalted; they are my breath of life and my beloveds; meeting them, my mind is filled with faith. Deep within the heart, I am happy with the Pervading Lord; with love and joy, I dwell upon the Steady and Stable Lord. ||2||

Section 32 - Raag Kaanraa - Part 003

The humble Saints, the Saints of the Lord, are noble and sublime; meeting them, the mind is tinged with love and joy. The Lord's Love never fades away, and it never wears off. Through the Lord's Love, one goes and meets the Lord, Har, Har. ||3|| I am a sinner; I have committed so many sins. The Guru has cut them, cut them, and hacked them off. The Guru has placed the healing remedy of the Name of the Lord, Har, Har, into my mouth, Servant Nanak, the sinner, has been purified and sanctified. ||4||5|| Kaanraa, Fourth Mehl: Chant, O my mind, the Name of the Lord, the Lord of the Universe. I was caught in the whirlpool of poisonous sin and corruption. The True Guru gave me His Hand; He lifted me up and pulled me out. ||1||Pause|| O my Fearless, Immaculate Lord and Master, please save me - I am a sinner, a sinking stone. I am lured and enticed by sexual desire, anger, greed and corruption, but associating with You, I am carried across, like iron in the wooden boat. ||1|| You are the Great Primal Being, the most Inaccessible and Unfathomable Lord God; I search for You, but cannot find Your depth. You are the farthest of the far, beyond the beyond, O my Lord and Master: You alone know Yourself, O Lord of the Universe. ||2|| I meditate on the Name of the Unseen and Unfathomable Lord; joining the Sat Sangat, the True Congregation, I have found the Path of the Holy. Joining the congregation, I listen to the Gospel of the Lord, Har, Har; I meditate on the Lord, Har, Har, and speak the Unspoken Speech. ||3|| My God is the Lord of the World, the Lord of the Universe; please save me, O Lord of all Creation. Servant Nanak is the slave of the slave of Your slaves. O God, please bless me with Your Grace; please protect me and keep me with Your humble servants. ||4||6|| Kaanraa, Fourth Mehl, Partaal, Fifth House: One Universal Creator God. By The Grace Of The True Guru: O mind, meditate on the Lord, the Lord of the World. The Lord is the Jewel, the Diamond, the Ruby. The Lord fashions the Gurmukhs in His Mint. O Lord, please, please, be Merciful to me. $\|1\|$ Pause $\|$ Your Glorious Virtues are inaccessible and unfathomable; how can my one poor tongue describe them? O my Beloved Lord, Raam, Raam, Raam, Raam, O Dear Lord, You, You, You alone know Your Unspoken Speech. I have become enraptured, enraptured, enraptured, meditating on the Lord. [11] The Lord, my Lord and Master, is my Companion and my Breath of Life; the Lord is my Best Friend. My mind, body and tongue are attuned to the Lord, Har, Haray, Haray. The Lord is my Wealth and Property. She alone obtains her Husband Lord, who is so pre-destined. Through the Guru's Teachings, she sings the Glorious Praises of the Lord, Har, Har, Haray, Haray. I am a sacrifice, a sacrifice. I am a sacrifice, a sacrifice to the Lord, O servan Kaanraa, Fourth Mehl: Sing the Glorious Praises of the Lord, the Lord of the Universe. Let my one tongue become two hundred thousand - with them all, I will meditate on the Lord, Har, Har, and chant the Word of the Shabad. O Lord, please, please, be Merciful to me. ||1||Pause|| O Lord, my Lord and Master, please be Merciful to me; please enjoin me to serve You. I chant and meditate on the Lord, I chant and meditate on the Lord, I chant and meditate on the Lord of the Universe. Your humble servants chant and meditate on You, O Lord; they are sublime and exalted. I am a sacrifice, a sacrifice, a sacrifice, a sacrifice to them. ||1||

Section 32 - Raag Kaanraa - Part 004

O Lord, You are the Greatest of the Great, the Greatest of the Great, the most Lofty and High. You do whatever You please. Servant Nanak drinks in the Ambrosial Nectar through the Guru's Teachings. Blessed, blessed, blessed, blessed, blessed and praised is the Guru. ||2||2||8|| Kaanraa, Fourth Mehl: O mind, meditate and vibrate on the Lord, Raam, Raam. He has no form or feature - He is Great! Joining the Sat Sangat, the True Congregation, vibrate and meditate on the Lord. This is the high destiny written on your forehead. ||1||Pause|| That household, that mansion, in which the Lord's Praises are sung - that home is filled with ecstasy and joy; so vibrate and meditate on the Lord, Raam, Raam, Raam, Sing

the Glorious Praises of the Name of the Lord, the Beloved Lord. Through the Teachings of the Guru, the Guru, the True Guru, you shall find peace. So vibrate and meditate on the Lord, Har, Haray, Har, Haray, Haray, the Lord, Raam, Raam, You are the Support of the whole universe, Lord; O Merciful Lord, You, You, You are the Creator of all, Raam, Raam, Raam. Servant Nanak seeks Your Sanctuary; please bless him with the Guru's Teachings, that he may vibrate and meditate on the Lord, Raam, Raam, Raam. ||2||3||9|| Kaanraa, Fourth Mehl: I eagerly kiss the Feet of the True Guru. Meeting Him, the Path to the Lord becomes smooth and easy. I lovingly vibrate and meditate on the Lord, and gulp down His Sublime Essence. The Lord has written this destiny on my forehead. ||1||Pause|| Some perform the six rituals and rites; the Siddhas, seekers and Yogis put on all sorts of pompous shows, with their hair all tangled and matted. Yoga - Union with the Lord God - is not obtained by wearing religious robes; the Lord is found in the Sat Sangat, the True Congregation, and the Guru's Teachings. The humble Saints throw the doors wide open. ||1|| O my Lord and Master, You are the farthest of the far, utterly unfathomable. You are totally pervading the water and the land. You alone are the One and Only Unique Lord of all creation. You alone know all Your ways and means. You alone understand Yourself. Servant Nanak's Lord God is in each heart, in every heart, in the home of each and every heart. ||2||4||10|| Kaanraa, Fourth Mehl: O mind, chant and meditate on the Lord, the Lord of the Universe. The Lord, Har, Har, is inaccessible and unfathomable. Through the Guru's Teachings, my intellect attains the Lord God. This is the pre-ordained destiny written on my forehead. ||1||Pause|| Collecting the poison of Maya, people think of all sorts of evil. But peace is found only by vibrating and meditating on the Lord; with the Saints, in the Sangat, the Society of the Saints, meet the True Guru, the Holy Guru. Just as when the iron slag is transmuted into gold by touching the Philosopher's Stone - when the sinner joins the Sangat, he becomes pure, through the Guru's Teachings. [1] Just like the heavy iron which is carried across on the wooden raft, sinners are carried across in the Saadh Sangat, the Company of the Holy, and the Guru, the True Guru, the Holy Guru. There are four castes, four social classes, and four stages of life. Whoever meets the Guru, Guru Nanak, is himself carried across, and he carries all his ancestors and generations across as well. ||2||5||11|| Kaanraa, Fourth Mehl: Sing the Praises of the Lord God. Singing His Praises, sins are washed away. Through the Word of the Guru's Teachings, listen to His Praises with your ears. The Lord shall be Merciful to you, ||1||Pause||

Section 32 - Raag Kaanraa - Part 005

Your humble servants focus their consciousness and meditate on You with one-pointed mind; those Holy beings find peace, chanting the Name of the Lord, Har, Har, the Treasure of Bliss. They sing Your Praises, God, meeting with the Holy, the Holy people, and the Guru, the True Guru, O Lord God. ||1|| They alone obtain the fruit of peace, within whose hearts You, O my Lord and Master, abide. They cross over the terrifying world-ocean - they are known as the Lord's devotees. Please enjoin me to their service, Lord, please enjoin me to their service. O Lord God, You, You, You, You, You are the Lord of servant Nanak. ||2||6||12|| Kaanraa, Fifth Mehl, Second House: One Universal Creator God, By The Grace Of The True Guru: Sing the Glorious Praises of the Lord of the World, the Treasure of Mercy. The True Guru is the Destroyer of pain, the Giver of peace; meeting Him, one is totally fulfilled. ||1||Pause|| Meditate in remembrance on the Naam, the Support of the mind. Millions of sinners are carried across in an instant. ||1|| Whoever remembers his Guru, shall not suffer sorrow, even in dreams. ||2|| Whoever keeps his Guru enshrined within - that humble being tastes the sublime essence of the Lord with his tongue. [3] Says Nanak, the Guru has been Kind to me; here and herafter, my face is radiant. ||4||1|| Kaanraa, Fifth Mehl: I worship and adore You, my Lord and Master. Standing up and sitting down, while sleeping and awake, with each and every breath, I meditate on the Lord. $\|1\|$ Pause $\|$ The Naam, the Name of the Lord, abides within the hearts of those, whose Lord and Master blesses them with this gift. ||1|| Peace and tranquility come into the hearts of those who meet their Lord and Master, through the Word of the Guru. $\|2\|$ Those whom the Guru blesses with the Mantra of the Naam are wise, and blessed with all powers, ||3|| Says Nanak, I am a sacrifice to those who are blessed with the Name in this Dark Age of Kali Yuga. ||4||2|| Kaanraa, Fifth Mehl: Sing the Praises of God, O my tongue. Humbly bow to the Saints, over and over again; through them, the Feet of the Lord of the Universe shall come to abide within you. [[1] [Pause]] The Door to the Lord cannot be found by any other means. When He becomes Merciful, we come to meditate on the Lord, Har, Har. ||1|| The body is not purified by millions of rituals. The mind is awakened and enlightened only in the Saadh Sangat, the Company of the Holy. ||2|| Thirst and desire are not quenched by enjoying the many pleasures of Maya. Chanting the Naam, the Name of the Lord, total peace is found. ||3|| When the Supreme Lord God

becomes Merciful, says Nanak, then one is rid of worldly entanglements. ||4||3|| Kaanraa, Fifth Mehl: Beg for such blessings from the Lord of the Universe: to work for the Saints, and the Saadh Sangat, the Company of the Holy. Chanting the Name of the Lord, the supreme status is obtained. ||1||Pause|| Worship the Feet of Your Lord and Master, and seek His Sanctuary. Take joy in whatever God does. ||1|| This precious human body becomes fruitful,

Section 32 - Raag Kaanraa - Part 006

when the True Guru shows His Kindness. ||2|| The house of ignorance, doubt and pain is destroyed, for those within whose hearts the Guru's Feet abide. ||3|| In the Saadh Sangat, lovingly meditate on God. Says Nanak, you shall obtain the Perfect Lord. ||4||4|| Kaanraa. Fifth Mehl: Devotion is the natural quality of God's devotees. Their bodies and minds are blended with their Lord and Master; He unites them with Himself. ||1||Pause|| The singer sings the songs, but she alone is saved, within whose consciousness the Lord abides. ||1|| The one who sets the table sees the food, but only one who eats the food is satisfied. ||2|| People disguise themselves with all sorts of costumes, but in the end, they are seen as they truly are, [3] Speaking and talking are all just entanglements. O slave Nanak, the true way of life is excellent. ||4||5|| Kaanraa, Fifth Mehl: Your humble servant listens to Your Praises with delight. $\|1\|$ Pause $\|$ My mind is enlightened, gazing upon the Glory of God. Wherever I look, there He is. $\|1\|$ You are the farthest of all, the highest of the far, profound, unfathomable and unreachable. ||2|| You are united with Your devotees, through and through; You have removed Your veil for Your humble servants. [3] By Guru's Grace, Nanak sings Your he is intuitively absorbed in Samaadhi. Glorious Praises; [4][6] Kaanraa, Fifth Mehl: I have come to the Saints to save myself. ||1||Pause|| Gazing upon the Blessed Vision of their Darshan, I am sanctified; they have implanted the Mantra of the Lord, Har, Har, within me. ||1|| The disease has been eradicated, and my mind has become immaculate. I have taken the healing medicine of the Lord, Har, Har. ||2|| I have become steady and stable, and I dwell in the home of peace. I shall never again wander anywhere. ||3|| By the Grace of the Saints, the people and all their generations are saved; O Nanak, they are not engrossed in Maya. ||4||7|| Kaanraa, Fifth Mehl: I have totally forgotten my jealousy of others, since I found the Saadh Sangat, the Company of the Holy. ||1||Pause|| No one is my enemy, and no one is a stranger. I get along with everyone. ||1|| Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the Holy. ||2|| The One God is pervading in all. Gazing upon Him, beholding Him, Nanak blossoms forth in happiness, ||3||8|| Kaanraa, Fifth Mehl: O my Dear Lord and Master, You alone are my Support. You are my Honour and Glory; I seek Your Support, and Your Sanctuary. ||1||Pause|| You are my Hope, and You are my Faith. I take Your Name and enshrine it within my heart. You are my Power; associating with You, I am embellished and exalted. I do whatever You say. ||1|| Through Your Kindness and Compassion, I find peace; when You are Merciful, I cross over the terrifying world-ocean. Through the Name of the Lord, I obtain the gift of fearlessness; Nanak places his head on the feet of the Saints. ||2||9||

Section 32 - Raag Kaanraa - Part 007 Kaanraa, Fifth Mehl: In the Sanctuary of the Holy, I focus my consciousness on the Lord's Feet. When I was dreaming, I heard and saw only dream-objects. The True Guru has implanted the Mantra of the Naam, the Name of the Lord, within me. ||1||Pause|| Power, youth and wealth do not bring satisfaction; people chase after them again and again. I have found peace and tranquility, and all my thirsty desires have been quenched, singing His Glorious Praises. ||1|| Without understanding, they are like beasts, engrossed in doubt, emotional attachment and Maya. But in the Saadh Sangat, the Company of the Holy, the noose of Death is cut, O Nanak, and one intuitively merges in celestial peace. ||2||10|| Kaanraa, Fifth Mehl: Sing of the Lord's Feet within your heart. Meditate, meditate in constant remembrance on God, the Embodiment of soothing peace and cooling tranquility. [1] Pause All your hopes shall be fulfilled, and the pain of millions of deaths and births shall be gone. ||1|| Immerse yourself in the Saadh Sangat, the Company of the Holy, and you shall obtain the benefits of giving charitable gifts, and all sorts of good deeds. Sorrow and suffering shall be erased, O Nanak, and you shall never again be devoured by death. ||2||11|| Kaanraa, Fifth Mehl, Third House: One Universal Creator God. By The Grace Of The True Guru: Speak of God's Wisdom in the Sat Sangat, the True Congregation. Meditating in remembrance on the Perfect Supreme Divine Light, the Transcendent Lord God, honour and glory are obtained. ||1||Pause|| One's comings and goings in reincarnation cease, and suffering is dispelled, meditating in remembrance in the Saadh Sangat, the Company of the Holy. Sinners are sanctified in an instant, in the love of the Supreme Lord God. ||1|| Whoever speaks and listens to the Kirtan of the Lord's Praises is rid of evil-mindedness. All hopes and desires, O Nanak, are fulfilled. ||2||1||12|| Kaanraa, Fifth Mehl:

The Treasure of the Naam, the Name of the Lord, is found in the Saadh Sangat, the Company of the Holy. It is the Companion of the soul, its Helper and Support. ||1||Pause|| Continually bathing in the dust of the feet of the Saints, the sins of countless incarnations are washed away. ||1|| The words of the humble Saints are lofty and exalted. Meditating, meditating in remembrance, O Nanak, mortal beings are carried across and saved. ||2||2||13|| Kaanraa, Fifth Mehl: O Holy people, sing the Glorious Praises of the Lord. Har, Haray. Mind, body, wealth and the breath of life - all come from God; remembering Him in meditation, pain is taken away. ||1||Pause|| Why are you entangled in this and that? Let your mind be attuned to the One. ||1|| The place of the Saints is utterly sacred; meet with them, and meditate on the Lord of the Universe. ||2|| O Nanak, I have abandoned everything and come to Your Sanctuary. Please let me merge with You. ||3||3||14|| Kaanraa, Fifth Mehl: Gazing upon and beholding my Best Friend, I blossom forth in bliss; my God is the One and Only. ||1||Pause|| He is the Image of Ecstasy, Intuitive Peace and Poise. There is no other like Him. ||1|| Meditating in remembrance on the Lord, Har, Har, even once, millions of sins are erased. ||2||

Section 32 - Raag Kaanraa - Part 008

Uttering His Glorious Praises, suffering is eradicated, and the heart becomes tranquil and calm. ||3|| Drink in the Sweet, Sublime Ambrosial Nectar, O Nanak, and be imbued with the Love of the Lord. ||4||4||15|| Kaanraa, Fifth Mehl: O friends, O Saints, come to me. ||1||Pause|| Singing the Glorious Praises of the Lord with pleasure and joy, the sins will be erased and thrown away. ||1|| Touch your forehead to the feet of the Saints, and your dark household shall be illumined. ||2|| By the Grace of the Saints, the heart-lotus blossoms forth. Vibrate and meditate on the Lord of the Universe, and see Him near at hand. ||3|| By the Grace of God, I have found the Saints. Over and over again, Nanak is a sacrifice to that moment. ||4||5||16|| Kaanraa, Fifth Mehl: I seek the Sanctuary of Your Lotus Feet, O Lord of the World. Save me from emotional attachment, pride, deception and doubt; please cut away these ropes which bind me. ||1||Pause|| I am drowning in the world-ocean. Meditating in remembrance on the Lord, the Source of Jewels, I am saved, ||1|| Your Name, Lord, is cooling and soothing. God, my Lord and Master, is Perfect. ||2|| You are the Deliverer, the Destroyer of the sufferings of the meek and the poor. The Lord is the Treasure of Mercy, the Saving Grace of sinners. ||3|| I have suffered the pains of millions of incarnations. Nanak is at peace; the Guru has implanted the Naam the Name of the Lord within me ||4||6||17|| Kaanraa, Fifth Mehl: Blessed is that love, which is attuned to the Lord's Feet. The peace which comes from millions of chants and deep meditations is obtained by perfect good fortune and destiny. ||1||Pause|| I am Your helpless servant and slave; I have given up all other support. Every trace of doubt has been eradicated, remembering God in meditation. I have applied the ointment of spiritual wisdom, and awakened from my sleep. ||1|| You are Unfathomably Great and Utterly Vast, O my Lord and Master, Ocean of Mercy, Source of Jewels. Nanak, the beggar, begs for the Name of the Lord, Har, Har; he rests his forehead upon God's Feet. ||2||7||18|| Kaanraa, Fifth Mehl: I am filthy, hardhearted, deceitful and obsessed with sexual desire. Please carry me across, as You wish, O my Lord and Master. ||1||Pause|| You are All-powerful and Potent to grant Sanctuary. Exerting Your Power, You protect us. ||1|| Chanting and deep meditation, penance and austere self-discipline, fasting and purification - salvation does not come by any of these means. Please lift me up and out of this deep, dark ditch; O God, please bless Nanak with Your Glance of Grace. ||2||8||19|| Kaanraa, Fifth Mehl, Fourth House: One Universal Creator God. By The Grace Of The True Guru: The one who bows in humble reverence to the Primal Lord, the Lord of all beings am a sacrifice, a sacrifice to such a Guru; He Himself is liberated, and He carries me across as well. ||1||Pause|| Which, which, which of Your Glorious Virtues should I chant? There is no end or limitation to them. There are thousands, tens of thousands, hundreds of thousands, many millions of them, but those who contemplate them are very rare. ||1||

Section 32 - Raag Kaanraa - Part 009

I am wonder-struck, wonder-struck, wonder-struck and amazed, dyed in the deep crimson colour of my Beloved. Says Nanak, the Saints savor this sublime essence, like the mute, who tastes the sweet candy, but only smiles. ||2||1||20|| Kaanraa, Fifth Mehl: The Saints do not know any other except God. They look upon all equally, the high and the low; they speak of Him with their mouths, and honour Him in their minds. ||1||Pause|| He is pervading and permeating each and every heart: He is the Ocean of Peace, the Destroyer of fear. He is my praanaa - the Breath of Life. My mind was enlightened, and my doubt was dispelled, when the Guru whispered His Mantra into my ears. [11] He is All-powerful, the Ocean of Mercy, the All-knowing Searcher of Hearts. Twenty-four hours a day Nanak sings His Praises, and begs for the Gift of the Lord. ||2||2||21|| Kaanraa, Fifth Mehl:

the essence of Yoga - such a humble servant is very rare||1||Pause|| He has no pain - he is totally at peace. With his eyes, he sees only the One Lord. No one seems evil to him - all are good. There is no defeat - he is totally victorious. ||1|| He is never in sorrow - he is always happy; but he gives this up, and does not take anything. Says Nanak, the humble servant of the Lord is himself the Lord, Har, Har; he does not come and go in reincarnation. ||2||3||22|| Kaanraa. Fifth Mehl: I pray that my heart may never forget my Beloved. My body and mind are blended with Him, but the Enticer, Maya, is enticing me, O my mother. ||1||Pause|| Those unto whom I tell my pain and frustration - they themselves are caught and stuck. In all sorts of ways, Maya has cast the net; the knots cannot be loosened. ||1|| Wandering and roaming, slave Nanak has come to the Sanctuary of the Saints. The bonds of ignorance, doubt, emotional attachment and the love of Maya have been cut; God hugs me close in His Embrace. ||2||4||23|| Kaanraa, Fifth Mehl: My home is filled with ecstasy, pleasure and joy. I sing the Naam, and I meditate on the Naam. The Naam is the Support of my breath of life. ||1||Pause|| The Naam is spiritual wisdom, the Naam is my purifying bath. The Naam resolves all my affairs. The Naam, the Name of the Lord, is glorious grandeur; the Naam is glorious greatness. The Name of the Lord carries me across the terrifying worldocean. ||1|| The Unfathomable Treasure, the Priceless Gem - I have received it, through the Guru's Feet. Says Nanak, God has become Merciful; my heart is intoxicated by the Blessed Vision of His Darshan. ||2||5||24|| Kaanraa, Fifth Mehl: My Friend, my Best Friend, my Lord and Master, is near. He sees and hears everything; He is with everyone. You are here for such short time - why do you do evil? ||1||Pause|| Except for the Naam, whatever you are involved with is nothing nothing is yours. Hereafter, everything is revealed to your gaze; but in this world, all are enticed by the darkness of doubt. ||1|| People are caught in Maya, attached to their children and spouses. They have forgotten the Great and Generous Giver.

Many speak and talk about God. But one who understands

Section 32 - Raag Kaanraa - Part 010

Says Nanak, I have one article of faith; my Guru is the One who releases me from bondage. ||2||6||25|| Kaanraa, Fifth Mehl: Your Saints have overwhelmed the wicked army of corruption. They take Your Support and place their faith in You, O my Lord and Master; they seek Your Sanctuary. ||1||Pause|| Gazing upon the Blessed Vision of Your Darshan, the terrible sins of countless lifetimes are erased. I am illumined, enlightened and filled with ecstasy. I am intuitively absorbed in Samaadhi. ||1|| Who says that You cannot do everything? You are Infinitely All-powerful. O Treasure of Mercy, Nanak savors Your Love and Your Blissful Form, earning the Profit of the Naam, the Name of the Lord. ||2||7||26|| Kaanraa, Fifth Mehl: The drowning mortal is comforted and consoled, meditating on the Lord. He is rid of emotional attachment, doubt, pain and suffering. ||1||Pause|| I meditate in remembrance, day and night, on the Guru's Feet. Wherever I look, I see Your Sanctuary. ||1|| By the Grace of the Saints, I sing the Glorious Praises of the Lord. Meeting with the Guru, Nanak has found peace. ||2||8||27|| Kaanraa, Fifth Mehl: Meditating in remembrance on the Naam, peace of mind is found. Meeting the Holy Saint, sing the Praises of the Lord. ||1||Pause|| Granting His Grace, God has come to dwell within my heart. I touch my forehead to the feet of the Saints. ||1|| Meditate, O my mind, on the Supreme Lord God. As Gurmukh, Nanak listens to the Praises of the Lord. ||2||9||28|| Kaanraa, Fifth Mehl: My mind loves to touch the Feet of God. My tongue is satisfied with the Food of the Lord. Har, Har. My eyes are contented with the Blessed Vision of God. ||1||Pause|| My ears are filled with the Praise of my Beloved; all my foul sins and faults are erased. My feet follow the Path of Peace to my Lord and Master; my body and limbs joyfully blossom forth in the Society of the Saints. ||1|| I have taken Sanctuary in my Perfect, Eternal, Imperishable Lord. I do not bother trying anything else. Taking them by the hand, O Nanak, God saves His humble servants; they shall not perish in the deep, dark world-ocean. ||2||10||29|| Kaanraa, Fifth Mehl: Those fools who bellow with rage and destructive deceit, are crushed and killed innumerable times. ||1||Pause|| Intoxicated with egotism and imbued with other tastes, I am in love with my evil enemies. My Beloved watches over me as I wander through thousands of incarnations. ||1|| My dealings are false, and my lifestyle is chaotic. Intoxicated with the wine of emotion, I am burning in the fire of anger. O Merciful Lord of the World, Embodiment of Compassion, Relative of the meek and the poor, please save Nanak; I seek Your Sanctuary. ||2||11||30|| Kaanraa, Fifth Mehl: The Giver of the soul, the breath of life and honour - forgetting the Lord, all is lost. ||1||Pause|| You have forsaken the Lord of the Universe, and become attached to another - you are throwing away the Ambrosial Nectar, to take dust. What do you expect from corrupt pleasures? You fool! What makes you think that they will bring peace? ||1||

Section 32 - Raag Kaanraa - Part 011

Engrossed in unfulfilled sexual desire, unresolved anger and greed, you shall be consigned to reincarnation. But I have entered the Sanctuary of the Purifier of sinners. O Nanak, 1 know that I shall be saved. ||2||12||31|| Kaanraa, Fifth Mehl: 1 gaze on the Lotus-like Face of the Lord. Searching and seeking, I have found the Jewel. I am totally rid of all anxiety. ||1||Pause|| Enshrining His Lotus Feet within my heart, pain and wickedness have been dispelled. [[1]] The Lord of all the Universe is my kingdom, wealth and family. In the Saadh Sangat, the Company of the Holy, Nanak has earned the Profit; he shall never die again. ||2||13||32|| Kaanraa, Fifth Mehl, Fifth House: One Universal Creator God. By The Grace Of The True Guru: Worship God, and adore His Name. Grasp the Feet of the Guru, the True Guru. The Unfathomable Lord shall come into your mind, and by Guru's Grace, you shall be victorious in this world. ||1||Pause|| I have studied countless ways of worship in all sorts of ways, but that alone is worship, which is pleasing to the Lord's Will. This body-puppet is made of clay - what can it do by itself? O God, those humble beings meet You, whom You grasp by the arm, and place on the Path. ||1|| I do not know of any other support; O Lord, You are my only Hope and Support. I am meek and poor what prayer can I offer? God abides in every heart. My mind is thirsty for the Feet of God. Servant Nanak, Your slave, speaks: I am a sacrifice, a sacrifice, forever a sacrifice to You. [2][1][33] Kaanraa, Fifth Mehl, Sixth House: One Universal Creator God. By The Grace Of The True Guru: Your Name. O my Beloved, is the Saving Grace of the world. The Lord's Name is the wealth of the nine treasures. One who is imbued with the Love of the Incomparably Beautiful Lord is joyful. O mind, why do you cling to emotional attachments? With your eyes, gaze upon the Blessed Vision, the Darshan of the Holy. They alone find it, who have such destiny inscribed upon their foreheads. ||1||Pause|| I serve at the feet of the Holy Saints. I long for the dust of their feet, which purifies and sanctifies. Just like the sixty-eight sacred shrines of pilgrimage, it washes away filth and pollution. With each and every breath I meditate on Him, and never turn my face away. Of your thousands and millions, nothing shall go along with you. Only the Name of God will call to you in the end. ||1|| Let it be your wish to honour and obey the One Formless Lord. Abandon the love of everything else. What Glorious Praises of Yours can I utter, O my Beloved? I cannot describe even one of Your Virtues. My mind is so thirsty for the Blessed Vision of His Darshan. Please come and meet Nanak, O Divine Guru of the World. ||2||1||34||

Section 32 - Raag Kaanraa - Part 012

Kaanraa, Fifth Mehl: How may I obtain the Blessed Vision of Your Darshan? ||1||Pause|| I hope and thirst for Your wishfulfilling image; my heart yearns and longs for You. ||1|| The meek and humble Saints are like thirsty fish; the Saints of the Lord are absorbed in Him. I am the dust of the feet of the Lord's Saints I dedicate my heart to them. God has become Merciful to me. Renouncing pride and leaving behind emotional attachment, O Nanak, one meets with the Dear Lord. ||2||2||35|| Kaanraa, Fifth Mehl: The Playful Lord imbues all with the Colour of His Love. From the ant to the elephant, He is permeating and pervading all. ||1||Pause|| Some go on fasts, make vows, and take pilgrimages to sacred shrines on the Ganges. They stand naked in the water, enduring hunger and poverty. They sit cross-legged, perform worship services and do good deeds. They apply religious symbols to their bodies, and ceremonial marks to their limbs. They read through the Shaastras, but they do not join the Sat Sangat, the True Congregation. ||1|| They stubbornly practice ritualistic postures, standing on their heads. They are afflicted with the disease of egotism, and their faults are not covered up They burn in the fire of sexual frustration, unresolved anger and compulsive desire. He alone is liberated, O Nanak, whose True Guru is Good. ||2||3||36|| Kaanraa, Fifth Mehl, Seventh House: One Universal Creator God. By The Grace Of The True Guru: My thirst has been quenched, meeting with the Holy. The five thieves have run away, and I am in peace and poise; singing, singing, singing the Glorious Praises of the Lord, I obtain the Blessed Vision of my Beloved. ||1||Pause|| That which God has done for me - how can I do that for Him in return? I make my heart a sacrifice, a sacrifice, a sacrifice, a sacrifice, a sacrifice to You. ||1|| First, I fall at the feet of the Saints; I meditate, meditate, lovingly attuned to You. O God, where is that Place, where You contemplate all Your beings? Countless slaves sing Your Praises. He alone meets You, who is pleasing to Your Will. Servant Nanak remains absorbed in his Lord and Master. You, You, You alone, Lord. ||2||1||37|| Kaanraa, Fifth Mehl, Eighth House: One Universal Creator God. By The Grace Of The True Guru: Give up your pride and your self-conceit; the Loving, Merciful Lord is watching over all. O mind, become the dust of His Feet. ||1||Pause|| Through the Mantra of the Lord's Saints, experience the spiritual wisdom and meditation of the Lord of the World. [1] Within your heart, sing the Praises of the Lord of the Universe, and be lovingly attuned to His Lotus Feet. He is the Fascinating Lord, Merciful to the meek and the humble. O

Merciful Lord, please bless me with Your Kindness and Compassion. Nanak begs for the Gift of the Naam, the Name of the Lord. I have abandoned emotional attachment, doubt and all egotistical pride. ||2||1||38|| Kaanraa, Fifth Mehl: Speaking of God, filth and pollution are burnt away; This comes by meeting with the Guru, and not by any other efforts. ||1||Pause||

Section 32 - Raag Kaanraa - Part 013

Making pilgrimages to sacred rivers, observing the six rituals, wearing matted and tangled hair, performing fire sacrifices and carrying ceremonial walking sticks - none of these are of any use. ||1|| All sorts of efforts, austerities, wanderings and various speeches - none of these will lead you to find the Lord's Place. I have considered all considerations. O Nanak, but peace comes only by vibrating and meditating on the Name. ||2||2||39|| Kaanraa, Fifth Mehl, Ninth House: One Universal Creator God. By The Grace Of The True Guru: The Purifier of sinners, the Lover of His devotees, the Destroyer of fear - He carries us across to the other side. [1] Pause My eyes are satisfied, gazing upon the Blessed Vision of His Darshan: my ears are satisfied, hearing His Praise. ||1|| He is the Master of the praanaa, the breath of life; He is the Giver of Support to the unsupported. I am meek and poor - I seek the Sanctuary of the Lord of the Universe. He is the Fulfiller of hope, the Destroyer of pain. Nanak grasps the Support of the Feet of the Lord. ||2||1||40|| Kaanraa, Fifth Mehl: I seek the Sanctuary of the Feet of my Merciful Lord and Master: I do not go anywhere else. It is the Inherent Nature of our Lord and Master to purify sinners. Those who meditate on the Lord are saved. ||1||Pause|| The world is a swamp of wickedness and corruption. The blind sinner has fallen into the ocean of emotional attachment and pride. bewildered by the entanglements of Maya. God Himself has taken me by the hand and lifted me up and out of it; save me. O Sovereign Lord of the Universe. ||1|| He is the Master of the masterless, the Supporting Lord of the Saints, the Neutraliser of millions of sins. My mind thirsts for the Blessed Vision of His Darshan. God is the Perfect Treasure of Virtue. O Nanak, sing and savor the Glorious Praises of the Lord, the Kind and Compassionate Lord of the World. ||2||2||41|| Kaanraa, Fifth Mehl: Countless times. I am a sacrifice, a sacrifice to that moment of peace, on that night when I was joined with my Beloved. ||1||Pause|| Mansions of gold, and beds of silk sheets -O sisters, I have no love for these. ||1|| Pearls, jewels and countless pleasures, O Nanak, are useless and destructive without the Naam, the Name of the Lord. Even with only dry crusts of bread and a hard floor on which to sleep my life passes in peace and pleasure with my Beloved. O sisters. ||2||3||42|| Kaanraa, Fifth Mehl: Give up your ego, and turn your face to God. Let your yearning mind call out, "Guru, Guru". My Beloved is the Lover of Love. ||1||Pause|| The bed of your household shall be cozy, and your courtyard shall be comfortable: shatter and break the bonds which tie you to the five thieves. ||1|| You shall not come and go in reincarnation; you shall dwell in your own home deep within, and your inverted heart-lotus shall blossom forth. The turmoil of egotism shall be silenced. Nanak sings - he sings the Praises of God, the Ocean of Virtue. ||2||4||43|| Kaanraa, Fifth Mehl, Ninth House: This is why you should chant and meditate on the Lord. O mind. The Vedas and the Saints say that the path is treacherous and difficult. You are intoxicated with emotional attachment and the fever of egotism. ||Pause|| Those who are imbued and intoxicated with the wretched Maya, suffer the pains of emotional attachment. ||1|| That humble being is saved, who chants the Naam; You Yourself save him. Emotional attachment, fear and doubt are dispelled. O Nanak, by the Grace of the Saints. ||2||5||44||

Section 32 - Raag Kaanraa - Part 014

Kaanraa, Fifth Mehl, Tenth House: One Universal Creator God. By The Grace Of The True Guru: Give me that blessing, O Dear Saints, for which my soul would be a sacrifice. Enticed by pride, entrapped and plundered by the five thieves, still, you live near them. I have come to the Sanctuary of the Holy, and I have been rescued from my association with those demons. ||1||Pause|| I wandered through millions of lifetimes and incarnations. I am so very tired - I have fallen at God's Door. ||1|| The Lord of the Universe has become Kind to me; He has blessed me with the Support of the Naam. This precious human life has become fruitful and prosperous; O Nanak, I am carried across the terrifying world-ocean. ||2||1||45|| Kaanraa, Fifth Mehl, Eleventh House: One Universal Creator God. By The Grace Of The True Guru: He Himself has come to me, in His Natural Way. I know nothing, and I show nothing. I have met God through innocent faith and He has blessed me with peace. ||1||Pause|| By the good fortune of my destiny, I have joined the Saadh Sangat, the Company of the Holy. I do not go out anywhere; I dwell in my own home. God, the Treasure of Virtue, has been revealed in this body-robe. ||1|| I have fallen in love with His Feet; I have abandoned everything else. In the places and interspaces, He is All-pervading. With loving joy and excitement, Nanak speaks His Praises. ||2||1||46|| Kaanraa, Fifth Mehl: It is so hard to meet the Lord of the Universe, my Lord and Master. His Form is Immeasurable. Inaccessible and Unfathomable: He is All-pervading everywhere. ||1||Pause|| By speaking and wandering, nothing is gained; nothing is obtained by clever tricks and devices. ||1|| People try all sorts of things, but the Lord is only met when He shows His Mercy. God is Kind and Compassionate, the Treasure of Mercy; servant Nanak is the dust of the feet of the Saints. ||2||2||47|| Kaanraa, Fifth Mehl: O mother, I meditate on the Lord, Raam, Raam, Raam. Without God, there is no other at all. I remember His Lotus Feet with every breath, night and day. ||1||Pause|| He loves me and makes me His Own; my union with Him shall never be broken. He is my breath of life, mind, wealth and everything. The Lord is the Treasure of Virtue and Peace. ||1|| Here and hereafter, the Lord is perfectly pervading: He is seen deep within the heart. In the Sanctuary of the Saints, I am carried across; O Nanak, the terrible pain has been taken away. ||2||3||48|| Kaanraa, Fifth Mehl: God's humble servant is in love with Him. You are my Friend, my very best Friend; everything is in Your Home. ||1||Pause|| I beg for honour, I beg for strength; please bless me with wealth, property and children. ||1|| You are the Technology of liberation, the Way to worldly success, the Perfect Lord of Supreme Bliss, the Transcendent Treasure.

Section 32 - Raag Kaanraa - Part 015

In the Fear of God and loving devotion, Nanak is exalted and enraptured, forever and ever a sacrifice to Him. ||2||4||49|| Kaanraa, Fifth Mehl: The debaters debate and argue their arguments. The Yogis and meditators, religious and spiritual teachers roam and ramble, wandering endlessly all over the earth. ||1||Pause|| They are egotistical, self-centred and conceited, foolish, stupid, idiotic and insane. Wherever they go and wander, death is always with them, forever and ever and ever and ever. ||1|| Give up your pride and stubborn selfconceit: death, ves, death, is always close and near at hand. Vibrate and meditate on the Lord, Har, Haray, Haray. Says Nanak, listen you fool: without vibrating, and meditating, and dwelling on Him, your life is uselessly wasting away. ||2||5||50||12||62|| Kaanraa, Ashtapadees, Fourth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Chant the Name of the Lord, O mind, and find peace. The more you chant and meditate, the more you will be at peace; serve the True Guru, and merge in the Lord. ||1||Pause|| Each and every instant, the humble devotees long for Him; chanting the Naam, they find peace. The taste of other pleasures is totally eradicated; nothing pleases them, except the Name, ||1|| Following the Guru's Teachings, the Lord seems sweet to them: the Guru inspires them to speak sweet words. Through the Word of the True Guru's Bani, the Primal Lord God is revealed; so focus your consciousness on His Bani. ||2|| Hearing the Word of the Guru's Bani, my mind has been softened and saturated with it; my mind has returned to its own home deep within. The Unstruck Melody resonates and resounds there continuously: the stream of nectar trickles down constantly. ||3|| Singing the Name of the One Lord each and every instant, and following the Guru's Teachings, the mind is absorbed in the Naam. Listening to the Naam, the mind is pleased with the Naam, and satisfied with the Naam. ||4|| People wear lots of bracelets, glittering with gold; they wear all sorts of fine clothes. But without the Naam, they are all bland and insipid. They are born, only to die again, in the cycle of reincarnation. ||5|| The veil of Maya is a thick and heavy veil, a whirlpool which destroys one's home. Sins and corrupt vices are totally heavy, like rusted slag. They will not let you cross over the poisonous and treacherous world-ocean. [6] Let the Fear of God and neutral detachment be the boat. the Guru is the Boatman, who carries us across in the Word of the Shabad. Meeting with the Lord, the Name of the Lord, merge in the Lord, the Name of the Lord. ||7|| Attached to ignorance, people are falling asleep; attached to the Guru's spiritual wisdom, they awaken. O Nanak, by His Will, He makes us walk as He pleases. ||8||1|| Kaanraa, Fourth Mehl: O mind, chant the Name of the Lord, Har, Har, and be carried across. Whoever chants and meditates on it is emancipated. Like Dhroo and Prahlaad, they merge in the Lord, ||1||Pause||

Section 32 - Raag Kaanraa - Part 016

Mercy, mercy, mercy - O Dear Lord, please shower Your Mercy on me, and attach me to Your Name. Please be Merciful, and lead me to meet the True Guru; meeting the True Guru, I meditate on the Naam, the Name of the Lord. ||1|| The filth of egotism from countless incarnations sticks to me; joining the Sangat, the Holy Congregation, this filth is washed away. As iron is carried across if it is attached to wood, one who is attached to the Word of the Guru's Shabad finds the Lord. ||2|| Joining the Society of the Saints, joining the Sat Sangat, the True Congregation, you shall come to receive the Sublime Essence of the Lord But not joining the Sangat, and committing actions in egotistical pride, is like drawing out clean water, and throwing it in the mud. [3] The Lord is the Protector and Saving Grace of His humble devotees. The Lord's Sublime Essence seems so sweet to these humble beings. Each and every instant, they are blessed with

the Glorious Greatness of the Naam; through the Teachings of the True Guru, they are absorbed in Him, ||4|| Bow forever in deep respect to the humble devotees; if you bow to those humble beings, you shall obtain the fruit of virtue. Those wicked enemies who slander the devotees are destroyed, like Harnaakhash. ||5|| Brahma, the son of the lotus, and Vyaas, the son of the fish, practiced austere penance and were worshipped. Whoever is a devotee - worship and adore that person. Get rid of your doubts and superstitions. ||6|| Do not be fooled by appearances of high and low social class. Suk Dayy bowed at the feet of Janak, and meditated. Even though Janak threw his left-overs and garbage on Suk Dayv's head, his mind did not waver, even for an instant. ||7|| Janak sat upon his regal throne, and applied the dust of the nine sages to his forehead. Please shower Nanak with your Mercy. O my Lord and Master; make him the slave of Your slaves. ||8||2|| Kaanraa, Fourth Mehl: O mind, follow the Guru's Teachings, and joyfully sing God's Praises. If my one tongue became hundreds of thousands and millions, I would meditate on Him millions and millions of times. ||1||Pause|| The serpent king chants and meditates on the Lord with his thousands of heads. but even by these chants, he cannot find the Lord's limits. You are Utterly Unfathomable, Inaccessible and Infinite. Through the Wisdom of the Guru's Teachings, the mind becomes steady and balanced. ||1|| Those humble beings who meditate on You are noble and exalted. Meditating on the Lord, they are at peace. Bidur, the son of a slave-girl, was an untouchable, but Krishna hugged him close in His Embrace. ||2|| Wood is produced from water, but by holding onto wood, one is saved from drowning. The Lord Himself embellishes and exalts His humble servants; He confirms His Innate Nature. ||3|| I am like a stone, or a piece of iron, heavy stone and iron; in the Boat of the Guru's Congregation, I am carried across, like Kabeer the weaver, who was saved in the Sat Sangat, the True Congregation. He became pleasing to the minds of the humble Saints. ||4|| Standing up, sitting down, rising up and walking on the path, I meditate. The True Guru is the Word, and the Word is the True Guru, who teaches the Path of Liberation. [5] By His Training, I find strength with each and every breath; now that I am trained and tamed, I meditate on the Naam, the Name of the Lord. By Guru's Grace, egotism is extinguished, and then, through the Guru's Teachings, I merge in the Naam. [6]

Section 32 - Raag Kaanraa - Part 017

The True Guru is the Giver of the life of the soul, but the unfortunate ones do not love Him. This opportunity shall not come into their hands again; in the end, they will suffer in torment and regret. ||7|| If a good person seeks goodness for himself, he should bow low in humble surrender to the Guru. Nanak prays: please show kindness and compassion to me, O my Lord and Master, that I may apply the dust of the True Guru to my forehead. ||8||3|| Kaanraa, Fourth Mehl: O mind, be attuned to His Love, and sing. The Fear of God makes me fearless and immaculate. I am dyed in the colour of the Guru's Teachings. ||1||Pause|| Those who are attuned to the Lord's Love remain balanced and detached forever; they live near the Lord, who comes into their house. If I am blessed with the dust of their feet, then I live. Granting His Grace, He Himself bestows it. ||1|| Mortal beings are attached to greed and duality. Their minds are unripe and unfit, and will not accept the Dye of His Love. But their lives are transformed through the Word of the Guru's Teachings. Meeting with the Guru, the Primal Being, they are dyed in the colour of His Love. ||2|| There are ten organs of sense and action; the ten wander unrestrained. Under the influence of the three dispositions, they are not stable, even for an instant. Coming in contact with the True Guru, they are brought under control; then, salvation and liberation are attained. ||3|| The One and Only Creator of the Universe is All-pervading everywhere. All shall once again merge into the One. His One Form has one, and many colours; He leads all according to His One Word. ||4|| The Gurmukh realises the One and Only Lord; He is revealed to the Gurmukh. The Gurmukh goes and meets the Lord in His Mansion deep within; the Unstruck Word of the Shabad vibrates there. ||5|| God created all the beings and creatures of the universe; He blesses the Gurmukh with glory. Without meeting the Guru, no one obtains the Mansion of His Presence. They suffer the agony of coming and going in reincarnation. [6] For countless lifetimes, I have been separated from my Beloved; in His Mercy, the Guru has united me with Him. Meeting the True Guru. I have found absolute peace, and my polluted intellect blossoms forth. ||7|| O Lord, Har, Har, please grant Your Grace; O Life of the World, instill faith in the Naam within me. Nanak is the Guru, the Guru, the True Guru; I am immersed in the Sanctuary of the True Guru. ||8||4|| Kaanraa, Fourth Mehl: O mind, walk on the Path of the Guru's Teachings. Just as the wild elephant is subdued by the prod-the mind is disciplined by the Word of the Guru's Shabad. ||1||Pause|| The wandering mind wanders, roams and rambles in the ten directions; but the Guru holds it, and lovingly attunes it to the Lord. The True Guru implants the Word of the Shabad deep within the heart; the Ambrosial Naam, the Name of the Lord, trickles into the mouth, ||1||

The snakes are filled with poisonous venom; the Word of the Guru's Shabad is the antidote - place it in your mouth. Maya, the serpent, does not even approach one who is rid of the poison, and lovingly attuned to the Lord. ||2|| The dog of greed is very powerful in the village of the body; the Guru strikes it and drives it out in an instant. Truth, contentment, righteousness and Dharma have settled there; in the village of the Lord, sing the Glorious Praises of the Lord, ||3||

Section 32 - Raag Kaanraa - Part 018

The mortal beings are sinking in the swamp of emotional attachment; the Guru lifts them up, and saves them from sinking. Crying, "Save me! Save me!", the humble come to His Sanctuary; the Guru reaches out His Hand, and lifts them up. [4] The whole world is like a game in a dream, all a game. God plays and causes the game to be played. So earn the Profit of the Naam by following the Guru's Teachings; you shall go to the Court of the Lord in robes of honour. ||5|| They act in egotism, and make others act in egotism; they collect and gather up the blackness of sin. And when death comes, they suffer in agony; they must eat what they have planted. ||6|| O Saints, gather the Wealth of the Lord's Name; if you depart after packing these provisions, you shall be honoured. So eat, spend, consume and give abundantly; the Lord will give - there will be no deficiency. ||7|| The wealth of the Lord's Name is deep within the heart. In the Sanctuary of the Guru, this wealth is found. O Nanak, God has been kind and compassionate; He has blessed me. Removing pain and poverty, He has blended me with Himself. ||8||5|| Kaanraa, Fourth Mehl: O mind, seek the Sanctuary of the True Guru, and meditate. Iron is transformed into gold by touching the philosopher's stone; it takes on its qualities. ||1||Pause|| The True Guru, the Great Primal Being, is the philosopher's stone. Whoever is attached to Him receives fruitful rewards. Just as Prahlaad was saved by the Guru's Teachings, the Guru protects the honour of His servant. ||1|| The Word of the True Guru is the most Sublime and Noble Word. Through the Guru's Word, the Ambrosial Nectar is obtained. Ambreek the king was blessed with the status of immortality, meditating on the Word of the True Guru. ||2|| The Sanctuary, the Protection and Sanctuary of the True Guru is pleasing to the mind. It is sacred and pure - meditate on it. The True Guru has become Merciful to the meek and the poor; He has shown me the Path, the Way to the Lord. ||3|| Those who enter the Sanctuary of the True Guru are firmly established; God comes to protect them. If someone aims an arrow at the Lord's humble servant, it will turn around and hit him instead. ||4|| Those who bathe in the Sacred Pool of the Lord Har Har Har, Har, Har, are blessed with honour in His Court. Those who meditate on the Guru's Teachings, the Guru's Instructions, the Guru's Wisdom, are united in the Lord's Union; He hugs them close in His Embrace. ||5|| The Guru's Word is the Sound-current of the Naad, The Guru's Word is the wisdom of the Vedas; coming in contact with the Guru, meditate on the Naam. In the Image of the Lord, Har, Har, one becomes the Embodiment of the Lord. The Lord makes His humble servant worthy of worship. ||6|| The faithless cynic does not submit to the True Guru; the Lord makes the nonbeliever wander in confusion. The waves of greed are like packs of dogs. The poison of Maya sticks to the body-skeleton. [7] The Lord's Name is the Saving Grace of the whole world; ioin the Sangat, and meditate on the Naam. O my God, please protect and preserve Nanak in the Sat Sangat, the True Congregation; save him, and let him merge in You. ||8||6|| FIRST SET OF SIX

Section 32 - Raag Kaanraa - Part 019

Kaanraa, Chhant, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: They alone are saved, who meditate on the Lord. Working for Maya is useless. Meditating on the Lord, all fruits and rewards are obtained. They are blessed, blessed and very fortunate. They are awake and aware in the True Congregation; attached to the Naam, they are lovingly attuned to the One. I have renounced pride, emotional attachment, wickedness and corruption; attached to the Holy. I am carried across at their feet. Prays Nanak, I have come to the Sanctuary of my Lord and Master; by great good fortune, I obtain the Blessed Vision of His Darshan. ||1|| The Holy meet together, and continually vibrate and meditate on the Lord. With love and excitement, they sing the Glorious Praises of their Lord and Master. Singing His Praises they live, drinking in the Lord's Nectar; the cycle of birth and death is over for them. Finding the True Congregation and meditating on the Lord, one is never again afflicted with pain. By the Grace of the Great Giver, the Architect of Destiny, we work to serve the Saints. Prays Nanak, I long for the dust of the feet of the humble; I am intuitively absorbed in the Blessed Vision of the Lord. ||2|| All beings vibrate and meditate on the Lord of the World. This brings the merits of chanting and meditation, austere self-discipline and perfect service. Vibrating and meditating continuously on our Lord and Master, the Inner-knower, the Searcher of hearts, one's life becomes totally fruitful. Those who sing and meditate continually on the Lord of the Universe - their coming into

the world is blessed and approved. The Immaculate Lord, Har, Har, is meditation and chanting, and austere self-discipline; only the Wealth of the Lord of the Universe shall go along with you in the end. Prays Nanak, please grant Your Grace, O Lord, and bless me with the Jewel, that I may carry it in my pocket. ||3|| His Wondrous and Amazing Plays are blissful granting His Grace, He bestows supreme ecstasy. God, my Lord and Master, the Bringer of peace, has met me, and the desires of my mind are fulfilled. Congratulations pour in: I am intuitively absorbed in the Lord. I shall never again cry out in pain. He hugs me close in His Embrace, and blesses me with peace; the evil of sin and corruption is gone. Prays Nanak, I have met my Lord and Master, the Primal Lord, the Embodiment of Bliss. ||4||1|| Vaar Of Kaanraa, Fourth Mehl, Sung To The Tune Of The Ballad Of Musa: One Universal Creator God. By The Grace Of The True Guru: Shalok, Fourth Mehl: Follow the Guru's Teachings, and enshrine the Treasure of the Lord's Name within your heart. Become the slave of the Lord's slaves, and conquer egotism and corruption. You shall win this treasure of life; you shall never lose. Blessed, blessed and very fortunate are those, O Nanak, who savor the Sublime Essence of the Lord through the Guru's Teachings. ||1|| Fourth Mehl: Govind, Govind, Govind - the Lord God, the Lord of the Universe is the Treasure of Virtue. Meditating on Govind, Govind, the Lord of the Universe, through the Guru's Teachings, you shall be honoured in the Court of the Lord.

Section 32 - Raag Kaanraa - Part 020

Meditating on God, chanting Govind, Govind, Govind, your face shall be radiant; you shall be famous and exalted. O Nanak, the Guru is the Lord God, the Lord of the Universe; meeting Him, you shall obtain the Name of the Lord. ||2|| Pauree: You Yourself are the Siddha and the seeker; You Yourself are the Yoga and the Yogi. You Yourself are the Taster of tastes; You Yourself are the Enjoyer of pleasures. You Yourself are All-pervading; whatever You do comes to pass. Blessed, blessed, blessed, blessed is the Sat Sangat, the True Congregation of the True Guru. Join them speak and chant the Lord's Name. Let everyone chant together the Name of the Lord, Har, Har, Haray, Har, Har, Haray; chanting Har, all sins are washed away. ||1|| Shalok, Fourth Mehl: Har, Har, Har, Har is the Name of the Lord; rare are those who, as Gurmukh, obtain it. Egotism and possessiveness are eradicated, and evil-mindedness is washed away. O Nanak, one who is blessed with such pre-ordained destiny chants the Lord's Praises, night and day. ||1|| Fourth Mehl. The Lord Himself is Merciful whatever the Lord Himself does, comes to pass. The Lord Himself is Allpervading. There is no other as Great as the Lord. Whatever pleases the Lord God'sWill comes to pass; whatever the Lord God does is done. No one can appraise His Value; the Lord God is Endless. O Nanak, as Gurmukh, praise the Lord; your body and mind shall be cooled and soothed. ||2|| Pauree: You are the Light of all the Life of the World. You imbue each and every heart with Your Love. All meditate on You, O my Beloved; You are the True, True Primal Being, the Immaculate Lord. The One is the Giver; the whole world is the beggar. All the beggars beg for His Gifts. You are the servant, and You are the Lord and Master of all. Through the Guru's Teachings, we are ennobled and uplifted. Let everyone say that the Lord is the Master of the senses, the Master of all faculties; through Him, we obtain all fruits and rewards. ||2|| Shalok, Fourth Mehl: O mind, meditate on the Name of the Lord, Har, Har; you shall be honoured in the Court of the Lord. You shall obtain the fruits that you desire, focusing your meditation on the Word of the Guru's Shabad. All your sins and mistakes shall be wiped away, and you shall be rid of egotism and pride. The heart-lotus of the Gurmukh blossoms forth, recognising God within every soul. O Lord God, please shower Your Mercy upon servant Nanak, that he may chant the Lord's Name. ||1|| Fourth Mehl: The Name of the Lord, Har, Har, is Sacred and Immaculate. Chanting the Naam, pain is dispelled. God comes to abide in the minds of those who have such pre-ordained destiny. Those who walk in harmony with the Will of the True Guru are rid of pain and poverty. No one finds the Lord by his own will; see this, and satisfy your mind. Servant Nanak is the slave of the slave of those who fall at the Feet of the True Guru. ||2|| Pauree:

Section 32 - Raag Kaanraa - Part 021

You are pervading and permeating all places and interspaces, O Creator. You made all that has been made. You created the entire universe, with all its colours and shades; in so many ways and means and forms You formed it. O Lord of Light, Your Light is infused within all; You link us to the Guru's Teachings. They alone meet the True Guru, unto whom You are Merciful; O Lord, You instruct them in the Guru's Word. Let everyone chant the Name of the Lord, chant the Name of the Great Lord; all poverty, pain and hunger shall be taken away. [[3]] Shalok, Fourth Mehl: The Ambrosial Nectar of the Name of the Lord within your heart. The Lord God prevails in the Sangat, the Holy Congregation; reflect upon the Shabad and understand. Meditating on the Name of the Lord, Har, Har, within the mind, the poison of egotism is eradicated. One who does not remember the Name of the Lord, Har, Har, shall totally lose this life in the gamble By Guru's Grace, one remembers the Lord, and enshrines the Lord's Name within the heart. O servant Nanak, his face shall be radiant in the Court of the True Lord. ||1|| Fourth Mehl: To chant the Lord's Praise and His Name is sublime and exalted. This is the most excellent deed in this Dark Age of Kali Yuga. His Praises come through the Guru's Teachings and Instructions; wear the Necklace of the Lord's Name. Those who meditate on the Lord are very fortunate. They are entrusted with the Treasure of the Lord. Without the Name, no matter what people may do, they continue to waste away in egotism. Elephants can be washed and bathed in water, but they only throw dust on their heads again. O Kind and Compassionate True Guru, please unite me with the Lord, that the One Creator of the Universe may abide within my mind. Those Gurmukhs who listen to the Lord and believe in Him - servant Nanak salutes them. ||2|| Pauree: The Lord's Name is the most sublime and precious merchandise. The Primal Lord God is my Lord and Master. The Lord has staged His Play, and He Himself permeates it. The whole world deals in this merchandise. Your Light is the light in all beings, O Creator. All Your Expanse is True. All those who meditate on You become prosperous; through the Guru's Teachings, they sing Your Praises, O Formless Lord. Let everyone chant the Lord, the Lord of the World, the Lord of the Universe, and cross over the terrifying world-ocean, ||4|| Shalok, Fourth Mehl: I have only one tongue, and the Glorious Virtues of the Lord God are Unapproachable and Unfathomable. I am ignorant - how can I meditate on You, Lord? You are Great, Unapproachable and Immeasurable. O Lord God, please bless me with that sublime wisdom, that I may fall at the Feet of the Guru, the True Guru, O Lord God, please lead me to the Sat Sangat, the True Congregation, where even a sinner like myself may be saved. O Lord, please bless and forgive servant Nanak; please unite him in Your Union. O Lord, please be merciful and hear my prayer; I am a sinner and a worm - please save me! ||1|| Fourth Mehl: O Lord, Life of the World, please bless me with Your Grace, and lead me to meet the Guru, the Merciful True Guru. I am happy to serve the Guru; the Lord has become merciful to me.

Section 32 - Raag Kaanraa - Part 022

All my hopes and desires have been forgotten; my mind is rid of its worldly entanglements. The Guru, in His Mercy, implanted the Naam within me. I am enraptured with the Word of the Shabad. Servant Nanak has obtained the inexhaustible wealth; the Lord's Name is his wealth and property. ||2|| Pauree: O Lord, You are the Greatest of the Great, the Greatest of the Great, the Most Lofty and Exalted of all, the Greatest of the Great. Those who meditate on the Infinite Lord, who meditate on the Lord, Har, Har, are rejuvenated. Those who sing and listen to Your Praises, O my Lord and Master, have millions of sins destroyed. I know that those divine beings who follow the Guru's Teachings are just like You, Lord. They are the greatest of the great, so very fortunate. Let everyone meditate on the Lord, who was True in the primal beginning, and True throughout the ages; He is revealed as True here and now, and He shall be True forever and ever. Servant Nanak is the slave of His slaves, [[5]] Shalok. Fourth Mehl: I meditate on my Lord, the Life of the World, the Lord, chanting the Guru's Mantra. The Lord is Unapproachable, Inaccessible and Unfathomable; the Lord, Har, Har, has spontaneously come to meet me. The Lord Himself is pervading each and every heart; the Lord Himself is Endless. The Lord Himself enjoys all pleasures; the Lord Himself is the Husband of Maya. The Lord Himself gives in charity to the whole world, and all the beings and creatures which He created. O Merciful Lord God, please bless me with Your Bountiful Gifts; the humble Saints of the Lord beg for them. O God of servant Nanak, please come and meet me; I sing the Songs of the Glorious Praises of the Lord. ||1|| Fourth Mehl: The Name of the Lord God is my Best Friend. My mind and body are drenched with the Naam. All the hopes of the Gurmukh are fulfilled; servant Nanak is comforted, hearing the Naam, the Name of the Lord. ||2|| Pauree: The Lord's Sublime Name is energising and rejuvenating. The Immaculate Lord, the Primal Being, blossoms forth. Maya serves at the feet of those who chant and meditate on the Lord Har, Har, day and night. The Lord always looks after and cares for all His beings and creatures; He is with all, near and far. Those whom the Lord inspires to understand, understand; the True Guru, God, the Primal Being, is pleased with them. Let everyone sing the Praise of the Lord of the Universe, the Lord, the Lord of the Universe, the Lord, the Lord of the Universe; singing the Praise of the Lord, one is absorbed in His Glorious Virtues. ||6|| Shalok, Fourth Mehl: O mind, even in sleep, remember the Lord God; let yourself be intuitively absorbed into the Celestial State of Samaadhi. Servant Nanak's mind longs for the Lord, Har, Har. As the Guru pleases, he is absorbed into the Lord, O mother. ||1|| Fourth Mehl: I am in love with the One and Only Lord; the Öne Lord

fills my consciousness. Servant Nanak takes the Support of the One Lord God; through the One, he obtains honour and salvation. ||2|| Pauree: The Panch Shabad, the Five Primal Sounds, vibrate with the Wisdom of the Guru's Teachings; by great good fortune, the Unstruck Melody resonates and resounds. I see the Lord, the Source of Bliss, everywhere; through the Word of the Guru's Shabad, the Lord of the Universe is revealed. From the primal beginning, and throughout the ages, the Lord has One Form. Through the Wisdom of the Guru's Teachings, I vibrate and meditate on the Lord God. O Merciful Lord God, please bless me with Your Bounty; O Lord God, please preserve and protect the honour of Your humble servant.

Section 32 - Raag Kaanraa - Part 023

Let everyone proclaim: Blessed is the Guru, the True Guru, the Guru, the True Guru; meeting Him, the Lord covers their faults and deficiencies. ||7|| Shalok, Fourth Mehl: The sacred pool of devotional worship is filled to the brim and overflowing in torrents. Those who obey the True Guru, O servant Nanak, are very fortunate - they find it. ||1|| Fourth Mehl: The Names of the Lord, Har, Har, are countless. The Glorious Virtues of the Lord, Har, Har, cannot be described. The Lord, Har, Har, is Inaccessible and Unfathomable; how can the humble servants of the Lord be united in His Union? Those humble beings meditate and chant the Praises of the Lord, Har, Har, but they do not attain even a tiny bit of His Worth, O servant Nanak, the Lord God is Inaccessible: the Lord has attached me to His Robe, and united me in His Union. ||2|| Pauree: The Lord is Inaccessible and Unfathomable. How will I see the Blessed Vision of the Lord's Darshan? If He were a material object, then I could describe Him, but He has no form or feature. Understanding comes only when the Lord Himself gives understanding; only such a humble being sees it. The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied. Blessed, blessed is the tongue, blessed is the hand, and blessed is the Teacher, the True Guru; meeting Him, the Account of the Lord is written. ||8|| Shalok, Fourth Mehl: The Name of the Lord, Har, Har, is Ambrosial Nectar. Meditate on the Lord, with love for the True Guru. The Name of the Lord, Har, Har is Sacred and Pure. Chanting it and listening to it, pain is taken away. They alone worship and adore the Lord's Name, upon whose foreheads such pre-ordained destiny is written. Those humble beings are honoured in the Court of the Lord; the Lord comes to abide in their minds. O servant Nanak, their faces are radiant. They listen to the Lord; their minds are filled with love. ||1|| Fourth Mehl: The Name of the Lord, Har, Har, is the greatest treasure. The Gurmukhs obtain it. The True Guru comes to meet those who have such pre-ordained destiny written upon their foreheads. Their bodies and minds are cooled and soothed; peace and tranquility come to dwell in their minds. O Nanak, chanting the Name of the Lord, Har, Har, all poverty and pain is dispelled. ||2|| Pauree: I am a sacrifice. forever and ever, to those who have seen my Beloved True Guru. They alone meet my True Guru, who have such preordaind destiny written upon their foreheads. I meditate on the Inaccessible Lord, according to the Guru's Teachings; God has no form or feature. Those who follow the Guru's Teachings and meditate on the Inaccessible Lord, merge with their Lord and Master and become one with Him. Let everyone proclaim out loud, the Name of the Lord, the Lord, the Lord; the profit of devotional worship of the Lord is blessed and sublime. ||9|| Shalok, Fourth Mehl: The Lord's Name is permeating and pervading all. Repeat the Name of the Lord, Raam, Raam. The Lord is in the home of each and every soul. God created this play with its various colours and forms. The Lord, the Life of the World, dwells near at hand. The Guru, my Friend, has made this clear.

Section 32 - Raag Kaanraa - Part 024

They alone meet the Lord, the Lord God, their Lord and Master, whose love for the Lord is pre-ordained. Servant Nanak meditates on the Naam, the Name of the Lord; through the Word of the Guru's Teachings, chant it consciously with your mind. ||1|| Fourth Mehl: Seek the Lord God, your Best Friend; by great good fortune, He comes to dwell with the very fortunate ones. Through the Perfect Guru, He is revealed, O Nanak, and one is lovingly attuned to the Lord. ||2|| Pauree: Blessed, blessed, beauteous and fruitful is that moment, when service to the Lord becomes pleasing to the mind. So proclaim the story of the Lord, O my GurSikhs; speak the Unspoken Speech of my Lord God. How can I attain Him? How can I see Him? My Lord God is All-knowing and All-seeing. Through the Word of the Guru's Teachings, the Lord reveals Himself; we merge in absorption in the Naam, the Name of the Lord. Nanak is a sacrifice unto those who meditate on the Lord of Nirvaanaa. ||10|| Shalok, Fourth Mehl: One's eyes are anointed by the Lord God, when the Guru bestows the ointment of spiritual wisdom. I have found God, my Best Friend; servant Nanak is intuitively absorbed into the Lord. ||1|| Fourth Mehl: The Gurmukh is filled with peace and tranquility deep within. His mind and body are

absorbed in the Naam, the Name of the Lord. He thinks of the Naam, and reads the Naam; he remains lovingly attuned to the Naam. He obtains the Treasure of the Naam, and is rid of anxiety. Meeting with the True Guru, the Naam wells up, and all hunger and thirst depart. O Nanak, one who is imbued with the Naam, gathers the Naam in his lap. ||2|| Pauree: You Yourself created the world, and You Yourself control it. Some are self-willed manmukhs - they lose. Others are united with the Guru - they win. The Name of the Lord, the Lord God is Sublime. The fortunate ones chant it, through the Word of the Guru's Teachings. All pain and poverty are taken away, when the Guru bestows the Lord's Name. Let everyone serve the Enticing Enticer of the Mind, the Enticer of the World, who created the world, and controls it all. ||11|| Shalok, Fourth Mehl: The disease of egotism is deep within the mind; the self-willed manmukhs and the evil beings are deluded by doubt. O Nanak, the disease is cured only by meeting with the True Guru, the Holy Friend. ||1|| Fourth Mehl: My mind and body are embellished and exalted, when I behold the Lord with my eyes. O Nanak, meeting with that God, I live, hearing His Voice. [[2]] Pauree: The Creator is the Lord of the World, the Master of the Universe, the Infinite Primal Immeasurable Being. Meditate on the Lord's Name, O my GurSikhs; the Lord is Sublime, the Lord's Name is Invaluable. Those who meditate on Him in their hearts, day and night, merge with the Lord - there is no doubt about it. By great good fortune, they join the Sangat, the Holy Congregation, and speak the Word of the Guru, the Perfect True Guru. Let everyone meditate on the Lord, the Lord, the All-pervading Lord, by which all disputes and conflicts with Death are ended. ||12|| Shalok, Fourth Mehl: The humble servant of the Lord chants the Name, Har, Har. The foolish idiot shoots arrows at him. O Nanak, the humble servant of the Lord is saved by the Love of the Lord. The arrow is turned around, and kills the one who shot it. ||1||

Section 32 - Raag Kaanraa - Part 025

Fourth Mehl: The eyes which are attracted by the Lord's Love behold the Lord through the Name of the Lord. If they gaze upon something else, O servant Nanak, they ought to be gouged out. ||2|| Pauree: The Infinite Lord totally permeates the water, the land and the sky. He cherishes and sustains all beings and creatures; whatever He does comes to pass. Without Him, we have no mother, father, children, sibling or friend. He is permeating and pervading deep within each and every heart; let everyone meditate on Him. Let all chant the Glorious Praises of the Lord of the World, who is manifest all over the world, ||13|| Shalok, Fourth Mehl: Those Gurmukhs who meet as friends are blessed with the Lord God's Love. O servant Nanak, praise the Naam, the Name of the Lord; you shall go to His court in joyous high spirits. ||1|| Fourth Mehl: Lord, You are the Great Giver of all; all beings are Yours. They all worship You in adoration; You bless them with Your Bounty, O Beloved. The Generous Lord, the Great Giver reaches out with His Hands and the rain pours down on the world. The corn germinates in the fields; contemplate the Lord's Name with love. Servant Nanak begs for the Gift of the Support of the Name of his Lord God. ||2|| Pauree: The desires of the mind are satisfied, meditating on the Ocean of Peace. Worship and adore the Feet of the Lord, through the Word of the Guru's Shabad, the jewel mine. Joining the Saadh Sangat, the Company of the Holy, one is saved, and the Decree of Death is torn up. The treasure of this human life is won, meditating on the Lord of Detachment. Let everyone seek the Sanctuary of the True Guru; let the black spot of pain, the scar of suffering, be erased. ||14|| Shalok, Fourth Mehl: I was seeking, searching for my Friend, but my Friend is right here with me. O servant Nanak, the Unseen is not seen, but the Gurmukh is given to see Him. [[1]] Fourth Mehl: O Nanak, I am in love with the True Lord; I cannot survive without Him. Meeting the True Guru, the Perfect Lord is found, and the tongue savors His Sublime Essence. ||2|| Pauree: Some sing, some listen, and some speek and preach. The filth and pollution of countless lifetimes is washed away, and the wishes of the mind are fulfilled. Coming and going in reincarnation ceases, singing the Glorious Praises of the Lord. They save themselves, and save their companions; they save all their generations as well. Servant Nanak is a sacrifice to those who are pleasing to my Lord God. ||15||1|| Sudh|| Raag Kaanraa, The Word Of Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: Such is the Sovereign Lord, the Inner-knower, the Searcher of Hearts: He sees everything as clearly as one's face reflected in a mirror. ||1||Pause|| He dwells in each and every heart; no stain or stigma sticks to Him. He is liberated from bondage; He does not belong to any social class. ||1|| As one's face is reflected in the water, so does Naam Dayv's Beloved Lord and Master appear. ||2||1||

GURU GRANTH SAHIB 33 - RAAG KALYAAN

Section 33 - Raag Kalyaan - Part 001

Raag Kalyaan, Fourth Mehl: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: The Lord, the Beauteous Lord - no one has

found His limits. I am a child - You cherish and sustain me. You are the Great Primal Being, my Mother and Father. ||1||Pause|| The Names of the Lord are Countless and Unfathomable. My Sovereign Lord is Unfathomable and Incomprehensible. The virtuous and the spiritual teachers have given it great thought, but they have not found even an iota of His Value. ||1|| They sing the Glorious Praises of the Lord, the Lord of the Universe forever. They sing the Glorious Praises of the Lord of the Universe, but they do not find His limits. You are Immeasurable, Unweighable, and Infinite, O Lord and Master; no matter how much one may meditate on You, Your Depth cannot be fathomed. ||2|| Lord, Your humble servants praise You, singing Your Glorious Praises, O Sovereign Lord. You are the ocean of water, and I am Your fish. No one has ever found Your limits. ||3|| Please be Kind to Your humble servant, Lord; please bless me with the meditation of Your Name. I am a blind fool; Your Name is my only Support. Servant Nanak, as Gurmukh, has found it. ||4||1|| Kalyaan, Fourth Mehl: The humble servant of the Lord sings the Lord's Praise, and blossoms forth. My intellect is embellished with devotion to the Lord. Har, Har, through the Guru's Teachings. This is the destiny which God has recorded on my forehead. ||1||Pause|| I meditate in remembrance on the Guru's Feet, day and night. The Lord, Har, Har, Har, comes to dwell in my mind. The Praise of the Lord, Har, Har, Har, is Excellent and Sublime in this world. His Praise is the sandalwood paste which I rub. ||1|| The humble servant of the Lord is lovingly attuned to the Lord, Har, Har, Har; all the faithless cynics pursue him. The slanderous person acts in accordance with the record of his past deeds; his foot trips over the snake, and he is stung by its bite. ||2|| O my Lord and Master, You are the Saving Grace, the Protector of Your humble servants. You protect them, age after age. What does it matter, if a demon speaks evil? By doing so, he only gets frustrated. [[3]] All the beings and creatures created by God are caught in the mouth of Death. The humble servants of the Lord are protected by the Lord God, Har, Har, Har; servant Nanak seeks His Sanctuary. ||4||2|| Kalyaan, Fourth Mehl:

Section 33 - Raag Kalyaan - Part 002

O my mind, chant and meditate on the Master of the Universe. Through the Guru's Teachings, meditate on the Lord's Name, and be rid of all the painful past sins. ||1||Pause|| I have only one tongue - I cannot sing His Praises. Please bless me with many, many tongues. Again and again, each and every instant, with all of them, I would sing His Glorious Praises; but even then, I would not be able to sing all of Your Praises, God. ||1|| I am so deeply in love with God, my Lord and Master: I long to see God's Vision. You are the Great Giver of all beings and creatures; only You know our inner pain. ||2|| If only someone would show me the Way, the Path of God. Tell me - what could I give him? I would surrender, offer and dedicate all my body and mind to him; if only someone would unite me in God's Union! [3] The Glorious Praises of the Lord are so many and numerous: I can describe only a tiny bit of them. My intellect is under Your control, God; You are the All-powerful Lord God of servant Nanak. ||4||3|| Kalyaan, Fourth Mehl: O my mind, chant the Glorious Praises of the Lord, which are said to be inexpressible. Rightousness and Dharmic faith, success and prosperity, pleasure, the fulfillment of desires and liberation - all follow the humble servant of the Lord like a shadow. ||1||Pause|| That humble servant of the Lord who has such good fortune written on his forehead meditates on the Name of the Lord, Har, Har. In that Court, where God calls for the accounts, there, you shall be saved only by meditating on the Naam, the Name of the Lord. ||1|| I am stained with the filth of the mistakes of countless lifetimes, the pain and pollution of egotism. Showering His Mercy, the Guru bathed me in the Water of the Lord, and all my sins and mistakes were taken away. ||2|| God, our Lord and Master, is deep within the hearts of His humble servants. They vibrate the Naam, the Name of the Lord, Har, Har. And when that very last moment comes. then the Naam is our Best Friend and Protector. ||3|| Your humble servants sing Your Praises, O Lord, Har, Har; they chant and meditate on the Lord God, the Master of the Universe. O God, my Saving Grace, Lord and Master of servant Nanak, please save me, the sinking stone. ||4||4|| Kalyaan, Fourth Mehl: Only the Lord God knows my innermost thoughts. If someone slanders the humble servant of the Lord, God does not believe even a tiny bit of what he says. ||1||Pause|| So give up everything else, and serve the Imperishable; The Lord God, our Lord and Master, is the Highest of all. When you serve the Lord, Death cannot even see you. It comes and falls at the feet of those who know the Lord. ||1|| Those whom my Lord and Master protects - a balanced wisdom comes to their ears. No one can equal them; their devotional worship is accepted by my God. ||2|| So behold the Wondrous and Amazing Play of the Lord. In an instant, He distinguishes the genuine from the counterfeit. And that is why His humble servant is in bliss. Those of pure heart meet together, while the evil ones regret and repent. ||3|| Lord, You are the Great Giver, our All-powerful Lord and Master; O Lord, I beg for only one gift from You. Lord,

please bless servant Nanak with Your Grace, that Your Feet may abide for ever within my heart. $\|4\|5\|$

Section 33 - Raag Kalyaan - Part 003

Kalyaan, Fourth Mehl: O God, Treasure of Mercy, please bless me, that I may sing the Glorious Praises of the Lord. I always place my hopes in You; O God, when will you take me in Your Embrace? ||1||Pause|| I am a foolish and ignorant child; Father, please teach me! Your child makes mistakes again and again, but still, You are pleased with him, O Father of the Universe. ||1|| Whatever You give me, O my Lord and Master - that is what I receive. There is no other place where I can go. ||2|| Those devotees who are pleasing to the Lord - the Lord is pleasing to them. Their light merges into the Light; the lights are merged and blended together. ||3|| The Lord Himself has shown mercy; He lovingly attunes me to Himself. Servant Nanak seeks the Sanctuary of the Door of the Lord, who protects his honour. ||4||6|| First Set Of Six|| Kalyaan Bhopaalee, Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: O Supreme Lord God, Transcendent Lord and Master, Destroyer of pain, Transcendental Lord God. All Your devotees beg of You. Ocean of peace, carry us across the terrifying world-ocean; You are the Wish-fulfilling Jewel. ||1||Pause|| Merciful to the meek and poor, Lord of the world, Support of the earth, Inner-knower, Searcher of hearts, Lord of the Universe. Those who meditate on the Supreme Lord become fearless. Through the Wisdom of the Guru's Teachings, they meditate on the Lord, the Liberator Lord. ||1|| Those who come to Sanctuary at the Feet of the Lord of the Universe - those humble beings cross over the terrifying world-ocean. The Lord preserves the honour of His humble devotees; O servant Nanak, the Lord Himself showers them with His Grace. ||2||1||7|| Raag Kalyaan, Fifth Mehl, First House: One Universal Creator God. By The Grace Of The True Guru: Please grant me this blessing: May the bumble-bee of my mind be immersed again and again in the Honey of Your Lotus Feet. ||1||Pause|| I am not concerned with any other water; please bless this songbird with a Drop of Your Water, Lord. ||1|| Unless I meet my Lord, I am not satisfied. Nanak lives, gazing upon the Blessed Vision of His Darshan. ||2||1|| Kalyaan, Fifth Mehl: This beggar begs and begs for Your Name, Lord, You are the Support of all, the Master of all, the Giver of absolute peace. ||1||Pause|| So many, so very many, beg for charity at Your Door; they receive only what You are pleased to give. [1] Fruitful, fruitful, fruitful is the Blessed Vision of His Darshan; touching His Touch, I sing His Glorious Praises. O Nanak one's essence is blended into the Essence: the diamond of the mind is pierced through by the Diamond of the Lord. ||2||2|

Section 33 - Raag Kalyaan - Part 004

Kalyaan, Fifth Mehl: O, the Wondrous Glory of my Beloved! My mind is rejuvenated forever by His Wondrous Love. ||1||Pause|| Brahma, Shiva, the Siddhas, the silent sages and Indra beg for the charity of His Praise and devotion to Him. ||1|| Yogis, spiritual teachers, meditators and the thousand-headed serpent all meditate on the Waves of God. Says Nanak, I am a sacrifice to the Saints, who are the Eternal Companions of God. ||2||3|| Kalyaan, Fifth Mehl, Second House: One Universal Creator God. By The Grace Of The True Guru: Belief in You, Lord, brings honour. To see with my eyes, and hear with my ears - every limb and fiber of my being, and my breath of life are in bliss. ||1||Pause|| Here and there, and in the ten directions You are pervading, in the mountain and the blade of grass. ||1|| Wherever I look, I see the Lord, the Supreme Lord, the Primal Being. In the Saadh Sangat, the Company of the Holy, doubt and fear are dispelled. Nanak speaks the Wisdom of God. ||2||1||4|| Kalyaan, Fifth Mehl: The Glory of God is the Sound-current of the Naad, the Celestial Music of Bliss, and the Wisdom of the Vedas. Speaking and listening, the silent sages and humble beings join together, in the Realm of the Saints. ||1||Pause|| Spiritual wisdom, meditation, faith and charity are there: their minds savor the Taste of the Naam, the Name of the Lord. Chanting it, sins are destroyed. ||1|| This is the technology of Yoga, spiritual wisdom, devotion, intuitive knowledge of the Shabad, certain knowledge of the Essence of Reality, chanting and unbroken intensive meditation. Through and through, O Nanak, merging into the Light, you shall never again suffer pain and punishment. ||2||2||5|| Kalvaan, Fifth Mehl: What should I do, and how should I do it? Should I centre myself in meditation, or study the spiritual wisdom of the Shaastras? How can I endure this unendurable state? ||1||Pause|| Vishnu, Shiva, the Siddhas, the silent sages and Indra - at whose door should I seek sanctuary? [[1]] Some have power and influence, and some are blessed with heavenly paradise, but out of millions, will anyone find liberation? Says Nanak I have attained the Sublime Essence of the Naam the Name of the Lord. I touch the feet of the Holy. ||2||3||6|| Kalyaan, Fifth Mehl: The Lord of the Breath of Life, the Merciful Primal Lord God, is my Friend. The Lord saves us from the womb of reincarnation and the noose of death in this Dark Age of Kali Yuga; He takes away our pain. ||1||Pause|| I

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4275 enshrine the Naam, the Name of the Lord, within; I seek Your Sanctuary, Lord. O Merciful Lord God, You are my only Support. []1] You are the only Hope of the helpless, the meek and the poor. Your Name, O my Lord and Master, is the Mantra of the mind. []2] I know of nothing except You, God. Throughout all the ages, I realise You. []3] O Lord, You dwell in my mind night and day. The Lord of the Universe is Nanak's only Support. []4][4][7] Kalyaan, Fifth Mehl: Within my mind and body I meditate on the Lord God. The Perfect Guru is pleased and satisfied; I am blessed with eternal peace and happiness. []1][Pause]] All affairs are successfuly resolved, singing the Glorious Praises of the Lord of the World. Joining the Saadh Sangat, the Company of the Holy, I dwell upon God, and the pain of death is taken away. []1] Please take pity on me, O my God, that I may serve You day and night.

Section 33 - Raag Kalyaan - Part 005

Slave Nanak seeks the Sanctuary of the Lord, the Perfect, Divine Primal Being. ||2||5||8|| Kalyaan, Fifth Mehl: My God is the Inner-knower, the Searcher of Hearts. Take pity on me, O Perfect Transcendent Lord; bless me with the True Eternal Insignia of the Shabad, the Word of God. ||1||Pause|| O Lord, other than You, no one is all-powerful. You are the Hope and the Strength of my mind. You are the Giver to the hearts of all beings, O Lord and Master. I eat and wear whatever You give me. ||1|| Intuitive understanding, wisdom and cleverness, glory and beauty, pleasure, wealth and honour, all comforts, bliss, happiness and salvation, O Nanak, come by chanting the Lord's Name. ||2||6||9|| Kalyaan, Fifth Mehl: The Sanctuary of the Lord's Feet bring salvation. God's Name is the Purifier of sinners. ||1||Pause|| Whoever chants and meditates in the Saadh Sangat, the Company of the Holy, shall undoubtedly escape being consumed by the Messenger of Death. ||1|| Liberation, the key to success, and all sorts of comforts do not equal loving devotional worship of the Lord. Slave Nanak longs for the Blessed Vision of God's Darshan; he shall never again wander in reincarnation. ||2||||7||10|| Kalyaan, Fourth Mehl, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Hearing the Name of the Lord, the All-pervading Lord, my mind is drenched with joy. The Name of the Lord, Har, Har, is Ambrosial Nectar, the most Sweet and Sublime Essence; through the Guru's Teachings, drink it in with intuitive ease. ||1||Pause|| The potential energy of fire is within the wood; it is released if you know how to rub it and generate friction. In just the same way, the Lord's Name is the Light within all; the Essence is extracted by following the Guru's Teachings. ||1|| There are nine doors, but the taste of these nine doors is bland and insipid. The Essence of Ambrosial Nectar trickles down through the Tenth Door. Please take pity on me - be kind and compassionate, O my Beloved, that I may drink in the Sublime Essence of the Lord, through the Word of the Guru's Shabad. ||2|| The bodyvillage is the most sublime and exalted village, in which the merchandise of the Lord's Sublime Essence is traded. The most precious and priceless gems and jewels are obtained by serving the True Guru. ||3|| The True Guru is Inaccessible; Inaccessible is our Lord and Master. He is the overflowing Ocean of bliss - worship Him with loving devotion. Please take pity on me, and be Merciful to this meek song-bird; please pour a drop of Your Name into my mouth. ||4|| O Beloved Lord, please colour my mind with the Deep Crimson Colour of Your Love; I have surrendered my mind to the Guru. Those who are imbued with the Love of the Lord, Raam, Raam, Raam, continually drink in this essence in big gulps, savoring its sweet taste. ||5|| If all the gold of the seven continents and the oceans was taken out and placed before them, the humble servants of my Lord and Master would not even want it. They beg for the Lord to bless them with the Lord's Sublime Essence. ||6|| The faithless cynics and mortal beings remain hungry forever; they ontinually cry out in hunger. They hurry and run, and wander all around, caught in the love of Maya; they cover hundreds of thousands of miles in their wanderings. ||7|| The humble servants of the Lord, Har, Har, Har, Har, Har, are sublime and exalted. What praise can we bestow upon them?

Section 33 - Raag Kalyaan - Part 006

Nothing else can equal the Glory of the Lord's Name; please bless servant Nanak with Your Grace. ||8||1|| Kalyaan, Fourth Mehl: O Lord, please bless me with the Touch of the Guru, the Philosopher's Stone. I was unworthy, utterly useless, rusty slag; meeting with the True Guru, I was transformed by the Philosopher's Stone. ||1||Pause|| Everyone longs for paradise, liberation and heaven; all place their hopes in them. The humble long for the Blessed Vision of His Darshan; they do not ask for liberation. Their minds are satisfied and comforted by His Darshan. ||1|| Emotional attachment to Maya is very powerful; this attachment is a black stain which sticks. The humble servants of my Lord and Master are unattached and liberated. They are like ducks, whose feathers do not get wet. ||2|| The fragrant sandalwood tree is encircled by snakes; how can anyone get to the sandalwood? Drawing out the Mighty Sword of the Guru's Spiritual Wisdom, I slaughter and kill the poisonous snakes, and drink in the Sweet Nectar. ||3|| You may gather wood and stack it in a pile. but in an instant, fire reduces it to ashes. The faithless cynic gathers the most horrendous sins, but meeting with the Holy Saint, they are placed in the fire. ||4|| The Holy, Saintly devotees are sublime and exalted. They enshrine the Naam, the Name of the Lord, deep within. By the touch of the Holy and the humble servants of the Lord, the Lord God is seen. ||5|| The thread of the faithless cynic is totally knotted and tangled: how can anything be woven with it? This thread cannot be woven into yarn; do not associate with those faithless cynics. [6] The True Guru and the Saadh Sangat, the Company of the Holy, are exalted and sublime. Joining the Congregation, meditate on the Lord. The gems, jewels and precious stones are deep within: by Guru's Grace, they are found. ||7|| My Lord and Master is Glorious and Great. How can I be united in His Union? O Nanak, the Perfect Guru unites His humble servant in His Union, and blesses him with perfection. ||8||2|| Kalyaan, Fourth Mehl: Chant the Name of the Lord, the Lord, the All-pervading Lord. The Holy, the humble and Holy, are noble and sublime. Meeting with the Holy, I joyfully love the Lord. ||1||Pause|| The minds of all the beings and creatures of the world waver unsteadily. Please take pity on them, be merciful to them, and unite them with the Holy; establish this support to support the world. ||1|| The earth is beneath us, and yet its dust falls down on all; let yourself be covered by the dust of the feet of the Holy. You shall be utterly exalted, the most noble and sublime of all: the whole world will place itself at your feet. ||2|| The Gurmukhs are blessed with the Divine Light of the Lord; Maya comes to serve them. Through the Word of the Guru's Teachings, they bite with teeth of wax and chew iron, drinking in the Sublime Essence of the Lord. ||3|| The Lord has shown great mercy, and bestowed His Name; I have met with the Holy Guru, the Primal Being. The Glorious Praises of the Lord's Name have spread out everywhere; the Lord bestows fame all over the world. ||4|| The Beloved Lord is within the minds of the Holy, the Holy Saadhus; without seeing Him, they cannot survive. The fish in the water loves only the water. Without water, it bursts and dies in an instant. [[5]]

Section 33 - Raag Kalyaan - Part 007

Those who have terrible luck and bad fortune do not drink in the water which washes the dust of the feet of the Holy. The burning fire of their desires is not extinguished; they are beaten and punished by the Righteous Judge of Dharma. [6] You may visit all the sacred shrines, observe fasts and sacred feasts, give generously in charity and waste away the body. melting it in the snow. The weight of the Lord's Name is unweighable, according to the Guru's Teachings; nothing can equal its weight. ||7|| O God, You alone know Your Glorious Virtues. Servant Nanak seeks Your Sanctuary. You are the Ocean of water, and I am Your fish. Please be kind, and keep me always with You. [8][3] Kalyaan, Fourth Mehl: I worship and adore the Lord, the All-pervading Lord. I surrender my mind and body, and place everything before Him; following the Guru's Teachings, spiritual wisdom is implanted within me. ||1||Pause|| God's Name is the tree, and His Glorious Virtues are the branches. Picking and gathering up the fruit, I worship Him. The soul is divine; divine is the soul. Worship Him with love. ||1|| One of keen intellect and precise understanding is immaculate in all this world. In thoughtful consideration, he drinks in the sublime essence. By Guru's Grace, the treasure is found; dedicate this mind to the True Guru. ||2|| Priceless and utterly sublime is the Diamond of the Lord. This Diamond pierces the diamond of the mind. The mind becomes the jeweller, through the Word of the Guru's Shabad; it appraises the Diamond of the Lord. ||3|| Attaching oneself to the Society of the Saints, one is exalted and uplifted. as the palaas tree is absorbed by the peepal tree. That mortal being is supreme among all people, who is perfumed by the fragrance of the Lord's Name. ||4|| One who continually acts in goodness and immaculate purity, sprouts green branches in great abundance. The Guru has taught me that Dharmic faith is the flower, and spiritual wisdom is the fruit; this fragrance permeates the world. $\|5\|$ The One, the Light of the One, abides within my mind; God, the One, is seen in all. The One Lord, the Supreme Soul, is spread out everywhere; all place their heads beneath His Feet. ||6|| Without the Naam, the Name of the Lord, people look like criminals with their noses cut off; bit by bit, their noses are cut off. The faithless cynics are called egotistical: without the Name, their lives are cursed ||7|| As long as the breath breathes through the mind deep within, hurry and seek God's Sanctuary. Please shower Your Kind Mercy and take pity upon Nanak, that he may wash the feet of the Holy. ||8||4|| Kalyaan, Fourth Mehl: O Lord, I wash the feet of the Holy. May my sins be burnt away in an instant; O my Lord and Master, please bless me with Your Mercy. ||1||Pause|| The meek and humble beggars stand begging at Your Door. Please be generous and give to those who are yearning. Save me, save me, O God - I have come to Your Sanctuary. Please implant the Guru's Teachings, and the Naam within me. ||1|| Sexual desire and anger are very powerful in the body-village; I rise up to fight the battle

against them. Please make me Your Own and save me; through the Perfect Guru, I drive them out. ||2|| The powerful fire of corruption is raging violently within; the Word of the Guru's Shabad is the ice water which cools and soothes.

Section 33 - Raag Kalyaan - Part 008

My mind and body are calm and tranquil; the disease has been cured, and now I sleep in peace. $\|\mathbf{3}\|$ As the rays of the sun spread out everywhere, the Lord pervades each and every heart. Meeting the Holy Saint, one drinks in the Sublime Essence of the Lord; sitting in the home of your own inner being, drink in the essence. ||4|| The humble being is in love with the Guru, like the chakvi bird which loves to see the sun She watches, and keeps on watching all through the night; and when the sun shows its face, she drinks in the Amrit, ||5|| The faithless cynic is said to be very greedy - he is a dog. He is overflowing with the filth and pollution of evil-mindedness. He talks excessively about his own interests. How can he be trusted? ||6|| I have sought the Sanctuary of the Saadh Sangat, the Company of the Holy; I have found the Sublime Essence of the Lord. They do good deeds for others, and speak of the Lord's many Glorious Virtues; please bless me to meet these Saints, these devotees of the Lord. ||7|| You are the Inaccessible Lord, Kind and Compassionate, the Great Giver; please shower us with Your Mercy, and save us. You are the Life of all the beings of the world; please cherish and sustain Nanak. ||8||5|| Kalyaan, Fourth Mehl: O Lord, please make me the slave of Your slaves. As long as there is breath deep within my mind, let me drink in the dust of the Holy. ||1||Pause|| Shiva, Naarad, the thousand-headed cobra king and the silent sages long for the dust of the Holy. All the worlds and realms where the Holy place their feet are sanctified. ||1|| So let go of your shame and renounce all your egotism; join with the Saadh Sangat, the Company of the Holy, and remain there. Give up your fear of the Righteous Judge of Dharma, and you shall be lifted up and saved from drowning in the sea of poison. ||2|| Some are standing, parched and shrivelled up by their doubts; joining the Saadh Sangat, they are rejuvenated. So do not delay, even for an instant - go and fall at the feet of the Holy. ||3|| The Kirtan of the Praise of the Lord's Name is a priceless jewel. The Lord has given it for the Holv to keep. Whoever accepts and follows the Word of the Guru's Teachings as True - this Jewel is taken out and given to him. ||4|| Listen, O Saints; listen, humble Siblings of Destiny: the Guru raises His Arms and sends out the call. If you long for everlasting peace and comfort for your soul, then enter the Sanctuary of the True Guru. ||5|| If you have great good fortune and are very noble, then implant the Guru's Teachings and the Naam, the Name of the Lord, within. Emotional attachment to Maya is totally treacherous; drinking in the Sublime Essence of the Lord, you shall easily, intuitively cross over the world-ocean. ||6|| Those who are totally in love with Maya, Maya, shall rot away in Maya. The path of ignorance and darkness is utterly treacherous; they are loaded down with the crushing load of egotism. ||7|| O Nanak. chanting the Name of the Lord, the All-pervading Lord, one is emancipated. Meeting the True Guru, the Naam is implanted within; we are united and blended with the Lord's Name. ||8||6|| First Set Of Six||

GURU GRANTH SAHIB 34 - RAAG PRABHAATEE Section 34 - Raag Prabhaatee - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Parbhaatee Bibhaas, First Mehl, Chau-Padas, First House: Your Name carries us across; Your Name brings respect and worship. Your Name embellishes us; it is the object of the awakened mind. Your Name brings honour to everyone's name. Without Your Name, no one is ever respected. ||1|| All other clever tricks are just for show. Whoever the Lord blesses with forgiveness - his affairs are perfectly resolved. ||1||Pause|| Your Name is my strength; Your Name is my support. Your Name is my army; Your Name is my king. Your Name brings honour, glory and approval. By Your Grace, one is blessed with the banner and the insignia of Your Mercy. ||2|| Your Name brings intuitive peace and poise; Your Name brings praise. Your Name is the Ambrosial Nectar which cleans out the poison. Through Your Name, all peace and comfort comes to abide in the mind. Without the Name, they are bound and gagged, and dragged off to the City of Death. ||3|| Man is involved with his wife, hearth and home, land and country, the pleasures of the mind and fine clothes; but when the call comes, he cannot delay. O Nanak, in the end, the false turn out to be false. ||4||1|| Prabhaatee, First Mehl: Your Name is the Jewel, and Your Grace is the Light. In awareness, there is Your Light. Darkness fills the dark, and then everything is lost, ||1|| This whole world is corrupt. Your Name is the only cure: nothing else works. O Infinite Creator Lord ||1||Pause|| One side of the scale holds tens of thousands, millions of nether regions and realms. O my Beloved, Your Worth could only be estimated if something else could be placed on the other side of the scale. ||2||

Section 34 - Raag Prabhaatee - Part 002

Out of pain, pleasure is produced, and out of pleasure comes pain. That mouth which praises You - what hunger could that mouth ever suffer? ||3|| O Nanak, you alone are foolish; all the rest of the world is good. That body in which the Naam does not well up - that body becomes miserable. ||4||2|| Prabhaatee, First Mehl: For His sake, Brahma uttered the Vedas, and Shiva renounced Maya. For His sake, the Siddhas became hermits and renunciates: even the gods have not realised His Mystery. ||1|| O Baba, keep the True Lord in your mind, and utter the Name of the True Lord with your mouth; the True Lord will carry you across. Enemies and pain shall not even approach you; only a rare few realise the Wisdom of the Lord. [1] Pause Fire, water and air make up the world; these three are the slaves of the Naam, the Name of the Lord. One who does not chant the Naam is a thief, dwelling in the fortress of the five thieves. ||2|| If someone does a good deed for someone else, he totally puffs himself up in his conscious mind. The Lord bestows so many virtues and so much goodness; He does not ever regret it. ||3|| Those who praise You gather the wealth in their laps; this is Nanak's wealth. Whoever shows respect to them is not summoned by the Messenger of Death. ||4||3|| Prabhaatee, First Mehl: One who has no beauty, no social status, no mouth, no flesh - meeting with the True Guru, he finds the Immaculate Lord, and dwells in Your Name. ||1|| O detached Yogi, contemplate the essence of reality, and you shall never again come to be born into the world. ||1||Pause|| One who does not have good karma or Dharmic faith, sacred rosary or mala - through the Light of God, wisdom is bestowed; the True Guru is our Protector. [2] One who does not observe any fasts, make religious vows or chant - he does not have to worry about good luck or bad, if he obeys the Command of the True Guru. ||3|| One who is not hopeful, nor hopeless, who has trained his intuitive consciousness - his being blends with the Supreme Being. O Nanak, his awareness is awakened. ||4||4|| Prabhaatee, First Mehl: What he says is approved in the Court of the Lord. He looks upon poison and nectar as one and the same. ||1|| What can I say? You are permeating and pervading all. Whatever happens, is all by Your Will. ||1||Pause|| The Divine Light shines radiantly, and egotistical pride is dispelled. The True Guru bestows the Ambrosial Naam, the Name of the Lord. ||2|| In this Dark Age of Kali Yuga, one's birth is approved, if one is honoured in the True Court. ||3|| Speaking and listening, one goes to the Celestial Home of the Indescribable Lord. Mere words of mouth, O Nanak, are burnt away. ||4||5|| Prabhaatee, First Mehl: One who bathes in the Ambrosial Water of spiritual wisdom takes with him the virtues of the sixty-eight sacred shrines of pilgrimage. The Guru's Teachings are the gems and jewels; the Sikh who serves Him searches and finds them. ||1|| There is no sacred shrine equal to the Guru. The Guru encompasses the ocean of contentment. ||1||Pause||

Section 34 - Raag Prabhaatee - Part 003

The Guru is the River, from which the Pure Water is obtained forever; it washes away the filth and pollution of evil-mindedness. Finding the True Guru, the perfect cleansing bath is obtained, which transforms even beasts and ghosts into gods. ||2|| He is said to be the Guru, with the scent of sandalwood, who is imbued with the True Name to the bottom of His Heart. By His Fragrance, the world of vegetation is perfumed. Lovingly focus yourself on His Feet. [3] The life of the soul wells up for the Gurmukh; the Gurmukh goes to the House of God. The Gurmukh, O Nanak, merges in the True One; the Gurmukh attains the exalted state of the self. ||4||6|| Prabhaatee, First Mehl: By Guru's Grace, contemplate spiritual knowledge; read it and study it, and you shall be honoured. Within the self, the self is revealed, when one is blessed with the Ambrosial Naam, the Name of the Lord. ||1|| O Creator Lord, You alone are my Benefactor. I beg for only one blessing from You: please bless me with Your Name. ||1||Pause|| The five wandering thieves are captured and held, and the egotistical pride of the mind is subdued. Visions of corruption, vice and evil-mindedness run away. Such is the spiritual wisdom of God. ||2|| Please bless me with the rice of truth and self-restraint, the wheat of compassion, and the leaf-plate of meditation. Bless me with the milk of good karma, and the clarified butter, the ghee, of compassion. Such are the gifts I beg of You, Lord. ||3|| Let forgiveness and patience be my milk-cows, and let the calf of my mind intuitively drink in this milk. I beg for the clothes of modesty and the Lord's Praise; Nanak chants the Glorious Praises of the Lord. ||4||7|| Prabhaatee, First Mehl: No one can hold anyone back from coming; how could anyone hold anyone back from going? He alone thoroughly understands this, from whom all beings come; all are merged and immersed in Him, ||1|| Waaho! - You are Great, and Wondrous is Your Will. Whatever You do, surely comes to pass. Nothing else can happen. ||1||Pause|| The buckets on the chain of the Persian wheel rotate; one empties out to fill another. This is just like the Play of our Lord and Master; such is His Glorious Greatness. ||2|| Following the path of intuitive awareness, one turns away from the world, and one's vision is

enlightened. Contemplate this in your mind, and see, O spiritual teacher. Who is the householder, and who is the renunciate? []3] Hope comes from the Lord; surrendering to Him, we remain in the state of nirvaanaa. We come from Him; surrendering to Him, O Nanak, one is approved as a householder, and a renunciate. []4][8] Prabhaatee, First Mehl: I am a sacrifice to that one who binds in bondage his evil and corrupted gaze. One who does not know the difference between vice and virtue wanders around uselessly. []1] Speak the True Name of the Creator Lord. Then, you shall never again have to come into this world. []1][Pause]] The Creator transforms the high into the low, and makes the lowly into kings. Those who know the All-knowing Lord are approved and certified as perfect in this world. []2]] If anyone is mistaken and fooled, you should go to instruct him.

Section 34 - Raag Prabhaatee - Part 004

The Creator Himself plays all the games; only a few understand this. ||3|| Meditate on the Name, and the Word of the Shabad, in the early hours before dawn; leave your worldly entanglements behind. Prays Nanak, the slave of God's slaves: the world loses, and he wins. ||4||9|| Prabhaatee, First Mehl: The mind is Maya, the mind is a chaser; the mind is a bird flying across the sky. The thieves are overpowered by the Shabad, and then the body-village prospers and celebrates Lord, when You save someone, he is saved; his capital is safe and sound. ||1|| Such is my Treasure, the Jewel of the Naam; please bless me with the Guru's Teachings, so that I may fall at Your Feet. ||1||Pause|| The mind is a Yogi, the mind is a pleasure-seeker; the mind is foolish and ignorant. The mind is the giver, the mind is the beggar; the mind is the Great Guru, the Creator. The five thieves are conquered, and peace is attained; such is the contemplative wisdom of God. ||2|| The One Lord is said to be in each and every heart, but no one can see Him. The false are cast upside-down into the womb of reincarnation; without the Name, they lose their honour. Those whom You unite, remain united, if it is Your Will. ||3|| God does not ask about social class or birth; you must find your true home. That is your social class and that is your status - the karma of what you have done. The pains of death and rebirth are eradicated: O Nanak, salvation is in the Lord's Name, ||4||10|| Prabhaatee, First Mehl: He is awake, and even happy, but he is being plundered - he is blind! The noose is around his neck, and yet, his head is busy with worldly affairs. In hope, he comes and in desire, he leaves. The strings of his life are all tangled up; he is utterly helpless. ||1|| The Lord of Awareness, the Lord of Life is awake and aware. He is the Ocean of peace, the Treasure of Ambrosial Nectar, ||1||Pause| He does not understand what he is told: he is blind - he does not see, and so he does his evil deeds. The Transcendent Lord Himself showers His Love and Affection; by His Grace, He bestows glorious greatness. ||2|| With the coming of each and every day, his life is wearing away, bit by bit; but still, his heart is attached to Maya. Without the Guru, he is drowned, and finds no place of rest, as long as he is caught in duality. [3] Day and night, God watches over and takes care of His living beings; they receive pleasure and pain according to their past actions. Nanak, the unfortunate one, begs for the charity of Truth; please bless him with this glory. ||4||11|| Prabhaatee, First Mehl: If I remain silent, the world calls me a fool. If I talk too much. I miss out on Your Love. My mistakes and faults will be judged in Your Court. Without the Naam. the Name of the Lord, how can I maintain good conduct? ||1|| Such is the falsehood which is plundering the world. The slanderer slanders me, but even so, I love him. ||1||Pause|| He alone knows the way, who has been slandered. Through the Word of the Guru's Shabad, he is stamped with the Lord's Insignia in His Court. He realises the Naam, the Cause of causes, deep within himself. He alone knows the way, who is blessed by the Lord's Glance of Grace. ||2|| I am filthy and polluted; the True Lord is Immaculate and Sublime. Calling oneself sublime, one does not become exalted. The self-willed manmukh openly eats the great poison. But one who becomes Gurmukh is absorbed in the Name. [3] I am blind, deaf, foolish and ignorant,

Section 34 - Raag Prabhaatee - Part 005

the lowest of the low, the worst of the worst. I am poor, but I have the Wealth of Your Name, O my Beloved. This is the most excellent wealth; all else is poison and ashes. ||4|| I pay no attention to slander and praise; I contemplate the Word of the Shabad, I celebrate the One who blesses me with His Bounty. Whomever You forgive, O Lord, is blessed with status and honour. Says Nanak, I speak as He causes me to speak. [[5][12]] Prabhaatee, First Mehl: Eating too much, one's filth only increases; wearing fancy clothes, one's home is disgraced Talking too much, one only starts arguments. Without the Name, everything is poison - know this well. ||1|| O Baba, such is the treacherous trap which has caught my mind; riding out the waves of the storm, it will be enlightened by intuitive wisdom. ||1||Pause|| They eat poison, speak poison and do poisonous deeds. Bound and gagged at Death's door, they are punished; they can be saved only through the True Name. ||2|| As they come, they go. Their actions are recorded, and go

along with them. The self-willed manmukh loses his capital, and is punished in the Court of the Lord. [3] The world is false and polluted; only the True One is Pure. Contemplate Him through the Word of the Guru's Shabad. Those who have God's spiritual wisdom within, are known to be very rare. ||4|| They endure the unendurable, and the Nectar of the Lord, the Embodiment of Bliss, trickles into them continuously. O Nanak, the fish is in love with the water; if it pleases You, Lord, please enshrine such love within me. [5]13] Prabhaatee, First Mehl: Songs, sounds, pleasures and clever tricks; joy, love and the power to command; fine clothes and food - these have no place in one's consciousness. True intuitive peace and poise rest in the Naam. ||1|| What do I know about what God does? Without the Naam, the Name of the Lord, nothing makes my body feel good. ||1||Pause|| Yoga, thrills, delicious flavors and ecstasy; wisdom, truth and love all come from devotion to the Lord of the Universe. My own occupation is to work to praise the Lord. Deep within, I dwell on the Lord of the sun and the moon. ||2|| I have lovingly enshrined the love of my Beloved within my heart. My Husband Lord, the Lord of the World, is the Master of the meek and the poor. Night and day, the Naam is my giving in charity and fasting. The waves have subsided, contemplating the essence of reality. [3] What power do I have to speak the Unspoken? I worship You with devotion; You inspire me to do so. You dwell deep within; my egotism is dispelled. So whom should I serve? There is no other than You. ||4|| The Word of the Guru's Shabad is utterly sweet and sublime. Such is the Ambrosial Nectar I see deep within. Those who taste this, attain the state of perfection. O Nanak, they are satisfied, and their bodies are at peace. ||5||14|| Prabhaatee, First Mehl: Deep within, I see the Shabad, the Word of God; my mind is pleased and appeased. Nothing else can touch and imbue me. Day and night, God watches over and cares for His beings and creatures; He is the Ruler of all. $\|1\|$ My God is dyed in the most beautiful and glorious colour. Merciful to the meek and the poor, my Beloved is the Enticer of the mind; He is so very sweet, imbued with the deep crimson colour of His Love. ||1||Pause|| The Well is high up in the Tenth Gate; the Ambrosial Nectar flows, and I drink it in. The creation is His; He alone knows its ways and means. The Gurmukh contemplates spiritual wisdom, ||2||

Section 34 - Raag Prabhaatee - Part 006

The rays of light spread out, and the heart-lotus joyfully blossoms forth; the sun enters into the house of the moon. I have conquered death; the desires of the mind are destroyed. By Guru's Grace, I have found God. ||3|| I am dyed in the deep crimson colour of His Love. I am not coloured by any other colour. O Nanak, my tongue is saturated with the taste of God, who is permeating and pervading everywhere. ||4||15|| Prabhaatee, First Mehl: The Yogis are divided into twelve schools, the Sannyaasees into ten. The Yogis and those wearing religious robes, and the Jains with their all hair plucked out - without the Word of the Shabad, the noose is around their necks. ||1|| Those who are imbued with the Shabad are the perfectly detached renunciates. They beg to receive charity in the hands of their hearts, embracing love and affection for the One. ||1||Pause|| The Brahmins study and argue about the scriptures; they perform ceremonial rituals, and lead others in these rituals. Without true understanding, those self-willed manmukhs understand nothing. Separated from God, they suffer in pain. ||2|| Those who receive the Shabad are sanctified and pure; they are approved in the True Court. Night and day, they remain lovingly attuned to the Naam; throughout the ages, they are merged in the True One. [3] Good deeds, righteousness and Dharmic faith, purification, austere self-discipline, chanting, intense meditation and pilgrimages to sacred shrines - all these abide in the Shabad. O Nanak, united in union with the True Guru, suffering, sin and death run away. ||4||16|| Prabhaatee, First Mehl: The dust of the feet of the Saints, the Company of the Holy, and the Praises of the Lord carry us across to the other side. What can the wretched, terrified Messenger of Death do to the Gurmukhs? The Lord abides in their hearts. ||1|| Without the Naam, the Name of the Lord, life might just as well be burnt down. The Gurmukh chants and meditates on the Lord, chanting the chant on the mala; the Flavor of the Lord comes into the mind. ||1||Pause|| Those who follow the Guru's Teachings find true peace - how can I even describe the glory of such a person? The Gurmukh seeks and finds the gems and jewels, diamonds, rubies and treasures. ||2|| So centre yourself on the treasures of spiritual wisdom and meditation; remain lovingly attuned to the One True Lord, and the Word of His Shabad. Remain absorbed in the Primal State of the Fearless, Immaculate, Independent, Self-sufficient Lord. ||3|| The seven seas are overflowing with the Immaculate Water; the inverted boat floats across. The mind which wandered in external distractions is restrained and held in check: the Gurmukh is intuitively absorbed in God. ||4|| He is a householder, he is a renunciate and God's slave, who, as Gurmukh, realises his own self. Says Nanak, his mind is pleased and appeased by the True Word of the Shabad; there is no other at all. ||5||17|| Raag Prabhaatee, Third Mehl, Chau-Padas: One Universal Creator God. By The Grace Of The True Guru: Those who become Gurmukh and understand are very rare; God is permeating and pervading through the Word of His Shabad. Those who are imbued with the Naam, the Name of the Lord, find everlasting peace; they remain lovingly attuned to the True One. $\|1\|$

Section 34 - Raag Prabhaatee - Part 007

Chant the Name of the Lord, Har, Har, O Siblings of Destiny. By Guru's Grace, the mind becomes steady and stable; night and day, it remains satisfied with the Sublime Essence of the Lord. ||1||Pause|| Night and day, perform devotional worship service to the Lord, day and night; this is the profit to be obtained in this Dark Age of Kali Yuga, O Siblings of Destiny. The humble beings are forever immaculate: no filth ever sticks to them. They focus their consciousness on the True Name. ||2|| The True Guru has revealed the ornamentation of peace; the Glorious Greatness of the Naam is Great! The Inexhaustible Treasures are overflowing; they are never exhausted. So serve the Lord forever, O Siblings of Destiny. [3] The Creator comes to abide in the minds of those whom He Himself has blessed. O Nanak, meditate forever on the Naam, which the True Guru has revealed. ||4||1|| Prabhaatee, Third Mehl: I am unworthy; please forgive me and bless me, O my Lord and Master, and unite me with Yourself. You are Endless; no one can find Your limits. Through the Word of Your Shabad, You bestow understanding. ||1|| O Dear Lord, I am a sacrifice to You. I dedicate my mind and body and place them in offering before You: I shall remain in Your Sanctuary forever. ||1||Pause|| Please keep me forever under Your Will, O my Lord and Master; please bless me with the Glorious Greatness of Your Name. Through the Perfect Guru, God's Will is revealed; night and day, remain absorbed in peace and poise. ||2|| Those devotees who accept Your Will are pleasing to You, Lord; You Yourself forgive them, and unite them with Yourself. Accepting Your Will, I have found everlasting peace; the Guru has extinguished the fire of desire. ||3|| Whatever You do comes to pass, O Creator; nothing else can be done. O Nanak, nothing is as great as the Blessing of the Name; it is obtained through the Perfect Guru. ||4||2|| Prabhaatee, Third Mehl: The Gurmukhs praise the Lord; praising the Lord, they know Him, Doubt and duality are gone from within; they realise the Word of the Guru's Shabad. [1] O Dear Lord, You are my One and Only. I meditate on You and praise You; salvation and wisdom come from You. ||1||Pause|| The Gurmukhs praise You; they receive the most excellent and sweet Ambrosial Nectar. This Nectar is forever sweet: it never loses its taste. Contemplate the Word of the Guru's Shabad. ||2|| He makes it seem so sweet to me; I am a sacrifice to Him. Through the Shabad, I praise the Giver of peace forever. I have eradicated self-conceit from within. ||3|| My True Guru is forever the Giver. I receive whatever fruits and rewards I desire. O Nanak, through the Naam, glorious greatness is obtained; through the Word of the Guru's Shabad. the True One is found. ||4||3|| Prabhaatee, Third Mehl: Those who enter Your Sanctuary, Dear Lord, are saved by Your Protective Power. I cannot even conceive of any other as Great as You. There never was, and there never shall be. ||1|| O Dear Lord, I shall remain in Your Sanctuary forever. As it pleases You, You save me, O my Lord and Master; this is Your Glorious Greatness. [[1] [Pause]] O Dear Lord, You cherish and sustain those who seek Your Sanctuary.

Section 34 - Raag Prabhaatee - Part 008

O Dear Lord, the Messenger of Death cannot even touch those whom You, in Your Mercy, protect. ||2|| True Is Your Sanctuary, O Dear Lord; it never diminishes or goes away. Those who abandon the Lord, and become attached to the love of duality, shall continue to die and be reborn, ||3|| Those who seek Your Sanctuary, Dear Lord, shall never suffer in pain or hunger for anything. O Nanak, praise the Naam, the Name of the Lord forever, and merge in the True Word of the Shabad. ||4||4|| Prabhaatee, Third Mehl: As Gurmukh, meditate on the Dear Lord forever, as long as there is the breath of life. Through the Word of the Guru's Shabad. the mind becomes immaculate, and egotistical pride is expelled from the mind. Fruitful and prosperous is the life of that mortal being, who is absorbed in the Name of the Lord. ||1|| O my mind, listen to the Teachings of the Guru. The Name of the Lord is the Giver of peace forever. With intuitive ease, drink in the Sublime Essence of the Lord. ||1||Pause|| Those who understand their own origin dwell within the home of their inner being, in intuitive peace and poise. Through the Word of the Guru's Shabad, the heart-lotus blossoms forth, and egotism and evil-mindedness are eradicated. The One True Lord is pervading amongst all; those who realise this are very rare. ||2|| Through the Guru's Teachings, the mind becomes immaculate, speaking the Ambrosial Essence. The Name of the Lord dwells in the mind forever: within the mind the mind is pleased and appeased. I am forever a sacrifice to my Guru, through whom I have realised the Lord, the Supreme Soul. [3] Those human beings who do not serve the True Guru - their lives are uselessly wasted. When God bestows His Glance of Grace, then we meet the True Guru,

merging in intuitive peace and poise. O Nanak, by great good fortune, the Naam is bestowed; by perfect destiny, meditate. ||4||5|| Prabhaatee, Third Mehl: God Himself fashioned the many forms and colours; He created the Universe and staged the play. Creating the creation, He watches over it. He acts, and causes all to act; He gives sustenance to all beings. ||1|| In this Dark Age of Kali Yuga, the Lord is All-pervading. The One God is pervading and permeating each and every heart; the Name of the Lord, Har, Har, is revealed to the Gurmukh. ||1||Pause|| The Naam, the Name of the Lord, is hidden, but it is pervasive in the Dark Age. The Lord is totally pervading and permeating each and every heart. The Jewel of the Naam is revealed within the hearts of those who hurry to the Sanctuary of the Guru. ||2|| Whoever overpowers the five sense organs, is blessed with forgiveness, patience and contentment, through the Guru's Teachings. Blessed, blessed, perfect and great is that humble servant of the Lord, who is inspired by the Fear of God and detached love, to sing the Glorious Praises of the Lord. ||3|| If someone turns his face away from the Guru, and does not enshrine the Guru's Words in his consciousness - he may perform all sorts of rituals and accumulate wealth, but in the end, he will fall into hell. ||4|| The One Shabad, the Word of the One God, is prevailing everywhere. All the creation came from the One Lord. O Nanak, the Gurmukh is united in union. When the Gurmukh goes, he blends into the Lord, Har, Har. ||5||6|| Prabhaatee, Third Mehl: O my mind, praise your Guru.

Section 34 - Raag Prabhaatee - Part 009

Perfect destiny is inscribed upon your forehead and face; sing the Praises of the Lord forever. ||1||Pause|| The Lord bestows the Ambrosial Food of the Naam. Out of millions, only a rare few receive it - only those who are blessed by God's Glance of Grace. ||1|| Whoever enshrines the Guru's Feet within his mind, is rid of pain and darkness from within. The True Lord unites him with Himself. ||2|| So embrace love for the Word of the Guru's Bani. Here and hereafter, this is your only Support. The Creator Lord Himself bestows it. ||3|| One whom the Lord inspires to accept His Will, is a wise and knowing devotee. Nanak is forever a sacrifice to him. ||4||7||17||7||24|| Prabhaatee, Fourth Mehl, Bibhaas: One Universal Creator God. By The Grace Of The True Guru: Through the Guru's Teachings, I sing the Glorious Praises of the Lord with joyous love and delight; I am enraptured, lovingly attuned to the Naam, the Name of the Lord. Through the Word of the Guru's Shabad, I drink in the Ambrosial Essence; I am a sacrifice to the Naam. $\|I\|$ The Lord, the Life of the World, is my Breath of Life. The Lofty and Exalted Lord became pleasing to my heart and my inner being, when the Guru breathed the Mantra of the Lord into my ears. ||1||Pause|| Come, O Saints: let us join together, O Siblings of Destiny; let us meet and chant the Name of the Lord, Har, Har. How am I to find my God? Please bless me with the Gift of the Lord's Teachings. ||2|| The Lord, Har, Har, abides in the Society of the Saints; joining this Sangat, the Lord's Glories are known. By great good fortune, the Society of the Saints is found. Through the Guru, the True Guru, I receive the Touch of the Lord God. ||3|| I sing the Glorious Praises of God, my Inaccessible Lord and Master; singing His Praises, I am enraptured. The Guru has showered His Mercy on servant Nanak: in an instant. He blessed him with the Gift of the Lord's Name. ||4||1|| Prabhaatee, Fourth Mehl: With the rising of the sun, the Gurmukh speaks of the Lord. All through the night, he dwells upon the Sermon of the Lord. My God has infused this longing within me; I seek my Lord God. ||1|| My mind is the dust of the feet of the Holy. The Guru has implanted the Sweet Name of the Lord, Har, Har, within me. I dust the Guru's Feet with my hair. ||1||Pause|| Dark are the days and nights of the faithless cynics; they are caught in the trap of attachment to Maya. The Lord God does not dwell in their hearts, even for an instant; every hair of their heads is totally tied up in debts. ||2|| Joining the Sat Sangat, the True Congregation, wisdom and understanding are obtained, and one is released from the traps of egotism and possessiveness. The Lord's Name, and the Lord seem sweet to me. Through the Word of His Shabad, the Guru has made me happy. [3] I am just a child; the Guru is the Unfathomable Lord of the World. In His Mercy, He cherishes and sustains me. I am drowning in the ocean of poison; O God, Guru, Lord of the World, please save Your child, Nanak. ||4||2|| Prabhaatee, Fourth Mehl: The Lord God showered me with His Mercy for an instant: I sing His Glorious Praises with joyous love and delight.

Section 34 - Raag Prabhaatee - Part 010

Both the singer and the listener are liberated, when, as Gurmukh, they drink in the Lord's Name, even for an instant. ||1|| The Sublime Essence of the Name of the Lord, Har, Har, is enshrined within my mind. As Gurmukh, I have obtained the cooling, soothing Water of the Naam. I eagerly drink in the sublime essence of the Name of the Lord, Har, Har, ||1||Pause|| Those whose hearts are imbued with the Love of the Lord have the mark of radiant purity upon their foreheads. The Glory of the Lord's humble servant is manifest

Those whose hearts are not filled with the Lord's Name - all their affairs are worthless and insipid. They may adorn and decorate their bodies, but without the Naam, they look like their noses have been cut off. ||3|| The Sovereign Lord permeates each and every heart; the One Lord is all-pervading everywhere. The Lord has showered His Mercy upon servant Nanak; through the Word of the Guru's Teachings, I have meditated on the Lord in an instant. ||4||3|| Prabhaatee, Fourth Mehl: God, the Inaccessible and Merciful, has showered me with His Mercy; I chant the Name of the Lord, Har, Har, with my mouth. I meditate on the Name of the Lord, the Purifier of sinners; I am rid of all my sins and mistakes. ||1|| O mind, chant the Name of the All-pervading Lord, I sing the Praises of the Lord, Merciful to the meek, Destroyer of pain. Following the Guru's Teachings, I gather in the Wealth of the Naam, the Name of the Lord. ||1||Pause|| The Lord abides in the body-village; through the Wisdom of the Guru's Teachings, the Lord, Har, Har, is revealed. In the lake of the body, the Lord's Name has been revealed. Within my own home and mansion. I have obtained the Lord God. ||2|| Those beings who wander in the wilderness of doubt those faithless cynics are foolish, and are plundered. They are like the deer: the scent of musk comes from its own navel, but it wanders and roams around, searching for it in the bushes. [3] You are Great and Unfathomable; Your Wisdom, God, is Profound and Incomprehensible. Please bless me with that wisdom, by which I might attain You, O Lord God. The Guru has placed His Hand upon servant Nanak: he chants the Name of the Lord. ||4||4|| Prabhaatee, Fourth Mehl: My mind is in love with the Name of the Lord, Har, Har; I meditate on the Great Lord God. The Word of the True Guru has become pleasing to my heart. The Lord God has showered me with His Grace. ||1|| O my mind, vibrate and meditate on the Lord's Name every instant. The Perfect Guru has blessed me with the gift of the Name of the Lord, Har, Har. The Lord's Name abides in my mind and body. ||1||Pause|| The Lord abides in the body-village, in my home and mansion. As Gurmukh, I meditate on His Glory. Here and hereafter, the Lord's humble servants are embellished and exalted; their faces are radiant; as Gurmukh, they are carried across. ||2|| I am lovingly attuned to the Fearless Lord. Har. Har. Har: through the Guru, I have enshrined the Lord within my heart in an instant. Millions upon millions of the faults and mistakes of the Lord's humble servant are all taken away in an instant. ||3|| Your humble servants are known only through You, God; knowing You, they becomes supreme. The Lord, Har, Har, has enshrined Himself within His humble servant. O Nanak, the Lord God and His servant are one and the same, ||4||5||

Section 34 - Raag Prabhaatee - Part 011

Prabhaatee, Fourth Mehl: The Guru, the True Guru, has implanted the Naam, the Name of the Lord within me. I was dead, but chanting the Name of the Lord, Har, Har, I have been brought back to life. Blessed blessed is the Guru the Guru, the Perfect True Guru; He reached out to me with His Arm, and pulled me up and out of the ocean of poison. ||1|| O mind, meditate and worship the Lord's Name. God is never found, even by making all sorts of new efforts. The Lord God is obtained only through the Perfect Guru. ||1||Pause|| The Sublime Essence of the Lord's Name is the source of nectar and bliss; drinking in this Sublime Essence, following the Guru's Teachings, I have become happy. Even iron slag is transformed into gold, joining the Lord's Congregation. Through the Guru, the Lord's Light is enshrined within the heart. ||2|| Those who are continually lured by greed, egotism and corruption, who are lured away by emotional attachment to their children and spouse - they never serve at the feet of the Saints: those self-willed manmukhs are filled with ashes, [3] O God, You alone know Your Glorious Virtues; I have grown weary - I seek Your Sanctuary. As You know best, You preserve and protect me, O my Lord and Master; servant Nanak is Your slave. ||4||6|| First Set Of Six|| Prabhaatee, Bibhaas, Partaal, Fourth Mehl: One Universal Creator God By The Grace Of The True Guru: O mind, meditate on the Treasure of the Name of the Lord, Har, Har. You shall be honoured in the Court of the Lord. Those who chant and meditate shall be carried across to the other shore. ||1||Pause|| Listen, O mind: meditate on the Name of the Lord, Har, Har. Listen, O mind: the Kirtan of the Lord's Praises is equal to bathing at the sixty-eight sacred shrines of pilgrimage. Listen, O mind: as Gurmukh, you shall be blessed with honour. ||1|| O mind, chant and meditate on the Supreme Transcendent Lord God. Millions of sins shall be destroyed in an instant. O Nanak, you shall meet with the Lord God. ||2||1||7|| Prabhaatee, Fifth Mehl, Bibhaas: One Universal Creator God. By The Grace Of The True Guru: The Lord created the mind, and fashioned the entire body. From the five elements, He formed it, and infused His Light within it. He made the earth its bed, and water for it to use. Do not forget Him for an instant; serve the Lord of the World. ||1|| O mind, serve the True Guru, and obtain the supreme status. If you remain unattached and unaffected by sorrow and joy, then you shall find the Lord of Life. ||1||Pause|| He makes all the various

pleasures, clothes and foods for you to enjoy. He made your mother, father and all relatives. He provides sustenance to all, in the water and on the land, O friend. So serve the Lord, forever and ever. ||2|| He shall be your Helper and Support there, where no one else can help you. He washes away millions of sins in an instant. He bestows His Gifts, and never regrets them. He forgives, once and for all, and never asks for one's account again. ||3||

Section 34 - Raag Prabhaatee - Part 012

By pre-ordained destiny, I have searched and found God. In the Saadh Sangat, the Company of the Holy, the Lord of the World abides. Meeting with the Guru, I have come to Your Door. O Lord, please bless servant Nanak with the Blessed Vision of Your Darshan. ||4||1|| Prabhaatee, Fifth Mehl: Serving God, His humble servant is glorified. Unfulfilled sexual desire, unresolved anger and unsatisfied greed are eradicated. Your Name is the treasure of Your humble servant. Singing His Praises, I am in love with the Blessed Vision of God's Darshan. ||1|| You are known, O God, by Your devotees. Breaking their bonds, You emancipate them. ||1||Pause|| Those humble beings who are imbued with God's Love find peace in God's Congregation. They alone understand this, to whom this subtle essence comes. Beholding it, and gazing upon it, in their minds they are wonderstruck. ||2|| They are at peace, the most exalted of all, within whose hearts God dwells. They are stable and unchanging; they do not come and go in reincarnation. Night and day, they sing the Glorious Praises of the Lord God. [3] All bow down in humble respect to those whose minds are filled with the Formless Lord. Show mercy unto me, O my Divine Lord and Master. May Nanak be saved, by serving these humble beings. ||4||2|| Prabhaatee, Fifth Mehl: Singing His Glorious Praises, the mind is in ecstasy. Twenty-four hours a day, I meditate in remembrance on God. Remembering Him in meditation, the sins go away. I fall at the Feet of that Guru. ||1|| O beloved Saints, please bless me with wisdom; let me meditate on the Naam, the Name of the Lord, and be emancipated. ||1||Pause|| The Guru has shown me the straight path; I have abandoned everything else. I am enraptured with the Name of the Lord. I am forever a sacrifice to that Guru: I meditate in remembrance on the Lord. through the Guru. ||2|| The Guru carries those mortal beings across, and saves them from drowning. By His Grace, they are not enticed by Maya; in this world and the next, they are embellished and exalted by the Guru. I am forever a sacrifice to that Guru. [3] From the most ignorant, I have been made spiritually wise, through the Unspoken Speech of the Perfect Guru The Divine Guru O Nanak is the Supreme Lord God By great good fortune, I serve the Lord, ||4||3|| Prabhaatee, Fifth Mehl: Eradicating all my pains, He has blessed me with peace, and inspired me to chant His Name. In His Mercy, He has enjoined me to His service, and has purged me of all my sins. ||1|| I am only a child; I seek the Sanctuary of God the Merciful. Erasing my demerits and faults, God has made me His Own. My Guru, the Lord of the World, protects me. ||1||Pause|| My sicknesses and sins were erased in an instant, when the Lord of the World became merciful. With each and very breath, I worship and adore the Supreme Lord God; I am a sacrifice to the True Guru. $\|2\|$ My Lord and Master is Inaccessible, Unfathomable and Infinite. His limits cannot be found. We earn the profit, and become wealthy, meditating on our God. [[3]]

Section 34 - Raag Prabhaatee - Part 013

Twenty-four hours a day, I meditate on the Supreme Lord God; I sing His Glorious Praises forever and ever. Says Nanak, my desires have been fulfilled; I have found my Guru, the Supreme Lord God. ||4||4|| Prabhaatee, Fifth Mehl: Meditating in rememberance on the Naam, all my sins have been erased. The Guru has blessed me with the Capital of the True Name. God's servants are embellished and exalted in His Court; serving Him, they look beauteous forever. ||1|| Chant the Name of the Lord, Har, Har, O my Siblings of Destiny. All sickness and sin shall be erased; your mind shall be rid of the darkness of ignorance. ||1||Pause|| The Guru has saved me from death and rebirth, O friend; I am in love with the Name of the Lord. The suffering of millions of incarnations is gone; whatever pleases Him is good. ||2|| I am forever a sacrifice to the Guru; by His Grace, I meditate on the Lord's Name. By great good fortune, such a Guru is found; meeting Him, one is lovingly attuned to the Lord. ||3|| Please be merciful, O Supreme Lord God, O Lord and Master, Inner-knower, Searcher of Hearts. Twenty-four hours a day, I am lovingly attuned to You. Servant Nanak has come to the Sanctuary of God. ||4||5|| Prabhaatee, Fifth Mehl: In His Mercy, God has made me His Own. He has blessed me with the Naam, the Name of the Lord. Twenty-four hours a day, I sing the Glorious Praises of the Lord of the Universe. Fear is dispelled. and all anxiety has been alleviated. $\|1\|$ I have been saved, touching the Feet of the True Guru. Whatever the Guru says is good and sweet to me. I have renounced the intellectual wisdom of my mind. ||1||Pause|| That Lord God abides within my mind and body. There are no conflicts, pains or obstacles. Forever and ever, God is with my soul. Filth and pollution are washed away by the Love of the Name. ||2|| I am in love with the Lotus Feet of the Lord; I am no longer consumed by sexual desire, anger and egotism. Now, I know the way to meet God. Through loving devotional worship, my mind is pleased and appeased with the Lord. ||3|| Listen, O friends, Saints, my exalted companions. The Jewel of the Naam, the Name of the Lord, is unfathomable and immeasurable. Forever and ever, sing the Glories of God, the Treasure of Virtue. Says Nanak, by great good fortune, He is found. ||4||6|| Prabhaatee, Fifth Mehl: They are wealthy, and they are the true merchants, who have the credit of the Naam in the Court of the Lord. ||1|| So chant the Name of the Lord, Har, Har, in your mind, my friends. The Perfect Guru is found by great good fortune, and then one's lifestyle becomes perfect and immaculate. ||1||Pause|| They earn the profit, and the congratulations pour in; by the Grace of the Saints, they sing the Glorious Praises of the Lord. ||2|| Their lives are fruitful and prosperous, and their birth is approved; by Guru's Grace, they enjoy the Love of the Lord. [3] Sexuality, anger and egotism are wiped away; O Nanak, as Gurmukh, they are carried across to the other shore. ||4||7|| Prabhaatee, Fifth Mehl: The Guru is Perfect, and Perfect is His Power.

Section 34 - Raag Prabhaatee - Part 014

The Word of the Guru's Shabad is unchanging, forever and ever. All pains and afflictions run away from those, whose minds are filled with the Word of the Guru's Bani. [1] Imbued with the Lord's Love, they sing the Glorious Praises of the Lord. They are liberated, bathing in the dust of the feet of the Holy. ||1||Pause|| By Guru's Grace, they are carried across to the other shore; they are rid of fear, doubt and corruption. The Guru's Feet abide deep within their minds and bodies. The Holy are fearless; they take to the Sanctuary of the Lord. ||2|| They are blessed with abundant bliss, happiness, pleasure and peace. Enemies and pains do not even approach them. The Perfect Guru makes them His Own, and protects them. Chanting the Lord's Name, they are rid of all their sins. ||3|| The Saints, spiritual companions and Sikhs are exalted and uplifted. The Perfect Guru leads them to meet God. The painful noose of death and rebirth is snapped. Says Nanak, the Guru covers their faults. ||4||8|| Prabhaatee, Fifth Mehl: The Perfect True Guru has bestowed the Naam, the Name of the Lord. I am blessed with bliss and happiness, emancipation and eternal peace. All my affairs have been resolved. ||1||Pause|| The Lotus Feet of the Guru abide within my mind. I am rid of pain, suffering, doubt and fraud. ||1|| Rise early, and sing the Glorious Word of God's Bani. Twenty-four hours a day meditate in remembrance on the Lord, O mortal. ||2|| Inwardly and outwardly, God is everywhere. Wherever I go, He is always with me, my Helper and Support. [3] With my palms pressed together, I offer this prayer. O Nanak, I meditate forever on the Lord, the Treasure of Virtue. ||4||9|| Prabhaatee, Fifth Mehl: The Supreme Lord God is All-wise and All-knowing. The Perfect Guru is found by great good fortune. I am a sacrifice to the Blessed Vision of His Darshan. ||1||Pause|| My sins are cut away, through the Word of the Shabad, and I have found contentment. I have become worthy of worshipping the Naam in adoration. In the Saadh Sangat, the Company of the Holy, I have been enlightened. The Lord's Lotus Feet abide within my mind. ||1|| The One who made us, protects and preserves us. God is Perfect, the Master of the masterless. Those, upon whom He showers His Mercy - they have perfect karma and conduct. ||2|| They sing the Glories of God, continually, continuously, forever fresh and new. They do not wander in the 8.4 million incarnations. Here and hereafter, they worship the Lord's Feet. Their faces are radiant, and they are honoured in the Court of the Lord. ||3|| That person, upon whose forehead the Guru places His Hand - out of millions, how rare is that slave. He sees God pervading and permeating the water, the land and the sky. Nanak is saved by the dust of the feet of such a humble being. ||4||10|| Prabhaatee, Fifth Mehl: I am a sacrifice to my Perfect Guru. By His Grace, I chant and meditate on the Lord, Har, Har. ||1||Pause|| Listening to the Ambrosial Word of His Bani, I am exalted and enraptured. My corrupt and poisonous entanglements are gone. $\|I\|$ I am in love with the True Word of His Shabad. The Lord God has come into my consciousness. ||2|| Chanting the Naam, I am enlightened.

Section 34 - Raag Prabhaatee - Part 015

The Word of the Guru's Shabad has come to dwell within my heart. [[3]] The Guru is All-powerful and Merciful forever. Chanting and meditating on the Lord, Nanak is exalted and enraptured. []4[]11]] Prabhaatee, Fifth Mehl: Chanting Guru, Guru, I have found eternal peace. God, Merciful to the meek, has become kind and compassionate; He has inspired me to chant His Name. []1][Pause]] Joining the Society of the Saints, I am illumined and enlightened. Chanting the Name of the Lord, Har, Har, my hopes have been fulfilled. []1]] I am blessed with total salvation, and my mind is filled with peace. I sing the Glorious Praises of the Lord; O Nanak, the Guru has been gracious to me. []2][12]] Prabhaatee, Fifth Mehl, Second House, Bibhaas: One Universal Creator God. By The Grace Of The True Guru: There is no other place of rest, none at all,

without the Lord's Name. There is total success and salvation. and all affairs are perfectly resolved. ||1|| Constantly chant the Name of the Lord. Sexuality, anger and egotism are wiped away; let yourself fall in love with the One Lord. ||1||Pause|| Attached to the Naam, the Name of the Lord, pain runs away. In His Sanctuary, He cherishes and sustains us. Whoever has such pre-ordained destiny meets with the True Guru; the Messenger of Death cannot grab him. ||2|| Night and day, meditate on the Lord, Har, Har; abandon the doubts of your mind. One who has perfect karma joins the Saadh Sangat, the Company of the Holy, and meets the Lord. ||3|| The sins of countless lifetimes are erased, and one is protected by the Lord Himself. He is our Mother, Father, Friend and Sibling; O servant Nanak, meditate on the Lord, Har, Har. ||4||1||13|| Prabhaatee, Fifth Mehl, Bibhaas, Partaal: One Universal Creator God. By The Grace Of The True Guru: Chant the Name of the Lord, Raam, Raam, Raam. Conflict, suffering, greed and emotional attachment shall be dispelled, and the fever of egotism shall be relieved. ||1||Pause|| Renounce your selfishness, and grasp the feet of the Saints; your mind shall be sanctified, and your sins shall be taken away. [11] Nanak, the child, does not know anything at all. O God, please protect me; You are my Mother and Father. ||2||1||14|| Prabhaatee, Fifth Mehl: I have taken the Shelter and Support of the Lord's Lotus Feet. You are Lofty and Exalted, Grand and Infinite, O my Lord and Master; You alone are above all. ||1||Pause|| He is the Support of the breath of life, the Destroyer of pain, the Giver of discriminating understanding. ||1|| So bow down in respect to the Savior Lord; worship and adore the One God. Bathing in the dust of the feet of the Saints, Nanak is blessed with countless comforts. ||2||2||15||

Section 34 - Raag Prabhaatee - Part 016

Prabhaatee, Ashtapadees, First Mehl, Bibhaas: One Universal Creator God. By The Grace Of The True Guru: The insanity of duality has driven the mind insane. In false greed, life is wasting away. Duality clings to the mind; it cannot be restrained. The True Guru saves us, implanting the Naam, the Name of the Lord within. ||1|| Without subduing the mind, Maya cannot be subdued. The One who created this, He alone understands. Contemplating the Word of the Shabad, one is carried across the terrifying world-ocean. ||1||Pause|| Gathering the wealth of Maya, kings become proud and arrogant. But this Maya that they love so much shall not go along with them in the end. There are so many colours and flavors of attachment to Maya. Except for the Name, no one has any friend or companion. ||2|| According to one's own mind, one sees the minds of others. According to one's desires, one's condition is determined. According to one's actions, one is focused and tuned in. Seeking the advice of the True Guru, one finds the home of peace and poise. ||3|| In music and song, the mind is caught by the love of duality. Filled with deception deep within, one suffers in terrible pain. Meeting with the True Guru, one is blessed with clear understanding, and remains lovingly attuned to the True Name, ||4|| Through the True Word of the Shabad, one practices Truth. He sings the Glorious Praises of the Lord, through the True Word of His Bani. He dwells in the home of his own heart deep within, and obtains the immortal status. Then, he is blessed with honour in the Court of the True Lord. [5] Without serving the Guru, there is no devotional worship, even though one may make all sorts of efforts. If one eradicates egotism and selfishness through the Shabad, the Immaculate Naam comes to abide in the mind. ||6|| In this world, the practice of the Shabad is the most excellent occupation. Without the Shabad, everything else is the darkness of emotional attachment. Through the Shabad, the Naam is enshrined within the heart. Through the Shabad, one obtains clear understanding and the door of salvation. $\|7\|$ There is no other Creator except the All-seeing Lord God. The True Lord Himself is Infinite and Incomparably Beautiful. Through the Lord's Name, one obtains the most sublime and exalted state. O Nanak, how rare are those humble beings, who seek and find the Lord. [8]1] Prabhaatee, First Mehl: Emotional attachment to Maya is spread out all over the world. Seeing a beautiful woman, the man is overcome with sexual desire. His love for his children and gold steadily increases. He sees everything as his own, but he does not own the One Lord. ||1|| I meditate as I chant on such a mala, that I rise above pleasure and pain; I attain the most wondrous devotional worship of the Lord. ||1||Pause|| O Treasure of Virtue, Your limits cannot be found. Through the True Word of the Shabad. I am absorbed into You. You Yourself created the comings and goings of reincarnation. They alone are devotees, who focus their consciousness on You. ||2|| Spiritual wisdom and meditation on the Lord, the Lord of Nirvaanaa - without meeting the True Guru, no one knows this. The Lord's Light fills the sacred pools of all beings. I am a sacrifice to the Embodiment of Bliss. ||3|| Through the Guru's Teachings, one achieves loving devotional worship. The Shabad burns away egotism from within.

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Section 34 - Raag Prabhaatee - Part 017

The wandering mind is restrained and held in its place. The True Name is enshrined in the mind. ||4|| The exciting and intoxicating worldly plays come to an end, for those who accept the Guru's Teachings, and become lovingly attuned to the One Lord. Seeing this, the fire in the water is extinguished. They alone realise this, who are blessed by great good fortune. [5] Serving the True Guru, doubt is dispelled. Those who are lovingly attuned to the True Lord remain awake and aware night and day. They know the One Lord, and no other. Serving the Giver of peace, they become immaculate. ||6|| Selfless service and intuitive awareness come by reflecting upon the Word of the Shabad. Chanting, intensive meditation and austere self-discipline come by subduing the ego. One becomes Jivan-mukta - liberated while vet alive, by listening to the Shabad. Living a truthful way of life, one finds true peace. ||7|| The Giver of peace is the Eradicator of pain. I cannot conceive of serving any other. I place my body, mind and wealth in offering before Him. Says Nanak, I have tasted the supreme, sublime Essence of the Lord. ||8||2|| Prabhaatee, First Mehl: You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath. Without the True Guru, you will not understand; deluded by doubt, you shall drown and die. The spiritually blind are filled with filth and pollution; they may wash, but the filth within shall never depart. Without the Naam, the Name of the Lord, all their actions are useless, like the magician who deceives through illuions. [11] The merits of the six religious rituals are obtained through the Immaculate Naam. You, O Lord, are the Ocean of virtue; I am so unworthy. ||1||Pause|| Running around chasing the entanglements of Maya is an evil-minded act of corruption. The fool makes a show of his self-conceit; he does not know how to behave. The self-willed manmukh is enticed by his desires for Maya: his words are useless and empty. The ritual cleansings of the sinner are fradulent; his rituals and decorations are useless and empty. ||2|| False is the wisdom of the mind; its actions inspire useless disputes. The false are filled with egotism; they do not obtain the sublime taste of their Lord and Master. Without the Name, whatever else they do is tasteless and insipid. Associating with their enemies, they are plundered and ruined. Their speech is poison, and their lives are useless. ||3|| Do not be deluded by doubt; do not invite your own death. Serve the True Guru, and you shall be at peace forever. Without the True Guru, no one is liberated. They come and go in reincarnation; they die, only to be reborn and die again. ||4|| This body wanders, caught in the three dispositions. It is afflicted by sorrow and suffering. So serve the One who has no mother or father. Desire and selfishness shall depart from within. ||5|| Wherever I look, I see Him. Without meeting the True Guru, no one is liberated. Enshrine the True One in your heart; this is the most excellent action. All other hypocritical actions and devotions bring only ruin. ||6|| When one is rid of duality, then he realises the Word of the Shahad Inside and out he knows the One Lord This is the most Excellent Wisdom of the Shabad. Ashes fall on the heads of those who are in duality. ||7|| To praise the Lord through the Guru's Teachings is the most excellent action. In the Society of the Saints, contemplate the Glories of God and His spiritual wisdom. Whoever subdues his mind, knows the state of being dead while yet alive. O Nanak, by His Grace, the Gracious Lord is realised, [8]

Section 34 - Raag Prabhaatee - Part 018

Prabhaatee, First Mehl, Dakhnee: Ahalyaa was the wife of Gautam the seer. Seeing her, Indra was enticed. When he received a thousand marks of disgrace on his body, then he felt regret in his mind. ||1|| O Siblings of Destiny, no one knowingly makes mistakes. He alone is mistaken, whom the Lord Himself makes so. He alone understands, whom the Lord causes to understand. ||1||Pause|| Harichand, the king and ruler of his land, did not appreciate the value of his preordained destiny. If he had known that it was a mistake, he would not have made such a show of giving in charity, and he would not have been sold in the market. ||2|| The Lord took the form of a dwarf, and asked for some land. If Bal the king has recognised Him, he would not have been deceived, and sent to the underworld. ||3|| Vyaas taught and warned the king Janmayjaa not to do three things. But he performed the sacred feast and killed eighteen Brahmins; the record of one's past deeds cannot be erased. ||4|| I do not try to calculate the account: I accept the Hukam of God's Command. I speak with intuitive love and respect. No matter what happens, I will praise the Lord. It is all Your Glorious Greatness, O Lord. [5] The Gurmukh remains detached; filth never attaches itself to him. He remains forever in God's Sanctuary. The foolish self-willed manmukh does not think of the future; he is overtaken by pain, and then he regrets. [[6]] The Creator who created this creation acts, and causes all to act. O Lord, egotistical pride does not depart from the soul. Falling into egotistical pride, one is ruined. ||7|| Everyone makes mistakes; only the Creator does not make mistakes. O Nanak, salvation comes through the True Name. By Guru's Grace, one is released. ||8||4|| Prabhaatee, First Mehl: To chant and listen to the Naam, the Name of the Lord, is my Support. Worthless entanglements are ended and gone. The self-willed manmukh, caught in duality, loses his honour. Except for the Name, I have no other at all. ||1|| Listen, O blind, foolish, idiotic mind. Aren't you ashamed of your comings and goings in reincarnation? Without the Guru, you shall drown, over and over again. ||1||Pause|| This mind is ruined by its attachment to Maya. The Command of the Primal Lord is pre-ordained. Before whom should I cry? Only a few, as Gurmukh, understand this. Without the Naam, no one is liberated. ||2|| People wander lost, staggering and stumbling through 8.4 million incarnations. Without knowing the Guru, they cannot escape the noose of Death. This mind, from one moment to the next, goes from the heavens to the underworld. The Gurmukh contemplates the Naam, and is released, [3] When God sends His Summons, there is no time to delay. When one dies in the Word of the Shabad, he lives in peace. Without the Guru, no one understands. The Lord Himself acts, and inspires all to act. ||4|| Inner conflict comes to an end, singing the Glorious Praises of the Lord. Through the Perfect True Guru, one is intuitively absorbed into the Lord. This wobbling, unsteady mind is stabilised, and one lives the lifestyle of true actions. ||5|| If someone is false within his own self, then how can he be pure? How rare are those who wash with the Shabad. How rare are those who, as Gurmukh, live the Truth. Their comings and goings in reincarnation are over and done. [6]

Section 34 - Raag Prabhaatee - Part 019

Those who eat and drink the Fear of God, find the most excellent peace. Associating with the humble servants of the Lord, they are carried across. They speak the Truth, and lovingly inspire others to speak it as well. The Word of the Guru's Shabad is the most excellent occupation. ||7|| Those who take the Lord's Praises as their karma and Dharma, their honour and worship service - their sexual desire and anger are burnt off in the fire. They taste the sublime essence of the Lord, and their minds are drenched with it. Prays Nanak, there is no other at all. ||8||5|| Prabhaatee, First Mehl: Chant the Lord's Name, and worship Him deep within your being. Contemplate the Word of the Guru's Shabad, and no other. ||1|| The One is pervading all places. I do not see any other: unto whom should I offer worship? ||1||Pause|| I place my mind and body in offering before You; I dedicate my soul to You. As it pleases You, You save me, Lord; this is my prayer. ||2|| True is that tongue which is delighted by the sublime essence of the Lord. Following the Guru's Teachings, one is saved in the Sanctuary of God. [3] My God created religious rituals. He placed the glory of the Naam above these rituals. [4] The four great blessings are under the control of the True Guru. When the first three are put aside, one is blessed with the fourth. ||5|| Those whom the True Guru blesses with liberation and meditation realise the Lord's State, and become sublime. ||6|| Their minds and bodies are cooled and soothed; the Guru imparts this understanding. Who can estimate the value of those whom God has exalted? ||7|| Says Nanak, the Guru has imparted this understanding; without the Naam, the Name of the Lord, no one is emancipated. [8]6] Prabhaatee, First Mehl: Some are forgiven by the Primal Lord God; the Perfect Guru makes the true making, Those who are attuned to the Love of the Lord are imbued with Truth forever: their pains are dispelled, and they obtain honour. ||1|| False are the clever tricks of the evil-minded. They shall disappear in no time at all. ||1||Pause|| Pain and suffering afflict the self-willed manmukh. The pains of the self-willed manmukh shall never depart. The Gurmukh recognises the Giver of pleasure and pain. He merges in His Sanctuary. ||2|| The self-willed manmukhs do not know loving devotional worship; they are insane, rotting away in their egotism. This mind flies in an instant from the heavens to the underworld, as long as it does not know the Word of the Shabad. ||3|| The world has become hungry and thirsty; without the True Guru, it is not satisfied. Merging intuitively in the Celestial Lord, peace is obtained, and one goes to the Lord's Court wearing robes of honour. ||4|| The Lord in His Court is Himself the Knower and Seer: the Word of the Guru's Bani is Immaculate. He Himself is the Awareness of Truth; He Himself understands the state of nirvaanaa. ||5|| He made the waves of water, the fire and the air, and then joined the three together to form the world. He blessed these elements with such power, that they remain subject to His Command. ||6|| How rare are those humble beings in this world, whom the Lord tests and places in His Treasury. They rise above social status and colour, and rid themselves of possessiveness and greed. ||7|| Attuned to the Naam, the Name of the Lord, they are like immaculate sacred shrines; they are rid of the pain and pollution of egotism. Nanak washes the feet of those who, as Gurmukh, love the True Lord, [8][7]

Section 34 - Raag Prabhaatee - Part 020

Prabhaatee, Third Mehl, Bibhaas: One Universal Creator God. By The Grace Of The True Guru: By Guru's Grace, see that the Temple of the Lord is within you. The Temple of the Lord is found through the Word of the Shabad; contemplate

the Lord's Name. $\|\mathbf{1}\|$ O my mind, be joyfully attuned to the Shahad, True is devotional worship, and True is the Temple of the Lord; True is His Manifest Glory. ||1||Pause|| This body is the Temple of the Lord, in which the jewel of spiritual wisdom is revealed. The self-willed manmukhs do not know anything at all; they do not believe that the Lord's Temple is within. ||2|| The Dear Lord created the Temple of the Lord; He adorns it by His Will. All act according to their preordained destiny; no one can erase it. ||3|| Contemplating the Shabad, peace is obtained, loving the True Name. The Temple of the Lord is embellished with the Shabad; it is an Infinite Fortress of God. ||4|| This world is the Temple of the Lord; without the Guru, there is only pitch darkness. The blind and foolish self-willed manmukhs worship in the love of duality. ||5|| One's body and social status do not go along to that place, where all are called to account. Those who are attuned to Truth are saved; those in the love of duality are miserable. ||6|| The treasure of the Naam is within the Temple of the Lord. The idiotic fools do not realise this. By Guru's Grace, I have realised this. I keep the Lord enshrined within my heart. ||7|| Those who are attuned to the love of the Shahad know the Guru, through the Word of the Guru's Bani. Sacred, pure and immaculate are those humble beings who are absorbed in the Name of the Lord. ||8|| The Temple of the Lord is the Lord's Shop; He embellishes it with the Word of His Shabad. In that shop is the merchandise of the One Name; the Gurmukhs adorn themselves with it. ||9|| The mind is like iron slag, within the Temple of the Lord; it is lured by the love of duality. Meeting with the Guru, the Philosopher's Stone, the mind is transformed into gold. Its value cannot be described. [10] The Lord abides within the Temple of the Lord. He is pervading in all. O Nanak, the Gurmukhs trade in the merchandise of Truth. ||11||1|| Prabhaatee, Third Mehl: Those who remain awake and aware in the Love and Fear of God, rid themselves of the filth and pollution of egotism. They remain awake and aware forever, and protect their homes, by beating and driving out the five thieves. ||1|| O my mind, as Gurmukh, meditate on the Naam, the Name of the Lord. O mind, do only those deeds which will lead you to the Path of the Lord. ||1||Pause|| The celestial melody wells up in the Gurmukh, and the pains of egotism are taken away. The Name of the Lord abides in the mind, as one intuitively sings the Glorious Praises of the Lord. ||2|| Those who follow the Guru's Teachings - their faces are radiant and beautiful. They keep the Lord enshrined in their hearts. Here and hereafter, they find absolute peace; chanting the Name of the Lord, Har, Har, they are carried across to the other shore. [3]

Section 34 - Raag Prabhaatee - Part 021

In egotism, one cannot remain awake and aware, and one's devotional worship of the Lord is not accepted. The selfwilled manmukhs find no place in the Court of the Lord; they do their deeds in the love of duality. ||4|| Cursed is the food, and cursed are the clothes, of those who are attached to the love of duality. They are like maggots in manure, sinking into manure. In death and rebirth, they are wasted away to ruin. [5] I am a sacrifice to those who meet with the True Guru. I shall continue to associate with them; devoted to Truth, I am absorbed in Truth. ||6|| By perfect destiny, the Guru is found. He cannot be found by any efforts. Through the True Guru, intuitive wisdom wells up; through the Word of the Shabad, egotism is burnt away. $\|7\|$ O my mind, hurry to the Sanctuary of the Lord; He is Potent to do everything. O Nanak, never forget the Naam, the Name of the Lord. Whatever He does, comes to pass. ||8||2||7||2||9|| Bibhaas, Prabhaatee, Fifth Mehl, Ashtapadees: One Universal Creator God. By The Grace Of The True Guru: Mother, father, siblings, children and spouse - involved with them, people eat the food of bliss. The mind is entangled in sweet emotional attachment. Those who seek God's Glorious Virtues are the support of my breath of life. ||1|| My One Lord is the Inner-Knower, the Searcher of hearts. He alone is my Support; He is my only Protection. My Great Lord and Master is over and above the heads of kings. ||1||Pause|| I have broken my ties to that deceitful serpent. The Guru has told me that it is false and fraudulent. Its face is sweet, but it tastes very bitter. My mind remains satisfied with the Ambrosial Naam, the Name of the Lord. ||2|| I have broken my ties with greed and emotional attachment. The Merciful Guru has rescued me from them. These cheating thieves have plundered so many homes. The Merciful Guru has protected and saved me. ||3|| I have no dealings whatsoever with sexual desire and anger. I listen to the Guru's Teachings. Wherever I look, I see the most horrible goblins. My Guru, the Lord of the World, has saved me from them. ||4|| I have made widows of the ten sensory organs. The Guru has told me that these pleasures are the fires of corruption. Those who associate with them go to hell. The Guru has saved me; I am lovingly attuned to the Lord. ||5|| I have forsaken the advice of my ego. The Guru has told me that this is foolish stubbornness. This ego is homeless; it shall never find a home. The Guru has saved me; I am lovingly attuned to the Lord. ||6|| I have become alienated from these people. We cannot both live together in one home. Grasping the hem of the Guru's Robe, I have come to God. Please be

fair with me, All-knowing Lord God. [[7]] God smiled at me and spoke, passing judgement. He made all the demons perform service for me. You are my Lord and Master; all this home belongs to You. Says Nanak, the Guru has passed judgement. [[8][1]] Prabhaatee, Fifth Mehl:

Section 34 - Raag Prabhaatee - Part 022

Within the mind dwell anger and massive ego. Worship services are performed with great pomp and ceremony. Ritual cleansing baths are taken, and sacred marks are applied to the body. But still, the filth and pollution within never depart. ||1|| No one has ever found God in this way. The sacred mudras - ritualistic hand gestures - are made, but the mind remains enticed by Maya. $\|\bar{1}\|$ Pause $\|$ They commit sins, under the influence of the five thieves. They bathe at sacred shrines. and claim that everything has been washed off. Then they commit them again, without fear of the consequences. The sinners are bound and gagged, and taken to the City of Death. ||2|| The ankle-bells shake and the cymbals vibrate, but those who have deception within wander lost like demons. By destroying its hole, the snake is not killed. God, who created you, knows everything. ||3|| You worship fire and wear saffron coloured robes. Stung by your misfortune, you abandon your home. Leaving your own country, you wander in foreign lands. But you bring the five rejects with you. ||4|| You have split your ears, and now you steal crumbs. You beg from door to door, but you fail to be satisfied. You have abandoned your own wife, but now you sneak glances at other women. God is not found by wearing religious robes; you are utterly miserable! [[5]] He does not speak; he is on silence. But he is filled with desire; he is made to wander in reincarnation. Abstaining from food, his body suffers in pain. He does not realise the Hukam of the Lord's Command; he is afflicted by possessiveness. [6] Without the True Guru, no one has attained the supreme status. Go ahead and ask all the Vedas and the Simritees. The self-willed manmukhs do useless deeds. They are like a house of sand, which cannot stand. ||7|| One unto whom the Lord of the Universe becomes Merciful, sews the Word of the Guru's Shabad into his robes. Out of millions, it is rare that such a Saint is seen. O Nanak, with him, we are carried across. ||8|| If one has such good destiny, then the Blessed Vision of His Darshan is obtained. He saves himself. and carries across all his family as well. ||1||SECOND PAUSE||2|| Prabhaatee, Fifth Mehl: Meditating in remembrance on the Naam, all the sins are erased. The accounts held by the Righteous Judge of Dharma are torn up. Joining the Saadh Sangat, the Company of the Holy, I have found the Sublime Essence of the Lord. The Supreme Lord God has melted into my heart. [11] Dwelling on the Lord, Har, Har, I have found peace. Your slaves seek the Sanctuary of Your Feet. ||1||Pause|| The cycle of reincarnation is ended, and darkness is dispelled. The Guru has revealed the door of liberation. My mind and body are forever imbued with loving devotion to the Lord. Now I know God, because He has made me know Him. ||2|| He is contained in each and every heart. Without Him, there is no one at all. Hatred, conflict, fear and doubt have been eliminated. God, the Soul of Pure Goodness, has manifested His Righteousness. ||3|| He has rescued me from the most dangerous waves. Separated from Him for countless lifetimes, I am united with Him once again. Chanting, intense meditation and strict self-discipline are the contemplation of the Naam. My Lord and Master has blessed me with His Glance of Grace. ||4|| Bliss, peace and salvation are found in that place.

Section 34 - Raag Prabhaatee - Part 023

where the servants of the Lord of the World abide. God, the Lord of the World, is pleased and satisfied with me. My disharmony with Him of so many lifetimes is ended. ||5|| Burnt offerings, sacred feasts, intense meditations with the body upside-down, worship services and taking millions of cleansing baths at sacred shrines of pilgrimage - the merits of all these are obtained by enshrining the Lord's Lotus Feet within the heart, even for an instant. Meditating on the Lord of the Universe, all one's affairs are resolved. ||6|| God's Place is the highest of the high. The Lord's humble servants intuitively focus their meditation on Him. I long for the dust of the slaves of the Lord's slaves. My Beloved Lord is overflowing with all powers. ||7|| My Beloved Lord, my Mother and Father, is always near. O my Friend and Companion, You are my Trusted Support. God takes His slaves by the hand, and makes them His Own. Nanak lives by meditating on the Lord, the Treasure of Virtue. [8][3][2][7][12]] Bibhaas, Prabhaatee, The Word Of Devotee Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: My anxious fears of death and rebirth have been taken away. The Celestial Lord has shown His Love for me. ||1|| The Divine Light has dawned, and darkness has been dispelled. Contemplating the Lord, I have obtained the Jewel of His Name. ||1||Pause|| Pain runs far away from that place where there is bliss. The jewel of the mind is focused and attuned to the essence of reality. ||2|| Whatever happens is by the Pleasure of Your Will. Whoever understands this, is intuitively merged in the Lord. ||3|| Says Kabeer, my sins have been obliterated. My mind has merged into the Lord, the Life of the World. ||4||1|| PRABHAATEE: If the Lord Allah lives only in the mosque, then to whom does the rest of the world belong? According to the Hindus, the Lord's Name abides in the idol, but there is no truth in either of these claims. ||1|| O Allah, O Raam, I live by Your Name. Please show mercy to me, O Master. ||1||Pause|| The God of the Hindus lives in the southern lands, and the God of the Muslims lives in the west. So search in your heart - look deep into your heart of hearts: this is the home and the place where God lives. ||2|| The Brahmins observe twenty-four fasts during the year, and the Muslims fast during the month of Ramadaan. The Muslims set aside eleven months, and claim that the treasure is only in the one month. ||3|| What is the use of bathing at Orissa? Why do the Muslims bow their heads in the mosque? If someone has deception in his heart, what good is it for him to utter prayers? And what good is it for him to go on pilgrimage to Mecca? [4] You fashioned all these men and women, Lord. All these are Your Forms. Kabeer is the child of God, Allah, Raam. All the Gurus and prophets are mine. ||5|| Says Kabeer, listen, O men and women: seek the Sanctuary of the One. Chant the Naam, the Name of the Lord, O mortals, and you shall surely be carried across. ||6||2|| PRABHAATEE: First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad? ||1||

Section 34 - Raag Prabhaatee - Part 024

O people, O Siblings of Destiny, do not wander deluded by doubt. The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. [1] Pause The clay is the same, but the Fashioner has fashioned it in various ways. There is nothing wrong with the pot of clay - there is nothing wrong with the Potter. ||2|| The One True Lord abides in all; by His making, everything is made. Whoever realises the Hukam of His Command, knows the One Lord. He alone is said to be the Lord's slave. [3] The Lord Allah is Unseen; He cannot be seen. The Guru has blessed me with this sweet molasses. Says Kabeer, my anxiety and fear have been taken away; I see the Immaculate Lord pervading everywhere. $\|4\|3\|$ PRABHAATEE: Do not say that the Vedas, the Bible and the Koran are false. Those who do not contemplate them are false. You say that the One Lord is in all, so why do you kill chickens? ||1|| O Mullah, tell me: is this God's Justice? The doubts of your mind have not been dispelled. ||1||Pause|| You seize a living creature, and then bring it home and kill its body; you have killed only the clay. The light of the soul passes into another form. So tell me. what have you killed? ||2|| And what good are your purifications? Why do you bother to wash your face? And why do you bother to bow your head in the mosque? Your heart is full of hypocrisy; what good are your prayers or your pilgrimage to Mecca? [3] You are impure; you do not understand the Pure Lord. You do not know His Mystery. Savs Kabeer, you have missed out on paradise; your mind is set on hell. ||4||4|| PRABHAATEE: Hear my prayer, Lord; You are the Divine Light of the Divine, the Primal, Allpervading Master. The Siddhas in Samaadhi have not found Your limits. They hold tight to the Protection of Your Sanctuary. ||1|| Worship and adoration of the Pure, Primal Lord comes by worshipping the True Guru, O Siblings of Destiny, Standing at His Door, Brahma studies the Vedas, but he cannot see the Unseen Lord. [[1] Pause With the oil of knowledge about the essence of reality, and the wick of the Naam, the Name of the Lord, this lamp illluminates my body. I have applied the Light of the Lord of the Universe, and lit this lamp. God the Knower knows. ||2|| The Unstruck Melody of the Panch Shabad, the Five Primal Sounds, vibrates and resounds. I dwell with the Lord of the World. Kabeer, Your slave, performs this Aartee, this lamp-lit worship service for You, O Formless Lord of Nirvaanaa. [3] [5] Prabhaatee, The Word Of Devotee Naam Dayv Jee: One Universal Creator God. By The Grace Of The True Guru: The mind alone knows the state of the mind; I tell it to the Knowing Lord. I chant the Name of the Lord, the Inner-knower, the Searcher of hearts - why should I be afraid? $\|1\|$ My mind is pierced through by the love of the Lord of the World. My God is Allpervading everywhere. ||1||Pause|| The mind is the shop, the mind is the town, and the mind is the shopkeeper. The mind abides in various forms, wandering all across the world. ||2|| This mind is imbued with the Word of the Guru's Shabad, and duality is easily overcome.

Section 34 - Raag Prabhaatee - Part 025

He Himself is the Commander; all are under His Command. The Fearless Lord looks on all alike. [J3]] That humble being who knows, and meditates on the Supreme Primal Being - his word becomes eternal. Says Naam Dayv, I have found the Invisible, Wondrous Lord, the Life of the World, within my heart. [J4][1]] PRABHAATEE: He existed in the beginning, in the primeval age, and all throughout the ages; His limits cannot be known. The Lord is pervading and permeating amongst all; this is how His Form can be described. [J1]] The Lord of the Universe appears when the Worl of His Shabad is chanted. My Lord is the Embodiment of Bliss. ||1||Pause|| The beautiful fragrance of sandalwood emanates from the sandalwood tree, and attaches to the other trees of the forest. God, the Primal Source of everything, is like the sandalwood tree; He transforms us woody trees into fragrant sandalwood. [2] You, O Lord, are the Philosopher's Stone, and I am iron; associating with You, I am transformed into gold. You are Merciful; You are the gem and the jewel. Naam Dayv is absorbed in the Truth. $\|3\|2\|$ PRABHAATEE: The Primal Being has no ancestry; He has staged this play. God is hidden deep within each and every heart. ||1|| No one knows the Light of the soul. Whatever I do, is known to You, Lord. ||1||Pause|| Just as the pitcher is made from clay, everything is made from the Beloved Divine Creator Himself. ||2|| The mortal's actions hold the soul in the bondage of karma. Whatever he does, he does on his own. ||3|| Prays Naam Dayv, whatever this soul wants, it obtains. Whoever abides in the Lord, becomes immortal. ||4||3|| Prabhaatee, The Word Of Devotee Baynee Jee: One Universal Creator God. By The Grace Of The True Guru: You rub your body with sandalwood oil, and place hasil leaves on your forehead. But you hold a knife in the hand of your heart. You look like a thug: pretending to meditate. you pose like a crane. You try to look like a Vaishnaav, but the breath of life escapes through your mouth. ||1|| You pray for hours to God the Beautiful. But your gaze is evil, and your nights are wasted in conflict. ||1||Pause|| You perform daily cleansing rituals, wear two loin-cloths, perform religious rituals and put only milk in your mouth. But in your heart, you have drawn out the sword. You routinely steal the property of others. ||2|| You worship the stone idol, and paint ceremonial marks of Ganesha. You remain awake throughout the night, pretending to worship God. You dance, but your consciousness is filled with evil. You are lewd and depraved this is such an unrighteous dance! [3] You sit on a deer-skin, and chant on your mala. You put the sacred mark, the tilak on your forehead. You wear the rosary beads of Shiva around your neck, but your heart is filled with falsehood. You are lewd and depraved - you do not chant God's Name. ||4|| Whoever does not realise the essence of the soul - all his religious actions are hollow and false. Says Baynee, as Gurmukh, meditate. Without the True Guru, you shall not find the Way. ||5||1||

GURU GRANTH SAHIB 35 - RAAG JAIJAAVANTEE Section 35 - Raag Jaijaavantee - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Raag Jaijaavantee, Ninth Mehl: Meditate in remembrance on the Lord - meditate on the Lord; this alone shall be of use to you. Abandon your association with Maya, and take shelter in the Sanctuary of God. Remember that the pleasures of the world are false; this whole show is just an illusion. ||1||Pause|| You must understand that this wealth is just a dream. Why are you so proud? The empires of the earth are like walls of sand, ||1|| Servant Nanak speaks the Truth: your body shall perish and pass away. Moment by moment, yesterday passed. Today is passing as well. ||2||1|| Jaijaavantee, Ninth Mehl: Meditate on the Lord - vibrate on the Lord; your life is slipping away. Why am I telling you this again and again? You fool - why don't vou understand? Your body is like a hail-stone; it melts away in no time at all. ||1||Pause|| So give up all your doubts, and utter the Naam, the Name of the Lord. At the very last moment, this alone shall go along with you. ||1|| Forget the poisonous sins of corruption, and enshrine the Praises of God in your heart. Servant Nanak proclaims that this opportunity is slipping away. ||2||2|| Jaijaavantee, Ninth Mehl: O mortal, what will your condition be? In this world, you have not listened to the Lord's Name. You are totally engrossed in corruption and sin; you have not turned your mind away from them at all. ||1||Pause|| You obtained this human life, but you have not remembered the Lord in meditation, even for an instant. For the sake of pleasure, you have become subservient to your woman, and now your feet are bound. [[1]] Servant Nanak proclaims that the vast expanse of this world is just a dream. Why not meditate on the Lord? Even Maya is His slave. ||2||3|| Jaijaavantee, Ninth Mehl: Slipping away - your life is uselessly slipping away. Night and day, you listen to the Puraanas, but you do not understand them, you ignorant fool! Death has arrived; now where will you run? ||1||Pause||

GURU GRANTH SAHIB 36 - SHALOK SEHSKRITEE, FIRST MEHL & FIFTH MEHL

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl - Part 001

You believed that this body was permanent, but it shall turn to dust. Why don't you chant the Name of the Lord, you shameless fool? [11] Let devotional worship of the Lord enter into your heart, and abandon the intellectualism of your mind. O Servant Nanak, this is the way to live in the world. [12][41] One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Shalok Sehskritee, First Mehl: You study the scriptures, say your prayers and argue; you worship stones and sit like a crane, pretending to meditate. You speak lies and wellornamented falsehood, and recite your daily prayers three times a day. The mala is around your neck, and the sacred tilak mark is on your forehead. You wear two loin cloths, and keep your head covered. If you know God and the nature of karma, you know that all these rituals and beliefs are useless. Says Nanak, meditate on the Lord with faith. Without the True Guru, no one finds the Way. ||1|| The mortal's life is fruitless, as long as he does not know God. Only a few, by Guru's Grace, cross over the world-ocean. The Creator, the Cause of causes, is All-powerful. Thus speaks Nanak, after deep deliberation. The Creation is under the control of the Creator. By His Power, He sustains and supports it. ||2|| The Shabad is Yoga, the Shabad is spiritual wisdom: the Shabad is the Vedas for the Brahmin. The Shabad is heroic bravery for the Khshaatriya; the Shabad is service to others for the Soodra. The Shabad for all is the Shabad, the Word of the One God, for one who knows this secret. Nanak is the slave of the Divine, Immaculate Lord. ||3|| The One Lord is the Divinity of all divinities. He is the Divinity of the soul. Nanak is the slave of that one who knows the Secrets of the soul and the Supreme Lord God. He is the Divine Immaculate Lord Himself. ||4|| Shalok Sehskritee , Fifth Mehl: One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Who is the mother, and who is the father? Who is the son, and what is the pleasure of marriage? Who is the brother, friend, companion and relative? Who is emotionally attached to the family? Who is restlessly attached to beauty? It leaves, as soon as we see it. Only the meditative remembrance of God remains with us. O Nanak, it brings the blessings of the Saints, the sons of the Imperishable Lord. ||1||

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl -Part 002

Cursed is loving attachment to one's mother and father; cursed is loving attachment to one's siblings and relatives. Cursed is attachment to the joys of family life with one's spouse and children. Cursed is attachment to household affairs. Only loving attachment to the Saadh Sangat, the Company of the Holy, is True. Nanak dwells there in peace. ||2|| The body is false; its power is temporary. It grows old; its love for Maya increases greatly. The human is only a temporary guest in the home of the body, but he has high hopes. The Righteous Judge of Dharma is relentless; he counts each and every breath. The human body, so difficult to obtain, has fallen into the deep dark pit of emotional attachment. O Nanak, its only support is God, the Essence of Reality. O God, Lord of the World, Lord of the Universe, Master of the Universe, please be kind to me. ||3|| This fragile body-fortress is made up of water, plastered with blood and wrapped in skin. It has nine gates, but no doors; it is supported by pillars of wind the channels of the breath. The ignorant person does not meditate in remembrance on the Lord of the Universe; he thinks that this body is permanent. This precious body is saved and redeemed in the Sanctuary of the Holy, O Nanak, chanting the Name of the Lord, Har, Har, Har, Har, Har, Haray. ||4|| O Glorious, Eternal and Imperishable, Perfect and Abundantly Compassionate, Profound and Unfathomable, Lofty and Exalted, All-knowing and Infinite Lord God. O Lover of Your devoted servants, Your Feet are a Sanctuary of Peace. O Master of the masterless, Helper of the helpless, Nanak seeks Your Sanctuary. ||5|| Seeing the deer, the hunter aims his weapons. But if one is protected by the Lord of the World, O Nanak, not a hair on his head will be touched. ||6|| He may be surrounded on all four sides by servants and powerful warriors; he may dwell in a lofty place, difficult to approach, and never even think of death. But when the Order comes from the Primal Lord God, O Nanak, even an ant can take away his breath of life. ||7|| To be imbued and attuned to the Word of the Shabad; to be kind and compassionate; to sing the Kirtan of the Lord's Praises - these are the most worthwhile actions in this Dark Age of Kali Yuga. In this way, one's inner doubts and emotional attachments are dispelled. God is pervading and permeating all places. So obtain the Blessed Vision of His Darshan; He dwells upon the tongues of the Holy. O Nanak, meditate and chant the Name of the Beloved Lord, Har, Har, Har, Haray. ||8|| Beauty fades away, islands fade away, the sun, moon, stars and sky fade away. The earth, mountains, forests and lands fade away. One's spouse, children, siblings and loved friends fade away. Gold and jewels and the incomparable beauty of Maya fade away. Only the Eternal, Unchanging Lord does not fade away. O Nanak, only the humble Saints are steady and stable forever. [9] Do not delay in practicing righteousness; delay in committing sins. Implant the Naam, the Name of the Lord, within yourself, and abandon greed. In the Sanctuary of the Saints, the sins are erased. The character of righteousness is received by that person, O Nanak, with whom the Lord is pleased and satisfied. ||10|| The person of shallow understanding is dying in emotional attachment; he is engrossed in pursuits of pleasure with his wife. With youthful

THE GRAND BIBLE

beauty and golden earrings, wondrous mansions, decorations and clothes - this is how Maya clings to him. O Eternal, Unchanging, Benevolent Lord God, O Sanctuary of the Saints, Nanak humbly bows to You. [11] If there is birth, then there is death. If there is pleasure, then there is pain. If there is enjoyment, then there is disease. If there is high, then there is low. If there is small, then there is great.

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl - Part 003

If there is power, then there is pride. If there is egotistical pride, then there will be a fall. Engrossed in worldly ways, one is ruined. Meditating and vibrating on the Lord of the Universe in the Company of the Holy, you shall become steady and stable. Nanak vibrates and meditates on the Lord God ||12|| By the Grace of God, genuine understanding comes to the mind. The intellect blossoms forth, and one finds a place in the realm of celestial bliss. The senses are brought under control, and pride is abandoned. The heart is cooled and soothed, and the wisdom of the Saints is implanted within. Reincarnation is ended and the Blessed Vision of the Lord's Darshan is obtained. O Nanak, the musical instrument of the Word of the Shabad vibrates and resounds within. ||13|| The Vedas preach and recount God's Glories; people hear them by various ways and means. The Merciful Lord, Har, Har, implants spiritual wisdom within. Nanak begs for the Gift of the Naam, the Name of the Lord. The Guru is the Great Giver, the Lord of the World. ||14|| Do not worry so much about your mother, father and siblings. Do not worry so much about other people. Do not worry about your spouse, children and friends. You are obsessed with your involvements in Maya. The One Lord God is Kind and Compassionate, O Nanak. He is the Cherisher and Nurturer of all living beings. [15] Wealth is temporary; conscious existence is temporary; hopes of all sorts are temporary. The bonds of love, attachment, egotism, doubt, Maya and the pollution of corruption are temporary. The mortal passes through the fire of the womb of reincarnation countless times. He does not remember the Lord in meditation; his understanding is polluted. O Lord of the Universe, when You grant Your Grace, even sinners are saved. Nanak dwells in the Saadh Sangat, the Company of the Holy. ||16|| You may drop down from the mountains, and fall into the nether regions of the underworld, or be burnt in the blazing fire, or swept away by the unfathomable waves of water; but the worst pain of all is household anxiety, which is the source of the cycle of death and rebirth. No matter what you do, you cannot break its bonds, O Nanak. Man's only Support, Anchor and Mainstay is the Word of the Shabad, and the Holy, Friendly Saints. [17] Excruciating pain, countless killings, reincarnation, poverty and terrible misery are all destroyed by meditating in remembrance on the Lord's Name, O Nanak, just as fire reduces piles of wood to ashes. ||18|| Meditating in remembrance on the Lord, the darkness is illuminated Dwelling on His Glorious Praises, the ugly sins are destroyed. Enshrining the Lord deep within the heart, and with the immaculate karma of doing good deeds, one strikes fear into the demons. The cycle of coming and going in reincarnation is ended, absolute peace is obtained, and the Fruitful Vision of the Lord's Darshan. He is Potent to give Protection, He is the Lover of His Saints. O Nanak, the Lord God blesses all with bliss. ||19|| Those who were left behind - the Lord brings them to the front. He fulfills the hopes of the hopeless. He makes the poor rich, and cures the illnesses of the ill. He blesses His devotees with devotion. They sing the Kirtan of the Praises of the Lord's Name. O Nanak, those who serve the Guru find the Supreme Lord God, the Great Giver 20|| He gives Support to the unsupported. The Name of the Lord is the Wealth of the poor. The Lord of the Universe is the Master of the masterless: the Beautiful-haired Lord is the Power of the weak. The Lord is Merciful to all beings, Eternal and Unchanging, the Family of the meek and humble. The All-knowing, Perfect, Primal Lord God is the Lover of His devotees, the Embodiment of Mercy.

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl - Part 004

The Supreme Lord God, the Transcendent, Luminous Lord, dwells in each and every heart. Nanak begs for this blessing from the Merciful Lord, that he may never forget Him, never forget Him. ||21|| I have no power; I do not serve You, and I do not love You. O Supreme Sublime Lord God. By Your Grace, Nanak meditates on the Naam, the Name of the Merciful Lord, Har, Har. ||22|| The Lord feeds and sustains all living beings; He blesses them gifts of restful peace and fine clothes. He created the jewel of human life, with all its cleverness and intelligence. By His Grace, mortals abide in peace and bliss. O Nanak, meditating in remembrance on the Lord, Har, Har, Haray, the mortal is released from attachment to the world. ||23|| The kings of the earth are eating up the blessings of the good karma of their past lives. Those cruel-minded rulers who oppress the people, O Nanak, shall suffer in pain for a very long time. ||24|| Those who meditate in remembrance on the Lord in their hearts, look

upon even pain as God's Grace. The healthy person is very sick, if he does not remember the Lord, the Embodiment of Mercy. [25] To sing the Kirtan of God's Praises is the righteous duty incurred by taking birth in this human body. The Naam, the Name of the Lord, is Ambrosial Nectar, O Nanak. The Saints drink it in, and never have enough of it. ||26|| The Saints are tolerant and good-natured; friends and enemies are the same to them. O Nanak, it is all the same to them, whether someone offers them all sorts of foods, or slanders them, or draws weapons to kill them. $\|27\|$ They pay no attention to dishonour or disrespect. They are not bothered by gossip; the miseries of the world do not touch them. Those who join the Saadh Sangat, the Company of the Holy, and chant the Name of the Lord of the Universe - O Nanak, those mortals abide in peace. ||28|| The Holy people are an invincible army of spiritual warriors; their bodies are protected by the armor of humility. Their weapons are the Glorious Praises of the Lord which they chant; their Shelter and Shield is the Word of the Guru's Shabad. The horses, chariots and elephants they ride are their way to realise God's Path. They walk fearlessly through the armies of their enemies: they attack them with the Kirtan of God's Praises. They conquer the entire world. O Nanak, and overpower the five thieves. ||29|| Misled by evilmindedness, mortals are engrossed in the mirage of the illusory world, like the passing shade of a tree. Emotional attachment to family is false, so Nanak meditates in remembrance on the Name of the Lord, Raam, Raam. ||30|| I do not possess the treasure of the wisdom of the Vedas, nor do I possess the merits of the Praises of the Naam. I do not have a beautiful voice to sing jewelled melodies; I am not clever, wise or shrewd. By destiny and hard work, the wealth of Maya is obtained. O Nanak, in the Saadh Sangat, the Company of the Holy, even fools become religious scholars. ||31|| The mala around my neck is the chanting of the Lord's Name. The Love of the Lord is my silent chanting. Chanting this most Sublime Word brings salvation and joy to the eyes, ||32|| That mortal who lacks the Guru's Mantra - cursed and contaminated is his life. That blockhead is just a dog, a pig, a jackass, a crow, a snake. ||33|| Whoever contemplates the Lord's Lotus Feet, and enshrines His Name within the heart.

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl - Part 005

and sings the Kirtan of His Praises in the Saadh Sangat, O Nanak, shall never see the Messenger of Death. ||34|| Wealth and beauty are not so difficult to obtain. Paradise and royal power are not so difficult to obtain. Foods and delicacies are not so difficult to obtain. Elegant clothes are not so difficult to obtain. Children, friends, siblings and relatives are not so difficult to obtain. The pleasures of woman are not so difficult to obtain. Knowledge and wisdom are not so difficult to obtain. Cleverness and trickery are not so difficult to obtain. Only the Naam, the Name of the Lord, is difficult to obtain. O Nanak, it is only obtained by God's Grace, in the Saadh Sangat, the Company of the Holy. ||35|| Wherever I look, I see the Lord, whether in this world, in paradise, or the nether regions of the underworld. The Lord of the Universe is Allpervading everywhere. O Nanak, no blame or stain sticks to Him. ||36|| Poison is transformed into nectar, and enemies into friends and companions. Pain is changed into pleasure, and the fearful become fearless. Those who have no home or place find their place of rest in the Naam. O Nanak, when the Guru, the Lord, becomes Merciful. ||37|| He blesses all with humility; He has blessed me with humility as well. He purifies all, and He has purified me as well. The Creator of all is the Creator of me as well. O Nanak, no blame or stain sticks to Him. ||38|| The moon-god is not cool and calm, nor is the white sandalwood tree. The winter season is not cool; O Nanak, only the Holy friends, the Saints, are cool and calm. [39] Through the Mantra of the Name of the Lord, Raam, Raam, one meditates on the All-pervading Lord. Those who have the wisdom to look alike upon pleasure and pain, live the immaculate lifestyle, free of vengeance. They are kind to all beings; they have overpowered the five thieves. They take the Kirtan of the Lord's Praise as their food; they remain untouched by Maya, like the lotus in the water. They share the Teachings with friend and enemy alike; they love the devotional worship of God. They do not listen to slander; renouncing self-conceit, they become the dust of all. Whoever has these six qualities, O Nanak, is called a Holy friend. ||40|| The goat enjoys eating fruits and roots, but if it lives near a tiger, it is always anxious. This is the condition of the world. O Nanak; it is afflicted by pleasure and pain. ||41|| Fraud, false accusations, millions of diseases, sins and the filthy residues of evil mistakes; doubt, emotional attachment, pride. dishonour and intoxication with Maya - these lead mortals to death and rebirth, wandering lost in hell. In spite of all sorts of efforts, salvation is not found. Chanting and meditating on the Name of the Lord in the Saadh Sangat, the Company of the Holy, O Nanak, mortals become immaculate and pure. They continually dwell upon the Glorious Praises of God. ||42|| In the Sanctuary of the Kind-hearted Lord, our Transcendent Lord and Master, we are carried across. God is the Perfect, All-powerful Cause of causes; He is the Giver of gifts. He gives hope to the hopeless. He is the Source of all riches. Nanak meditates in remembrance on the Treasure of Virtue; we are all beggars, begging at His Door. ||43|| The most difficult place becomes easy, and the worst pain turns into pleasure. Evil words, differences and doubts are obliterated, and even faithless cynics and malicious gossips become good people. They become steady and they are fearless.

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl -Part 006

The dreadful woods become a well-populated city; such are the merits of the righteous life of Dharma, given by God's Grace. Chanting the Lord's Name in the Saadh Sangat, the Company of the Holy, O Nanak, the Lotus Feet of the Merciful Lord are found. ||44|| O emotional attachment, you are the invincible warrior of the battlefield of life; you totally crush and destroy even the most powerful. You entice and fascinate even the heavenly heralds, celestial singers, gods, mortals, beasts and birds. Nanak bows in humble surrender to the Lord; he seeks the Sanctuary of the Lord of the Universe. ||45|| O sexual desire, you lead the mortals to hell; you make them wander in reincarnation through countless species. You cheat the consciousness, and pervade the three worlds. You destroy meditation, penance and virtue. But you give only shallow pleasure, while you make the mortals weak and unsteady; you pervade the high and the low. Your fear is dispelled in the Saadh Sangat, the Company of the Holy, O Nanak, through the Protection and Support of the Lord. [46]] O anger, you are the root of conflict; compassion never rises up in you. You take the corrupt, sinful beings in your power, and make them dance like monkeys. Associating with you, mortals are debased and punished by the Messenger of Death in so many ways. O Destroyer of the pains of the poor, O Merciful God, Nanak prays for You to protect all begins from such anger. ||47|| O greed, you cling to even the great, assaulting them with countless waves. You cause them to run around wildly in all directions, wobbling and wavering unsteadily. You have no respect for friends, ideals, relations, mother or father. You make them do what they should not do. You make them eat what they should not eat. You make them accomplish what they should not accomplish. Save me, save me - I have come to Your Sanctuary, O my Lord and Master; Nanak prays to the Lord. ||48|| O egotism, you are the root of birth and death and the cycle of reincarnation; you are the very soul of sin. You forsake friends, and hold tight to enemies. You spread out countless illusions of Maya. You cause the living beings to come and go until they are exhausted. You lead them to experience pain and pleasure. You lead them to wander lost in the terrible wilderness of doubt; you lead them to contract the most horrible, incurable diseases. The only Physician is the Supreme Lord, the Transcendent Lord God. Nanak worships and adores the Lord, Har, Har, Haray. ||49|| O Lord of the Universe, Master of the Breath of life, Treasure of Mercy, Guru of the World. O Destroyer of the fever of the world, Embodiment of Compassion, please take away all my pain. O Merciful Lord, Potent to give Sanctuary, Master of the meek and humble, please be kind to me. Whether his body is healthy or sick, let Nanak meditate in remembrance on You, Lord. [[50]] I have come to the Sanctuary of the Lord's Lotus Feet, where I sing the Kirtan of His Praises. In the Saadh Sangat, the Company of the Holy, Nanak is carried across the utterly terrifying, difficult world-ocean. ||51|| The Supreme Lord God has procted my head and förehead; the Transcendent Lord has protected my hands and body. God, my Lord and Master, has saved my soul; the Lord of the Universe has saved my wealth and feet. The Merciful Guru has protected everything, and destroyed my fear and suffering. God is the Lover of His devotees, the Master of the masterless. Nanak has entered the Sanctuary of the Imperishable Primal Lord God. ||52|| His Power supports the sky, and locks fire within wood. His Power supports the moon, the sun and the stars, and infuses light and breath into the body.

Section 36 - Shalok Sehskritee, First Mehl & Fifth Mehl - Part 007

His Power provides nourishment in the womb of the mother, and does not let disease strike. His Power holds back the ocean, O Nanak, and does not allow the waves of water to destroy the land. ||53|| The Lord of the World is Supremely Beautiful: His Meditation is the Life of all. In the Society of the Saints, O Nanak, He is found on the path of devotional worship of the Lord. ||54|| The mosquito pierces the stone, the ant crosses the swamp, the cripple crosses the ocean, and the blind sees in the darkness, meditating on the Lord of the Universe in the Saadh Sangat. Nanak seeks the Sanctuary of the Lord, Har, Har, Haray. ||55|| Like a Brahmin without a sacred mark on his forehead, or a king without the power of command, or a warrior without weapons, so is the devotee of God without Dharmic Faith. ||56|| God has no conch-shell, no religious mark, no paraphernalia; he does not have blue skin. His Form is Wondrous and Amazing. He is beyond incarnation. The Vedas say that He is not this, and not that.

The Lord of the Universe is Lofty and High, Great and Infinite. The Imperishable Lord abides in the hearts of the Holy. He is understood, O Nanak, by those who are very fortunate. ||57|| Living in the world, it is like a wild jungle. One's relatives are like dogs, jackals and donkeys. In this difficult place, the mind is intoxicated with the wine of emotional attachment: the five unconquered thieves lurk there The mortals wander lost in love and emotional attachment. fear and doubt; they are caught in the sharp, strong noose of egotism. The ocean of fire is terrifying and impassable. The distant shore is so far away; it cannot be reached. Vibrate and meditate on the Lord of the World, in the Saadh Sangat, the Company of the Holy; O Nanak, by His Grace, we are saved at the Lotus Feet of the Lord. ||58|| When the Lord of the Universe grants His Grace, all illnesses are cured. Nanak chants His Glorious Praises in the Saadh Sangat, in the Sanctuary of the Perfect Transcendent Lord God. ||59|| The mortal is beautiful and speaks sweet words, but in the farm of his heart, he harbors cruel vengeance. He pretends to bow in worship, but he is false. Beware of him, O friendly Saints. [60] The thoughtless fool does not know that each day, his breaths are being used up. His most beautiful body is wearing away; old age, the daughter of death, has seized it. He is engrossed in family play; placing his hopes in transitory things, he indulges in corrupt pleasures. Wandering lost in countless incarnations, he is exhausted. Nanak seeks the Sanctuary of the Embodiment of Mercy. ||61|| O tongue, you love to enjoy the sweet delicacies. You are dead to the Truth. and involved in great disputes. Instead, repeat the holy words: Gobind, Daamodar, Maadhav. [[62]] Those who are proud, and intoxicated with the pleasures of sex, and asserting their power over others, never contemplate the Lord's Lotus Feet. Their lives are cursed, and as worthless as straw. You are as tiny and insignificant as an ant, but you shall become great, by the Wealth of the Lord's Meditation. Nanak bows in humble worship, countless times, over and over again. ||63|| The blade of grass becomes a mountain, and the barren land becomes green. The drowning one swims across, and the empty is filled to overflowing. Millions of suns illuminate the darkness, prays Nanak, when the Guru, the Lord, becomes Merciful. ||64||

GURU GRANTH SAHIB 37 - FIFTH MEHL,

GAAT'HAA

Section 37 - Fifth Mehl, Gaat'haa - Part 001

Associating with the Brahmin, one is saved, if his actions are perfect and God-like. Those whose souls are imbued with the world - O Nanak. their lives are fruitless. ||65|| The mortal steals the wealth of others, and makes all sorts of problems; his preaching is only for his own livelihood. His desire for this and that is not satisfied; his mind is caught in Maya, and he is acting like a pig. ||66|| Those who are intoxicated and absorbed in the Lord's Lotus Feet are saved from the terrifying world-ocean. Countless sins are destroyed, O Nanak in the Saadh Sangat, the Company of the Holy; there is no doubt about this. ||67||4|| Fifth Mehl, Gaat'haa: One Universal Creator God. By The Grace Of The True Guru: Camphor, flowers and perfume become contaminated, by coming into contact with the human body. O Nanak, the ignorant one is proud of his foul-smelling marrow, blood and bones. ||1|| Even if the mortal could reduce himself to the size of an atom, and shoot through the ethers, worlds and realms in the blink of an eye, O Nanak, without the Holy Saint, he shall not be saved. ||2|| Know for sure that death will come; whatever is seen is false. So chant the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy; this alone shall go along with you in the end. ||3|| The alone shall go along with you in the end. ||3|| consciousness wanders lost in Maya, attached to friends and relatives. Vibrating and meditating on the Lord of the Universe in the Saadh Sangat, O Nanak, the eternal place of rest is found. ||4|| The lowly nim tree, growing near the sandalwood tree, becomes just like the sandalwood tree. But the bamboo tree, also growing near it, does not pick up its fragrance; it is too tall and proud. [[5]] In this Gaat'haa, the Lord's Sermon is woven; listening to it, pride is crushed. The five enemies are killed, O Nanak, by shooting the Arrow of the Lord. ||6|| The Words of the Holy are the path of peace. They are obtained by good karma. The cycle of birth and death is ended, O Nanak, singing the Kirtan of the Lord's Praises. ||7|| When the leaves wither and fall, they cannot be attached to the branch again. Without the Naam, the Name of the Lord, O Nanak, there is misery and suffering. The mortal wanders in reincarnation day and night. ||8|| One is blessed with love for the Saadh Sangat, the Company of the Holy, by great good fortune. Whoever sings the Glorious Praises of the Lord's Name, O Nanak, is not affected by the world-ocean. ||9|| This Gaat'haa is profound and infinite; how rare are those who understand it. They forsake sexual desire and worldly love O Nanak and praise the Lord in the Saadh Sangat [[10]] The Words of the Holy are the most sublime Mantra. They eradicate millions of sinful mistakes. Meditating on the Lotus Feet of the Lord, O Nanak, all one's generations are saved. [11] That palace is beautiful, in which the Kirtan of the Lord's Praises are sung. Those who dwell on the Lord of the

Universe are liberated. O Nanak, only the most fortunate are so blessed. ||12|| I have found the Lord, my Friend, my very Best Friend. He shall never break my heart. His dwelling is eternal; His weight cannot be weighed. Nanak has made Him the Friend of his soul. ||13|| One's bad reputation is erased by a true son, who meditates in his heart on the Guru's Mantra.

GURU GRANTH SAHIB 38 - PHUNHAY, FIFTH MEHL Section 38 - Phunhay, Fifth Mehl - Part 001

The Beloved Eternal Lord God, O Nanak, carries us across the world-ocean. ||14|| It is death to forget the Lord of the Universe. It is life to meditate on the Name of the Lord. The Lord is found in the Saadh Sangat, the Company of the Holy, O Nanak, by pre-ordained destiny. ||15|| The snake-charmer, by his spell, neutralises the poison and leaves the snake without fangs. Just so, the Saints remove suffering; O Nanak, they are found by good karma. ||16|| The Lord is Allpervading everywhere; He gives Sanctuary to all living beings. The mind is touched by His Love, O Nanak, by Guru's Grace, and the Blessed Vision of His Darshan. ||17|| My mind is pierced through by the Lord's Lotus Feet. I am blessed with total happiness. Holy people have been singing this Gaat'haa, O Nanak, since the very beginning of time. ||18|| Chanting and singing the Sublime Word of God in the Saadh Sangat, mortals are saved from the world-ocean. O Nanak, they shall never again be consigned to reincarnation. ||19|| People contemplate the Vedas, Puraanas and Shaastras, But by enshrining in their hearts the Naam, the Name of the One and Only Creator of the Universe, everyone can be saved. By great good fortune, O Nanak, a few cross over like this. ||20|| Meditating in remembrance on the Naam, the Name of Lord of the Universe, all one's generations are saved. It is obtained in the Saadh Sangat, the Company of the Holy. O Nanak, by great good fortune, the Blessed Vision of His Darshan is seen. [21] Abandon all your evil habits, and implant all Dharmic faith within. The Saadh Sangat, the Company of the Holy, is obtained, O Nanak, by those who have such destiny written upon their foreheads. [22] God was, is, and shall always be. He sustains and destroys all. Know that these Holy people are true, O Nanak; they are in love with the Lord. ||23|| The mortal is engrossed in sweet words and transitory pleasures which shall soon fade away. Disease, sorrow and separation afflict him; O Nanak, he never finds peace, even in dreams. ||24|| Phunhay, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: With Pen in Hand, the Unfathomable Lord writes the mortal's destiny upon his forehead. The Incomparably Beautiful Lord is involved with all I cannot utter Your Praises with my mouth. Nanak is fascinated, gazing upon the Blessed Vision of Your Darshan. I am a sacrifice to You. ||1|| Seated in the Society of the Saints, I chant the Lord's Praises. I dedicate all my adornments to Him, and give all this soul to Him. With hopeful yearning for Him, I have made the bed for my Husband. O Lord! If such good destiny is inscribed upon my forehead, then I shall find my Friend. ||2|| O my companion, I have prepared everything: make-up, garlands and betel-leaves. I have embellished myself with the sixteen decorations, and applied the mascara to my eyes. If my Husband Lord comes to my home, then I obtain everything. O Lord! Without my Husband, all these adornments are useless. ||3|| Very fortunate is she, within whose home the Husband Lord abides. She is totally adorned and decorated; she is a happy soul-bride. I sleep in peace, without anxiety; the hopes of my mind have been fulfilled. O Lord! When my Husband came into the home of my heart, I obtained everything. ||4||

Section 38 - Phunhay, Fifth Mehl - Part 002

My hope is so intense, that this hope alone should fulfill my hopes. When the True Guru becomes merciful, then I attain the Perfect Lord. My body is filled with so many demerits; I am covered with faults and demerits. O Lord! When the True Guru becomes Merciful, then the mind is held in place. ||5|| Says Nanak, I have meditated on the Lord, Infinite and Endless. This world-ocean is so difficult to cross; the True Guru has carried me across. My comings and goings in reincarnation ended, when I met the Perfect Lord. O Lord! I have obtained the Ambrosial Nectar of the Name of the Lord from the True Guru. ||6|| The lotus is in my hand; in the courtyard of my heart I abide in peace. O my companion, the Jewel is around my neck; beholding it, sorrow is taken away. I abide with the Lord of the World, the Treasury of Total Peace. O Lord! All wealth, spiritual perfection and the nine treasures are in His Hand. ||7|| Those men who go out to enjoy other men's women shall suffer in shame. Those who steal the wealth of others - how can their guilt be concealed? Those who chant the Sacred Praises of the Lord save and redeem all their generations. O Lord! Those who listen and contemplate the Supreme Lord God become pure and holy. [8] The sky above looks lovely, and the earth below is beautiful. Lightning flashes in the ten directions; I behold the Face of my Beloved. If I go searching in foreign lands, how can I find my Beloved? O Lord! If such destiny is inscribed upon my forehead, I am absorbed in the Blessed Vision of His Darshan. ||9|| I have seen all places, but none can compare to You. The Primal Lord,

the Architect of Destiny, has established You; thus You are adorned and embellished. Ramdaspur is prosperous and thickly populated, and incomparably beautiful. O Lord! Bathing in the Sacred Pool of Raam Daas, the sins are washed away, O Nanak. ||10|| The rainbird is very smart; in its consciousness, it longs for the friendly rain. It longs for that, to which its breath of life is attached. It wanders depressed, from forest to forest, for the sake of a drop of water. O Lord! In just the same way, the humble servant of the Lord begs for the Naam, the Name of the Lord. Nanak is a sacrifice to him. ||11|| The Consciousness of my Friend is incomparably beautiful. Its mystery cannot be known. One who purchases the priceless virtues realises the essence of reality. When the consciousness is absorbed in the supreme consciousness, great joy and bliss are found. O Lord! When the fickle thieves are overcome, the true wealth is obtained. ||12|| In a dream, I was lifted up; why didn't I grasp the hem of His Robe? Gazing upon the Beautiful Lord relaxing there, my mind was charmed and fascinated. I am searching for His Feet - tell me, where can I find Him? O Lord! Tell me how I can find my Beloved, O my companion, ||13|| The eves which do not see the Holy - those eves are miserable. The ears which do not hear the Sound-current of the Naad - those ears might just as well be plugged. The tongue which does not chant the Naam ought to be cut out, bit by bit. O Lord! When the mortal forgets the Lord of the Universe, the Sovereign Lord King, he grows weaker day by day. ||14|| The wings of the bumble bee are caught in the intoxicating fragrant petals of the lotus. With its limbs entangled in the petals, it loses its senses.

GURU GRANTH SAHIB 39 - CHAUBOLAS, FIFTH MEHL

Section 39 - Chaubolas, Fifth Mehl - Part 001

Is there any such friend, who can untie this difficult knot? O Nanak, the One Supreme Lord and Master of the earth reunites the separated ones. ||15|| I run around in all directions, searching for the love of God. The five evil enemies are tormenting me; how can I destroy them? Shoot them with the sharp arrows of meditation on the Name of God. O Lord! The way to slaughter these terrible sadistic enemies is obtained from the Perfect Guru. $\|16\|$ The True Guru has blessed me with the bounty which shall never be exhausted. Eating and consuming it, all the Gurmukhs are emancipated. The Lord, in His Mercy, has blessed me with the treasure of the Ambrosial Naam. O Nanak, worship and adore the Lord, who never dies. ||17|| Wherever the Lord's devotee goes is a blessed, beautiful place. All comforts are obtained, meditating on the Lord's Name. People praise and congratulate the devotee of the Lord, while the slanderers rot and die. Says Nanak, O friend, chant the Naam, and your mind shall be filled with bliss. ||18|| The mortal never serves the Immaculate Lord, the Purifier of sinners. The mortal wastes away in false pleasures. How long can this go on? Why do you take such pleasure, looking at this mirage? O Lord! I am a sacrifice to those who are known and approved in the Court of the Lord. ||19|| The fool commits countless foolish actions and so many sinful mistakes. The fool's body smells rotten, and turns to dust. He wanders lost in the darkness of pride, and never thinks of dying. O Lord! The mortal gazes upon the mirage; why does he think it is true? ||20|| When someone's days are over, who can save him? How long can the physicians go on, suggesting various therapies? You fool, remember the One Lord; only He shall be of use to you in the end. O Lord! Without the Name, the body turns to dust, and everything goes to waste. ||21|| Drink in the medicine of the Incomparable, Priceless Name. Meeting and joining together, the Saints drink it in, and give it to everyone. He alone is blessed with it, who is destined to receive it. O Lord! I am a sacrifice to those who enjoy the Love of the Lord. ||22|| The physicians meet together in their assembly. The medicines are effective, when the Lord Himself stands in their midst. Their good deeds and karma become apparent. O Lord! Pains, diseases and sins all vanish from their bodies. ||23|| Chaubolas, Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: O Samman, if one could buy this love with money, then consider Raawan the king. He was not poor, but he could not buy it, even though he offered his head to Shiva. ||1|| My body is drenched in love and affection for the Lord; there is no distance at all between us. My mind is pierced through by the Lotus Feet of the Lord. He is realised when one's intuitive consciousness is attuned to Him. ||2||

GURU GRANTH SAHIB 40 - SHALOKS OF DEVOTEE KABEER JEE

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 001

I would cross the oceans, mountains, wilderness, forests and the nine regions of the earth in a single step, O Musan, for the Love of my Beloved. ||3|| O Musan, the Light of the Lord's Love has spread across the sky; I cling to my Lord, like the bumble bee caught in the lotus flower. ||4|| Chanting and intense meditation, austere self-discipline, pleasure and peace, honour, greatness and pride - O Musan, I would dedicate and acarifice all these for a moment of my Lord's Love. ||5|| O Musan, the world does not understand the Mystery of the Lord; it is dying and being plundered. It is not pierced through by the Love of the Beloved Lord; it is entangled in false pursuits. ||6|| When someone's home and property are burnt, because of his attachment to them, he suffers in the sorrow of separation. O Musan, when mortals forget the Merciful Lord God, then they are truly plundered. ||7| Whoever enjoys the taste of the Lord's Love, remembers His Lotus Feet in his mind. O Nanak, the lovers of God do not go anywhere else. ||8|| Climbing thousands of steep hillsides, the fickle mind becomes miserable. Look at the humble, lowly mud, O Jamaal: the beautiful lotus grows in it. ||9|| My Lord has lotus-eyes; His Face is so beautifully adorned. O Musan, I am intoxicated with His Mystery. I break the necklace of pride into bits. [[10]] I am intoxicated with the Love of my Husband Lord: remembering Him in meditation. I am not conscious of my own body. He is revealed in all His Glory, all throughout the world. Nanak is a lowly moth at His Flame. ||11|| Shaloks Of Devotee Kabeer Jee: One Universal Creator God. By The Grace Of The True Guru: Kabeer, my rosary is my tongue, upon which the Lord's Name is strung. From the very beginning, and throughout the ages, all the devotees abide in tranquil peace. ||1|| Kabeer, everyone laughs at my social class. I am a sacrifice to this social class, in which I chant and meditate on the Creator. ||2|| Kabeer, why do you stumble? Why does your soul waver? He is the Lord of all comforts and peace; drink in the Sublime Essence of the Lord's Name. ||3|| Kabeer, earrings made of gold and studded with jewels, look like burnt twigs, if the Name is not in the mind. ||4|| Kabeer, rare is such a person, who remains dead while yet alive. Singing the Glorious Praises of the Lord, he is fearless. Wherever I look, the Lord is there. ||5|| Kabeer, on the day when I die, afterwards there shall be bliss. I shall meet with my Lord God. Those with me shall meditate and vibrate on the Lord of the Universe. ||6|| Kabeer, I am the worst of all. Everyone else is good. Whoever understands this is a friend of mine. ||7|| Kabeer, she came to me in various forms and disguises. My Guru saved me, and now she bows humbly to me. [8] Kabeer, kill only that, which, when killed, shall bring peace. Everyone shall call you good, very good, and no one shall think you are bad. ||9|| Kabeer, the night is dark, and men go about doing their dark deeds.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 002

They take the noose and run around; but rest assured that God shall destroy them. [[10]] Kabeer, the sandalwood tree is good, even though it is surrounded by weeds. Those who dwell near the sandalwood tree, become just like the sandalwood tree. [11] Kabeer, the bamboo is drowned in its egotistical pride. No one should drown like this. Bamboo also dwells near the sandalwood tree, but it does not take up its fragrance. ||12|| Kabeer, the mortal loses his faith, for the sake of the world, but the world shall not go along with him in the end. The idiot strikes his own foot with the axe by his own hand. ||13|| Kabeer, wherever I go, I see wonders everywhere. But without the devotees of the One Lord it is all wilderness to me. ||14|| Kabeer, the dwelling of the Saints is good; the dwelling of the unrighteous burns like an oven. Those mansions in which the Lord's Name is not chanted might just as well burn down. ||15|| Kabeer, why cry at the death of a Saint? He is just going back to his home. Cry for the wretched, faithless cynic, who is sold from store to store. ||16|| Kabeer, the faithless cynic is like a piece of garlic. Even if you eat it sitting in a corner, it becomes obvious to everyone. ||17|| Kabeer, Maya is the butter-churn, and the breath is the churning-stick. The Saints eat the butter, while the world drinks the whey. ||18|| Kabeer, Maya is the butter-churn; the breath flows like ice water. Whoever does the churning eats the butter; the others are just churning-sticks. ||19|| Kabeer, Maya is the thief, which breaks in and plunders the store. Only Kabeer is not plundered; he has cut her into twelve pieces. ||20|| Kabeer, peace does not come in this world by making lots of friends. Those who keep their consciousness focused on the One Lord shall find eternal peace. ||21|| Kabeer, the world is afraid of death - that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained |22|| The Treasure of the Lord is obtained, O Kabeer, but do not undo its knot. There is no market to sell it, no appraiser, no customer, and no price. ||23|| Kabeer, be in love with only that one, whose Master is the Lord. The Pandits, the religious scholars, kings and landlords - what good is love for them? |24|| Kabeer, when you are in love with the One Lord, duality and alienation depart. You may have long hair, or you may shave your head bald. [25] Kabeer, the world is a room filled with black soot; the blind fall into its trap. I am a sacrifice to those who are thrown in, and still escape. ||26|| Kabeer, this body shall perish; save it, if you can. Even those who have tens of thousands and millions, must depart bare-footed in the end. [27] Kabeer, this body shall perish; place it on the path. Either join the Saadh Sangat, the Company of the Holy, or sing the Glorious Praises of the Lord. ||28|| Kabeer, dying, dying, the whole world has to die, and yet, none know how to die

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 003 Let those who die, die such a death, that they shall never have to die again. ||29|| Kabeer, it is so difficult to obtain this human body; it does not just come over and over again. It is like the ripe fruit on the tree; when it falls to the ground, it cannot be re-attached to the branch. [30] Kabeer, you are Kabeer; your name means great. O Lord, You are Kabeer. The Jewel of the Lord is obtained, when the mortal first gives up his body, ||31|| Kabeer, do not struggle in stubborn pride; nothing happens just because you say so. No one can erase the actions of the Merciful Lord. ||32|| Kabeer, no one who is false can withstand the Touchstone of the Lord. He alone can pass the test of the Lord's Touchstone, who remains dead while yet alive. ||33|| Kabeer, some wear gaudy robes, and chew betel leaves and betel nuts. Without the Name of the One Lord. they are bound and gagged and taken to the City of Death. [34] Kabeer, the boat is old, and it has thousands of holes. Those who are light get across, while those who carry the weight of their sins on their heads are drowned. ||35|| Kabeer, the bones burn like wood, and the hair burns like straw. Seeing the world burning like this, Kabeer has become sad. [36] Kabeer, do not be so proud of your bones wrapped up in skin. Those who were on their horses and under their canopies, were eventually buried under the ground. ||37|| Kabeer, do not be so proud of your tall mansions. Today or tomorrow, you shall lie beneath the ground, and the grass shall grow above you. ||38|| Kabeer, do not be so proud, and do not laugh at the poor. Your boat is still out at sea; who knows what will happen? [[39]] Kabeer, do not be so proud, looking at your beautiful body. Today or tomorrow, you will have to leave it behind, like the snake shedding its skin. ||40|| Kabeer, if you must rob and plunder, then plunder the plunder of the Lord's Name. Otherwise, in the world hereafter, you will regret and repent, when the breath of life leaves the body. [41] Kabeer, there is no one born, who burns his own home, and burning his five sons, remains lovingly attuned to the Lord. ||42|| Kabeer, how rare are those who sell their son and sell their daughter and, entering into partnership with Kabeer, deal with the Lord. ||43|| Kabeer, let me remind you of this. Do not be skeptical or cynical. Those pleasures which you enjoyed so much in the past - now you must eat their fruits. ||44|| Kabeer, at first. I thought learning was good; then I thought Yoga was better. I shall never abandon devotional worship of the Lord, even though people may slander me. ||45|| Kabeer, how can the wretched people slander me? They have no wisdom or intelligence. Kabeer continues to dwell upon the Lord's Name; I have abandoned all other affairs, ||46|| Kabeer, the robe of the stranger-soul has caught fire on all four sides. The cloth of the body has been burnt and reduced to charcoal, but the fire did not touch the thread of the soul. ||47|| Kabeer, the cloth has been burnt and reduced to charcoal, and the begging bowl is shattered into pieces. The poor Yogi has played out his game; only ashes remain on his seat. ||48||

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 004

Kabeer, the fish is in the shallow water; the fisherman has cast his net. You shall not escape this little pool; think about returning to the ocean. ||49|| Kabeer, do not leave the ocean, even if it is very salty. If you poke around searching from puddle to puddle, no one will call you smart. ||50|| Kabeer, those who have no guru are washed away. No one can help them. Be meek and humble; whatever happens is what the Creator Lord does. ||51|| Kabeer, even the dog of a devotee is good, while the mother of the faithless cynic is bad. The dog hears the Praises of the Lord's Name, while the other is engaged in sin. ||52|| Kabeer, the deer is weak, and the pool is lush with green vegetation. Thousands of hunters are chasing after the soul; how long can it escape death? ||53|| Kabeer, some make their homes on the banks of the Ganges, and drink pure water. Without devotional worship of the Lord, they are not liberated. Kabeer proclaims this. ||54|| Kabeer, my mind has become immaculate, like the waters of the Ganges. The Lord follows after me, calling, "Kabeer! Kabeer!" [55] Kabeer, tumeric is yelow, and line is white. You shall ment the Beloved Lord, only when both colours are lost. [[56]] Kabeer, tumeric has lost its yellow colour, and no trace of lime's whiteness remains. I am a sacrifice to this love, by which social class and status, colour and ancestry are taken away. [57] Kabeer, the door of liberation is very narrow, less than the width of a mustard seed. Your mind is larger than an elephant; how will it pass through? [[58]] Kabeer, if I meet such a True Guru, who mercifully blesses me with the gift, then the door of liberation will open wide for me, and I will easily pass through. ||59|| Kabeer, I have no hut or hovel, no house or village. I hope that the Lord will not ask who I am. I have no social status or name. [60] Kabeer, I long to die; let me die at the Lord's Door. I hope that the Lord does not ask, Who is this, lying at my door?" [61] Kabeer, I have not done anything; I shall not do anything; my body cannot do anything. I do not know what the Lord has done, but the call has gone out: "Kabeer, Kabeer."||62|| Kabeer, if someone utters the Name of the Lord even in dreams, I would make my skin into shoes for his feet. ||63|| Kabeer, we are puppets of clay, but we take the name of mankind. We are guests here for only a few days, but we take up so much space. ||64|| Kabeer, I have made myself into henna, and I grind myself into powder. But You, O my Husband Lord, have not asked about me; You have never applied me to Your Feet. ||65|| Kabeer, that door, through which people never stop coming and going - how can I leave such a door as that? ||66|| Kabeer, I was drowning, but the waves of virtue saved me in an instant.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 005

When I saw that my boat was rotten, then I immediately got out. ||67|| Kabeer, the sinner does not like devotion to the Lord; he does not appreciate worship. The fly abandons the sandalwood tree, and goes after the rotten smell. ||68|| Kabeer, the physician is dead, and the patient is dead; the whole world is dead. Only Kabeer is not dead; there is no one to mourn for him. ||69|| Kabeer, I have not meditated on the Lord; such is the bad habit I have developed. The body is a wooden pot; it cannot be put back on the fire. ||70|| Kabeer, it came to pass, that I did whatever I pleased. Why should I be afraid of death? I have invited death for myself. ||71|| Kabeer, the mortals suck at the sugar cane, for the sake of the sweet juice. They should work just as hard for virtue. The person who lacks virtue - no one calls him good. ||72|| Kabeer, the pitcher is full of water; it will break, today or tomorrow. Those who do not remember their Guru, shall be plundered on the way. ||73|| Kabeer, I am the Lord's dog; Moti is my name. There is a chain around my neck; wherever I am pulled, I go. ||74|| Kabeer, why do you show other people your rosary beads You do not remember the Lord in your heart, so what use is this rosary to you? ||75|| Kabeer, the snake of separation from the Lord abides within my mind; it does not respond to any mantra. One who is separated from the Lord does not live; if he does live, he goes insane. ||76|| Kabeer, the philosopher's stone and sandalwood oil have the same good quality. Whatever comes into contact with them is uplifted. Iron is transformed into gold, and ordinary wood becomes fragrant. ||77|| Kabeer, Death's club is terrible; it cannot be endured. I ave met with the holy man; he has attached me to the hem of his robe. [78] Kabeer, the physician says that he alone is good, and all the medicine is under his control. But these things belong to the Lord: He takes them away whenever He wishes. [79] Kabeer, take your drum and beat it for ten days. Life is like people meeting on a boat on a river; they shall not meet again. ||80|| Kabeer, if I could change the seven seas into ink and make all the vegetation my pen, and the earth my paper, even then, I could not write the Praises of the Lord. [[81]] Kabeer, what can my lowly status as a weaver do to me? The Lord dwells in my heart. Kabeer, the Lord hugs me close in His Embrace; I have forsaken all my entanglements. ||82|| Kabeer, will anyone set fire to his home and kill his five sons (the five thieves) to remain lovingly attached to the Lord? [83] Kabeer, will anyone burn his own body? The people are blind - they do not know, although Kabeer continues to shout at them, ||84|| Kabeer, the widow mounts the funeral pyre and cries out, "Listen, O brother funeral pyre. All people must depart in the end; it is only you and I."||85|

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 006

Kabeer, the mind has become a bird; it soars and flies in the ten directions. According to the company it keeps, so are the fruits it eats. ||86|| Kabeer, you have found that place which you were seeking. You have become that which you thought was separate from yourself. ||87|| Kabeer, I have been ruined and destroyed by bad company, like the banana plant near the thorn bush. The thorn bush waves in the wind, and pierces the banana plant; see this, and do not associate with the faithless cynics. [88] Kabeer, the mortal wants to walk on the path, carrying the load of others' sins on his head. He is not afraid of his own load of sins; the road ahead shall be difficult and treacherous. ||89|| Kabeer, the forest is burning; the tree standing in it is crying out, "Do not let me fall into the hands of the blacksmith, who would burn me a second time." [90] Kabeer, when one died, two were dead. When two died, four were dead. When four died, six were dead, four males and two females. ||91|| Kabeer, I have seen and observed, and searched all over the world, but I have found no place of rest anywhere. Those who do not remember the Lord's Name - why do they delude themselves in other pursuits? ||92|| Kabeer, associate with the Holy people, who will take you to Nirvaanaa in the end. Do not associate with the faithless cynics; they would bring you to ruin. ||93|| Kabeer. I contemplate the Lord in the world; I know that He is permeating the world. Those who do not contemplate the Name of the Lord - their birth into this world is useless. ||94|| Kabeer, place your hopes in the Lord; other hopes lead to despair. Those who dissociate themselves from the Lord's Name - when they fall into hell, then they will appreciate its value. ||95|| Kabeer has made many students and disciples but he has not made God his friend. He set out on a journey to meet the Lord, but his consciousness failed him half-way. [96] Kabeer, what can the poor creature do, if the Lord does not give him assistance? Whatever branch he steps on breaks and collapses. ||97|| Kabeer, those who only preach to others - sand falls into their mouths. They keep their eyes on the property of others, while their own farm is being eaten up. ||98|| Kabeer, I will remain in the Saadh Sangat. the Company of the Holy, even if I have only coarse bread to eat. Whatever will be, will be. I will not associate with the faithless cynics. ||99|| Kabeer, in the Saadh Sangat, love for the Lord doubles day by day. The faithless cynic is like a black blanket, which does not become white by being washed. [100] Kabeer, you have not shaved your mind, so why do you shave your head? Whatever is done, is done by the mind; it is useless to shave your head. ||101|| Kabeer, do not abandon the Lord; your body and wealth shall go, so let them go. My consciousness is pierced by the Lord's Lotus Feet; I am absorbed in the Name of the Lord. ||102|| Kabeer, all the strings of the instrument I played are broken. What can the poor instrument do, when the player has departed as well. [103] Kabeer, shave the mother of that guru, who does not take away one's doubt.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 007 He himself is drowning in the four Vedas; he drowns his disciples as well, ||104||

Kabeer, whatever sins the mortal has committed, he tries to keep hidden under cover. But in the end, they shall all be revealed, when the Righteous Judge of Dharma investigates. ||105|| Kabeer, you have given up meditating on the Lord, and you have raised a large family. You continue to involve yourself in worldly affairs, but none of your brothers and relatives remain. ||106|| Kabeer, those who give up meditation on the Lord, and get up at night to wake the spirits of the dead, shall be reincarnated as snakes, and eat their own offspring. ||107|| Kabeer, the woman who gives up meditation on the Lord, and observes the ritual fast of Ahoi, shall be reincarnated as a donkey, to carry heavy burdens. ||108|| Kabeer, it is the most clever wisdom, to chant and meditate on the Lord in the heart. It is like playing on a pig; if you fall off, you will find no place of rest. ||109|| Kabeer, blessed is that mouth, which utters the Lord's Name. It purifies the body, and the whole village as well. ||110|| Kabeer, that family is good, in which the Lord's slave is born. But that family in which the Lord's slave is not born is as useless as weeds. ||111| Kabeer, some have lots of horses, elephants and carriages, and thousands of banners waving. But begging is better than these comforts, if one spends his days meditating in remembrance on the Lord. ||112|| Kabeer, I have wandered all over the world, carrying the drum on my shoulder. No one belongs to anyone else; I have looked and carefully studied it. ||113|| The pearls are scattered on the road; the blind man comes along. Without the Light of the Lord of the Universe, the world just passes them by. ||114|| My family is drowned, O Kabeer, since the birth of my son Kamaal. He has given up meditating on the Lord, in order to bring home wealth. ||115|| Kabeer, go out to meet the holy man; do not take anyone else with you. Do not turn back - keep on going. Whatever will be, will be. [116] Kabeer, do not bind yourself with that chain, which binds the whole world. As the salt is lost in the flour, so shall your golden body be lost. ||117|| Kabeer, the soul-swan is flying away, and the body is being buried, and still he makes gestures. Even then, the mortal does not give up the cruel look in his eyes. ||118|| Kabeer: with my eyes, I see You, Lord; with my ears, I hear Your Name. With my tongue I chant Your Name: I enshrine Your Lotus Feet within my heart. [119] Kabeer, I have been spared from heaven and hell, by the Grace of the True Guru. From beginning to end, I abide in the joy of the Lord's Lotus Feet. ||120|| Kabeer, how can I even describe the extent of the joy of the Lord's Lotus Feet? I cannot describe its sublime glory; it has to be seen to be appreciated. ||121|| Kabeer, how can I describe what I have seen? No one will believe my words. The Lord is just as He is. I dwell in delight, singing His Glorious Praises. ||122|

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 008

Kabeer, the flamingo pecks and feeds, and remembers her chicks. She pecks and pecks and feeds, and remembers them always. Her chicks are very dear to her, just like the love of wealth and Maya is dear to the mortal's mind. ||123|| Kabeer, the sky is overcast and cloudy; the ponds and lakes are overflowing with water. Like the rainbird, some remain thirsty - what is their condition? ||124|| Kabeer, the chakvi duck is separated from her love through the night, but in the morning, she meets him again. Those who are separated from the Lord do not meet Him in the day, or in the night. ||125|| Kabeer: O conch shell, remain in the ocean. If you are separated from it, you shall scream at sunrise from temple to temple. ||126|| Kabeer, what are you doing sleeping? Wake up and cry in fear and pain. Those who live in the grave - how can they sleep in peace? ||127|| Kabeer, what are you doing sleeping? Why not rise up and meditate on the Lord? One day you shall sleep with your legs outstretched. ||128|| Kabeer, what are you doing sleeping? Wake up, and sit up. Attach yourself to the One, from whom you have been separated. [129] Kabeer, do not leave the Society of the Saints; walk upon this Path. See them, and be sanctified; meet them, and chant the Name. ||130|| Kabeer, do not associate with the faithless cynics; run far away from them. If you touch a vessel

stained with soot, some of the soot will stick to you. ||131|| Kabeer, you have not contemplated the Lord, and now old age has overtaken you. Now that the door of your mansion is on fire, what can you take out? ||132|| Kabeer, the Creator does whatever He pleases. There is none other than Him; He alone is the Creator of all. ||133|| Kabeer, the fruit trees are bearing fruit, and the mangoes are becoming ripe. They will reach the owner, only if the crows do not eat them first, [134]] Kabeer, some buy idols and worship them: in their stubbornmindedness, they make pilgrimages to sacred shrines. They look at one another, and wear religious robes, but they are deluded and lost. ||135|| Kabeer, someone sets up a stone idol and all the world worships it as the Lord. Those who hold to this belief will be drowned in the river of darkness. ||136|| Kabeer, the paper is the prison, and the ink of rituals are the bars on the windows. The stone idols have drowned the world, and the Pandits, the religious scholars, have plundered it on the way. ||137|| Kabeer, that which you have to do tomorrow - do it today instead; and that which you have to do now - do it immediately! Later on, you will not be able to do anything, when death hangs over your head. ||138|| Kabeer, I have seen a person, who is as shiny as washed wax. He seems very clever and very virtuous, but in reality, he is without understanding, and corrupt. ||139|| Kabeer, the Messenger of Death shall not compromise my understanding. I have meditated on the Lord, the Cherisher, who created this Messenger of Death. ||140|| Kabeer, the Lord is like musk; all His slaves are like bumble bees.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 009

The more Kabeer worships Him, the more the Lord abides within his mind. ||141|| Kabeer, the mortal has fallen into the grip of family life, and the Lord has been set aside. The messengers of the Righteous Judge of Dharma descend upon the mortal, in the midst of all his pomp and ceremony. ||142|| Kabeer, even a pig is better than the faithless cynic; at least the pig keeps the village clean. When the wretched, faithless cynic dies, no one even mentions his name. ||143|| Kabeer, the mortal gathers wealth, shell by shell, accumulating thousands and millions. But when the time of his departure comes, he takes nothing at all with him. He is even stripped of his loincloth. ||144|| Kabeer, what good is it to become a devotee of Vishnu, and wear four malas? On the outside, he may look like pure gold, but on the inside, he is stuffed with dust. ||145|| Kabeer, let yourself be a pebble on the path; abandon your egotistical pride. Such a humble slave shall meet the Lord God. ||146|| Kabeer, what good would it be, to be a pebble? It would only hurt the traveller on the path. Your slave, O Lord, is like the dust of the earth, ||147|| Kabeer, what then, if one could become dust? It is blown up by the wind, and sticks to the body. The humble servant of the Lord should be like water, which cleans everything. ||148|| Kabeer, what then, if one could become water? It becomes cold, then hot. The humble servant of the Lord should be just like the Lord, ||149|| The banners wave above the lofty mansions, filled with gold and beautiful women. But better than these is dry bread, if one sings the Glorious Praises of the Lord in the Society of the Saints. ||150|| Kabeer, the wilderness is better than a city, if the Lord's devotees live there. Without my Beloved Lord, it is like the City of Death for me. ||151| Kabeer, between the Ganges and Jamunaa Rivers, on the shore of Celestial Silence, there, Kabeer has made his home. The silent sages and the humble servants of the Lord search for the way to get there. ||152|| Kabeer, if the mortal continues to love the Lord in the end, as he pledged in the beginning, no poor diamond, not even millions of jewels, can equal him. ||153|| Kabeer, I saw a strange and wonderful thing. A jewel was being sold in a store. Because there was no buyer, it was going in exchange for a shell. ||154|| Kabeer. where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin. Where there is greed, there is death. Where there is forgiveness, there is God Himself. ||155|| Kabeer, what good is it to give up Maya, if the mortal does not give up his pride? Even the silent sages and seers are destroyed by pride; pride eats up everything. [156] Kabeer, the True Guru has met me; He aimed the Arrow of the Shabad at me. As soon as it struck me, I fell to the ground with a hole in my heart. ||157|| Kabeer, what can the True Guru do, when His Sikhs are at fault? The blind do not take in any of His Teachings; it is as useless as blowing into bamboo. ||158|| Kabeer, the wife of the king has all sorts of horses, elephants and carriages.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 010

But she is not equal to the water-carrier of the Lord's humble servant. [159] Kabeer, why do you slander the wife of the king? Why do you honour the slave of the Lord? Because one combs her hair for corruption, while the other remembers the Name of the Lord. [160] Kabeer, with the Support of the Lord's Pillar, I have become steady and stable. The True Guru has given me courage. Kabeer, I have purchased the diamond, on the banks of the Mansarovar Lake. [161] Kabeer, the Lord is the Diamond, and the Lord's humble servant is the jeweller who has set up his shop. As soon as an appraiser is remember the Lord in meditation, only when the need arises. You should remember Him all the time. You shall dwell in the city of immortality, and the Lord shall restore the wealth you lost. ||163|| Kabeer, it is good to perform selfless service for two - the Saints and the Lord. The Lord is the Giver of liberation, and the Saint inspires us to chant the Naam. ||164|| Kabeer, the crowds follow the path which the Pandits, the religious scholars, have taken. There is a difficult and treacherous cliff on that path to the Lord; Kabeer is climbing that cliff. ||165|| Kabeer, the mortal dies of his worldly troubles and pain, after worrying about his family. Whose family is dishonoured, when he is placed on the funeral pyre? [166] Kabeer, you shall drown, you wretched being, from worrying about what other people think. You know that whatever happens to your neighbors, will also happen to you. ||167|| Kabeer, even dry bread, made of various grains, is good. No one brags about it, throughout the vast country and great empire. ||168|| Kabeer, those who brag, shall burn. Those who do not brag remain carefree. That humble being who does not brag, looks upon the gods and the poor alike. ||169|| Kabeer, the pool is filled to overflowing, but no one can drink the water from it. By great good fortune, you have found it; drink it in handfuls, O Kabeer. ||170|| Kabeer, just as the stars disappear at dawn, so shall this body disappear. Only the letters of God's Name do not disappear; Kabeer holds these tight. ||171|| Kabeer, the wooden house is burning on all sides. The Pandits, the religious scholars, have been burnt to death, while the illiterate ones run to safety. ||172|| Kabeer, give up your skepticism; let your papers float away. Find the essence of the letters of the alphabet, and focus your consciousness on the Lord. ||173|| Kabeer, the Saint does not forsake his Saintly nature, even though he meets with millions of evil-doers. Even when sandalwood is surrounded by snakes, it does not give up its cooling fragrance. ||174|| Kabeer, my mind is cooled and soothed; I have become God-conscious. The fire which has burnt the world is like water to the Lord's humble servant. ||175|| Kabeer, no one knows the Play of the Creator Lord. Only the Lord Himself and the slaves at His Court understand it. ||176|| Kabeer, it is good that I feel the Fear of God; I have forgotten everything else.

found, the price of the jewel is set. ||162|| Kabeer, you

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 011

The hail-stone has melted into water, and flowed into the ocean. ||177|| Kabeer, the body is a pile of dust, collected and packed together. It is a show which lasts for only a few days, and then dust returns to dust. ||178|| Kabeer, bodies are like the rising and setting of the sun and the moon. Without meeting the Guru, the Lord of the Universe, they are all reduced to dust again. ||179|| Where the Fearless Lord is, there is no fear; where there is fear, the Lord is not there. Kabeer speaks after careful consideration; hear this, O Saints, in your minds. ||180|| Kabeer, those who do not know anything, pass their lives in peaceful sleep. But I have understood the riddle. I am faced with all sorts of troubles ||181|| Kabeer, those who are beaten cry a lot; but the cries of the pain of separation are different. Struck by the Mystery of God, Kabeer remains silent. ||182|| Kabeer, the stroke of a lance is easy to bear; it takes away the breath. But one who endures the stroke of the Word of the Shabad is the Guru, and I am his slave. ||183|| Kabeer: O Mullah, why do you climb to the top of the minaret? The Lord is not hard of hearing. Look within your own heart for the One, for whose sake you shout your prayers. ||184|| Why does the Shaykh bother to go on pilgrimage to Mecca, if he is not content with himself? Kabeer, one whose heart is not healthy and whole - how can he attain his Lord? ||185|| Kabeer, worship the Lord Allah; meditating in remembrance on Him, troubles and pains depart. The Lord shall be revealed within your own heart, and the burning fire within shall be extinguished by His Name. ||186|| Kabeer, to use force is tyranny, even if you call it legal. When your account is called for in the Court of the Lord, what will your condition be then? ||187|| Kabeer, the dinner of beans and rice is excellent, if it is flavored with salt. Who would cut his throat, to have meat with his bread? ||188|| Kabeer, one is known to have been touched by the Guru, only when his emotional attachment and physical illnesses are eradicated. He is not burned by pleasure or pain, and so he becomes the Lord Himself. ||189|| Kabeer, it does make a difference, how you chant the Lord's Name, 'Raam'. This is something to consider. Everyone uses the same word for the son of Dasrath and the Wondrous Lord, ||190|| Kabeer, use the word 'Raam', only to speak of the All-pervading Lord. You must make that distinction. One 'Raam' is pervading everywhere, while the other is contained only in himself. ||191|| Kabeer, those houses in which neither the Holy nor the Lord are served - those houses are like cremation grounds; demons dwell within them. ||192|| Kabeer, I have become mute, insane and deaf, I am crippled - the True Guru has pierced me with His Arrow. ||193|| Kabeer, the True Guru, the Spiritual Warrior, has shot me with His Arrow. As soon as it struck me, I fell to the ground, with a hole in my heart. ||194|| Kabeer, the pure drop of water falls from the sky, onto the dirty ground.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 012 You must acknowledge this, that without the Sangat, the Holy Congregation, it turns into burnt ashes. ||195|| Kabeer, the pure drop of water falls from the sky, and mixes with the dust. Millions of clever people may try, but they will fail - it cannot be made separate again. ||196|| Kabeer, I was going on a pilgrimage to Mecca, and God met me on the way. He scolded me and asked, "Who told you that I am only there?" [197] Kabeer, I went to Mecca - how many times, Kabeer? O Lord, what is the problem with me? You have not spoken to me with Your Mouth. ||198|| Kabeer, they oppress living beings and kill them, and call it proper. When the Lord calls for their account, what will their condition be? [199] Kabeer, it is tyranny to use force; the Lord shall call you to account. When your account is called for, your face and mouth shall be beaten. ||200|| Kabeer, it is easy to render your account, if your heart is pure. In the True Court of the Lord, no one will seize you. ||201|| Kabeer: O duality, you are mighty and powerful in the earth and the sky. The six Shaastras and the eighty-four Siddhas are entrenched in skepticism. ||202|| Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord. If I surrender to You what is already Yours, what does it cost me? ||203|| Kabeer, repeating, "You, You", I have become like You. Nothing of me remains in myself. When the difference between myself and others is removed, then wherever I look, I see only You. ||204|| Kabeer, those who think of evil and entertain false hopes none of their desires shall be fulfilled; they shall depart in despair. ||205|| Kabeer, whoever meditates in remembrance on the Lord, he alone is happy in this world. One who is protected and saved by the Creator Lord, shall never waver, here or hereafter. ||206|| Kabeer, I was being crushed like sesame seeds in the oil-press, but the True Guru saved me. My pre-ordained primal destiny has now been revealed. ||207|| Kabeer, my days have passed, and I have postponed my payments: the interest on my account continues to increase. have not meditated on the Lord and my account is still pending, and now, the moment of my death has come! ||208|| Fifth Mehl: Kabeer, the mortal is a barking dog, chasing after a carcass. By the Grace of good karma, I have found the True Guru, who has saved me. ||209|| Fifth Mehl: Kabeer, the earth belongs to the Holy, but it is being occupied by thieves. They are not a burden to the earth; they receive its blessings. ||210|| Fifth Mehl: Kabeer, the rice is beaten with a mallet to get rid of the husk. When people sit in evil company, the Righteous Judge of Dharma calls them to account. ||211|| Trilochan says, O Naam Dayv, Maya has enticed you, my friend. Why are you printing designs on these sheets, and not focusing your consciousness on the Lord? ||212|| Naam Dayv answers, O Trilochan, chant the Lord's Name with your mouth.

Section 40 - Shaloks Of Devotee Kabeer Jee - Part 013

With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord, ||213|| Fifth Mehl: Kabeer, no one belongs to me, and I belong to no one else. The One who created the creation - into Him I shall be absorbed. ||214|| Kabeer, the flour has fallen into the mud; nothing has come into my hands. That which was eaten while it was being ground - that alone is of any use. ||215|| Kabeer, the mortal knows everything, and knowing, he still makes mistakes. What good is a lamp in one's hand, if he falls into the well? ||216|| Kabeer, I am in love with the All-knowing Lord; the ignorant ones try to hold me back. How could I ever break with the One, who owns our soul and breath of life. [217] Kabeer, why kill yourself for your love of decorations of your home and mansion? In the end, only six feet, or a little more, shall be your lot. ||218|| Kabeer, whatever I wish for does not happen. What can I accomplish by merely thinking? The Lord does whatever He wishes; it is not up to me at all. |219|| Third Mehl: God Himself makes the mortals anxious, and He Himself takes the anxiety away. O Nanak, praise the One, who takes care of all. ||220|| Fifth Mehl: Kabeer, the mortal does not remember the Lord; he wanders around, engrossed in greed. Committing sins, he dies, and his life ends in an instant. ||221|| Kabeer, the body is like a clay vessel or a brittle metal pot. If you wish to keep it safe and sound, then vibrate and meditate on the Lord; otherwise, the thing shall break. ||222|| Kabeer, chant the Name of the Beautifullyhaired Lord; do not sleep unaware. Chanting His Name night and day, the Lord will eventually hear your call. ||223|| Kabeer, the body is a banana forest, and the mind is an intoxicated elephant. The jewel of spiritual wisdom is the prod, and the rare Saint is the rider. ||224|| Kabeer, the Lord's Name is the jewel, and the mouth is the purse; open this purse to the Appraiser. If a buyer can be found, it will go for a high price. ||225|| Kabeer, the mortal does not know the Lord's Name, but he has raised a very large family. He dies in the midst of his worldly affairs, and then he is not heard in the external world. ||226|| Kabeer, in the blink of an eye, moment by moment, life is passing by. The mortal does not give up his worldly entanglements; the Messenger of Death walks in and beats the drum. ||227|| Kabeer, the Lord is the tree, and disillusionment with the world is the fruit. The Holy man, who has abandoned useless arguments, is the shade of the tree.

||228|| Kabeer, plant the seeds of such a plant, which shall bear fruit throughout the twelve months, with cooling shade and abundant fruit, upon which birds joyously play. ||229|| Kabeer, the Great Giver is the tree, which blesses all with the fruit of compassion. When the birds migrate to other lands, O Tree, you bear the fruits. ||230|| Kabeer, the mortal finds the Saadh Sangat, the Company of the Holy, if he has such destiny written upon his forehead.

GURU GRANTH SAHIB 41 - SHALOKS OF SHAYKH FAREED JEE

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 001 He obtains the treasure of liberation, and the difficult road to the Lord is not blocked. ||231|| Kabeer, whether is is for an hour, half an hour, or half of that, whatever it is, it is worthwhile to speak with the Holy. ||232|| Kabeer, those mortals who consume marijuana, fish and wine - no matter what pilgrimages, fasts and rituals they follow, they will all go to hell. ||233|| Kabeer, I keep my eyes lowered, and enshrine my Friend within my heart. I enjoy all pleasures with my Beloved, but I do not let anyone else know. ||234|| Twentyfour hours a day, every hour, my soul continues to look to You, O Lord. Why should I keep my eyes lowered? I see my Beloved in every heart. ||235|| Listen, O my companions: my soul dwells in my Beloved, and my Beloved dwells in my soul I realise that there is no difference between my soul and my Beloved; I cannot tell whether my soul or my Beloved dwells in my heart. ||236|| Kabeer, the Brahmin may be the guru of the world, but he is not the Guru of the devotees. He rots and dies in the perplexities of the four Vedas. ||237|| The Lord is like sugar, scattered in the sand; the elephant cannot pick it up. Says Kabeer, the Guru has given me this sublime understanding: become an ant, and feed on it. ||238|| Kabeer, if you desire to play the game of love with the Lord, then cut off your head, and make it into a ball. Lose yourself in the play of it, and then whatever will be, will be. ||239|| Kabeer, if you desire to play the game of love with the Lord, play it with someone with committment. Pressing the unripe mustard seeds produces neither oil nor flour. ||240|| Searching, the mortal stumbles like a blind person, and does not recognise the Saint. Says Naam Davy, how can one obtain the Lord God, without His devotee? ||241|| Forsaking the Diamond of the Lord, the mortals put their hopes in another. Those people shall go to hell; Ravi Daas speaks the Truth. ||242|| Kabeer, if you live the householder's life, then practice righteousness; otherwise, you might as well retire from the world. If someone renounces the world, and then gets involved in worldly entanglements he shall suffer terrible misfortune. ||243|| Shaloks Of Shaykh Fareed Jee: One Universal Creator God. By The Grace Of The True Guru: The day of the bride's wedding is pre-ordained. On that day, the Messenger of Death, of whom she had only heard, comes and shows its face. It breaks the bones of the body and pulls the helpless soul out. That pre-ordained time of marriage cannot be avoided. Explain this to your soul. The soul is the bride. and death is the groom. He will marry her and take her away. After the body sends her away with its own hands, whose neck will it embrace? The bridge to hell is narrower than a hair; haven't you heard of it with your ears? Fareed, the call has come; be careful now - don't let yourself be robbed. [[1]] Fareed, it is so difficult to become a humble Saint at the Lord's Door.

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 002

I am so accustomed to walking in the ways of the world. I have tied and picked up the bundle; where can I go to throw it away? ||2|| I know nothing; I understand nothing. The world is a smouldering fire. My Lord did well to warn me about it; otherwise, I would have been burnt as well. ||3|| Fareed, if I had known that I had so few sesame seeds, I would have been more careful with them in my hands. If I had known that my Husband Lord was so young and innocent, I would not have been so arrogant. ||4|| If I had known that my robe would come loose, I would have tied a tighter knot. I have found none as great as You, Lord; I have looked and searched throughout the world. $\|5\|$ Fareed, if you have a keen understanding, then do not write black marks against anyone else. Look underneath your own collar instead. ||6|| Fareed, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home. ||7|| Fareed, when there was time for you to earn good karma, you were in love with the world instead. Now, death has a strong foothold: when the load is full, it is taken away. [8] See, Fareed, what has happened: your beard has become grey. That which is coming is near, and the past is left far behind. ||9|| See, Fareed, what has happened: sugar has become poison. Without my Lord, who can I tell of my sorrow? ||10|| Fareed, my eyes have become weak, and my ears have become hard of hearing. The body's crop has become ripe and turned colour. ||11|| Fareed. those who did not enjoy their Spouse when their hair was black - hardly any of them enjoy Him when their hair turns grey. So be in love with the Lord, so that your colour may ever be new. ||12|| Third Mehl: Fareed, whether one's hair is black or grey, our Lord and Master is always here if one

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4286 remembers Him. This loving devotion to the Lord does not come by one's own efforts, even though all may long for it. This cup of loving devotion belongs to our Lord and Master; He gives it to whomever He likes. ||13|| Fareed, those eyes which have enticed the world - I have seen those eyes. Once, they could not endure even a bit of mascara; now, the birds hatch their young in them! ||14|| Fareed, they shouted and yelled, and constantly gave good advice. But those whom the devil has spoiled - how can they turn their consciousness towards God? ||15|| Fareed, become the grass on the path, if you long for the Lord of all. One will cut you down, and another will trample you underfoot; then, you shall enter the Court of the Lord. ||16|| Fareed, do not slander the dust; noting is as great as dust. When we are alive, it is under our feet, and when we are dead, it is above us. ||17|| Fareed, when there is greed, what love can there be? When there is greed, love is false. How long can one remain in a thatched hut which leaks when it rains? [18] Fareed, why do you wander from jungle to jungle, crashing through the thorny trees? The Lord abides in the heart; why are you looking for Him in the jungle? [[19]] Fareed, with these small legs, I crossed deserts and mountains. But today, Fareed, my water jug seems hundreds of miles away. ||20|| Fareed, the nights are long, and my sides are aching in pain.

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 003

Cursed are the lives of those who place their hopes in others. ||21|| Fareed, if I had been there when my friend came. I would have made myself a sacrifice to him. Now my flesh is burning red on the hot coals. ||22|| Fareed, the farmer plants acacia trees, and wishes for grapes. He is spinning wool, but he wishes to wear silk. ||23|| Fareed, the path is muddy, and the house of my Beloved is so far away. If I go out, my blanket will get soaked, but if I remain at home, then my heart will be broken. ||24|| My blanket is soaked, drenched with the downpour of the Lord's Rain. I am going out to meet my Friend, so that my heart will not be broken. ||25|| Fareed, I was worried that my turban might become dirty. My thoughtless self did not realise that one day, dust will consume my head as well. ||26|| Fareed: sugar cane, candy, sugar, molasses, honey and buffalo's milk - all these things are sweet, but they are not equal to You, ||27|| Fareed, my bread is made of wood, and hunger is my appetiser. Those who eat buttered bread, will suffer in terrible pain. ||28|| Eat dry bread, and drink cold water. Fareed, if you see someone else's buttered bread, do not envy him for it. 29| This night, I did not sleep with my Husband Lord, and now my body is suffering in pain. Go and ask the deserted bride, how she passes her night. ||30|| She finds no place of rest in her fatherin-law's home, and no place in her parents' home either. Her Husband Lord does not care for her; what sort of a blessed, happy soul-bride is she? ||31|| In her father-in-law's home hereafter, and in her parents' home in this world, she belongs to her Husband Lord. Her Husband is Inaccessible and Unfathomable O Nanak she is the happy soul-bride who is pleasing to her Carefree Lord. ||32|| Bathing, washing and decorating herself, she comes and sleeps without anxiety. Fareed, she still smells like asafoetida; the fragrance of musk is gone. ||33|| I am not afraid of losing my youth, as long as I do not lose the Love of my Husband Lord. Fareed, so many youths, without His Love, have dried up and withered away. [34] Fareed, anxiety is my bed, pain is my mattress, and the pain of separation is my blanket and quilt. Behold, this is my life, O my True Lord and Master. ||35|| Many talk of the pain and suffering of separation; O pain, you are the ruler of all. Fareed, that body, within which love of the Lord does not well up - look upon that body as a cremation ground. ||36|| Fareed, these are poisonous sprouts coated with sugar. Some die planting them, and some are ruined, harvesting and enjoying them. [37] Fareed, the hours of the day are lost wandering around, and the hours of the night are lost in sleep. God will call for your account, and ask you why you came into this world. ||38|| Fareed, you have gone to the Lord's Door. Have you seen the gong there? This blameless object is being beaten - imagine what is in store for us sinners! [39] Each and every hour, it is beaten: it is punished every day. This beautiful body is like the gong; it passes the night in pain. ||40||

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 004

Shaykh Fareed has grown old, and his body has begun to tremble. Even if he could live for hundreds of years, his body will eventually turn to dust. [[41]] Fareed begs, O Lord, do not make me sit at another's door. If this is the way you are going to keep me, then go ahead and take the life out of my body. [[42]] With the axe on his shoulder, and a bucket on his head, the blacksmith is ready to cut down the tree. Fareed, I long for my Lord; you long only for the charcoal. [[43]] Fareed, some have lots of flour, while others do not even have salt. When they go beyond this world, it shall be seen, who will be punished. [[44]] Drums were beaten in their honour, there were canopies above their heads, and bugles announced like poor orphans. [[45]] Fareed, those who built houses,

mansions and lofty buildings, are also gone. They made false deals, and were dropped into their graves. ||46|| Fareed, there are many seams on the patched coat, but there are no seams on the soul. The shaykhs and their disciples have all departed, each in his own turn. ||47|| Fareed, the two lamps are lit, but death has come anyway. It has captured the fortress of the body, and plundered the home of the heart; it extinguishes the lamps and departs. ||48|| Fareed, look at what has happened to the cotton and the sesame seed, the sugar cane and paper. the clay pots and the charcoal. This is the punishment for those who do evil deeds. ||49|| Fareed, you wear your prayer shawl on your shoulders and the robes of a Sufi; your words are sweet, but there is a dagger in your heart. Outwardly, you look bright, but your heart is dark as night. [50] Fareed, not even a drop of blood would issue forth, if someone cut my body. Those bodies which are imbued with the Lord - those bodies contain no blood. ||51|| Third Mehl: This body is all blood; without blood, this body could not exist. Those who are imbued with their Lord, do not have the blood of greed in their bodies. When the Fear of God fills the body, it becomes thin; the blood of greed departs from within. Just as metal is purified by fire, the Fear of God removes the filthy residues of evil-mindedness. O Nanak, those humble beings are beautiful, who are imbued with the Lord's Love. ||52|| Fareed, seek that sacred pool, in which the genuine article is found. Why do you bother to search in the pond? Your hand will only sink into the mud. ||53|| Fareed, when she is young, she does not enjoy her Husband. When she grows up, she dies. Lying in the grave, the soul-bride cries, "I did not meet You, my Lord."||54|| Fareed, your hair has turned grey, your beard has turned grey, and your moustache has turned grey. O my thoughtless and insane mind, why are you indulging in pleasures? [55] Fareed, how long can you run on the rooftop? You are asleep to your Husband Lord - give it up! The days which were allotted to you are numbered, and they are passing, passing away. [[56]] Fareed, houses, mansions and balconies - do not attach your consciousness to these. When these collapse into heaps of dust, none of them will be your friend. ||57|| Fareed, do not focus on mansions and wealth; centre your consciousness on death, your powerful enemy.

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 005

Remember that place where you must go. ||58|| Fareed, those deeds which do not bring merit - forget about those deeds. Otherwise, you shall be put to shame, in the Court of the Lord. ||59|| Fareed, work for your Lord and Master; dispel the doubts of your heart. The dervishes, the humble devotees, have the patient endurance of trees, ||60|| Fareed, my clothes are black, and my outfit is black. I wander around full of sins, and yet people call me a dervish - a holy man. ||61|| The crop which is burnt will not bloom, even if it is soaked in water. Fareed, she who is forsaken by her Husband Lord, grieves and laments. ||62|| When she is a virgin, she is full of desire; but when she is married, then her troubles begin, Fareed, she has this one regret, that she cannot be a virgin again. ||63|| The swans have landed in a small pond of salt water. They dip in their bills, but do not drink; they fly away, still thirsty. ||64|| The swans fly away, and land in the fields of grain. The people go to chase them away. The thoughtless people do not know, that the swans do not eat the grain. ||65|| The birds which lived in the pools have flown away and left. Fareed, the overflowing pool shall also pass away, and only the lotus flowers shall remain. ||66|| Fareed, a stone will be your pillow, and the earth will be your bed. The worms shall eat into your flesh. Countless ages will pass, and you will still be lying on one side. ||67|| Fareed, your beautiful body shall break apart, and the subtle thread of the breath shall be snapped. In which house will the Messenger of Death be a guest today? [[68]] Fareed, your beautiful body shall break apart, and the subtle thread of the breath shall be snapped. Those friends who were a burden on the earth - how can they come today? ||69|| Fareed: O faithless dog, this is not a good way of life. You never come to the mosque for your five daily prayers. ||70|| Rise up, Fareed, and cleanse yourself; chant your morning prayer. The head which does not bow to the Lord - chop off and remove that head. ||71|| That head which does not bow to the Lord - what is to be done with that head? Put it in the fireplace, instead of firewood. ||72|| Fareed, where are your mother and father, who gave birth to you? They have left you, but even so, you are not convinced that you shall also have to go. ||73|| Fareed, flatten out your mind; smooth out the hills and valleys. Hereafter, the fires of hell shall not even approach you. ||74|| Fifth Mehl: Fareed, the Creator is in the Creation, and the Creation abides in God. Whom can we call bad? There is none without Him. ||75|| Fareed, if on that day when my umbilical cord was cut, my throat had been cut instead, I would not have fallen into so many troubles, or undergone so many hardships. ||76|| My teeth, feet, eves and ears have stopped working. My body cries out, "Those whom I knew have left me!"||77|| Fareed, answer evil with goodness; do not fill your mind with anger.

THE GRAND BIBLE

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 006 Your body shall not suffer from any disease, and you shall obtain everything. ||78|| Fareed, the bird is a guest in this beautiful world-garden. The morning drums are beating - get ready to leave! ||79|| Fareed, musk is released at night. Those who are sleeping do not receive their share. Those whose eyes are heavy with sleep - how can they receive it? [80] Fareed, I thought that I was in trouble; the whole world is in trouble! When I climbed the hill and looked around. I saw this fire in each and every home. ||81|| Fifth Mehl: Fareed, in the midst of this beautiful earth, there is a garden of thorns. Those humble beings who are blessed by their spiritual teacher, do not suffer even a scratch. ||82|| Fifth Mehl: Fareed, life is blessed and beautiful, along with the beautiful body. Only a rare few are found, who love their Beloved Lord. [83]] O river, do not destroy your banks; you too will be asked to give your account. The river flows in whatever direction the Lord orders. ||84|| Fareed, the day passes painfully; the night is spent in anguish. The boatman stands up and shouts, "The boat is caught in the whirlpool!" [85] The river flows on and on; it loves to eat into its banks. What can the whirlpool do to the boat, if the boatman remains alert? [86] Fareed, there are dozens who say they are friends; I search, but I cannot find even one. I yearn for my beloved like a smouldering fire. ||87|| Fareed, this body is always barking. Who can stand this constant suffering? I have put plugs in my ears; I don't care how much the wind is blowing. [88] Fareed, God's dates have ripened, and rivers of honey flow. With each passing day, your life is being stolen away. [89] Fareed, my withered body has become a skeleton; the crows are pecking at my palms. Even now, God has not come to help me; behold, this is the fate of all mortal beings. ||90|| The crows have searched my skeleton, and eaten all my flesh. But please do not touch these eyes; I hope to see my Lord. ||91|| O crow, do not peck at my skeleton; if you have landed on it, fly away. Do not eat the flesh from that skeleton, within which my Husband Lord abides. ||92|| Fareed, the poor grave calls out, "O homeless one, come back to your home. You shall surely have to come to me; do not be afraid of death." [93] These eyes have seen a great many leave. Fareed, the people have their fate, and I have mine. ||94|| God says, "If you reform yourself, you shall meet me, and meeting me, you shall be at peace. O Fareed, if you will be mine, the whole world will be yours." [95] How long can the tree remain implanted on the river-bank? Fareed, how long can water be kept in a soft clay pot? ||96|| Fareed, the mansions are vacant; those who lived in them have gone to live underground.

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 007

They remain there, in those unhonoured graves. O Shaykh, dedicate yourself to God; you will have to depart, today or tomorrow. ||97|| Fareed, the shore of death looks like the river-bank, being eroded away. Beyond is the burning hell, from which cries and shrieks are heard. Some understand this completely while others wander around carelessly. Those actions which are done in this world, shall be examined in the Court of the Lord. ||98|| Fareed, the crane perches on the river bank, playing joyfully. While it is playing, a hawk suddenly pounces on it. When the Hawk of God attacks, playful sport is forgotten. God does what is not expected or even considered. [99] The body is nourished by water and grain. The mortal comes into the world with high hopes. But when the Messenger of Death comes, it breaks down all the doors. It binds and gags the mortal, before the eyes of his beloved brothers. Behold, the mortal being is going away, carried on the shoulders of four men. Fareed, only those good deeds done in the world will be of any use in the Court of the Lord, ||100|| Fareed, I am a sacrifice to those birds which live in the jungle. They peck at the roots and live on the ground, but they do not leave the Lord's side. ||101|| Fareed, the seasons change, the woods shake and the leaves drop from the trees. I have searched in the four directions, but I have not found any resting place anywhere. ||102|| Fareed, I have torn my clothes to tatters; now I wear only a rough blanket. I wear only those clothes which will lead me to meet my Lord. ||103|| Third Mehl: Why do you tear apart your fine clothes, and take to wearing a rough blanket? O Nanak, even sitting in your own home, you can meet the Lord, if your mind is in the right place. ||104|| Fifth Mehl: Fareed, those who are very proud of their greatness, wealth and youth, shall return empty-handed from their Lord, like sandhills after the rain. ||105|| Fareed, the faces of those who forget the Lord's Name are dreadful. They suffer terrible pain here, and hereafter they find no place of rest or refuge. ||106|| Fareed, if you do not awaken in the early hours before dawn, you are dead while yet alive. Although you have forgotten God, God has not forgotten you. ||107|| Fifth Mehl: Fareed, my Husband Lord is full of iov: He is Great and Self-sufficient. To be imbued with the Lord God - this is the most beautiful decoration ||108|| Fifth Mehl: Fareed, look upon pleasure and pain as the same; eradicate corruption from your heart. Whatever pleases the Lord God is good; understand this, and you will reach His Court. ||109|| Fifth Mehl: Fareed, the world dances as it dances, and you dance with it as well. That soul alone does

not dance with it, who is under the care of the Lord God. ||110|| Fifth Mehl: Fareed, the heart is imbued with this world, but the world is of no use to it at all.

Section 41 - Shaloks Of Shaykh Fareed Jee - Part 008

It is so difficult to be like the fakeers - the Holy Saints; it is only achieved by perfect karma. ||111|| The first watch of the night brings flowers, and the later watches of the night bring fruit. Those who remain awake and aware, receive the gifts from the Lord. ||112|| The gifts are from our Lord and Master; who can force Him to bestow them? Some are awake, and do not receive them, while He awakens others from sleep to bless them. ||113|| You search for your Husband Lord; you must have some fault in your body. Those who are known as happy soul-brides, do not look to others. ||114|| Within yourself, make patience the bow, and make patience the bowstring. Make patience the arrow, the Creator will not let you miss the target. ||115|| Those who are patient abide in patience; in this way, they burn their bodies. They are close to the Lord, but they do not reveal their secret to anyone. ||116|| Let patience be your purpose in life; implant this within your being. In this way, you will grow into a great river; you will not break off into a tiny stream. ||117|| Fareed, it is difficult to be a dervish - a Holy Saint; it is easier to love bread when it is buttered. Only a rare few follow the way of the Saints. ||118|| My body is cooking like an oven; my bones are burning like firewood. If my feet become tired, I will walk on my head, if I can meet my Beloved. ||119|| Do not heat up your body like an oven, and do not burn your bones like firewood. What harm have your feet and head done to you? Behold your Beloved within yourself. ||120|| I search for my Friend, but my Friend is already with me. O Nanak, the Unseen Lord cannot be seen; He is revealed only to the Gurmukh. ||121|| Seeing the swans swimming, the cranes became excited. The poor cranes were drowned to death, with their heads below the water and their feet sticking out above. ||122|| I knew him as a great swan, so I associated with him. If I had known that he was a only wretched crane, I would never in my life have crossed paths with him. ||123|| Who is a swan, and who is a crane, if God blesses him with His Glance of Grace? If it pleases Him, O Nanak, He changes a crow into a swan. ||124|| There is only one bird in the lake, but there are fifty trappers. This body is caught in the waves of desire. O my True Lord, You are my only hope! ||125|| What is that word, what is that virtue, and what is that magic mantra? What are those clothes, which I can wear to captivate my Husband Lord? ||126|| Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra. Wear these three robes. O sister, and you will captivate your Husband Lord. ||127|| If you are wise, be simple; if you are powerful, be weak; and when there is nothing to share, then share with others. How rare is one who is known as such a devotee. ||128|| Do not utter even a single harsh word; your True Lord and Master abides in all. Do not break anyone's heart; these are all priceless jewels. ||129|| The minds of all are like precious jewels; to harm them is not good at all. If you desire your Beloved, then do not break anyone's heart. ||130||

GURU GRANTH SAHIB 42 - SWAIYAS

FROM THE MOUTH OF THE GREAT FIFTH MEHL Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 001

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Swaiyas From The Mouth Of The Great Fifth Mehl: O Primal Lord God, You Yourself are the Creator, the Cause of all causes. You are All-pervading everywhere, totally filling all hearts. You are seen pervading the world; who can know Your State? You protect all; You are our Lord and Master. O my Imperishable and Formless Lord, You formed Yourself. You are the One and Only; no one else is like You. O Lord, You have no end or limitation. Who can contemplate You? You are the Father of the world, the Support of all life. Your devotees are at Your Door, O God - they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. ||1|| Streams of Ambrosial Nectar flow; Your Treasures are unweighable and overflowing in abundance. You are the Farthest of the far, Infinite and Incomparably Beautiful. You do whatever You please; You do not take advice from anyone else. In Your Home, creation and destruction happen in an instant. No one else is equal to You; Your Light is Immaculate and Pure. Millions of sins are washed away, chanting Your Name, Har, Har. Your devotees are at Your Door, God - they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. $\|2\|$ You established all the worlds from within Yourself, and extended them outward. You are All-pervading amongst all, and yet You Yourself remain detached. O Lord, there is no end or limit to Your Glorious Virtues; all beings and creatures are Yours. You are the Giver of all, the One Invisible Lord

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 002

He Himself supports the Universe, revealing His Allpowerful Creative Potency. He has no colour, form, mouth or beard. Your devotees are at Your Door, O God - they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. ||3|| You are the Treasure of all virtue: who can know the value of Your spiritual wisdom and meditation? O God, Your Place is known as the highest of the high. Mind, wealth and the breath of life belong to You alone, Lord. The world is strung upon Your Thread. What praises can I give to You? You are the Greatest of the great. Who can know Your Mystery? O Unfathomable, Infinite, Divine Lord, Your Power is unstoppable. O God, You are the Support of all. Your devotees are at Your Door, O God - they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them. ||4|| O Formless, Formed Undeceivable, Perfect, Imperishable, Blissful, Unlimited, Beautiful, Immaculate, Blossoming Lord: Countless are those who sing Your Glorious Praises, but they do not know even a tiny bit of Your extent. That humble being upon whom You shower Your Mercy meets with You, O God. Blessed, blessed, blessed are those humble beings, upon whom the Lord, Har, Har, showers His Mercy. Whoever meets with the Lord through Guru Nanak is rid of both birth and death. ||5|| The Lord is said to be True, True, True, True, the Truest of the True. There is no other like Him. He is the Primal Being, the Primal Soul. Chanting the Ambrosial Name of the Lord, the mortal is blessed with all comforts. Those who taste it with their tongues, those humble beings are satisfied and fulfilled. That person who becomes pleasing to his Lord and Master, loves the Sat Sangat, the True Congregation. Whoever meets with the Lord through Guru Nanak, saves all his generations. [6] True is His Congregation and His Court. The True Lord has established Truth. Sitting upon His Throne of Truth, He administers True Justice. The True Lord Himself fashioned the Universe. He is Infallible, and does not make mistakes. The Naam, the Name of the Infinite Lord, is the jewel. Its value cannot be appraised - it is priceless. That person, upon whom the Lord of the Universe showers His Mercy obtains all comforts. Those who touch the Feet of the Lord through Guru Nanak, do not have to enter the cycle of reincarnation ever again. ||7|| What is the Yoga, what is the spiritual wisdom and meditation, and what is the way, to praise the Lord? The Siddhas and seekers and the three hundred thirty million gods cannot find even a tiny bit of the Lord's Value Neither Brahma, nor Sanak, nor the thousand-headed serpent king can find the limits of His Glorious Virtues. The Inapprehensible Lord cannot be apprehended. He pervading and permeating amongst all. Those whom God has mercifully freed from their nooses - those humble beings are attached to His devotional worship. Those who meet with the Lord through Guru Nanak are liberated forever, here and hereafter. ||8|| I am a beggar; I seek the Sanctuary of God, the Giver of givers. Please bless me with the gift of the dust of the feet of the Saints; grasping them, I cross over the terrifying world-ocean. Please listen to my prayer, if it pleases You, O my Lord and Master.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 003

My mind yearns for the Blessed Vision of Your Darshan. This mind abides in devotional worship. The lamp is lit in the darkness; all are saved in this Dark Age of Kali Yuga, through the One Name and faith in the Dharma. The Lord is revealed in all the worlds. O servant Nanak, the Guru is the Supreme Lord God. ||9|| Swaiyas From The Mouth Of The Great Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: This body is frail and transitory, and bound to emotional attachment. I am foolish, stone-hearted, filthy and unwise. My mind wanders and wobbles, and will not hold steady. It does not know the state of the Supreme Lord God. I am intoxicated with the wine of youth, beauty and the riches of Maya. I wander around perplexed, in excessive egotistical pride. The wealth and women of others, arguments and slander, are sweet and dear to my soul. I try to hide my deception, but God, the Inner-knower, the Searcher of Hearts, sees and hears all. I have no humility, faith, compassion or purity, but I seek Your Sanctuary, O Giver of life. The All-powerful Lord is the Cause of causes. O Lord and Master of Nanak, please save me! ||1|| The Praises of the Creator, the Enticer of the mind, are potent to destroy sins. The All-powerful Lord is the boat, to carry us across; He saves all our generations. O my unconscious mind, contemplate and remember Him in the Sat Sangat, the True Congregation Why are you wandering around, enticed by the darkness of doubt? Remember Him in meditation for an hour for a moment, even for an instant. Chant the Name of the Lord with your tongue. You are bound to worthless deeds and shallow pleasures; why do you spend millions of lifetimes wandering in such pain? Chant and vibrate the Name of the Lord, O Nanak, through the Teachings of the Saints.

Meditate on the Lord with love in your soul. ||2|| The little sperm is planted in the body-field of the mother, and the human body, so difficult to obtain, is formed. He eats and drinks, and enjoys pleasures; his pains are taken away, and his suffering is gone. He is given the understanding to recognise mother, father, siblings and relatives. He grows day by day, as the horrible specter of old age comes closer and closer. You worthless, petty worm of Maya - remember your Lord and Master, at least for an instant! Please take Nanak's hand, O Merciful Ocean of Mercy, and take away this heavy load of doubt. ||3|| O mind, you are a mouse, living in the mousehole of the body; you are so proud of yourself, but you act like an absolute fool. You swing in the swing of wealth, intoxicated with Maya, and you wander around like an owl. You take pleasure in your children, spouse, friends and relatives; your emotional attachment to them is increasing. You have planted the seeds of egotism, and the sprout of possessiveness has come up. You pass your life making sinful mistakes. The cat of death, with his mouth wide-open, is watching you. You eat food, but you are still hungry. Meditate in remembrance on the Merciful Lord of the World, O Nanak, in the Sat Sangat, the True Congregation. Know that the world is just a dream. ||4||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 004

Neither body, nor house, nor love last forever. You are intoxicated with Maya; how long will you be proud of them? Neither crown, nor canopy, nor servants last forever. You do not consider in your heart that your life is passing away. Neither chariots, nor horses, nor elephants or royal thrones shall last forever. In an instant, you will have to leave them, and depart naked. Neither warrior, nor hero, nor king or ruler last forever; see this with your eyes. Neither fortress, nor shelter, nor treasure will save you; doing evil deeds, you shall depart empty-handed. Friends, children, spouses and friends none of them last forever; they change like the shade of a tree. God is the Perfect Primal Being, Merciful to the meek; each and every instant, meditate in remembrance on Him, the Inaccessible and Infinite. O Great Lord and Master, servant Nanak seeks Your Sanctuary; please shower him with Your Mercy, and carry him across. ||5|| I have used up my breath of life, sold my self-respect, begged for charity, committed highway robbery, and dedicated my consciousness to the love and pursuit of acquiring wealth. I have kept it secretly hidden from my friends, relatives, companions, children and siblings. I ran around practicing falsehood, burning up my body and growing old. I gave up good deeds, righteousness and Dharma, self-discipline, purity, religious vows and all good ways; I associated with the fickle Maya. Beasts and birds, trees and mountains - in so many ways, I wandered lost in reincarnation. I did not remember the Naam, the Name of the Lord, for a moment, or even an instant. He is the Master of the meek, the Lord of all life. The food and drink, and the sweet and tasty dishes became totally bitter at the last moment. O Nanak, I was saved in the Society of the Saints, at their feet; the others, intoxicated with Maya, have gone, leaving everything behind. [6] Brahma, Shiva, the Vedas and the silent sages sing the Glorious Praises of their Lord and Master with love and delight. Indra, Vishnu and Gorakh, who come to earth and then go to heaven again, seek the Lord. The Siddhas, human beings, gods and demons cannot find even a tiny bit of His Mystery. The Lord's humble servants are imbued with love and affection for God their Beloved; in the delight of devotional worship, they are absorbed in the Blessed Vision of His Darshan. But those who forsake Him, and beg from another, shall see their mouths, teeth and tongues wear away. O my foolish mind, meditate in remembrance on the Lord, the Giver of peace. Slave Nanak imparts these teachings. ||7|| The pleasures of Maya shall fade away. In doubt, the mortal falls into the deep dark pit of emotional attachment. He is so proud, even the sky cannot contain him. His belly is filled with manure, bones and worms. He runs around in the ten directions, for the sake of the great poison of corruption. He steals the wealth of others. and in the end, he is destroyed by his own ignorance. His youth passes away, the illnesses of old age seize him, and the Messenger of Death punishes him; such is the death he dies. He suffers the agony of hell in countless incarnations; he rots away in the pit of pain and condemnation. O Nanak, those whom the Saint mercifully takes as his own, are carried across by their loving devotional worship. $\|8\|$ All virtues are obtained, all fruits and rewards, and the desires of the mind; my hopes have been totally fulfilled. The Medicine, the Mantra, the Magic Charm, will cure all illnesses and totally take away all pain.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 005

Lust, anger, egotism, jealousy and desire are eliminated by chanting the Name of the Lord. The merits of cleansing baths, charity, penance, purity and good deeds, are obtained by enshrining the Lotus Feet of God within the heart. The Lord is my Friend, my Very Best Friend, Companion and Relative.

God is the Sustenance of the soul, the Support of the breath of life. I have grasped the Shelter and Support of my Allpowerful Lord and Master; slave Nanak is forever a sacrifice to Him. ||9|| Weapons cannot cut that person who delights in the love of the Lord's Lotus Feet. Ropes cannot bind that person whose mind is pierced through by the Vision of the Lord's Way. Fire cannot burn that person who is attached to the dust of the feet of the Lord's humble servant. Water cannot drown that person whose feet walk on the Lord's Path. O Nanak, diseases, faults, sinful mistakes and emotional attachment are pierced by the Arrow of the Name. ||1||10|| People are engaged in making all sorts of efforts; they contemplate the various aspects of the six Shaastras. Rubbing ashes all over their bodies, they wander around at the various sacred shrines of pilgrimage; they fast until their bodies are emaciated, and braid their hair into tangled messes. Without devotional worship of the Lord, they all suffer in pain, caught in the tangled web of their love. They perform worship ceremonies, draw ritual marks on their bodies, cook their own food fanatically, and make pompous shows of themselves in all sorts of ways. [[2][11][20]] Swaiyas In Praise Of The First Mehl: One Universal Creator God. By The Grace Of The True Guru: Meditate single-mindedly on the Primal Lord God, the Bestower of blessings. He is the Helper and Support of the Saints, manifest forever. Grasp His Feet and enshrine them in your heart. Then, let us sing the Glorious Praises of the most exalted Guru Nanak. ||1|| I sing the Glorious Praises of the most exalted Guru Nanak, the Ocean of peace, the Eradicator of sins, the sacred pool of the Shabad, the Word of God. The beings of deep and profound understanding, oceans of wisdom, sing of Him; the Yogis and wandering hermits meditate on Him. Indra and devotees like Prahlaad, who know the joy of the soul, sing of Him. KAL the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga, the Yoga of meditation and success. ||2|| King Janak and the great Yogic heroes of the Lord's Way, sing the Praises of the Allpowerful Primal Being, filled with the sublime essence of the Lord. Sanak and Brahma's sons, the Saadhus and Siddhas, the silent sages and humble servants of the Lord sing the Praises of Guru Nanak, who cannot be deceived by the great deceiver. Dhoma the seer and Dhroo, whose realm is unmoving, sing the Glorious Praises of Guru Nanak, who knows the ecstasy of loving devotional worship. KAL the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga. [3] Kapila and the other Yogis sing of Guru Nanak. He is the Avataar, the Incarnation of the Infinite Lord. Parasraam the son of Jamdagan, whose axe and powers were taken away by Raghuvira, sing of Him. Udho, Akrur and Bidur sing the Glorious Praises of Guru Nanak, who knows the Lord, the Soul of All. KAL the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga, ||4||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 006

The four castes and the six Shaastras sing His Glorious Praises; Brahma and the others contemplate His Virtues. The thousand-tongued serpent king sings His Praises with delight, remaining lovingly attached to Him. Shiva, detached and beyond desire, sings the Glorious Praises of Guru Nanak, who knows the Lord's endless meditation. KAL the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga. ||5|| He mastered Raja Yoga, and enjoys sovereignty over both worlds; the Lord, beyond hate and revenge, is enshrined within His Heart. The whole world is saved, and carried across, chanting the Naam, the Name of the Lord. Sanak and Janak and the others sing His Praises, age after age. Blessed, blessed, blessed and fruitful is the sublime birth of the Guru into the world. Even in the nether regions, His Victory is celebrated; so says KAL the poet. You are blessed with the Nectar of the Lord's Name, O Guru Nanak; You have mastered Raja Yoga, and enjoy sovereignty over both worlds. [6] In the Golden Age of Sat Yuga, You were pleased to deceive Baal the king, in the form of a dwarf. In the Silver Age of Traytaa Yuga, You were called Raam of the Raghu dynasty. In the Brass Age of Dwaapur Yuga, You were Krishna; You killed Mur the demon and saved Kans. You blessed Ugrasain with a kingdom, and You blessed Your humble devotees with fearlessness. In the Iron Age, the Dark Age of Kali Yuga, You are known and accepted as Guru Nanak, Guru Angad and Guru Amar Das. The sovereign rule of the Great Guru is unchanging and permanent, according the Command of the Primal Lord God. ||7|| His Glorious Praises are sung by the devotees Ravi Daas, Jai Dayv and Trilochan. The devotees Naam Dayv and Kabeer praise Him continually, knowing Him to be even-eyed. The devotee Baynee sings His Praises; He intuitively enjoys the ecstasy of the soul. He is the Master of Yoga and meditation, and the spiritual wisdom of the Guru; He knows none other except God. Sukh Dayy and Preekhyat sing His Praises, and Gautam the rishi sings His Praise. Says KAL the poet, the ever-fresh praises of Guru Nanak are spread throughout the world. ||8|| In the nether worlds, His Praises are sung by the devotees like Shaysh-naag in serpent form. Shiva, the Yogis and the wandering hermits sing His Praises forever. Vyaas the silent sage, who studied the Vedas

and its grammar, sings His Praise. His Praises are sung by Brahma, who created the entire universe by God's Command. God fills the galaxies and realms of the universe; He is known to be the same, manifest and unmanifest. KAL chants the Sublime Praises of Guru Nanak, who enjoys mastery of Yoga. []9][The nine masters of Yoga sing His Praises; blessed is the Guru, who is merged into the True Lord. Maandhaataa, who called himself ruler of all the world, sings His Praises. Bal the king, dwelling in the seventh underworld, sings His Praises. Bhart'har, abiding forever with Gorakh, his guru, sings His Praises. Doorbaasaa, King Puro and Angra sing the Praises of Guru Nanak. Says KAL the poet, the Sublime Praises of Guru Nanak intuitively permeate each and every heart. [[10]]

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 007

Swaiyas In Praise Of The Second Mehl: One Universal Creator God. By The Grace Of The True Guru: Blessed is the Primal Lord God, the Creator, the All-powerful Cause of causes. Blessed is the True Guru Nanak, who placed His hand upon Your forehead. When He placed His hand upon Your forehead, then the celestial nectar began to rain down in torrents; the gods and human beings, heavenly heralds and sages were drenched in its fragrance. You challenged and subdued the cruel demon of death; You restrained Your wandering mind; You overpowered the five demons and You keep them in one home. Through the Guru's Door, the Gurdwara. You have conquered the world: You play the game even-handedly. You keep the flow of your love steady for the Formless Lord. O KAL SAHAAR, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. ||1|| The Stream of Ambrosial Nectar from His eyes washes away the slime and filth of sins; the sight of His door dispels the darkness of ignorance. Whoever accomplishes this most difficult task of contemplating the most sublime Word of the Shabad - those people cross over the terrifying world-ocean, and cast off their loads of sin. The Sat Sangat, the True Congregation, is celestial and sublime; whoever remains awake and aware, contemplating the Guru, embodies humility, and is imbued forever with the Supreme Love of the Lord, O KAL SAHAAR. chant the Praises of Lehnaa throughout the seven continents: He met with the Lord, and became Guru of the World. ||2|| You hold tight to the Naam, the Name of the Infinite Lord; Your expanse is immaculate. You are the Support of the Siddhas and seekers, and the good and humble beings. You are the incarnation of King Janak; the contemplation of Your Shahad is sublime throughout the universe. You abide in the world like the lotus on the water. Like the Elvisan Tree, You cure all illnesses and take away the sufferings of the world. The three-phased soul is lovingly attuned to You alone. O KAL SAHAAR, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. ||3|| You were blessed with glory by the Prophet; You serve the Guru, certified by the Lord, who has subdued the snake of the mind, and who abides in the state of sublime bliss. Your Vision is like that of the Lord, Your soul is a fount of spiritual wisdom; You know the unfathomable state of the certified Guru. Your Gaze is focused upon the unmoving, unchanging place. Your Intellect is immaculate; it is focused upon the most sublime place. Wearing the armor of humility, you have overcome Maya. O KAL SAKAAR, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World. ||4|| Casting Your Glance of Grace, you dispel the darkness, burn away evil, and destroy sin. You are the Heroic Warrior of the Shabad, the Word of God. Your Power destroys sexual desire and anger. You have overpowered greed and emotional attachment: You nurture and cherish those who seek Your Sanctuary. You gather in the joyful love of the soul; Your Words have the Potency to bring forth Ambrosial Nectar. You are appointed the True Guru, the True Guru in this Dark Age of Kali Yuga; whoever is truly attached to You is carried across. The lion, the son of Pheru, is Guru Angad, the Guru of the World; Lehnaa practices Raja Yoga, the Yoga of meditation and success. ||5||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 008

Your mind remains lovingly attuned to the Lord forever; You do whatever you desire. Like the tree heavy with fruit, You bow in humility, and endure the pain of it; You are pure of thought. You realise this reality, that the Lord is Allpervading, Unseen and Amazing. With intuitive ease, You send forth the rays of the Ambrosial Word of power. You have risen to the state of the certified Guru; you grasp truth and contentment. KAL proclaims, that whoever attains the Blessed Vision of the Darshan of Lehnaa, meets with the Lord. [6] My mind has faith, that the Prophet has given You access to the Profound Lord. Your body has been purged of the deadly poison; You drink the Ambrosial Nectar deep within. Your Heart has blossomed forth in awareness of the Unseen Lord, who has infused His Power throughout the ages. O True Guru, You are intuitively absorbed in Samaadhi, with continuity and equality. You are open-minded and largehearted, the Destroyer of poverty; seeing You, sins are afraid. Says KAL, I lovingly, continually, intuitively chant the Praises of Lehnaa with my tongue. ||7|| The Naam, the Name of the Lord, is our medicine; the Naam is our support; the Naam is the peace of Samaadhi. The Naam is the insignia which embellishes us forever. KAL is imbued with the Love of the Naam, the Naam which is the fragrance of gods and human beings. Whoever obtains the Naam, the Philosopher's Stone, becomes the embodiment of Truth, manifest and radiant throughout the world. Gazing upon the Blessed Vision of the Guru's Darshan, it is as if one has bathed at the sixty-eight sacred shrines of pilgrimage. ||8|| The True Name is the sacred shrine, the True Name is the cleansing bath of purification and food. The True Name is eternal love: chant the True Name, and be embellished. The True Name is obtained through the Word of the Guru's Shabad; the Sangat, the Holy Congregation, is fragrant with the True Name. KAL the poet utters the Praises of the one whose self-discipline is the True Name, and whose fast is the True Name. Gazing upon the Blessed Vision of the Guru's Darshan, one's life is approved and certified in the True Name. [9] When You bestow Your Ambrosial Glance of Grace, You eradicate all wickedness, sin and filth. Sexual desire, anger, greed and emotional attachment - You have overcome all these powerful passions. Your mind is filled with peace forever; You banish the sufferings of the world. The Guru is the river of the nine treasures, washing off the dirt of our lives. So speaks TAL the poet: serve the Guru, day and night, with intuitive love and affection. Gazing upon the Blessed Vision of the Guru, the pains of death and rebirth are taken away. ||10|| Swaiyas In Praise Of The Third Mehl: One Universal Creator God. By The Grace Of The True Guru: Dwell upon that Primal Being, the True Lord God; in this world, His One Name is Undeceivable. He carries His devotees across the terrifying world-ocean; meditate in remembrance on His Naam, Supreme and Sublime. Nanak delighted in the Naam; He established Lehnaa as Guru, who was imbued with all supernatural spiritual powers. So speaks KALL the poet: the glory of the wise, sublime and humble Amar Daas is spread throughout the world. His Praises radiate throughout the world, like the rays of the sun, and the branches of the maulsar (fragrant) tree. In the north, south, east and west, people proclaim Your Victory.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 009

The Guru spoke the Lord's Name with His mouth and broadcast it throughout the world, to turn the tide of the hearts of men. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. ||1|| The gods and heavenly heralds, the Siddhas and seekers and Shiva in Samaadhi meditate in remembrance on the Naam, the Name of the Lord. The stars and the realms of Dhroo and devotees like Naaraad and Prahlaad meditate on the Naam. The moon and the sun long for the Naam; it has saved even mountain ranges. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. ||2|| Dwelling upon that Immaculate Naam, the nine Yogic masters, Shiva and Sanak and many others have been emancipated. The eighty-four Siddhas, the beings of supernatural spiritual powers, and the Buddhas are imbued with the Naam; it carried Ambreek across the terrifying world-ocean. It has erased the sins of Oodho, Akroor, Trilochan, Naam Dayv and Kabeer, in this Dark Age of Kali Yuga. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas, ||3|| The three hundred thirty million angels meditate, attached to the Naam: it is enshrined within the minds of the celibates and ascetics. Bhisham Pitama, the son of the Ganges, meditated on that Naam; his consciousness delighted in the Ambrosial Nectar of the Lord's Feet. The great and profound Guru has brought forth the Naam; accepting the teachings as true, the Holy Congregation has been saved. That Undeceivable Naam, which carries the devotees across the world-ocean, came into Guru Amar Daas. ||4|| The Glory of the Naam shines forth, like the rays of the sun, and the branches of the Elysian Tree. In the countries of the north, south, east and west, the Praises of the Naam are chanted. Life is fruitful, when the Name of the Lord abides in the heart. The angelic beings, heavenly heralds, celestial singers and the six Shaastras yearn for the Naam. The son of Tayj Bhaan of the Bhalla dynasty is noble and famous; with his palms pressed together, KALL meditates on Him. The Naam takes away the fears of the devotees about the word-ocean; Guru Amar Daas has obtained it. ||5|| The thirty-one million gods meditate on the Naam, along with the Siddhas and seekers; the Naam supports solar systems and galaxies. One who meditates on the Naam in Samaadhi, endures sorrow and joy as one and the same. The Naam is the most sublime of all; the devotees remain lovingly attuned to it. Guru Amar Daas was blessed with the treasure of the Naam, by the Creator Lord, in His Pleasure. ||6|| He is the Warrior Hero of Truth, humility is His Power. His Loving Nature inspires the Congregation with deep and profound

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understanding; He is absorbed in the Lord, free of hate and vengeance. Patience has been His white banner since the beginning of time, planted on the bridge to heaven. The Saints meet their Beloved Guru, who is united with the Creator Lord. Serving the True Guru, they find peace; Guru Amar Daas has given them this ability. ||7|| The Naam is His cleansing bath; the Naam is the food He eats; the Naam is His cleansing bath; the Naam is the food He eats; the Naam is the taste He enjoys. With deep yearning, He chants the Sweet Bani of the Guru's Word forever. Blessed is service to the True Guru; by His Grace, the State of the Unfathomable Lord is known. All Your generations are totally saved; You dwell in the Naam, the Name of the Lord.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 010

So speaks KALL: fruitful is the life of one who meets with Guru Amar Daas, radiant with the Light of God. [8] On His right hand is the sign of the lotus; the Siddhis, the supernatural spiritual powers, await His Command. On His left are worldly powers, which fascinate the three worlds. The Inexpressible Lord abides in His Heart: He alone knows this joy. Guru Amar Daas utters the words of devotion, imbued with the Love of the Lord. On His forehead is the true insignia of the Lord's Mercy; with his palms pressed together, KALL meditates on Him. Whoever meets with the Guru, the certified True Guru, has all his desires fulfilled. ||9|| Supremely fruitful are the feet which walk upon the path of Guru Amar Daas. Supremely fruitful are the hands which touch the feet of Guru Amar Daas. Supremely fruitful is the tongue which utters the praises of Guru Amar Daas. Supremely fruitful are the eyes which behold Guru Amar Daas. Supremely fruitful are the ears which hear the Praises of Guru Amar Daas. Fruitful is the heart in which Guru Amar Daas. the Father of the world, Himself abides. Fruitful is the head, says JAALAP, which bows forever before Guru Amar Daas. ||1||10|| They do not suffer pain or hunger, and they cannot be called poor. They do not grieve, and their limits cannot be found. They do not serve anyone else, but they give gifts to hundreds and thousands. They sit on beautiful carpets; they establish and disestablish at will. They find peace in this world, and live fearlessly amidst their enemies. They are fruitful and prosperous, says JAALAP. Guru Amar Daas is pleased with them. ||2||11|| You read about the One Lord, and enshrine Him in Your mind; You realise the One and Only Lord. With Your eyes and the words You speak, You dwell upon the One Lord; You do not know any other place of rest. You know the One Lord while dreaming, and the One Lord while awake. You are absorbed in the One. At the age of seventy-one, You began to march towards the Indestructible Lord. The One Lord, who takes hundreds of thousands of forms, cannot be seen. He can only be described as One. So speaks JAALAP: O Guru Amar Daas, You long for the One Lord, and believe in the One Lord alone. ||3||12|| The understanding which Jai Dayv grasped, the understanding which permeated Naam Dayv, the understanding which was in the consciousness of Trilochan and known by the devotee Kabeer, by which Rukmaangad constantly meditated on the Lord, O Siblings of Destiny, which brought Ambreek and Prahlaad to seek the Sanctuary of the Lord of the Universe, and which brought them to salvation -says JALL that sublime understanding has brought You to renounce greed, anger and desire, and to know the way. Guru Amar Daas is the Lord's own devotee: gazing upon the Blessed Vision of His Darshan, one is liberated. ||4||13|| Meeting with Guru Amar Daas, the earth is purged of its sin. The Siddhas and seekers long to meet with Guru Amar Daas. Meeting with Guru Amar Daas, the mortal meditates on the Lord, and his journey comes to its end. Meeting with Guru Amar Daas, the Fearless Lord is obtained, and the cycle of reincarnation is brought to an end.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 011

Realising the One Lord, love of duality ceases, and one comes to accept the Sublime Mantra of the Guru. So speaks JAALAP: countless treasures are obtained, by the sight of Guru Amar Daas. [[5][14]] Guru Nanak gathered up the True Name of the Creator Lord, and implanted it within. Through Him, Lehnaa became manifest in the form of Guru Angad, who remained lovingly attuned to His Feet. Guru Amar Daas of that dynasty is the home of hope. How can I express His Glorious Virtues? His Virtues are unknowable and unfathomable. I do not know the limits of His Virtues. The Creator, the Architect of Destiny, has made Him a boat to carry all His generations across, along with the Sangat, the Holy Congregation. So speaks KEERAT: O Guru Amar Daas, please protect me and save me; I seek the Sanctuary of Your Feet. ||1||15|| The Lord Himself wielded His Power and entered the world. The Formless Lord took form, and with His Light He illuminated the realms of the world He is Allpervading everywhere; the Lamp of the Shabad, the Word, has been lit. Whoever gathers in the essence of the teachings shall be absorbed in the Feet of the Lord. Lehnaa, who became Guru Angad, and Guru Amar Daas, have been reincarnated into the pure house of Guru Nanak. Guru Amar

Daas is our Saving Grace, who carries us across; in lifetime after lifetime. I seek the Sanctuary of Your Feet, ||2||16|| Gazing upon the Blessed Vision of His Darshan, the Gursikh is blessed with chanting and deep meditation, truth and contentment. Whoever seeks His Sanctuary is saved; his account is cleared in the City of Death. His heart is totally filled with loving devotion; he chants to the Creator Lord. The Guru is the river of pearls; in an instant, he carries the drowning ones across. He was reincarnated into the House of Guru Nanak; He chants the Glorious Praises of the Creator Lord. Those who serve Guru Amar Daas - their pains and poverty are taken away, far away. ||3||17|| I consciously pray within my consciousness, but I cannot express it in words. I place all my worries and anxieties before You; I look to the Saadh Sangat, the Company of the Holy, for help, By the Hukam of Your Command, I am blessed with Your Insignia; I serve my Lord and Master. When You, O Guru, gaze at me with Your Glance of Grace, the fruit of the Naam, the Name of the Creator, is placed within my mouth. The Unfathomable and Unseen Primal Lord God, the Cause of causes - as He orders, so do I speak. O Guru Amar Daas, Doer of deeds, Cause of causes, as You keep me. I remain: as You protect me. I survive. ||4||18|| OF BHIKHAA: In deep meditation, and the spiritual wisdom of the Guru, one's essence merges with the essence of reality. In truth, the True Lord is recognised and realised, when one is lovingly attuned to Him, with onepointed consciousness. Lust and anger are brought under control, when the breath does not fly around, wandering restlessly. Dwelling in the land of the Formless Lord, realising the Hukam of His Command, His contemplative wisdom is attained. In this Dark Age of Kali Yuga, the Guru is the Form of the Creator, the Primal Lord God; he alone knows, who has tried it. So speaks BHIKHAA: I have met the Guru. With love and intuitive affection, He has bestowed the Blessed Vision of His Darshan. ||1||19|| I have been searching for the Saints; I have seen so many Holy and spiritual people. The hermits, Sannyaasees, ascetics, penitents, fanatics and Pandits all speak sweetly. I wandered around lost for a year, but no one touched my soul.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 012

I listened to preachers and teachers, but I could not be happy with their lifestyles. Those who have abandoned the Lord's Name, and become attached to duality - why should I speak in praise of them? So speaks BHIKHAA: the Lord has led me to meet the Guru. As You keep me, I remain; as You protect me, I survive. ||2||20|| Wearing the armor of Samaadhi, the Guru has mounted the saddled horse of spiritual wisdom. Holding the bow of Dharma in His Hands, He has shot the arrows of devotion and humility. He is fearless in the Fear of the Eternal Lord God; He has thrust the spear of the Word of the Guru's Shabad into the mind. He has cut down the five demons of unfulfilled sexual desire, unresolved anger, unsatisfied greed, emotional attachment and self-conceit. Guru Amar Daas, the son of Tayi Bhaan, of the noble Bhalla dynasty, blessed by Guru Nanak, is the Master of kings. SALL speaks the truth; O Guru Amar Daas, you have conquered the army of evil, fighting the battle this way. ||1||21|| The raindrops of the clouds, the plants of the earth, and the flowers of the spring cannot be counted. Who can know the limits of the rays of the sun and the moon, the waves of the ocean and the Ganges? With Shiva's meditation and the spiritual wisdom of the True Guru, says BHALL the poet, these may be counted. O Guru Amar Daas, Your Glorious Virtues are so sublime; Your Praises belong only to You. ||1||22|| Swaiyas In Praise Of The Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Meditate single-mindedly on the Immaculate Primal Lord God. By Guru's Grace, sing the Glorious Praises of the Lord forever. Singing His Praises, the mind blossoms forth in ecstasy. The True Guru fulfills the hopes of His humble servant. Serving the True Guru, the supreme status is obtained. Meditate on the Imperishable, Formless Lord God. Meeting with Him, one escapes poverty. KAL SAHAAR chants His Glorious Praises. I chant the pure praises of that humble being who has been blessed with the Ambrosial Nectar of the Naam, the Name of the Lord. He served the True Guru and was blessed with the sublime essence of the Shabad, the Word of God. The Immaculate Naam has been enshrined in his heart. He enjoys and savors the Lord's Name, and purchases the Glorious Virtues of the Lord of the Universe. He seeks the essence of reality; he is the Fountain of even-handed justice. So speaks KALL the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. ||1|| The stream of ambrosial nectar flows and the immortal status is obtained; the pool is forever overflowing with Ambrosial Nectar. Those Saints who have served the Lord in the past drink in this Nectar, and bathe their minds in it. God takes their fears away, and blesses them with the state of fearless dignity. Through the Word of His Shabad, He has saved them. So speaks KALL the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. ||2|| The True Guru's understanding is deep and profound. The Sat Sangat is His Pure Congregation. His

Soul is drenched in the deep crimson colour of the Lord's Love. The Lotus of His mind remains awake and aware, illuminated with intuitive wisdom. In His own home, He has obtained the Fearless, Immaculate Lord.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 013

The Merciful True Guru has implanted the Lord's Name within me, and by His Grace, I have overpowered the five thieves. So speaks KALL the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. ||3|| With intuitive detachment, He is lovingly attuned to the Fearless, Unmanifest Lord; He met with Guru Amar Daas, the Philosopher's Stone, within his own home. By the Grace of the True Guru. He attained the supreme status; He is overflowing with the treasures of loving devotion. He was released from reincarnation, and the fear of death was taken away. His consciousness is attached to the Lord, the Ocean of contentment. So speaks KALL the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing. ||4|| He fills the empty to overflowing; He has enshrined the Infinite within His heart. Within His mind, He contemplates the essence of reality, the Destroyer of pain, the Enlightener of the soul. He yearns for the Lord's Love forever; He Himself knows the sublime essence of this Love. By the Grace of the True Guru, He intuitively enjoys this Love. By the Grace of Guru Nanak, and the sublime teachings of Guru Angad, Guru Amar Daas broadcast the Lord's Command. So speaks KALL: O Guru Raam Daas. You have attained the status of eternal and imperishable dignity. ||5|| You abide in the pool of contentment; Your tongue reveals the Ambrosial Essence. Meeting with You, a tranquil peace wells up, and sins run far away. You have attained the Ocean of peace, and You never grow tired on the Lord's path. The armor of self-restraint, truth, contentment and humility can never be pierced. The Creator Lord certified the True Guru, and now the world blows the trumpet of His Praises. So speaks KALL: O Guru Raam Daas, You have attained the state of fearless immortality. ||6|| O certified True Guru, You have conquered the world; You meditate single-mindedly on the One Lord. Blessed, blessed is Guru Amar Daas, the True Guru, who implanted the Naam, the Name of the Lord, deep within. The Naam is the wealth of the nine treasures; prosperity and supernatural spiritual powers are His slaves. He is blessed with the ocean of intuitive wisdom; He has met with the Imperishable Lord God. The Guru has implanted the Naam deep within; attached to the Naam, the devotees have been carried across since ancient times. So speaks KALL: O Guru Raam Daas. You have obtained the wealth of the Lord's Love. [7] The flow of loving devotion and primal love does not stop. The True Guru drinks in the stream of nectar, the sublime essence of the Shabad, the Infinite Word of God. Wisdom is His mother, and contentment is His father; He is absorbed in the ocean of intuitive peace and poise. The Guru is the Embodiment of the Unborn Self-illumined Lord: by the Word of His Teachings, the Guru carries the world across. Within His mind, the Guru has enshrined the Shabad, the Word of the Unseen, Unfathomable, Infinite Lord. So speaks KALL: O Guru Raam Daas, You have attained the Lord, the Saving Grace of the world. ||8|| The Saving Grace of the world, the nine treasures, carries the devotees across the world-ocean. The Drop of Ambrosial Nectar, the Lord's Name, is the antidote to the poison of sin. The tree of intuitive peace and poise blossoms and bears the ambrosial fruit of spiritual wisdom. Blessed are those fortunate people who receive it, by Guru's Grace. They are liberated through the Shabad, the Word of the True Guru: their minds are filled with the Guru's Wisdom. So speaks KALL: O Guru Raam Daas, You beat the drum of the Shabad, [9]

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 014

On the bed of faith, with the blankets of intuitive peace and poise and the canopy of contentment, You are embellished forever with the armor of humility. Through the Word of the Guru's Shabad, you practice the Naam; You lean on its Support, and give Your Fragrance to Your companions. You abide with the Unborn Lord, the Good and Pure True Guru. So speaks KALL: O Guru Raam Daas, You abide in the sacred pool of intuitive peace and poise. ||10|| The Lord's Name abides in the hearts of those who are pleasing to the Guru. Sins run far away from those who are pleasing to the Guru. Those who are pleasing to the Guru eradicate pride and egotism from within. Those who are pleasing to the Guru are attached to the Shadad, the Word of God; they are carried across the terrifying world-ocean. Those who are blessed with the wisdom of the certified Guru - blessed and fruitful is their birth into the world. KALL the poet runs to the Sanctuary of the Great Guru: attached to the Guru, they are blessed with worldly enjoyments, liberation and everything. ||11|| The Guru has pitched the tent; under it, all the ages are gathered. He carries the spear of intuition, and takes the Support of Naam, the Name of the Lord, through which the devotees are fulfilled. Guru Nanak, Guru Angad and Guru Amar Daas,

Guru Raam Daas. You alone know the taste of this Raia Yoga. ||12|| He alone is enlightened like Janaka, who links the chariot of his mind to the state of ecstatic realisation. He gathers in truth and contentment, and fills up the empty pool within. He speaks the Unspoken Speech of the eternal city. He alone obtains it, unto whom God gives it. O Guru Raam Daas, Your sovereign rule, like that of Janak, is Yours alone. ||13|| Tell me, how can sin and suffering cling to that humble being who chants the Naam, given by the Guru, with single-minded love and firm faith? When the Lord, the Boat to carry us across, bestows His Glance of Grace, even for an instant, the mortal contemplates the Shabad within his heart; unfulfilled sexual desire and unresolved anger are eradicated. The Guru is the Giver to all beings: He speaks the spiritual wisdom of the Unfathomable Lord, and meditates on Him day and night. He never sleeps, even for an instant. Seeing Him, poverty vanishes, and one is blessed with the treasure of the Naam, the Name of the Lord. The spiritual wisdom of the Guru's Word washes away the filth of evil-mindedness. Tell me, how can sin and suffering cling to that humble being who chants the Naam, given by the Guru, with single-minded love and firm faith? ||1|| Dharmic faith and the karma of good deeds are obtained from the Perfect True Guru. The Siddhas and Holy Saadhus, the silent sages and angelic beings, yearn to serve Him; through the most excellent Word of the Shabad, they are lovingly attuned to the One Lord. Who can know Your limits? You are the Embodiment of the Fearless. Formless Lord. You are the Speaker of the Unspoken Speech; You alone understand this. O foolish worldly mortal, you are deluded by doubt; give up birth and death, and you shall not be punished by the Messenger of Death. Meditate on the Guru's Teachings. You foolish mortal being, reflect on this in your mind; chant and meditate day and night. Dharmic faith and the karma of good deeds are obtained from the Perfect True Guru, ||2|| I am a sacrifice, a sacrifice, to the True Name, O my True Guru. What Praises can I offer to You? What service can I do for You? I have only one mouth and tongue; with my palms pressed together, I chant to You with joy and delight. In thought, word and deed, I know the Lord; I do not worship any other. The Guru has enshrined the most excellent Name of the Infinite Lord within my heart.

through devotional worship, have merged into the Lord. O

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 015

So speaks NALL the poet: touching the Philosopher's Stone, glass is transformed into gold, and the sandalwood tree imparts its fragrance to other trees meditating in remembrance on the Lord, I am transformed. Seeing His Door, I am rid of sexual desire and anger. I am a sacrifice, a sacrifice, to the True Name, O my True Guru. ||3|| Guru Raam Daas was blessed with the Throne of Raja Yoga. First, Guru Nanak illuminated the world, like the full moon, and filled it with bliss. To carry humanity across, He bestowed His Radiance. He blessed Guru Angad with the treasure of spiritual wisdom and the Unspoken Speech; He overcame the five demons and the fear of the Messenger of Death. The Great and True Guru, Guru Amar Daas, has preserved honour in this Dark Age of Kali Yuga. Seeing His Lotus Feet, sin and evil are destroyed. When His mind was totally satisfied in every way, when He was totally pleased, He bestowed upon Guru Raam Daas the Throne of Raja Yoga. ||4|| RADD: He established the earth, the sky and the air, the water of the oceans, fire and food. He created the moon, the starts and the sun, night and day and mountains; he blessed the trees with flowers and fruits. He created the gods, human beings and the seven seas; He established the three worlds. Guru Amar Daas was blessed with the Light of the One Name, the True Name of the Lord. ||1||5|| Glass is transformed into gold, listening to the Word of the Guru's Shabad. Poison is transformed into ambrosial nectar, speaking the Name of the True Guru. Iron is transformed into jewels, when the True Guru bestows His Glance of Grace. Stones are transformed into emeralds, when the mortal chants and contemplates the spiritual wisdom of the Guru. The True Guru transforms ordinary wood into sandalwood, eradicating the pains of poverty. Whoever touches the Feet of the True Guru, is transformed from a beast and a ghost into an angelic being. ||2||6|| One who has the Guru on his side - how could he be proud of his wealth? One who has the Guru on his side - what would hundreds of thousands of supporters do for him? One who has the Guru on his side, does not depend on anyone else for spiritual wisdom and meditation. One who has the Guru on his side contemplates the Shabad and the Teachings, and abides in the Home of Truth. The Lord's humble slave and poet utters this prayer: whoever chants to the Guru night and day, whoever enshrines the Name of the Guru within his heart, is rid of both birth and death. ||3||7|| Without the Guru, there is utter darkness: without the Guru, understanding does not come. Without the Guru, there is no intuitive awareness or success; without the Guru, there is no liberation. So make Him your Guru, and contemplate the Truth; make Him your Guru, O my mind. Make Him your Guru, who is embellished and exalted in the Word of the Shabad; all your sins shall be

washed away. So speaks NALL the poet: with your eyes, make Him your Guru; with the words you speak, make Him your Guru, your True Guru. Those who have not seen the Guru, who have not made Him their Guru, are useless in this world. ||4||8|| Dwell upon the Guru, the Guru, the Guru, O my mind.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 016

The All-powerful Guru is the Boat to carry us across in this Dark Age of Kali Yuga. Hearing the Word of His Shabad, we are transported into Samaadhi. He is the Spiritual Hero who destroys pain and brings peace. Whoever meditates on Him, dwells near Him. He is the Perfect Primal Being, who meditates in remembrance on the Lord within his heart; seeing His Face, sins run away. If you long for wisdom, wealth spiritual perfection and properity, O my mind, dwell upon the Guru, the Guru, the Guru. ||5||9|| Gazing upon the Face of the Guru, I find peace. I was thirsty, yearning to drink in the Nectar; to fulfill that wish, the Guru laid out the way. My mind has become perfect; it dwells in the Lord's Place; it had been wandering in all directions, in its desire for tastes and pleasures. Goindwal is the City of God, built on the bank of the Beas River. The pains of so many years have been taken away; gazing upon the Face of the Guru, I find peace. ||6||10|| The All-powerful Guru placed His hand upon my head. The Guru was kind, and blessed me with the Lord's Name. Gazing upon His Feet, my sins were dispelled. Night and day, the Guru meditates on the One Lord; hearing His Name, the Messenger of Death is scared away. So speaks the Lord's slave: Guru Raam Daas placed His Faith in Guru Amar Daas, the Guru of the World; touching the Philosopher's Stone, He was transformed into the Philosopher's Stone. Guru Raam Daas recognised the Lord as True; the All-powerful Guru placed His hand upon His head. ||7||11|| Now, please preserve the honour of Your humble slave. God saved the honour of the devotee Prahlaad, when Harnaakhash tore him apart with his claws. And the Dear Lord God saved the honour of Dropadi; when her clothes were stripped from her, she was blessed with even more. Sudaamaa was saved from misfortune; and Ganikaa the prostitute - when she chanted Your Name, her affairs were perfectly resolved. O Great True Guru, if it pleases You, please save the honour of Your slave in this Dark Age of kali Yuga. ||8||12|| JHOLNAA: Chant Guru, Guru, Guru, Guru, Guru, O mortal beings. Chant the Shabad, the Word of the Lord, Har, Har; the Naam, the Name of the Lord, brings the nine treasures. With your tongue, taste it, day and night, and know it as true. Then, you shall obtain His Love and Affection: become Gurmukh and meditate on Him Give up all other ways: vibrate and meditate on Him. O spiritual people. Enshrine the Word of the Guru's Teachings within your heart, and overpower the five passions. Your life, and your generations, shall be saved, and you shall be honoured at the Lord's Door. If you desire all the peace and comforts of this world and the next, then chant Guru, Guru, Guru, Guru, Guru, O mortal beings. ||1||13|| Chant Guru, Guru, Guru, Guru, Guru, and know Him as true. Know that the Lord is the Treasure of Excellence. Enshrine Him in your mind, and meditate on Him. Enshrine the Word of the Guru's Teachings within your heart. Then, cleanse yourself in the Immaculate and Unfathomable Water of the Guru; O Gursikhs and Saints. cross over the Ocean of Love of the True Name. Meditate lovingly forever on the Lord, free of hate and vengeance. Formless and Fearless; lovingly savor the Word of the Guru's Shabad, and implant devotional worship of the Lord deep within. O foolish mind, give up your doubts; as Gurmukh, vibrate and meditate on the Naam. Chant Guru, Guru, Guru, Guru, Guru, and know Him as true. ||2||14||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 017

Chant Guru, Guru, Guru; through the Guru, the Lord is obtained. The Guru is an Ocean, deep and profound, infinite and unfathomable. Lovingly attuned to the Lord's Name, you shall be blessed with jewels, diamonds and emeralds. And, the Guru makes us fragrant and fruitful, and His Touch transforms us into gold. The filth of evil-mindedness is washed away, meditating on the Word of the Guru's Shabad. The Stream of Ambrosial Nectar flows constantly from His Door. The Saints and Sikhs bathe in the immaculate pool of the Guru's spiritual wisdom. Enshrine the Naam, the Name of the Lord, within your heart, and dwell in Nirvaanaa. Chant Guru, Guru. Guru: through the Guru, the Lord is obtained. ||3||15|| Chant Guru, Guru, Guru, Guru, Guru, O my mind. Serving Him, Shiva and the Siddhas, the angels and demons and servants of the gods, and the thrity-three million gods cross over, listening to the Word of the Guru's Teachings. And, the Saints and loving devotees are carried across, chanting Guru, Guru. Prahlaad and the silent sages met the Guru, and were carried across Naarad and Sanak and those men of God who became Gurmukh were carried across; attached to the One Name, they abandoned other tastes and pleasures, and were carried across. This is the prayer of the Lord's humble slave: the Gurmukh obtains the Naam, the Name of the Lord, chanting Guru, Guru, Guru, Guru, O my mind.

||4||16||29|| The Great, Supreme Guru showered His Mercy upon all; in the Golden Age of Sat Yuga, He blessed Dhroo. He saved the devotee Prahlaad, placing the Lotus of His Hand upon his forehead. The Unseen Form of the Lord cannot be seen. The Siddhas and seekers all seek His Sanctuary. True are the Words of the Guru's teachings. Enshrine them in your soul. Emancipate your body, and redeem this human incarnation. The Guru is the Boat, and the Guru is the Boatman. Without the Guru, no one can cross over. By Guru's Grace, God is obtained. Without the Guru, no one is liberated. Guru Nanak dwells near the Creator Lord. He established Lehnaa as Guru, and enshrined His Light in the world. Lehnaa established the path of righteousness and Dharma, which He passed on to Guru Amar Daas, of the Bhalla dynasty. Then, He firmly established the Great Raam Daas of the Sodhi dynasty. He was blessed with the inexhaustible treasure of the Lord's Name. He was blessed with the treasure of the Lord's Name; throughout the four ages, it is inexhaustible. Serving the Guru, He received His reward. Those who bow at His Feet and seek His Sanctuary, are blessed with peace; those Gurmukhs are blessed with supreme bliss. The Guru's Body is the Embodiment of the Supreme Lord God, our Lord and Master, the Form of the Primal Being, who nourishes and cherishes all. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. ||1|| The Holy people chant the Ambrosial Words of His Bani with delight in their minds. The Blessed Vision of the Guru's Darshan is fruitful and rewarding in this world; it brings lasting bliss and joy. The Guru's Darshan is fruitful and rewarding in this world, like the Ganges. Meeting Him, the supreme sacred status is obtained. Even sinful people conquer the realm of Death, if they become the Lord's humble servants. and are imbued with the Guru's spiritual wisdom. He is certified, like the handsome Ram Chander in the house of Dasrath of the Raghwa dynasty. Even the silent sages seek His Sanctuary.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 018

So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. ||2|| The Name of the Lord, from the Mouth of the Guru, is the Raft to cross over the unfathomable world-ocean. The cycle of birth and death in this world is ended for those who have this faith in their hearts. Those humble beings who have this faith in their hearts, are awarded the highest status. They forsake Maya, emotional attachment and greed; they are rid of the frustrations of possessiveness, sexual desire and anger. They are blessed with the Inner Vision to see God, the Cause of causes, and all their doubts are dispelled. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. ||3|| The Glorious Greatness of the Guru is manifest forever in each and every heart. His humble servants sing His Praises. Some read and listen and sing of Him, taking their cleansing bath in the early hours of the morning before the dawn. After their cleansing bath in the hours before the dawn, they worship the Guru with their minds pure and clear. Touching the Philosopher's Stone, their bodies are transformed into gold. They focus their meditation on the Embodiment of Divine Light. The Master of the Universe, the very Life of the World pervades the sea and the land, manifesting Himself in myriads of ways. So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across. ||4|| Those who realise the Eternal, Unchanging Word of God, like Dhroo, are immune to death. They cross over the terrifying world-ocean in an instant; the Lord created the world like a bubble of water. The Kundalini rises in the Sat Sangat, the True Congregation; through the Word of the Guru, they enjoy the Lord of Supreme Bliss. The Supreme Guru is the Lord and Master over all; so serve the True Guru, in thought, word and deed. [5] Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. You are lotuseyed, with sweet speech, exalted and embellished with millions of companions. Mother Yashoda invited You as Krishna to eat the sweet rice. Gazing upon Your supremely beautiful form, and hearing the musical sounds of Your silver bells tinkling, she was intoxicated with delight. Death's pen and command are in Your hands. Tell me, who can erase it? Shiva and Brahma yearn to enshrine Your spiritual wisdom in their hearts. You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. ||1||6|| You are blessed with the Lord's Name, the supreme mansion, and clear understanding. You are the Formless, Infinite Lord; who can compare to You? For the sake of the pure-hearted devotee Prahlaad, You took the form of the man-lion, to tear apart and destroy Harnaakhash with your claws. You are the Infinite Supreme Lord God; with your symbols of power, You deceived Baliraja; who can know You? You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. ||2||7|| As Krishna, You wear yellow robes, with teeth like jasmine

flowers; You dwell with Your lovers, with Your mala around Your neck, and You joyfully adorn Your head with the crow of peacock feathers.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 019

You have no advisors. You are so very patient: You are the Upholder of the Dharma, unseen and unfathomable. You have staged the play of the Universe with joy and delight. No one can speak Your Unspoken Speech. You are pervading the three worlds. You assume the form of spiritual perfection, O King of kings. You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. ||3||8|| The True Guru, the True Guru, the True Guru is the Lord of the Universe Himself. Enticer of Baliraja, who smothers the mighty, and fulfills the devotees; the Prince Krishna, and Kalki; the thunder of His army and the beat of His drum echoes across the Universe. The Lord of contemplation, Destroyer of sin, who brings pleasure to the beings of all realms, He Himself is the God of gods, Divinity of the divine, the thousand-headed king cobra. He took birth in the Incarnations of the Fish. Tortoise and Wild Boar, and played His part. He played games on the banks of the Jamunaa River. Enshrine this most excellent Name within your heart, and renounce the wickedness of the mind, O GAYAND the True Guru, the True Guru, the True Guru is the Lord of the Universe Himself. ||4||9|| The Supreme Guru, the Supreme Guru, the Supreme Guru, the True. Dear Lord. Respect and obey the Guru's Word; this is your own personal treasure - know this mantra as true. Night and day, you shall be saved, and blessed with the supreme status. Renounce sexual desire, anger, greed and attachment; give up your games of deception. Snap the noose of egotism, and let yourself be at home in the Saadh Sangat, the Company of the Holy. Free your consciousness of attachment to your body, your home, your spouse, and the pleasures of this world. Serve forever at His Lotus Feet, and firmly implant these teachings within. Enshrine this most excellent Name within your heart, and renounce the wickedness of the mind, O GAYAND. the Supreme Guru, the Supreme Guru, the Supreme Guru, the True, Dear Lord. ||5||10|| Your servants are totally fulfilled, throughout the ages: O Waahay Guru, it is all You, forever, O Formless Lord God, You are eternally intact; no one can say how You came into being. You created countless Brahmas and Vishnus; their minds were intoxicated with emotional attachment. You created the 8.4 million species of beings, and provide for their sustanance. Your servants are totally fulfilled, throughout the ages; O Waahay Guru, it is all You, forever. ||1||11|| Waaho! Waaho! Great! Great is the Play of God! He Himself laughs, and He Himself thinks; He Himself illumines the sun and the moon. He Himself is the water, He Himself is the earth and its support. He Himself abides in each and every heart. He Himself is male, and He Himself is female; He Himself is the chessman, and He Himself is the board. As Gurmukh, join the Sangat, and consider all this: Waaho! Waaho! Great! Great is the Play of God! ||2||12|| You have formed and created this play, this great game. O Waahay Guru, this is all You, forever. You are pervading and permeating the water, land, skies and nether regions; Your Words are sweeter than Ambrosial Nectar. Brahmas and Shivas respect and obey You. O Death of death, Formless Lord, I beg of You.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 020

By Guru's Grace, the greatest thing is obtained, and the mind is involved with the Sat Sangat, the True Congregation. You have formed and created this play, this great game. O Waahay Guru, this is all Your making. ||3||13||42|| The Lord is Inaccessible, Infinite, Eternal and Primordial; no one knows His beginning. Shiva and Brahma meditate on Him; the Vedas describe Him again and again. The Lord is Formless, beyond hate and vengeance; there is no one else like Him. He creates and destroys - He is All-powerful; God is the Boat to carry all across. He created the world in its various aspects; His humble servant MAT'HURAA delights in His Praises. Sat Naam, the Great and Supreme True Name of God, the Personification of Creativity, dwells in the Consciousness of Guru Raam Daas. ||1|| I have grasped hold of the Allpowerful Guru; He has made my mind steady and stable, and embellished me with clear consciousness. And, His Banner of Righteousness waves proudly forever, to defend against the waves of sin. His humble servant MAT'HRAA knows this as true, and speaks it from his soul; there is nothing else to consider. In this Dark Age of Kali Yuga, the Lord's Name is the Great Ship, to carry us all across the terrifying worldocean, safely to the other side. ||2|| The Saints dwell in the Saadh Sangat, the Company of the Holy; imbued with pure celestial love, they sing the Lord's Praises. The Support of the Earth has established this Path of Dharma; He Himself remains lovingly attuned to the Lord, and does not wander in distraction. So speaks MAT'HURAA: those blessed with good fortune receive the fruits of their minds' desires. Those who focus their consciousness on the Guru's Feet, they do not fear

the judgement of Dharamraj. ||3|| The Immaculate, Sacred Pool of the Guru is overflowing with the waves of the Shabad, radiantly revealed in the early hours before the dawn. He is Deep and Profound, Unfathomable and utterly Great, eternally overflowing with all sorts of jewels. The Saint-swans celebrate; their fear of death is erased, along with the accounts of their pain. In this Dark Age of Kali Yuga, the sins are taken away; the Blessed Vision of the Guru's Darshan is the Ocean of all peace and comfort. ||4|| For His Sake, the silent sages meditated and focused their consciousness, wandering all the ages through; rarely, if ever, their souls were enlightened. In the Hymns of the Vedas, Brahma sang His Praises; for His Sake, Shiva the silent sage held his place on the Kailaash Mountain. For His Sake, the Yogis, celibates, Siddhas and seekers, the countless sects of fanatics with matted hair wear religious robes, wandering as detached renunciates. That True Guru, by the Pleasure of His Will, showered His Mercy upon all beings, and blessed Guru Raam Daas with the Glorious Greatness of the Naam. ||5|| He focuses His Meditation deep within; the Embodiment of Light, He illuminates the three worlds. Gazing upon the Blessed Vision of His Darshan, doubt runs away, pain is eradicated, and celestial peace spontaneously wells up. The selfless servants and Sikhs are always totally captivated by it, like bumble bees lured by the fragrance of the flower. The Guru Himself established the Eternal Throne of Truth, in Guru Raam Daas. ||6||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part $021\,$

The Universe is intoxicated with the wine of Maya, but it has been saved; the All-powerful Guru has blessed it with the Ambrosial Nectar of the Naam. And, the Praiseworthy Guru is blessed with eternal peace, wealth and prosperity; the supernatural spiritual powers of the Siddhis never leave him. His Gifts are vast and great; His awesome Power is supreme. Your humble servant and slave speaks this truth. One, upon whose head the Guru has placed His Hand - with whom should he be concerned? ||7||49|| He is totally pervading and permeating the three realms; in all the world, He has not created another like Himself. He Himself created Himself. The angels, human beings and demons have not found His limits. The angels, demons and human beings have not found His limits; the heavenly heralds and celestial singers wander around, searching for Him. The Eternal, Imperishable Unmoving and Unchanging, Unborn, Self-Existent, Primal Being of the Soul, the Infinity of the Infinite, the Eternal Allpowerful Cause of causes - all beings meditate on Him in their minds. O Great and Supreme Guru Raam Daas. Your Victory resounds across the universe. You have attained the supreme status of the Lord. ||1|| Nanak, the True Guru, worships God single-mindedly; He surrenders His body, mind and wealth to the Lord of the Universe. The Infinite Lord enshrined His Own Image in Guru Angad. In His heart, He delights in the spiritual wisdom of the Unfathomable Lord Guru Amar Daas brought the Creator Lord under His control. Waaho! Waaho! Meditate on Him! O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. ||2|| Naarad, Dhroo, Prahlaad and Sudaamaa are accounted among the Lord's devotees of the past. Ambreek, Jai Dayv, Trilochan, Naam Davy and Kabeer are also remembered. They were incarnated in this Dark Age of Kali Yuga; their praises have spread over all the world. O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. ||3|| Those who meditate in remembrance on You within their minds - their sexual desire and anger are taken away. Those who remember You in meditation with their words, are rid of their poverty and pain in an instant. Those who obtain the Blessed Vision of Your Darshan, by the karma of their good deeds, touch the Philosopher's Stone, and like BALL the poet, sing Your Praises. O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord. ||4|| Those who meditate in remembrance on the True Guru - the darkness of their eves is removed in an instant. Those who meditate in remembrance on the True Guru within their hearts, are blessed with the Lord's Name, day by day. Those who meditate in remembrance on the True Guru within their souls - the fire of desire is extinguished for them. Those who meditate in remembrance on the True Guru, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures. So speaks BALL the poet: Blessed is Guru Raam Daas; joining the Sangat, the Congregation, call Him blessed and great. Meditate on the True Guru, O men, through Whom the Lord is obtained. ||5||54|| Living the Word of the Shabad. He attained the supreme status; while performing selfless service. He did not leave the side of Guru Amar Daas From that service, the light from the jewel of spiritual wisdom shines forth, radiant and bright; it has destroyed pain, poverty and darkness.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part $022\,$

So speaks KEERAT the poet: those who grasp hold of the feet of the Saints, are not afraid of death, sexual desire or anger. Just as Guru Nanak was part and parcel, life and limb with Guru Angad, so is Guru Amar Daas one with Guru Raam Daas. ||1|| Whoever serves the True Guru obtains the treasure; night and day, he dwells at the Lord's Feet. And so, the entire Sangat loves, fears and respects You. You are the sandalwood tree; Your fragrance spreads gloriously far and wide. Dhroo, Prahlaad, Kabeer and Trilochan chanted the Naam, the Name of the Lord, and His Illumination radiantly shines forth. Seeing Him, the mind is totally delighted; Guru Raam Daas is the Helper and Support of the Saints. ||2|| Guru Nanak realised the Immaculate Naam, the Name of the Lord. He was lovingly attuned to loving devotional worship of the Lord. Gur Angad was with Him, life and limb, like the ocean; He showered His consciousness with the Word of the Shabad. The Unspoken Speech of Guru Amar Daas cannot be expressed with only one tongue. Guru Raam Daas of the Sodhi dynasty has now been blessed with Glorious Greatness. to carry the whole world across. ||3|| I am overflowing with sins and demerits; I have no merits or virtues at all. I abandoned the Ambrosial Nectar, and I drank poison instead. I am attached to Maya, and deluded by doubt; I have fallen in love with my children and spouse. I have heard that the most exalted Path of all is the Sangat, the Guru's Congregation Joining it, the fear of death is taken away. KEERAT the poet offers this one prayer: O Guru Raam Daas, save me! Take me Your Sanctuary! ||4||58|| He has crushed and into overpowered emotional attachment. He seized sexual desire by the hair, and threw it down. With His Power, He cut anger into pieces, and sent greed away in disgrace. Life and death, with palms pressed together, respect and obey the Hukam of His Command. He brought the terrifying world-ocean under His Control; by His Pleasure, He carried His Sikhs across. He is seated upon the Throne of Truth, with the canopy above His Head; He is embellished with the powers of Yoga and the enjoyment of pleasures. So speaks SALL the poet: O Guru Raam Daas, Your sovereign power is eternal and unbreakable; Your army is invincible. [11] You are the True Guru, throughout the four ages; You Yourself are the Transcendent Lord. The angelic beings, seekers, Siddhas and Sikhs have served You, since the very beginning of time. You are the Primal Lord God, from the very beginning, and throughout the ages; Your Power supports the three worlds. You are Inaccessible; You are the Saving Grace of the Vedas. You have conquered old age and death Guru Amar Daas has permanently established You; You are the Emancipator, to carry all across to the other side. So speaks SALL the poet: O Guru Raam Daas, You are the Destroyer of sins; I seek Your Sanctuary. ||2||60|| Swaiyas In Praise Of The Fifth Mehl: One Universal Creator God. By The Grace Of The True Guru: Meditate in remembrance on the Primal Lord God Eternal and Imperishable. Remembering Him in meditation, the filth of evil-mindedness is eradicated. I enshrine the Lotus Feet of the True Guru within my heart.

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 023

With intuitive peace and poise. I contemplate the Glorious Virtues of Guru Ariun. He was revealed in the House of Guru Raam Daas, and all hopes and desires were fulfilled. From birth, He realised God through the Guru's Teachings. With palms pressed together, KALL the poet speaks His praises. The Lord brought Him into the world, to practice the Yoga of devotional worship. The Word of the Guru's Shabad has been revealed. and the Lord dwells on His tongue. Attached to Guru Nanak, Guru Angad and Guru Amar Daas, He attained the supreme status. In the House of Guru Raam Daas, the devotee of the Lord, Guru Arjun was born. ||1|| By great good fortune, the mind is uplifted and exalted, and the Word of the Shabad dwells in the heart. The jewel of the mind is contented; the Guru has implanted the Naam, the Name of the Lord, within, The Inaccessible and Unfathomable, Supreme Lord God is revealed through the True Guru. In the House of Guru Raam Daas, Guru Arjun has appeared as the Embodiment of the Fearless Lord. ||2|| The benign rule of Raja Janak has been established, and the Golden Age of Sat Yuga has begun. Through the Word of the Guru's Shabad, the mind is pleased and appeased; the unsatisfied mind is satisfied. Guru Nanak laid the foundation of Truth: He is blended with the True Guru. In the House of Guru Raam Daas, Guru Arjun has appeared as the Embodiment of the Infinite Lord. ||3|| The Sovereign Lord King has staged this wondrous play; contentment was gathered together, and pure understanding was infused in the True Guru. KALL the poet utters the Praises of the Unborn, Self-existent Lord, Guru Nanak blessed Guru Angad and Guru Angad blessed Guru Amar Daas with the treasure. Guru Raam Daas blessed Guru Arjun, who touched the Philosopher's Stone, and was certified. ||4|| O Guru Arjun, You are Eternal, Invaluable, Unborn, Self-existent, the Destroyer of fear, the Dispeller of pain, Infinite and Fearless. You have grasped the Ungraspable,

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4292 and burnt away doubt and skepticism. You bestow cooling and soothing peace. The Self-existent, Perfect Primal Lord God Creator has taken birth. First, Guru Nanak, then Guru Angad and Guru Amar Daas, the True Guru, have been absorbed into the Word of the Shabad. Blessed, blessed is Guru Raam Daas, the Philosopher's Stone, who transformed Guru Arjun unto Himself. ||5|| His victory is proclaimed all over the world; His Home is blessed with good fortune; He remains united with the Lord. By great good fortune, He has found the Perfect Guru; He remains lovingly attuned to Him, and endures the load of the earth. He is the Destroyer of fear, the Eradicator of the pains of others. KALL SAHAAR the poet utters Your Praise, O Guru. In the Sodhi family, is born Arjun, the son of Guru Raam Daas, the holder of the banner of Dharma and the devotee of God. ||6|| The Support of the Dharma, immersed in the deep and profound Teachings of the Guru, the Remover of the pains of others. The Shabad is excellent and sublime, kind and generous like the Lord, the Destroyer of egotism. The Great Giver, the spiritual wisdom of the True Guru, His mind does not grow weary of its yearning for the Lord. The Embodiment of Truth, the Mantra of the Lord's Name, the nine treasures are never exhausted. O Son of Guru Raam Daas, You are contained amidst all; the canopy of intuitive wisdom is spread above You. So speaks KALL the poet: O Guru Arjun, You know the sublime essence of Raja Yoga, the Yoga of meditation and success. ||7||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part 024

In the Fear of God, You enjoy the Fearless Lord; among the thousands of beings, You see the Unseen Lord. Through the True Guru, You have realised the state of the Inaccessible, Unfathomable, Profound Lord. Meeting with the Guru, You are certified and approved; You practice Yoga in the midst of wealth and power. Blessed, blessed, blessed is the Guru, who has filled to overflowing the pools which were empty. Reaching up to the certified Guru, You endure the unendurable; You are immersed in the pool of contentment. So speaks KALL: O Guru Arjun, You have intuitively attained the state of Yoga within Yourself. ||8|| Nectar drips from Your tongue, and Your mouth gives Blessings, O Incomprehensible and Infinite Spiritual Hero. O Guru, the Word of Your Shabad eradicates egotism. You have overpowered the five enticers, and established with intuitive ease the Absolute Lord within Your own being. Attached to the Lord's Name, the world is saved; enshrine the True Guru within your heart. So speaks KALL: O Guru Arjun, You have illiminated the highest pinnacle of wisdom. ||9|| SORAT'H : Guru Arjun is the certified Primal Person; like Arjuna, He never leaves the field of battle. The Naam, the Name of the Lord, is His spear and insignia. He is embellished with the Shabad, the Word of the True Guru. ||1|| The Lord's Name is the Boat, the Bridge to cross over the terrifying world-ocean. You are in love with the True Guru: attached to the Naam. You have saved the world. ||2|| The Naam is the Saving Grace of the world; by the Pleasure of the True Guru, it is obtained. Now, I am not concerned with anything else; at Your Door, I am fulfilled. ||3||12|| The Embodiment of Light, the Lord Himself is called Guru Nanak. From Him, came Guru Angad; His essence was absorbed into the essence. Guru Angad showed His Mercy, and established Amar Daas as the True Guru, Guru Amar Daas blessed Guru Raam Daas with the umbrella of immortality. So speaks MAT'HURAA: gazing upon the Blessed Vision, the Darshan of Guru Raam Daas, His speech became as sweet as nectar. With your eyes, see the certified Primal Person, Guru Arjun, the Fifth Manifestation of the Guru. ||1|| He is the Embodiment of Truth; He has enshrined the True Name, Sat Naam, Truth and contentment within His heart. From the very beginning, the Primal Being has written this destiny upon His forehead. His Divine Light shines forth, dazzling and radiant; His Glorious Grandeur pervades the realms of the world. Meeting the Guru, touching the Philosopher's Stone, He was acclaimed as Guru. So speaks MAT'HURAA: I constantly focus my consciousness on Him; as sunmukh, I look to Him. In this Dark Age of Kali Yuga, Guru Ariun is the Boat: attached to him. the entire universe is safely carried across. ||2|| I beg from that humble being who is known all over the world, who lives in, and loves the Name, night and day. He is supremely unattached, and imbued with the Love of the Transcendent Lord; he is free of desire, but he lives as a family man. He is dedicated to the Love of the Infinite, Limitless Primal Lord God; he has no concerns for any other pleasure, except for the Lord God. Guru Arjun is the All-pervading Lord God of MAT'HURAA. Devoted to His Worship, he remains attached to the Lord's Feet. ||3||

Section 42 - Swaiyas From The Mouth Of The Great Fifth Mehl - Part $025\,$

All the gods, silent sages, Indra, Shiva and Yogis have not found the Lord's limits - not even Brahma who contemplates the Vedas. I shall not give up meditating on the Lord, even for an instant. The God of MAT'HURAA is Merciful to the meek; He blesses and uplifts the Sangats throughout the Universe. Guru Raam Daas, to save the world, enshrined the Guru's Light into Guru Arjun. ||4|| In the great darkness of this world, the Lord revealed Himself, incarnated as Guru Ariun. Millions of pains are taken away, from those who drink in the Ambrosial Nectar of the Naam, says MAT'HURAA. O mortal being, do not leave this path; do not think that there is any difference between God and Guru. The Perfect Lord God has manifested Himself; He dwells in the heart of Guru Arjun. ||5|| As long as the destiny written upon my forehead was not activated, I wandered around lost, running in all directions. I was drowning in the horrible world-ocean of this Dark Age of Kali Yuga, and my remorse would never have ended. O MAT'HURAA, consider this essential truth: to save the world, the Lord incarnated Himself. Whoever meditates on Guru Arjun Dayv, shall not have to pass through the painful womb of reincarnation ever again. ||6|| In the ocean of this Dark Age of Kali Yuga, the Lord's Name has been revealed in the Form of Guru Arjun, to save the world. Pain and poverty are taken away from that person, within whose heart the Saint abides. He is the Pure, Immaculate Form of the Infinite Lord; except for Him, there is no other at all. Whoever knows Him in thought, word and deed, becomes just like Him. He is totally

pervading the earth, the sky and the nine regions of the planet. He is the Embodiment of the Light of God. So speaks MAT'HURAA: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself. [7][19] The stream of the Lord's Name flows like the Ganges, invincible and unstoppable. The Sikhs of the Sangat all bathe in it. It appears as if the holy texts like the Puraanaas are being recited there and Brahma himself sings the Vedas. The invincible chauri, the fly-brush, waves over His head; with His mouth, He drinks in the Ambrosial Nectar of the Naam. The Transcendent Lord Himself has placed the royal canopy over the head of Guru Arjun. Guru Nanak, Guru Angad, Guru Amar Daas and Guru Raam Daas met together before the Lord. So speaks HARBANS: Their Praises echo and resound all over the world: who can possibly say that the Great Gurus are dead? ||1|| When it was the Will of the Transcendent Lord Himself, Guru Raam Daas went to the City of God. The Lord offered Him His Royal Throne, and seated the Guru upon it. The angels and gods were delighted; they proclaimed and celebrated Your victory, O Guru. The demons ran away; their sins made them shake and tremble inside. Those people who found Guru Raam Daas were rid of their sins. He gave the Royal Canopy and Throne to Guru Arjun, and came home. ||2||21||9||11||10||10||22||60||143||

GURU GRANTH SAHIB 43 - SHALOKS

IN ADDITION TO THE VAARS

Section 43 - Shaloks In Addition To The Vaars - Part 001 One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace: Shaloks In Addition To The Vaars. First Mehl: O you with swollen breasts, let your consciousness become deep and profound. O mother-in-law, how can I bow? Because of my stiff nipples, I cannot bow. O sister, those mansions built as high as mountains - I have seen them come crumbling down. O bride, do not be so proud of your nipples. ||1|| O bride with deer-like eyes, listen to the words of deep and infinite wisdom. First, examine the merchandise, and then, make the deal. Proclaim that you will not associate with evil people; celebrate victory with your friends. This proclamation, to meet with your friends, O bride - give it some thought. Surrender mind and body to the Lord your Friend; this is the most excellent pleasure. Do not fall in love with one who is destined to leave. O Nanak, I am a sacrifice to those who understand this. ||2|| If you wish to swim across the water, then consult those who know how to swim. Those who have survived these treacherous waves are very wise. [3] The storm rages and the rain floods the land; thousands of waves rise and surge. If you cry out for help from the True Guru, you have nothing to fear - your boat will not sink. ||4|| O Nanak, what has happened to the world? There is no guide or friend. There is no love, even among brothers and relatives. For the sake of the world, people have lost their faith. ||5|| They cry and weep and wail. They slap their faces and pull their hair out. But if they chant the Naam, the Name of the Lord, they shall be absorbed into it. O Nanak, I am a sacrifice to them. ||6|| O my mind, do not waver or walk on the crooked path; take the straight and true path. The terrible tiger is behind you, and the pool of fire is ahead. My soul is skeptical and doubtful, but I cannot see any other way to go. O Nanak, as Gurmukh, dwell with your Beloved Lord, and you shall be saved. ||7|| The tiger is killed, and the mind is killed, through the Teachings of the True Guru. One who understands himself, meets with the Lord, and never dies again.

Section 43 - Shaloks In Addition To The Vaars - Part 002

One who sees the One and Only Lord with his eyes - his hands shall not get muddy and dirty. O Nanak, the Gurmukhs are saved; the Guru has surrounded the ocean with the embankment of Truth. [8]| If you wish to put out the fire, then look for water; without the Guru, the ocean of water is not found. You shall continue to wander lost in reincarnation

through birth and death, even if you do thousands of other deeds. But you shall not be taxed by the Messenger of Death. if you walk in harmony with the Will of the True Guru. O Nanak, the immaculate, immortal status is obtained, and the Guru will unite you in the Lord's Union. ||9|| The crow rubs and washes itself in the mud puddle. Its mind and body are polluted with its own mistakes and demerits, and its beak is filled with dirt. The swan in the pool associated with the crow, not knowing that it was evil. Such is the love of the faithless cynic; understand this, O spiritually wise ones, through love and devotion. So proclaim the victory of the Society of the Saints, and act as Gurmukh. Immaculate and pure is that cleansing bath, O Nanak, at the sacred shrine of the Guru's river. [10] What should I account as the rewards of this human life, if one does not feel love and devotion to the Lord? Wearing clothes and eating food is useless, if the mind is filled with the love of duality. Seeing and hearing is false, if one speaks lies. O Nanak, praise the Naam, the Name of the Lord; everything else is coming and going in egotism. ||11|| The Saints are few and far between; everything else in the world is just a pompous show. ||12|| O Nanak, one who is struck by the Lord dies instantaneously; the power to live is lost. If someone dies by such a stroke, then he is accepted. He alone is struck, who is struck by the Lord; after such a stroke, he is approved. The arrow of love, shot by the All-knowing Lord, cannot be pulled out. [13] Who can wash the unbaked clay pot? Joining the five elements together, the Lord made a false cover. When it pleases Him, He makes it right. The supreme light shines forth, and the celestial song vibrates and resounds. ||14|| Those who are totally blind in their minds, do not have the integrity to keep their word. With their blind minds, and their upside-down heart-lotus, they look totally ugly. Some know how to speak and understand what they are told. Those people are wise and good-looking. Some do not know the Sound-current of the Naad, spiritual wisdom or the joy of song. They do not even understand good and bad. Some have no idea of perfection, wisdom or understanding; they know nothing about the mystery of the Word. O Nanak, those people are really donkeys; they have no virtue or merit, but still, they are very proud. ||15|| He alone is a Brahmin, who knows God. He chants and meditates, and practices austerity and good deeds. He keeps to the Dharma, with faith, humility and contentment. Breaking his bonds, he is liberated. Such a Brahmin is worthy of being worshipped. ||16|| He alone is a Kh'shaatriyaa, who is a hero in good deeds. He uses his body to give in charity; he understands his farm, and plants the seeds of generosity. Such a Kh'shaatriyaa is accepted in the Court of the Lord. Whoever practices greed, possessiveness and falsehood, shall receive the fruits of his own labors. ||17|| Do not heat your body like a furnace, or burn your bones like firewood. What have your head and feet done wrong? See your Husband Lord within yourself. ||18||

Section 43 - Shaloks In Addition To The Vaars - Part 003 God the Cosmic Husband dwells within all hearts: without Him, there is no heart at all. O Nanak, the Gurmukhs are the happy, virtuous soul-brides; the Lord is revealed to them. ||19|| If you desire to play this game of love with Me, then step onto My Path with your head in hand. When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion. ||20|| False is friendship with the false and greedy. False is its foundation. O Moollah, no one knows where death shall strike. ||21|| Without spiritual wisdom, the people worship ignorance. They grope in the darkness, in the love of duality. ||22|| Without the Guru, there is no spiritual wisdom; without Dharma, there is no meditation. Without Truth, there is no credit; without capital, there is no balance. ||23|| The mortals are sent into the world; then, they arise and depart. There is no joy in this. [24] Raam Chand, sad at heart, assembled his army and forces. The army of monkeys was at his service; his mind and body became eager for war. Raawan captured his wife Sita, and Lachhman was cursed to die. O Nanak, the Creator Lord is the Doer of all: He watches over all, and destroys what He has created. ||25|| In his mind, Raam Chand mourned for Sita and Lachhman. Then, he remembered Hanuman the monkeygod, who came to him. The misguided demon did not understand that God is the Doer of deeds. O Nanak, the actions of the Self-existent Lord cannot be erased. ||26|| The city of Lahore suffered terrible destruction for four hours. [27] Third Mehl: The city of Lahore is a pool of ambrosial nectar, the home of praise. ||28|| First Mehl: What are the signs of a prosperous person? His stores of food never run out. Prosperity dwells in his home, with the sounds of girls and women. All the women of his home shout and cry over useless things. Whatever he takes, he does not give back. Seeking to earn more and more, he is troubled and uneasy. ||29|| O lotus, your leaves were green, and your blossoms were gold. What pain has burnt you, and made your body black? O Nanak, my body is battered. I have not received that water which I love. Seeing it, my body blossomed forth, and I was blessed with a deep and beautiful colour. [30] No one lives long enough to accomplish all he wishes. Only the spiritually wise live forever; they are honoured for their intuitive awareness. Bit by bit, life

passes away, even though the mortal tries to hold it back. O Nanak, unto whom should we complain? Death takes one's life away without anyone's consent. [[31]] Do not blame the Sovereign Lord; when someone grows old, his intellect leaves him. The blind man talks and babbles, and then falls into the ditch. [[32]] All that the Perfect Lord does is perfect; there is not too little, or too much. O Nanak, knowing this as Gurmukh, the mortal merges into the Perfect Lord God. [[33]]

Section 43 - Shaloks In Addition To The Vaars - Part 004 Shalok, Third Mehl: One Universal Creator God. By The Grace Of The True Guru: Do not call the wandering beggars holy men, if their minds are filled with doubt. Whoever gives to them, O Nanak, earns the same sort of merit. ||1|| One who begs for the supreme status of the Fearless and Immaculate Lord - how rare are those who have the opportunity, O Nanak, to give food to such a person. ||2|| If I were a religious scholar, an astrologer, or one who could recite the four Vedas, I could be famous throughout the nine regions of the earth, for my wisdom and thoughtful contemplation. [3] If a Brahmin kills a cow or a female infant, and accepts the offerings of an evil person, he is cursed with the leprosy of curses and criticism; he is forever and ever filled with egotistical pride. One who forgets the Naam, O Nanak, is covered by countless sins. Let all wisdom be burnt away, except for the essence of spiritual wisdom. ||4|| No one can erase that primal destiny written upon one's forehead. O Nanak. whatever is written there, comes to pass. He alone understands, who is blessed by God's Grace. [5] Those who forget the Naam, the Name of the Lord, and become attached to greed and fraud, are engrossed in the entanglements of Maya the enticer, with the fire of desire within them. Those who, like the pumpkin vine, are too stubborn climb the trellis, are cheated by Maya the cheater. The self-willed manmukhs are bound and gagged and led away; the dogs do not join the herd of cows. The Lord Himself misleads the misguided ones, and He Himself unites them in His Union. O Nanak, the Gurmukhs are saved; they walk in harmony with the Will of the True Guru. ||6|| I praise the Praiseworthy Lord, and sing the Praises of the True Lord. O Nanak, the One Lord alone is True; stay away from all other doors. ||7|| O Nanak, wherever I go, I find the True Lord. Wherever I look, I see the One Lord. He reveals Himself to the Gurmukh. [8] The Word of the Shabad is the Dispeller of sorrow, if one enshrines it in the mind. By Guru's Grace, it dwells in the mind; by God's Mercy, it is obtained. ||9|| O Nanak, acting in egotism, countless thousands have wasted away to death. Those who meet with the True Guru are saved through the Shahad the True Word of the Inscrutable Lord. ||10|| Those who serve the True Guru single-mindedly - I fall at the feet of those humble beings. Through the Word of the Guru's Shabad, the Lord abides in the mind, and the hunger for Maya departs. Immaculate and pure are those humble beings, who, as Gurmukh, merge in the Naam. O Nanak, other empires are false; they alone are true emperors, who are imbued with the Naam, ||11|| The devoted wife in her husband's home has a great longing to perform loving devotional service to him; she prepares and offers to him all sorts of sweet delicacies and dishes of all flavors. In the same way, the devotees praise the Word of the Guru's Bani, and focus their consciousness on the Lord's Name. They place mind, body and wealth in offering before the Guru, and sell their heads to Him. In the Fear of God, His devotees yearn for His devotional worship; God fulfills their desires, and merges them with Himself.

Section 43 - Shaloks In Addition To The Vaars - Part 005 My Lord God is Self-existent and Independent. What does He need to eat to be satisfied? Whoever walks in harmony with the Will of the True Guru, and sings the Glorious Praises of the Lord, is pleasing to Him. Blessed, blessed are they, in this Dark Age of Kali Yuga, O Nanak, who walk in harmony with the Will of the True Guru. ||12|| Those who do not serve the True Guru, and do not keep the Shabad enshrined in their hearts - cursed are their lives. Why did they even come into the world? If one follows the Guru's Teachings, and keeps the Fear of God in his mind, then he is lovingly attuned to the sublime essence of the Lord. By his primal destiny, he obtains the Name; O Nanak, he is carried across. [13] The world wanders lost in emotional attachment to Maya; it does not realise that its own home is being plundered. The self-willed manmukh is blind in the world; his mind is lured away by sexual desire and anger. With the sword of spiritual wisdom, kill the five demons. Remain awake and aware to the Guru's Teachings. The Jewel of the Naam is revealed, and the mind and body are purified. Those who lack the Naam wander around lost, with their noses cut off; without the Name, they sit and cry. O Nanak, no one can erase that which is pre-ordained by the Creator Lord. ||14|| The Gurmukhs earn the wealth of the Lord, contemplating the Word of the Guru's Shabad. They receive the wealth of the Naam; their treasures are overflowing. Through the Word of the Guru's Bani, they utter the Glorious Praises of the Lord, whose end and limitations cannot be found. O Nanak, the Creator is the Doer of all: the Creator Lord beholds all. ||15||

Within the Gurmukh is intuitive peace and poise; his mind ascends to the Tenth Plane of the Akaashic Ethers. No one is sleepy or hungry there; they dwell in the peace of the Ambrosial Name of the Lord. O Nanak, pain and pleasure do not afflict anyone, where the Light of the Lord, the Supreme Soul, illuminates. ||16|| All have come, wearing the robes of sexual desire and anger. Some are born, and some pass away. They come and go according to the Hukam of the Lord's Command. Their comings and goings in reincarnation do not end; they are imbued with the love of duality. Bound in bondage, they are made to wander, and they cannot do anything about it. ||17|| Those, upon whom the Lord showers His Mercy, come and meet the True Guru. Meeting with the True Guru, they turn away from the world; they remain dead while still alive, with intuitive peace and poise. O Nanak, the devotees are imbued with the Lord; they are absorbed in the Name of the Lord. ||18|| The intellect of the self-willed manmukh is fickle; he is very tricky and clever within. Whatever he has done, and all that he does, is useless. Not even an iota of it is acceptable. The charity and generosity he pretends to give will be judged by the Righteous Judge of Dharma. Without the True Guru, the Messenger of Death does not leave the mortal alone; he is ruined by the love of duality. Youth slips away imperceptibly, old age comes, and then he dies. The mortal is caught in love and emotional attachment to children and spouse, but none of them will be his helper and support in the end. Whoever serves the True Guru finds peace; the Name comes to abide in the mind. O Nanak, great and very fortunate are those who, as Gurmukh, are absorbed in the Naam. ||19|| The self-willed manmukhs do not even think of the Name; without the Name, they cry in pain.

Section 43 - Shaloks In Addition To The Vaars - Part 006 They do not worship the Lord, the Supreme Soul: how can they find peace in duality? They are filled with the filth of egotism; they do not wash it away with the Word of the Shabad. O Nanak, without the Name, they die in their filth; they waste the priceless opportunity of this human life. ||20|| The self-willed manmukhs are deaf and blind; they are filled with the fire of desire. They have no intuitive understanding of the Guru's Bani: they are not illumined with the Shabad. They do not know their own inner being, and they have no faith in the Guru's Word. The Word of the Guru's Shabad is within the being of the spiritually wise ones. They always blossom in His love. The Lord saves the honour of the spiritually wise ones.I am forever a sacrifice to them. Servant Nanak is the slave of those Gurmukhs who serve the Lord |21|| The poisonous snake, the serpent of Maya, has surrounded the world with its coils, O mother! The antidote to this poisonous venom is the Name of the Lord; the Guru places the magic spell of the Shabad into the mouth. Those who are blessed with such pre-ordained destiny come and meet the True Guru. Meeting with the True Guru, they become immaculate, and the poison of egotism is eradicated. Radiant and bright are the faces of the Gurmukhs; they are honoured in the Court of the Lord. Servant Nanak is forever a sacrifice to those who walk in harmony with the Will of the True Guru. ||22|| The True Guru, the Primal Being, has no hatred or vengeance. His heart is constantly attuned to the Lord Whoever directs hatred against the Guru, who has no hatred at all, only sets his own home on fire. Anger and egotism are within him night and day; he burns, and suffers constant pain. They babble and tell lies, and keep on barking, eating the poison of the love of duality. For the sake of the poison of Maya, they wander from house to house, and lose their honour. They are like the son of a prostitute, who does not know the name of his father. They do not remember the Name of the Lord. Har. Har: the Creator Himself brings them to ruin. The Lord showers His Mercy upon the Gurmukhs, and reunites the separated ones with Himself. Servant Nanak is a sacrifice to those who fall at the Feet of the True Guru. ||23|| Those who are attached to the Naam, the Name of the Lord are saved; without the Name, they must go to the City of Death. O Nanak, without the Name, they find no peace; they come and go in reincarnation with regrets. ||24|| When anxiety and wanderings come to an end, the mind becomes happy. By Guru's Grace, the soul-bride understands, and then she sleeps without worry. Those who have such pre-ordained destiny meet with the Guru, the Lord of the Universe. O Nanak, they merge intuitively into the Lord, the Embodiment of Supreme Bliss. ||25|| Those who serve their True Guru, who contemplate the Word of the Guru's Shabad, who honour and obey the Will of the True Guru, who keep the Lord's Name enshrined within their hearts, are honoured, here and hereafter; they are dedicated to the business of the Lord's Name. Through the Word of the Shabad, the Gurmukhs gain recognition in that Court of the True Lord. The True Name is their merchandise, the True Name is their expenditure: the Love of their Beloved fills their inner beings. The Messenger of Death does not even approach them; the Creator Lord Himself forgives them.

Section 43 - Shaloks In Addition To The Vaars - Part 007 O Nanak, they alone are wealthy, who are imbued with the Naam; the rest of the world is poor. ||26|| The Lord's Name is the Support of the Lord's humble servants. Without the Lord's Name, the there is no other place, no place of rest. Following the Guru's Teachings, the Name abides in the mind, and one is intuitively, automatically absorbed in the Lord. Those with great good fortune meditate on the Naam; night and day, they embrace love for the Name. Servant Nanak begs for the dust of their feet; I am forever a sacrifice to them. ||27|| The 8.4 million species of beings burn in desire and cry in pain. All this show of emotional attachment to Maya shall not go with you at that very last instant. Without the Lord, peace and tranquility do not come; unto whom should we go and complain? By great good fortune, one meets the True Guru, and comes to understand the contemplation of God. The fire of desire is totally extinguished, O servant Nanak, enshrining the Lord within the heart. ||28|| I make so many mistakes, there is no end or limit to them. O Lord, please be merciful and forgive me; I am a sinner, a great offender. O Dear Lord, if You made an account of my mistakes, my turn to be forgiven would not even come. Please forgive me, and unite me with Yourself. The Guru, in His Pleasure, has united me with the Lord God; He has cut away all my sinful mistakes. Servant Nanak celebrates the victory of those who meditate on the Name of the Lord, Har, Har. ||29|| Those who have been separated and alienated from the Lord are united with Him again, through the Fear and the Love of the True Guru. They escape the cycle of birth and death, and, as Gurmukh, they meditate on the Naam, the Name of the Lord. Joining the Saadh Sangat, the Guru's Congregation, the diamonds and jewels are obtained. O Nanak, the jewel is priceless; the Gurmukhs seek and find it. ||30|| The self-willed manmukhs do not even think of the Naam. Cursed are their lives, and cursed are their homes. That Lord who gives them so much to eat and wear - they do not enshrine that Lord, the Treasure of Virtue, in their minds. This mind is not pierced by the Word of the Shabad; how can it come to dwell in its true home? The self-willed manmukhs are like discarded brides, ruined by coming and going in the cycle of reincarnation. The Gurmukhs are embellished and exalted by the Naam, the Name of the Lord: the jewel of destiny is engraved upon their foreheads. They enshrine the Name of the Lord, Har, Har, within their hearts; the Lord illumines their heart-lotus. I am forever a sacrifice to those who serve their True Guru. O Nanak, radiant and bright are the faces of those whose inner beings are illuminated with the Light of the Naam. ||31|| Those who die in the Word of the Shabad are saved. Without the Shabad, no one is liberated. They wear religious robes and perform all sorts of rituals, but they are ruined; in the love of duality, their world is ruined. O Nanak, without the True Guru, the Name is not obtained, even though one may long for it hundreds of times. ||32|| The Name of the Lord is utterly great, lofty and high, the highest of the high. No one can climb up to it, even though one may long for it, hundreds of times. Speaking about self-discipline, no one become pure; everyone walks around wearing religious robes. Those blessed by the karma of good deeds go and climb the ladder of the Guru. The Lord comes and dwells within that one who contemplates the Word of the Guru's Shabad.

Section 43 - Shaloks In Addition To The Vaars - Part 008

O Nanak, when someone dies in the Word of the Shabad, the mind is pleased and appeased. True is the reputation of those who are true. ||33|| Emotional attachment to Maya is a treacherous ocean of pain and poison, which cannot be crossed. Screaming, "Mine, mine!", they rot and die; they pass their lives in egotism. The self-willed manmukhs are in limbo, neither on this side, nor the other: they are stuck in the middle. They act as they are pre-destined; they cannot do anything else. Following the Guru's Teachings, the jewel of spiritual wisdom abides in the mind, and then God is easily seen in all. O Nanak, the very fortunate ones embark on the Boat of the True Guru; they are carried across the terrifying world-ocean. [34] Without the True Guru, there is no giver who can bestow the Support of the Lord's Name. By Guru's Grace, the Name comes to dwell in the mind; keep it enshrined in your heart. The fire of desire is extinguished, and one finds satisfaction, through the Love of the Name of the Lord. O Nanak, the Gurmukh finds the Lord, when He showers His Mercy. ||35|| Without the Shabad, the world is so insane, that it cannot even be described. Those who are protected by the Lord are saved; they remain lovingly attuned to the Word of the Shabad. O Nanak, the Creator who made this making knows everything. ||36|| The Pandits, the religious scholars, have grown weary of making fire-offerings and sacrifices, making pilgrimages to all the sacred shrines, and reading the Puraanas. But they cannot get rid of the poison of emotional attachment to Maya; they continue to come and go in egotism. Meeting with the True Guru, one's filth is washed off, meditating on the Lord, the Primal Being, the All-knowing One. Servant Nanak is forever a sacrifice to those who serve their Lord God. ||37|| Mortals give great thought to Maya and emotional attachment; they harbor great hopes, in greed

and corruption. The self-willed manmukhs do not become steady and stable; they die and are gone in an instant. Only those who are blessed with great good fortune meet the True Guru, and leave behind their egotism and corruption. Chanting the Name of the Lord, they find peace; servant Nanak contemplates the Word of the Shabad. ||38|| Without the True Guru, there is no devotional worship, and no love of the Naam, the Name of the Lord, Servant Nanak worships and adores the Naam, with love and affection for the Guru, [39] Do not trust greedy people, if you can avoid doing so. At the very last moment, they will deceive you there, where no one will be able to lend a helping hand. Whoever associates with the self-willed manmukhs, will have his face blackened and dirtied. Black are the faces of those greedy people; they lose their lives, and leave in disgrace. O Lord, let me join the Sat Sangat, the True Congregation; may the Name of the Lord God abide in my mind. The filth and pollution of birth and death is washed away, O servant Nanak, singing the Glorious Praises of the Lord. ||40|| Whatever is pre-destined by the Lord God Creator, cannot be erased. Body and soul are all His. The Sovereign Lord King cherishes all. The gossipers and slanderers shall remain hungry and die, rolling in the dust; their hands cannot reach anywhere. Outwardly, they do all the proper deeds, but they are hypocrites; in their minds and hearts, they practice deception and fraud. Whatever is planted in the farm of the body, shall come and stand before them in the end

Section 43 - Shaloks In Addition To The Vaars - Part 009 Nanak offers this prayer: O Lord God, please forgive me, and unite me with Yourself. ||41|| The mortal being does not understand the comings and goings of reincarnation; he does not see the Court of the Lord. He is wrapped up in emotional attachment and Maya, and within his being is the darkness of ignorance. The sleeping person wakes, only when he is hit on the head by a heavy club. The Gurmukhs dwell upon the Lord; they find the door of salvation. O Nanak, they themselves are saved, and all their relatives are carried across as well. ||42|| Whoever dies in the Word of the Shabad, is known to be truly dead. By Guru's Grace, the mortal is satisfied by the sublime essence of the Lord. Through the Word of the Guru's Shabad. he is recognised in the Court of the Lord. Without the Shabad. everyone is dead. The self-willed manmukh dies; his life is wasted. Those who do not remember the Name of the Lord, shall cry in pain in the end. O Nanak, whatever the Creator Lord does, comes to pass. ||43|| The Gurmukhs never grow old; within them is intuitive understanding and spiritual wisdom. They chant the Praises of the Lord forever and ever deep within, they intuitively meditate on the Lord. They dwell forever in blissful knowledge of the Lord; they look upon pain and pleasure as one and the same. They see the One Lord in all, and realise the Lord, the Supreme Soul of all. ||44|| The selfwilled manmukhs are like stupid children; they do not keep the Lord in their thoughts. They do all their deeds in egotism, and they must answer to the Righteous Judge of Dharma. The Gurmukhs are good and immaculately pure; they are embellished and exalted with the Word of the Guru's Shabad. Not even a tiny bit of filth sticks to them; they walk in harmony with the Will of the True Guru. The filth of the manmukhs is not washed away, even if they wash hundreds of times. O Nanak, the Gurmukhs are united with the Lord: they merge into the Guru's Being. ||45|| How can someone do bad things, and still live with himself? By his own anger, he only burns himself. The self-willed manmukh drives himself crazy with worries and stubborn struggles. But those who become Gurmukh understand everything. O Nanak, the Gurmukh struggles with his own mind. ||46|| Those who do not serve the True Guru, the Primal Being, and do not reflect upon the Word of the Shabad - do not call them human beings: they are just animals and stupid beasts. They have no spiritual wisdom or meditation within their beings; they are not in love with the Lord. The self-willed manmukhs die in evil and corruption; they die and are reborn, again and again. They alone live, who join with the living; enshrine the Lord, the Lord of Life, within your heart. O Nanak, the Gurmukhs look beautiful in that Court of the True Lord. ||47|| The Lord built the Harimandir, the Temple of the Lord; the Lord dwells within it. Following the Guru's Teachings, I have found the Lord; my emotional attachment to Maya has been burnt away. Countless things are in the Harimandir, the Temple of the Lord; contemplate the Naam, and the nine treasures will be yours. Blessed is that happy soul-bride, O Nanak, who, as Gurmukh, seeks and finds the Lord. By great good fortune, one searches the temple of the body-fortress, and finds the Lord within the heart. ||48|| The self-willed manmukhs wander lost in the ten directions, led by intense desire, greed and corruption.

Section 43 - Shaloks In Addition To The Vaars - Part 010 Their attachment to Maya does not cease; they die, only to be reborn, over and over again. Serving the True Guru, peace is found; intense desire and corruption are discarded. The pains of death and birth are taken away; servant Nanak reflects upon the Word of the Shabad. ||49|| Meditate on the

Name of the Lord, Har, Har, O mortal being, and you shall be honoured in the Court of the Lord. All your sins and terrible mistakes shall be taken away, and you shall be rid of your pride and egotism. The heart-lotus of the Gurmukh blossoms forth, realising God, the Soul of all. O Lord God, please shower Your Mercy upon servant Nanak, that he may chant the Name of the Lord. [50] In Dhanaasaree, the soul-bride is known to be wealthy, Ö Siblings of Destiny, when she works for the True Guru. She surrenders her body, mind and soul, O Siblings of Destiny, and lives according to the Hukam of His Command. I sit where He wishes me to sit, O Siblings of Destiny; wherever He sends me, I go. There is no other wealth as great, O Siblings of Destiny; such is the greatness of the True Name. I sing forever the Glorious Praises of the True Lord: I shall remain with the True One forever. So wear the clothes of His Glorious Virtues and goodness, O Siblings of Destiny; eat and enjoy the flavor of your own honour. How can I praise Him, O Siblings of Destiny? I am a sacrifice to the Blessed Vision of His Darshan. Great is the Glorious Greatness of the True Guru, O Siblings of Destiny; if one is blessed with good karma. He is found. Some do not know how to submit to the Hukam of His Command. O Siblings of Destiny; they wander around lost in the love of duality. They find no place of rest in the Sangat, O Siblings of Destiny; they find no place to sit. Nanak: they alone submit to His Command, O Siblings of Destiny, who are pre-destined to live the Name. I am a sacrifice to them, O Siblings of Destiny, I am forever a sacrifice to them. ||51|| Those beards are true, which brush the feet of the True Guru. Those who serve their Guru night and day, live in bliss, night and day. O Nanak, their faces appear beautiful in the Court of the True Lord. [52] True are the faces and true are the beards, of those who speak the Truth and live the Truth. The True Word of the Shabad abides in their minds; they are absorbed in the True Guru. True is their capital, and true is their wealth; they are blessed with the ultimate status. They hear the Truth, they believe in the Truth; they act and work in the Truth. They are given a place in the Court of the True Lord; they are absorbed in the True Lord. O Nanak, without the True Guru, the True Lord is not found. The self-willed manmukhs leave, wandering around lost. ||53|| The rainbird cries, "Pri-o! Pri-o! Beloved! Beloved!" She is in love with the treasure, the water. Meeting with the Guru, the cooling, soothing water is obtained, and all pain is taken away. My thirst has been quenched, and intuitive peace and poise have welled up; my cries and screams of anguish are past. O Nanak, the Gurmukhs are peaceful and tranquil; they enshrine the Naam, the Name of the Lord, within their hearts. ||54|| O rainbird, chirp the True Name, and let yourself be attuned to the True Lord. Your word shall be accepted and approved, if you speak as Gurmukh. Remember the Shabad, and your thirst shall be relieved; surrender to the Will of the Lord.

Section 43 - Shaloks In Addition To The Vaars - Part 011 The clouds are heavy, hanging low, and the rain is pouring down on all sides; the rain-drop is received, with natural ease. From water, everything is produced; without water, thirst is not quenched. O Nanak, whoever drinks in the Water of the Lord, shall never feel hunger again. ||55|| O rainbird, speak the Shabad, the True Word of God, with natural peace and poise. Everything is with you; the True Guru will show you this. So understand your own self, and meet your Beloved: His Grace shall rain down in torrents. Drop by drop, the Ambrosial Nectar rains down softly and gently; thirst and hunger are completely gone. Your cries and screams of anguish have ceased; your light shall merge into the Light. O Nanak, the happy soul-brides sleep in peace; they are absorbed in the True Name. [[56]] The Primal Lord and Master has sent out the True Hukam of His Command. Indra mercifully sends forth the rain, which falls in torrents. The body and mind of the rainbird are happy. only when the raindrop falls into its mouth. The corn grows high, wealth increases, and the earth is embellished with beauty. Night and day, people worship the Lord with devotion, and are absorbed in the Word of the Guru's Shabad. The True Lord Himself forgives them, and showering them with His Mercy, He leads them to walk in His Will. O brides, sing the Glorious Praises of the Lord, and be absorbed in the True Word of His Shabad. Let the Fear of God be your decoration, and remain lovingly attuned to the True Lord. O Nanak, the Naam abides in the mind, and the mortal is saved in the Court of the Lord. ||57|| The rainbird wanders all over the earth, soaring high through the skies. But it obtains the drop of water, only when it meets the True Guru, and then, its hunger and thirst are relieved. Soul and body and all belong to Him; everything is His. He knows everything, without being told; unto whom should we offer our prayers? O Nanak, the One Lord is prevading and permeating each and every heart; the Word of the Shabad brings illumination. ||58|| O Nanak, the season of spring comes to one who serves the True Guru. The Lord rains His Mercy down upon him, and his mind and body totally blossom forth; the entire world becomes green and rejuvenated. ||59|| The Word of the Shabad brings eternal spring; it rejuvenates the mind and body. O Nanak, do not

forget the Naam, the Name of the Lord, which has created everyone. [[60]] O Nanak, it is the spring season, for those Gurmukhs, within whose minds the Lord abides. When the Lord showers His Mercy, the mind and body blossom forth, and all the world turns green and lush. ||61|| In the early hours of the morning, whose name should we chant? Chant the Name of the Transcendent Lord, who is All-powerful to create and destroy. ||62|| The Persian wheel also cries out, 'Too! Too! You! You!", with sweet and sublime sounds. Our Lord and Master is always present; why do you cry out to Him in such a loud voice? I am a sacrifice to that Lord who created the world, and who loves it. Give up your selfishness, and then you shall meet your Husband Lord. Consider this Truth. Speaking in shallow egotism, no one understands the Ways of God. The forests and fields, and all the three worlds meditate on You, O Lord; this is the way they pass their days and nights forever. Without the True Guru, no one finds the Lord. People have grown weary of thinking about it.

Section 43 - Shaloks In Addition To The Vaars - Part 012 But if the Lord casts His Glance of Grace, then He Himself embellishes us. O Nanak, the Gurmukhs meditate on the Lord; blessed and approved is their coming into the world. ||63|| Yoga is not obtained by wearing saffron robes; Yoga is not obtained by wearing dirty robes. O Nanak, Yoga is obtained even while sitting in your own home, by following the Teachings of the True Guru. ||64|| You may wander in all four directions, and read the Vedas throughout the four ages. O Nanak, if you meet with the True Guru, the Lord shall come to dwell within your mind, and you shall find the door of salvation. ||65|| O Nanak, the Hukam, the Command of your Lord and Master, is prevailing. The intellectually confused person wanders around lost, misled by his fickle consciousness. If you make friends with the self-willed manmukhs. O friend, who can you ask for peace? Make friends with the Gurmukhs, and focus your consciousness on the True Guru. The root of birth and death will be cut away, and then, you shall find peace, O friend. ||66|| The Lord Himself instructs those who are misguided, when He casts His Glance of Grace. O Nanak those who are not blessed by His Glance of Grace, cry and weep and wail. [67] Shalok. Fourth Mehl: One Universal Creator God. By The Grace Of The True Guru: Blessed and very fortunate are those happy soul-brides who, as Gurmukh, meet their Sovereign Lord King. The Light of God shines within them; O Nanak, they are absorbed in the Naam, the Name of the Lord. ||1|| Waaho! Waaho! Blessed and Great is the True Guru, the Primal Being, who has realised the True Lord. Meeting Him, thirst is quenched, and the body and mind are cooled and soothed. Waaho! Waaho! Blessed and Great is the True Guru, the True Primal Being, who looks upon all alike. Waaho! Waaho! Blessed and Great is the True Guru, who has no hatred; slander and praise are all the same to Him. Waaho! Waaho! Blessed and Great is the Allknowing True Guru, who has realised God within. Waaho! Waaho! Blessed and Great is the Formless True Guru who has no end or limitation. Waaho! Waaho! Blessed and Great is the True Guru, who implants the Truth within. O Nanak, Blessed and Great is the True Guru, through whom the Naam, the Name of the Lord, is received. ||2|| For the Gurmukh, the true Song of Praise is to chant the Name of the Lord God. Chanting the Praises of the Lord, their minds are in ecstasy. By great good fortune, they find the Lord, the Embodiment of perfect, supreme bliss. Servant Nanak praises the Naam, the Name of the Lord; no obstacle will block his mind or body. [3] I am in love with my Beloved; how can I meet my Dear Friend? I seek that friend, who is embellished with Truth. The True Guru is my Friend: if I meet Him. I will offer this mind as a sacrifice to Him. He has shown me my Beloved Lord, my Friend, the Creator, O Nanak, I was searching for my Beloved; the True Guru has shown me that He has been with me all the time. ||4|| I stand by the side of the road, waiting for You; O my Friend, I hope that You will come. If only someone would come today and unite me in Union with my Beloved.

Section 43 - Shaloks In Addition To The Vaars - Part 013

I would cut my living body into four pieces for anyone who shows me my Beloved. O Nanak, when the Lord becomes merciful, then He leads us to meet the Perfect Guru. ||5|| The power of egotism prevails within, and the body is controlled by Maya; the false ones come and go in reincarnation. If someone does not obey the Command of the True Guru, he cannot cross over the treacherous world-ocean. Whoever is blessed with the Lord's Glance of Grace, walks in harmony with the Will of the True Guru. The Blessed Vision of the True Guru's Darshan is fruitful; through it, one obtains the fruits of his desires. I touch the feet of those who believe in and obey the True Guru. Nanak is the slave of those who, night and day, remain lovingly attuned to the Lord. [6] Those who are in love with their Beloved - how can they find satisfaction without His Darshan? O Nanak, the Gurmukhs meet Him with ease, and this mind blossoms forth in joy. ||7|| Those who are in love with their Beloved - how can they live without Him? When they see their Husband Lord, O Nanak they are rejuvenated. [8] Those Gurmukhs who are filled with

love for You, my True Beloved, O Nanak, remain immersed in the Lord's Love, night and day. [9] The love of the Gurmukh is true; through it, the True Beloved is attained. Night and day, remain in bliss, O Nanak, immersed in intuitive peace and poise. ||10|| True love and affection are obtained from the Perfect Guru. They never break, O Nanak, if one sings the Glorious Praises of the Lord. ||11|| How can those who have true love within them live without their Husband Lord? The Lord unites the Gurmukhs with Himself, O Nanak; they were separated from Him for such a long time. ||12|| You grant Your Grace to those whom You Yourself bless with love and affection. O Lord, please let Nanak meet with You; please bless this beggar with Your Name. ||13|| The Gurmukh laughs, and the Gurmukh cries. Whatever the Gurmukh does, is devotional worship. Whoever becomes Gurmukh contemplates the Lord. The Gurmukh, O Nanak, crosses over to the other shore. ||14|| Those who have the Naam within, contemplate the Word of the Guru's Bani. Their faces are always radiant in the Court of the True Lord. Sitting down and standing up, they never forget the Creator, who forgives them. O Nanak, the Gurmukhs are united with the Lord. Those united by the Creator Lord, shall never be separated again. ||15|| To work for the Guru, or a spiritual teacher, is terribly difficult, but it brings the most excellent peace. The Lord casts His Glance of Grace, and inspires love and affection. Joined to the service of the True Guru, the mortal being crosses over the terrifying world-ocean. The fruits of the mind's desires are obtained, with clear contemplation and discriminating understanding within. O Nanak, meeting the True Guru, God is found; He is the Eradicator of all sorrow. [16] The self-willed manmukh may perform service, but his consciousness is attached to the love of duality. Through Maya, his emotional attachment to children, spouse and relatives increases. He shall be called to account in the Court of the Lord, and in the end, no one will be able to save him.

Section 43 - Shaloks In Addition To The Vaars - Part 014 Without the Lord's Name, all is pain. Attachment to Maya is agonisingly painful. O Nanak, the Gurmukh comes to see, that attachment to Maya separates all from the Lord. ||17|| The Gurmukh obeys the Order of her Husband Lord God: through the Hukam of His Command, she finds peace. In His Will, she serves; in His Will, she worship and adores Him. In His Will, she merges in absorption. His Will is her fast, vow, purity and self-discipline; through it, she obtains the fruits of her mind's desires. She is always and forever the happy, pure soul-bride, who realises His Will; she serves the True Guru, inspired by loving absorption. O Nanak, those upon whom the Lord showers His Mercy, are merged and immersed in His Will. ||18|| The wretched, self-willed manmukhs do not realise His Will; they continually act in ego. By ritualistic fasts, vows, purities, self-disciplines and worship ceremonies, they still cannot get rid of their hypocrisy and doubt. Inwardly, they are impure, pierced through by attachment to Maya; they are like elephants, who throw dirt all over themselves right after their bath. They do not even think of the One who created them. Without thinking of Him, they cannot find peace. O Nanak, the Primal Creator has made the drama of the Universe; all act as they are pre-ordained. ||19|| The Gurmukh has faith; his mind is contented and satisfied. Night and day, he serves the Lord, absorbed in Him. The Guru, the True Guru, is within; all worship and adore Him. Everyone comes to see the Blessed Vision of His Darshan. So believe in the True Guru, the supreme sublime Contemplator. Meeting with Him, hunger and thirst are completely relieved. I am forever a sacrifice to my Guru, who leads me to meet the True Lord God. O Nanak, those who come and fall at the Feet of the Guru are blessed with the karma of Truth. ||20|| That Beloved, with whom I am in love, that Friend of mine is with me. I wander around inside and outside, but I always keep Him enshrined within my heart. ||21|| Those who meditate on the Lord single-mindedly, with one-pointed concentration, link their consciousness to the True Guru. They are rid of pain, hunger, and the great illness of egotism; lovingly attuned to the Lord, they become free of pain. They sing His Praises, and chant His Praises; in His Glorious Praises, they sleep in absorption. O Nanak, through the Perfect Guru, they come to meet God with intuitive peace and poise. ||22|| The self-willed manmukhs are emotionally attached to Maya; they are not in love with the Naam. They practice falsehood, gather falsehood, and eat the food of falsehood. Gathering the poisonous wealth and property of Maya, they die; in the end, they are all reduced to ashes. They perform religious rituals of purity and self-discipline, but they are filled with greed, evil and corruption. O Nanak, the actions of the self-willed manmukhs are not accepted; in the Court of the Lord, they are miserable. ||23|| Among all Ragas, that one is sublime, O Siblings of Destiny, by which the Lord comes to abide in the mind. Those Ragas which are in the Sound-current of the Naad are totally true; their value cannot be expressed. Those Ragas which are not in the Sound-current of the Naad - by these, the Lord's Will cannot be understood. O Nanak, they alone are right, who understand the Will of the True Guru. Everything happens as He wills. ||24||

Section 43 - Shaloks In Addition To The Vaars - Part 015 The Ambrosial Nectar of the Naam, the Name of the Lord, is within the True Guru. Following the Guru's Teachings, one meditates on the Immaculate Naam, the Pure and Holy Naam. The Ambrosial Word of His Bani is the true essence. It comes to abide in the mind of the Gurmukh. The heart-lotus blossoms forth, and one's light merges in the Light. O Nanak, they alone meet with the True Guru, who have such preordained destiny inscribed upon their foreheads. ||25|| Within the self-willed manmukhs is the fire of desire; their hunger does not depart. Emotional attachments to relatives are totally false; they remain engrossed in falsehood. Night and day, they are troubled by anxiety; bound to anxiety, they depart. Their comings and goings in reincarnation never end; they do their deeds in egotism. But in the Guru's Sanctuary, they are saved, O Nanak, and set free. ||26|| The True Guru meditates on the Lord, the Primal Being. The Sat Sangat, the True Congregation, loves the True Guru. Those who join the Sat Sangat, and serve the True Guru - the Guru unites them in the Lord's Union. This world, this universe, is a terrifying ocean. On the Boat of the Naam, the Name of the Lord, the Guru carries us across. The Sikhs of the Guru accept and obey the Lord's Will; the Perfect Guru carries them across. O Lord, please bless me with the dust of the feet of the Guru's Sikhs. I am a sinner - please save me. Those who have such preordained destiny written upon their foreheads by the Lord God, come to meet Guru Nanak. The Messenger of Death is beaten and driven away: we are saved in the Court of the Lord Blessed and celebrated are the Sikhs of the Guru; in His Pleasure, the Lord unites them in His Union. ||27|| The Perfect Guru has implanted the Lord's Name within me; it has dispelled my doubts from within. Singing the Kirtan of the Praises of the Lord's Name, the Lord's path is illuminated and shown to His Sikhs. Conquering my egotism, I remain lovingly attuned to the One Lord: the Naam, the Name of the Lord, dwells within me. I follow the Guru's Teachings, and so the Messenger of Death cannot even see me; I am immersed in the True Name. The Creator Himself is All-pervading; as He pleases, He links us to His Name. Servant Nanak lives, chanting the Name. Without the Name, he dies in an instant. ||28|| Within the minds of the faithless cynics is the disease of egotism; these evil people wander around lost, deluded by doubt. O Nanak, this disease is eradicated only by meeting with the True Guru, the Holy Friend. ||29|| Following the Guru's Teachings, chant the Name of the Lord, Har, Har. Attracted by the Lord's Love, day and night, the body-robe is imbued with the Lord's Love. I have not found any being like the Lord, although I have searched and looked all over the world. The Guru, the True Guru, has implanted the Naam within; now, my mind does not waver or wander anywhere else. Servant Nanak is the slave of the Lord, the slave of the slaves of the Guru, the True Guru. ||30||

Section 43 - Shaloks In Addition To The Vaars - Part 016 Shalok Fifth Mehl: One Universal Creator God By The Grace Of The True Guru: They alone are imbued with the Lord, who do not turn their faces away from Him - they realise Him. The false, immature lovers do not know the way of love, and so they fall. ||1|| Without my Master, I will burn my silk and satin clothes in the fire. Even rolling in the dust, I look beautiful, O Nanak, if my Husband Lord is with me. ||2|| Through the Word of the Guru's Shabad. I worship and adore the Naam, with love and balanced detachment. When the five enemies are overcome, O Nanak, this musical measure of Raga MAAROO becomes frtuiful. ||3|| When I have the One Lord, I have tens of thousands. Otherwise, people like me beg from door to door. O Brahmin, your life has passed away uselessly; you have forgotten the One who created you. ||4|| In Raga Sorat'h, drink in this sublime essence, which never loses its taste. O Nanak, singing the Glorious Praises of the Lord's Name, one's reputation is immaculate in the Court of the Lord. [[5]] No one can kill those whom God Himself protects. The treasure of the Naam, the Name of the Lord, is within them. They cherish His Glorious Virtues forever. They take the Support of the One, the Inaccessible Lord; they enshrine God in their mind and body. They are imbued with the Love of the Infinite Lord, and no one can wipe it away. The Gurmukhs sing the Glorious Praises of the Lord; they obtain the most excellent celestial peace and poise. O Nanak, they enshrine the treasure of the Naam in their hearts. ||6|| Whatever God does, accept that as good; leave behind all other judgements. He shall cast His Glance of Grace, and attach you to Himself. Instruct yourself with the Teachings, and doubt will depart from within. Everyone does that which is pre-ordained by destiny. Everything is under His control; there is no other place at all. Nanak is in peace and bliss, accepting the Will of God. ||7|| Those who meditate in remembrance on the Perfect Guru, are exalted and uplifted. O Nanak, dwelling on the Naam, the Name of the Lord, all affairs are resolved. [8] The sinners act, and generate bad karma, and then they weep and wail. O Nanak, just as the churning stick churns the butter, so does the Righteous Judge of Dharma churn them. ||9|| Meditating on the Naam, O friend, the treasure of life is won. O Nanak, speaking in Righteousness, one's world becomes sanctified. ||10|| I am stuck in an evil place, trusting the sweet words of an evil advisor. O Nanak, they alone are saved, who have such good destiny inscribed upon their foreheads. ||11|| They alone sleep and dream in peace, who are imbued with the Love of their Husband Lord. Those who have been separated from the Love of their Master, scream and cry twenty-four hours a day. ||12|| Millions are aleep, in the false illusion of Maya. O Nanak, they alone are awake and aware, who chant the Naam with their tongues. ||13|| Seeing the mirage, the optical illusion, the people are confused and deluded. Those who worship and adore the True Lord, O Nanak, their minds and bodies are beautiful. ||14|| The All-powerful Supreme Lord God, the Infinite Primal Being, is the Saving Grace of sinners.

GURU GRANTH SAHIB 44 - SHALOK, NINTH MEHL Section 44 - Shalok, Ninth Mehl - Part 001

Those whom He saves, meditate in remembrance on the Creator Lord. ||15|| Forsake duality and the ways of evil; focus your consciousness on the One Lord. In the love of duality, O Nanak, the mortals are being washed downstream. [16] In the markets and bazaars of the three qualities, the merchants make their deals. Those who load the true merchandise are the true traders. ||17|| Those who do not know the way of love are foolish; they wander lost and confused. O Nanak, forgetting the Lord, they fall into the deep, dark pit of hell. ||18|| In his mind, the mortal does not forget Maya; he begs for more and more wealth. That God does not even come into his consciousness: O Nanak, it is not in his karma. ||19|| The mortal does not run out of capital, as long as the Lord Himself is merciful. The Word of the Shabad is Guru Nanak's inexhaustible treasure; this wealth and capital never runs out, no matter how much it is spent and consumed. ||20|| If I could find wings for sale, I would buy them with an equal weight of my flesh. I would attach them to my body, and seek out and find my Friend. ||21|| My Friend is the True Supreme King, the King over the heads of kings. Sitting by His side, we are exalted and beautified; He is the Support of all. ||22|| One Universal Creator God. By The Grace Of The True Guru: Shalok, Ninth Mehl: If you do not sing the Praises of the Lord, your life is rendered useless. Says Nanak, meditate, vibrate upon the Lord; immerse your mind in Him, like the fish in the water. ||1|| Why are you engrossed in sin and corruption? You are not detached, even for a moment! Says Nanak, meditate, vibrate upon the Lord, and you shall not be caught in the noose of death. ||2|| Your youth has passed away like this, and old age has overtaken your body. Says Nanak, meditate, vibrate upon the Lord; your life is fleeting away! [3] You have become old, and you do not understand that death is overtaking you. Says Nanak, you are insane! Why do you not remember and meditate on God? ||4|| Your wealth, spouse, and all the possessions which you claim as your own - none of these shall go along with you in the end. O Nanak, know this as true. ||5|| He is the Saving Grace of sinners, the Destroyer of fear, the Master of the masterless. Says Nanak, realise and know Him, who is always with you. [6] He has given you your body and wealth, but you are not in love with Him. Says Nanak, you are insane! Why do you now shake and tremble so helplessly? ||7|| He has given you your body, wealth, property, peace and beautiful mansions. Says Nanak, listen, mind: why don't you remember the Lord in meditation? [8] The Lord is the Giver of all peace and comfort. There is no other at all. Says Nanak, listen, mind: meditating in remembrance on Him, salvation is attained. ||9||

Section 44 - Shalok, Ninth Mehl - Part 002

Remembering Him in meditation, salvation is attained; vibrate and meditate on Him, O my friend. Says Nanak, listen, mind: your life is passing away! [[10]] Your body is made up of the five elements; you are clever and wise - know this well. Believe it - you shall merge once again into the One, O Nanak, from whom you originated. ||11|| The Dear Lord abides in each and every heart; the Saints proclaim this as true. Says Nanak, meditate and vibrate upon Him, and you shall cross over the terrifying world-ocean. ||12|| One who is not touched by pleasure or pain, greed, emotional attachment and egotistical pride - says Nanak, listen, mind: he is the very image of God. ||13|| One who is beyond praise and slander, who looks upon gold and iron alike - says Nanak, listen, mind: know that such a person is liberated. ||14|| One who is not affected by pleasure or pain, who looks upon friend and enemy alike - says Nanak, listen, mind; know that such a person is liberated. ||15|| One who does not frighten anyone, and who is not afraid of anyone else - says Nanak, listen, mind: call him spiritually wise. ||16|| One who has forsaken all sin and corruption, who wears the robes of neutral detachment says Nanak, listen, mind: good destiny is written on his forehead. ||17|| One who renounces Maya and possessiveness and is detached from everything - says Nanak, listen, mind: God abides in his heart. ||18|| That mortal, who forsakes egotism, and realises the Creator Lord - says Nanak, that person is liberated; O mind, know this as true. ||19|| In this Dark Age of Kali Yuga, the Name of the Lord is the Destroyer of fear, the Eradicator of evil-mindedness, Night

and day. O Nanak, whoever vibrates and meditates on the Lord's Name, sees all of his works brought to fruition. ||20|| Vibrate with your tongue the Glorious Praises of the Lord of the Universe; with your ears, hear the Lord's Name. Says Nanak, listen, man: you shall not have to go to the house of Death. ||21|| That mortal who renounces possessiveness, greed, emotional attachment and egotism - says Nanak, he himself is saved, and he saves many others as well. ||22|| Like a dream and a show, so is this world, you must know. None of this is true, O Nanak, without God. ||23|| Night and day, for the sake of Maya, the mortal wanders constantly. Among millions, O Nanak, there is scarcely anyone, who keeps the Lord in his consciousness. ||24|| As the bubbles in the water well up and disappear again, so is the universe created; says Nanak, listen, O my friend! ||25|| The mortal does not remember the Lord, even for a moment; he is blinded by the wine of Maya. Says Nanak, without meditating on the Lord, he is caught by the noose of Death. ||26|| If you yearn for eternal peace, then seek the Sanctuary of the Lord. Says Nanak, listen, mind: this human body is difficult to obtain. ||27|| For the sake of Maya, the fools and ignorant people run all around. Says Nanak, without meditating on the Lord, life passes away uselessly. ||28|| That mortal who meditates and vibrates upon the Lord night and day - know him to be the embodiment of the Lord.

Section 44 - Shalok, Ninth Mehl - Part 003

There is no difference between the Lord and the humble servant of the Lord: O Nanak, know this as true, ||29|| The mortal is entangled in Maya; he has forgotten the Name of the Lord of the Universe. Says Nanak, without meditating on the Lord, what is the use of this human life? [30] The mortal does not think of the Lord; he is blinded by the wine of Maya. Says Nanak, without meditating on the Lord, he is caught in the noose of Death. ||31|| In good times, there are many companions around, but in bad times, there is no one at all. Says Nanak, vibrate, and meditate on the Lord; He shall be your only Help and Support in the end. ||32|| Mortals wander lost and confused through countless lifetimes; their fear of death is never removed. Says Nanak, vibrate and meditate on the Lord, and you shall dwell in the Fearless Lord. ||33|| I have tried so many things, but the pride of my mind has not been dispelled. I am engrossed in evil-mindedness, Nanak, O God, please save me! ||34|| Childhood, youth and old age know these as the three stages of life. Says Nanak, without meditating on the Lord, everything is useless; you must appreciate this. [35] You have not done what you should have done; you are entangled in the web of greed. Nanak, your time is past and gone; why are you crying now, you blind fool? ||36|| The mind is absorbed in Maya - it cannot escape it. my friend. Nanak, it is like a picture painted on the wall - it cannot leave it. ||37|| The man wishes for something, but something different happens. He plots to deceive others, O Nanak, but he places the noose around his own neck instead. [38] People make all sorts of efforts to find peace and pleasure, but no one tries to earn pain. Says Nanak, listen, mind: whatever pleases God comes to pass. ||39|| The world wanders around begging, but the Lord is the Giver of all. Says Nanak, meditate in remembrance on Him, and all your works will be successful. ||40|| Why do you take such false pride in yourself? You must know that the world is just a dream. None of this is yours; Nanak proclaims this truth. ||41|| You are so proud of your body; it shall perish in an instant, my friend. That mortal who chants the Praises of the Lord, O Nanak, conquers the world. ||42|| That person, who meditates in remembrance on the Lord in his heart, is liberated - know this well. There is no difference between that person and the Lord: O Nanak, accept this as the Truth. ||43|| That person, who does not feel devotion to God in his mind -O Nanak. know that his body is like that of a pig, or a dog. ||44|| A dog never abandons the home of his master. O Nanak, in just the same way, vibrate, and meditate on the Lord, single-mindedly, with one-pointed consciousness. ||45|| Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity while still taking pride in their minds - O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust, ||46|| The head shakes, the feet stagger, and the eyes become dull and weak. Says Nanak, this is your condition. And even now, you have not savored the sublime essence of the Lord. ||47||

GURU GRANTH SAHIB 45 - MUNDAA VANEE, FIFTH MEHL & RAAG MAALAA

Section 45 - Mundaavanee, Fifth Mehl & Raag Maalaa -Part 001

I had looked upon the world as my own, but no one belongs to anyone else. O Nanak, only devotional worship of the Lord is permanent; enshrine this in your mind. ||48|| The world and its affairs are totally false; know this well, my friend. Says Nanak, it is like a wall of sand; it shall not endure. ||49|| Raam Chand passed away, as did Raawan, even though he had lots of relatives. Says Nanak, nothing lasts forever; the world is like a dream. ||50|| People become anxious, when something unexpected happens. This is the way of the world, O Nanak; nothing is stable or permanent. ||51|| Whatever has been

BABIST AND BAHA'I SCRIPTURE

(Babism is a religion that started in Persia of the mid-19th century. The founder was Mirza Ali Muhamed Reza ash-Shirazi. He claimed to be a kind of messiah or saviour for Shi'a Muslims. He took the title Bab (meaning "gate"). Babism was originally based on his interpretation of the Koran and other Islamic texts. There were similar movements like this, but the Babi movement tried to break with Islam to start a new religion. It was opposed by the Islamic government in Persia, which used laws and violence to destroy it. Babism continued in exile in the Ottoman Empire. It led to the creation of Azali Babism and the Baha'i Faith.

Babism (Persian: Babiyye) is an Abrahamic monotheistic religion which professes that there is one incorporeal, unknown, and incomprehensible God who manifests his will in an unending series of theophanies, called Manifestations of God. It has no more than a few thousand adherents according to current estimates, most of whom are concentrated in Iran. It was founded by Ali Muhammad Shirazi who first assumed the title of Bab (lit. "Gate") from which the religion gets its name, out of the belief that he was the gate to the Twelfth Imam. However throughout his ministry his titles and claims underwent much evolution as the Báb progressively outlined his teachings.

Founded in 1844. Babism flourished in Persia until 1852. then lingered on in exile in the Ottoman Empire, especially Cyprus, as well as underground. An anomaly amongst Islamic messianic movements, the Babí movement signaled a break with Shia Islam, beginning a new religious system with its own unique laws, teachings, and practices. While Babism was violently opposed by both clerical and government establishments, it led to the founding of the Baha'i Faith, whose followers consider the religion founded by the Bab as a predecessor to their own. Baha'i sources maintain that the remains of the Bab were clandestinely rescued by a handful of Babis and then hidden. Over time the remains were secretly transported according to the instructions of Baha'ullah and then Abdu'l-Baha through Isfahan, Kirmanshah, Baghdad, Damascus, Beirut, and then by sea to Acre on the plain below Mount Carmel in present-day Haifa, Israel. On 21 March 1909, the remains were interred in a special tomb, the Shrine of the Bab, erected for this purpose by Abdu'l-Baha, on Mount Carmel in

The Bab, born Siyyid Ali Muhammad Shirazi (October 20, 1819 - July 9, 1850) was the founder of Babism, and one of the central figures of the Baha'i Faith. To Baha'is, the Báb fills a similar role as Elijah or John the Baptist. In 1842 he married Khadajih-Bagum (1822-1882); he was 23 and she was 20. She was the daughter of a prominent merchant in Shíráz. The marriage proved a happy one, and they had one child, a boy named Ahmad who died the year he was born -1843. The Bab was a merchant from Shiraz in Qajar Iran who in 1844, at the age of twenty-four, claimed to be a messenger of God. He took on the title of the Báb, meaning "Gate" or "Door", a reference associated with the promised Twelver Mahdi or al-Qa'im. As apostacy carries the death penalty in Islam, Islamic authorities tried to snuff out his new religion by killing the Bab in 1850 and thousands of his followers. They achieved right the opposite. Today, the peaceful Baha'i Faith has 8 million followers and is one of the fastest-growing religions

Baha'ullah (Persian for: 'Manifestation of God'; 12 November 1817 – 29 May 1892), born Mirza Husayn-Ali Nuri, was a Persian religious leader, and the founder of the Baha'i Faith, which advocates universal peace and unity among all races, nations, and religions. At the heart of Baha'i teachings is the goal of a unified world order that ensures the prosperity of all nations, races, creeds, and classes. These philosophies sets the Faith totally apart from the doctrine of Islam which contains lots of violent verses and hatred against any Kafir (non-Muslim). It were particularly those violent teachings in Islam that triggered the creation of the Bahá'i Faith as it is the resumption of two great Persian religions of the past, Zoroastrianism and Manichaeism.

There is no definitive list of Manifestations of God, but Baha'ullah (Mirza Husayn-Ali Nuri) and his son Abdul-Baha (born: Abbas) referred to several personages as Manifestations; they include Adam, Noah, Krishna, Moses, Abraham, Zoroaster, Buddha, Jesus and Muhammad. The Bah, as well as Baha'ullah, were included in this definition. Thus religious history is interpreted as a series of periods or "dispensations", where each Manifestation brings a somewhat broader and more advanced revelation, suited for the time and place in which it was expressed.

At the age of 27, Baha'ullah became a follower of the Bab, Baha'ullah wrote many texts, of which only a part has been translated into English until now.

There have been 15,000 works written by him identified; many of these are in the form of short letters, or tablets, to Baha'is, but he also wrote larger pieces. The total volume of his works is more than 70 times the size of the Koran and more than 15 times the size of the combined Old and New Testaments of the Bible. Baha'ullah's most important writings include the Kitáb-i-Aqdas, literally the "Most Holy Book", which defines many laws and practices for individuals and society, and the Kitábi-lqán, literally the "Book of Certitude", which became the foundation of much of Baha'i beliel.

including the Hidden Words the Seven Valleys, the Book of Certitude (Kitab-i-Iqan) and the Kitab-i-Aqdas.

The books and letters written by Baha'ullah cover religious doctrine, the proclamation of his claims, social and moral teachings as well as Baha'i laws; he also wrote many prayers.

Baha'i beliefs are sometimes described as syncretic combinations of earlier religious beliefs. Baha'is, however, assert that their religion is a distinct tradition with its own scriptures, teachings, laws, and history. While the religion was initially seen as a sect of Islam, most religious specialists now see it as an independent religion, with its religious background in Shi'a Islam being seen as analogous to the Jewish context in which Christianity was established. Muslim institutions and clergy, both Sunni and Shia, consider Bahá'ís to be deserters or apostates from Islam, which has led to Bahá'ís being persecuted. Baha'is describe their faith as an independent world religion, differing from the other traditions in its relative age and in the appropriateness of Baha'ullah's teachings to the modern context. Baha'ullah is believed to have fulfilled the messianic expectations of these precursor faiths.

Asiyih Khanum (1820 – 1886) was the wife of Baha'ullah, the founder of the Baha'i Faith. She is viewed by Bahá'is as the paragon of a devoted mother and wife. She is also known by her titles of Navvab, the Most Exalted Leaf, Búyúk Khanum or Hadrat-i-Khanum. Khánum is a title usually given to a Persian lady and is equivalent to madam. Baha'ullah and Asiyih Khanum were known as the Father of the Poor and the Mother of Consolation for their extraordinary generosity and regard for the impoverished. Baha'ullah, along with Asiyih Khanum and her children, are regarded as the Baha'i holy family.

Prominent among Baha'i literature are the Kitab-i-Aqdas, Kitab-i-Iqan, Some Answered Questions, and The Dawn-Breakers. Baha'is do not claim that the Bahá'í revelation is the final stage in God's direction in the course of human spiritual evolution. The Baha'i writings contain assurances that after 1000 years of Baha'ullah's coming, another Manifestation of God will appear to advance human civilisation.

The Baha'i Faith (Manifestation-Faith) is a religion teaching the essential worth of all religions, and the unity of all people. Established by Baha'ullah in 1863, it initially grew in Persia and parts of the Middle East, where it has faced ongoing persecution since its inception. It is estimated to have between 5 and 8 million adherents, known as Baha'is, spread throughout most of the world's countries and territories.

Shoghi Effendi Rabbani (1 March 1897 – 4 November 1957), better known as Shoghi Effendi, was the Guardian and appointed head of the Baha'i Faith from 1921 until his death in 1957. During his studies, he dedicated himself to mastering English—adding this language to the Persian, Turkish, Arabic and French languages in which he was already fluent—so that he could translate the letters of Abdu'l-Baha and serve as his secretary.

In his lifetime, Shoghi Effendi translated into English many of the writings of the Bab, Baha'ullah and Abdu'l-Baha, including the Hidden Words in 1929, the Kitab-i-Iqan in 1931, Gleanings in 1935 and Epistle to the Son of the Wolf in 1941. He also translated such historical texts as The Dawnbreakers. His significance is not just that of a translator, but he was also the designated and authoritative interpreter of the Baha'i writings. His translations, therefore, are a guideline for all future translations of the Baha'i writings.

In 1951, he wisely laid his successorship in the hands of many people by establishing the International Baha'i Council that leads the growing religious communities today.)

THE PERSIAN BAYAN

by Mirza Ali Mohammed, known as The Bab, Messiah of the Babi and Baha'i Religions, Version: An Abstract or Summary of the Bayan containing the Doctrines and Teachings of the Bab Translation: E.G. Browne, 1903 Estimated Range of Dating: 1847-1848 A.D.

(The Persian Bayan (Persian Exposition) was writen either in the last half of 1847 or the first few months of 1848 while the Bab was imprisoned in Maku. E. G. Browne translated it into English in 1889. The following summary or short version was found in the University Library at Cambridge. It was unfinished. Moojan Momen edited and completed the work. It is a summary (or easy reader) of the Persian Bayan, one of the most important works of the Bab. It contains 9 books (called 'Wahid' = Unity). Each Wahid contains 19 chapters, except the 9th Wahid which has only 10 chapters. The Persian Bayan is written with each chapter having an

created shall be destroyed; everyone shall perish, today or tomorrow. O Nanak, sing the Glorious Praises of the Lord, and give up all other entanglements. ||52|| DOHRAA: My strength is exhausted, and I am in bondage; I cannot do anything at all. Says Nanak, now, the Lord is my Support; He will help me, as He did the elephant. ||53|| My strength has been restored, and my bonds have been broken; now, I can do everything. Nanak: everything is in Your hands, Lord; You are my Helper and Support. ||54|| My associates and companions have all deserted me; no one remains with me. Says Nanak, in this tragedy, the Lord alone is my Support. [55] The Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains. Says Nanak, how rare are those who chant the Guru's Mantra in this world. ||56|| I have enshrined the Lord's Name within my heart; there is nothing equal to it. Meditating in remembrance on it, my troubles are taken away; I have received the Blessed Vision of Your Darshan. ||57||1|| Mundaavanee, Fifth Mehl: Upon this Plate, three things have been placed: Truth, Contentment and Contemplation. The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well: it is the Support of all. One who eats it and enjoys it shall be saved. This thing can never be forsaken; keep this always and forever in your mind. The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is all the extension of God. ||1|| Shalok, Fifth Mehl: I have not appreciated what You have done for me, Lord; only You can make me worthy. I am unworthy - I have no worth or virtues at all. You have taken pity on me. You took pity on me, and blessed me with Your Mercy, and I have met the True Guru, my Friend. O Nanak, if I am blessed with the Naam, I live, and my body and mind blossom forth. ||1|| One Universal Creator God. By The Grace Of The True Guru: Raag Maalaa: Each Raga has five wives, and eight sons, who emit distinctive notes. In the first place is Raag Bhairao.

Section 45 - Mundaavanee, Fifth Mehl & Raag Maalaa - Part 002

It is accompanied by the voices of its five Raaginis: First come Bhairavee, and Bilaavalee; then the songs of Punniaakee and Bangalee; and then Asalaykhee. These are the five consorts of Bhairao. The sounds of Pancham, Harakh and Disaakh; the songs of Bangaalam, Madh and Maadhav. ||1|| Lalat and Bilaaval - each gives out its own melody. when these eight sons of Bhairao are sung by accomplished musicians. ||1|| In the second family is Maalakausak, who brings his five Raaginis: Gondakaree and Davy Gandhaaree, the voices of Gandhaaree and Seehutee, and the fifth song of Dhanaasaree. This chain of Maalakausak brings along : Maaroo, Masta-ang and Mayvaaraa, Prabal, Chandakausak, Khau, Khat and Bauraanad singing. These are the eight sons of Maalakausak. [1] Then comes Hindol with his five wives and eight sons; it rises in waves when the sweet-voiced chorus sings. ||1|| There come Taylangee and Darvakaree; Basantee and Sandoor follow; then Aheeree, the finest of women. These five wives come together. The sons: Surmaanand and Bhaaskar come, Chandrabinb and Mangalan follow. Sarasbaan and Binodaa then come, and the thrilling songs of Basant and Kamodaa. These are the eight sons I have listed. Then comes the turn of Deepak. ||1|| Kachhaylee, Patamanjaree and Todee are sung; Kaamodee and Goojaree accompany Deepak. ||1|| Kaalankaa, Kuntal and Raamaa, Kamalakusam and Champak are their names; Gauraa, Kaanaraa and Kaylaanaa; these are the eight sons of Deepak. ||1|| All join together and sing Siree Raag, which is accompanied by its five wives .: Bairaaree and Karnaatee, the songs of Gawree and Aasaavaree; then follows Sindhavee. These are the five wives of Siree Raag. ||1|| Saaloo, Saarang, Saagaraa, Gond and Gambheer - the eight sons of Siree Raag include Gund, Kumb and Hameer. ||1|| In the sixth place, Maygh Raag is sung, with its five wives in accompaniment: Sorat'h, Gond, and the melody of Malaaree; then the harmonies of Aasaa are sung. And finally comes the high tone Soohau. These are the five with Maygh Raag. ||1|| Bairaadhar, Gajadhar, Kaydaaraa, Jabaleedhar, Nat and Jaladhaaraa. Then come the songs of Shankar and Shi-aamaa. These are the names of the sons of Maygh Raag, ||1|| So all together, they sing the six Raagas and the thirty Raaginis, and all the forty-eight sons of the Raagas. ||1||1||

Arabic introduction, which usually summarises the contents of the chapter, followed by the main text in Persian.

The Bayan is one of the most lucid and systematic of the Bab's works. Its importance lies in several areas.

Firstly, it is one of the first works (if not The first) of the Bab in which he unequivocally lays claim to being the Messianic figure of the Imam Mahdi, whose advent the Shiis were expecting, and at the same time makes it clear that his mission involves the "abrogation of the Islamic dispensation". or to say it more bluntly: the stop of the spread and influence of Islam. The Bab's 'career' or ministry began when he examined the Islamic literature (Koran, Sira, Hadith, Sharia, Tafsir, etc.) to scrutiny and discovered their shocking contents. His critical interpretations found many advocates. People admired his wisdom and clear mind and the numbers of his supporters grew rapidly in Persia and beyond. It thus opened a new phase in the Bab's ministry which was to culminate in the open proclamation of his claim to be the Mahdi at his trial in Tabriz and of the abrogation of the Islamic dispensation at the Conference of Badasht.

Secondly, in this work, the Bab lays down the laws of the new religion that he has inaugurated, abrogating in the process the Islamic Laws.

The third area of importance of this work is the fact that it incorporates the major features of the Bab's exegesis of the eschatological terms of the Koran, indicating the manner in which they had been fulfilled by his own appearance.

The fourth area of importance is the fact that it would not be an exaggeration to say that the whole work revolves around and may be said to be a paean of praise to "Him whom God shall manifest", thus setting up the promise of the advent of a future "Sun of Truth" or "Manifestation of God" as the Bab terms the major prophets; a factor that was to be of major importance in the emergence of Baha'ullah two decades later. The archaic structure of the Islamic power base began to shake and culminated in the persecution of the Bab and his followers. Speaking out against Islam and Mohammed is by Muslims considered apostacy which carries the death penalty. Thousands died, including the Bab.

For Baha'is, of course, the Bab is the first of the three "Central Figures" of their Faith. The writings of the Bab are therefore regarded by Baha'is as part of their sacred text. However, the laws of the Bab, many of which were revealed in the Persian Bayan, are considered to have been abrogated and superseded by the humane laws of Baha'ullah. Thus it is that when the book Selections from the Writings of the Bab was published by the Baha'u World Centre in 1976, it included lengthy extracts from the Persian Bayan but not any of the sections which deal with legal prescriptions.

The term "Bayan" itself has a somewhat complex usage in the writings of the Bab. Firstly there is the present work, the Persian Bayan, and there is also an Arabic Bayan which may be regarded as a condensation of the Persian Bayan. However, the Bab also uses this term to refer to all of his writings.

Special words: The following are notes that may assist the reader with some of the other terms used in this abstract:

The terms "Nuqta (Point)", "Nuqta-i Bayan (Point of the Bayan)", and "Primal Point" all refer to the Bab himself.

The terms "Manifestations of God", "Sun of Truth" and "Tree of Truth" refer to any of the major prophets: Jesus, Mohammed, the Bab or "Him whom God shall manifest".

The term "Him whom God shall manifest" refers to the prophesied next "Manifestation of God" after the Bab, whom Baha'is believe to be Baha'ullah. The "Person of the seven letters" refers to the Bab himself whose name Ali Mohammed consists of seven letters.

The terms "Letters of the One", "Letters of the Wahid" and usually "Letters" refer to the Letters of the Living.

The term "Fire" refers to "Hell-fire"; "Light" refers to the "Light of Paradise".

The terms "Franks" is Browne's translation of "Farangi" which is the Persian word for Europeans and Westerners in general. "Nukhud" is a unit of weight notionally equivalent to the weight of a pea and in practice about 0.2 grams. "Qirat" (carat) was approximately equal to a nukhud, about 0.19 grams, and is usually used in relation to precious metals and jewel-lery. "Mithqal" is equal to 24 nukhud or 4.8 grams.)

Text of the Persian Bayan (or Exposition)

Exordium (Introductory*)

[* The term Bayan was applied by the Bab to all his later writings, most of which comprise 19 "Unities" (Wahid) of 19 chapters each. Half of this Persian Bayan, however, was left unwritten, that it might be concluded, as some assert, by Him whom God shall manifest.] Praise of God, who is above all comprehension. The Point (Nuqta) has existed from all eternity, and all men were created with a natural disposition to know Him and believe in Him. And from His soul God created 18 souls (the "Letters of the Living) before all other things, who were infused into all things that they might know Him. And He (the Point) is the first to believe in "Him whom God shall manifest".

God hath ordained the Creation of all things according to the "Number of All Things" (361, or 19 x 19), and

accordingly the Chapters of the Religion of the Bayan have been arranged according to the Number of All Things.

Text of The Persian Bayan

WAHID 1

1 God hath placed in the Nuqta-i-Bayan ("Point of Explanation") the Essence of the Seven Letters [i.e. the Seven "Letters of Affirmation" in the words illa'llah. - "but God". These being the letters of affirmation in the expression: "There is no God but God".]. Do not regard this Word save as you would regard the sun in the heaven, nor regard him who believeth in this Word save as you would regard a Mirror wherein the sun is reflected; for it is the Mirror of God, whereby are illuminated the "Letters of the Living" which are the Mirror of the Kingdom (i.e. the World). In these 1270 years (since the last manifestation, viz. that of Mohammed) the Tree of Unity hath become mature.

2 Mohammed and those who were the Manifestations of his soul have returned to the world, and they were the first creatures who appeared before God in the Day of Resurrection and confessed His Unity, and conveyed his verses (or signs) to all. And this Return is proved, as before, by Verses' (Ayat). These are the first Lights who worshipped before God. The highest glory in the world is that the heart of the servant should become an indicator to God. His are the 'Most Beautiful Names', which in this Age, God hath set apart for the 'Letters of the Living'; which are the Holy Souls, and Hidden Guarded Name called 'the Name of the Four Gates (Babs)', or 'the Lights of the Throne', or 'the Supports (rukns) of Creation, Provision, Death and Life'. These together make up the (18) 'Letters of the Living', which are the nearest of all the Names to God. And these lights worshipped before God, and appeared in each manifestation under different personal names, but always the same essential name.

Every soul which believed in Mohammed (the Prophet), or his subordinates, returned in his shadow, and all are recompensed according to their merits. And God is the witness of all things.

3 Ali (the First Imam) hath returned to the Life of the World with those who believed in him or his subordinates, and he is the second of those who believed in the Point.

4 Fatima hath returned to the Life of the World, with those who believed in her or her subordinates.

5 Al-Hasan (the Second Imam) hath returned to the Life of the World with all who believed in him, etc.

6 Al-Husayn (the Third Imam) hath returned to the Life of the World with all who believed in him, etc.

7 Ali ibn al-Husayn (Zaynul-Abidin, the Fourth Imam) hath returned, etc.

8 Mohammed ibn Ali (Mohammed Baqir, the Fifth Imam) hath returned to the world, etc.

9 Jafar ibn Mohammed (Jafar-i-Sadiq, the Sixth Imam) hath returned to the world, etc.

10 Musa ibn Jafar (Musa Kazim, the Seventh Imam) hath returned to the world, etc.

11 Ali ibn Musa (Ali Rida, the Eighth Imam) hath returned, etc. 12 Mohammed ibn Ali (Mohammed Tagi, the Ninth Imam)

hath returned, etc. 13 Ali ibn Mohammed (Ali Naqi, the Tenth Imam) hath

returned, etc. 14 Al-Hasan ibn Ali (Hasan Askari, the Eleventh Imam)

hath returned, etc.

15 the Qa'im (He who is to arise) or Hujjat ('Proof' i.e. the Twelfth Imam, or Imam Mahdi, whose Return or Advent the Shi'a expect) hath appeared with verses and expositions as the Nuqta-i-Bayan (i.e. the Bab) who is identical with the Nuqtai-Furgan (i.e. Mohammed). The reason why the Nugta-i-Bayan is mentioned first, and the Nuqta-i-Furqan second, and the Manifestation of the Qa'im only in the 15th Chapter is that 'the Point' is manifested by the Name of Divinity in the Station of Abstraction (tajarrud), which is the pure manifestation of God; while in the Station of Differentiation (ta'ayyun), which is the First Volition (mashiyyat-iawwaliyya) he was mentioned in the second place: and in the Station of Oa'im-ship which belongs especially to the 14th manifestation, he was mentioned in the 15th chapter. And the Point hath been and ever remaineth in the Station of Primariness (awwaliyyat), being more worthy to be called by every Name than the Names themselves, since where there is the name of Divinity (uluhiyyat), there are included all the lesser names, such as Lordship (rububivvat), and what is subordinate thereunto.

16 The First Gate (Bab) hath returned to the World with everyone who believed in him, whether truly or not

17 The Second Gate hath returned to the World, etc. 18 The Third Gate hath returned to the World, etc.

19 The Fourth Gate hath returned to the World*. etc.

[* The Fighteen Tetters of the Living' manifested themselves in the last, i.e. the Mohammedan Manifestation in the persons of the Fourteen Holy Souls (i.e. the Prophet himself, his daughter Fatima, and the Twelve Imams of whom the first, Ali, was her husband, and the remainder her descendants) and the Four Gates (or Babs) who successively acted as channels of communication between the Twelfth Imam, or Imam Mahdi, and the faithful, during the period of his 'Lesser Occultation' (Chaybat-i-sughra). The terms 'Point' and 'Letter; were originally suggested by the formula Bismillahir-Rahmanir-Rahim (In the Name of the Merciful, Compassionate God), which contains 19 letters, the first (B) distinguished by a point or dot beneath it; and by Ali's alleged saying, 'All that is in the Koran is ... in the Bismillah ... and I am the Point beneath the B.']

WAHID 2

1 Concerning the Knowledge of the Proof (Hujjat) and Guide (Dalil) in each Cycle (Kawr). God reveals as His proof that wherein consists the highest glory of the people of that cycle. Thus in the time of the revelation of the Koran, men prided themselves most on eloquence, wherefore God made the Koran a miracle of eloquence, so that none could produce the like of it. Now in the cycle of the Nuqta-i- Bayan, that wherein men most pride themselves is Knowledge of the Unity, and the subtleties of gnosis; wherefore in this cycle, God hath made His proof the verses of the Bayan in the loftiness of their unitarianism; for if all the creatures of the earth were to assemble together, they could not produce one verse like unto these. One (i.e. the Bab himself) from whose life only 24 years had passed, and who was entirely devoid of all the sciences which others have studied, and who now recites verses in this way without thought or reflection, producing in the space of five hours 1000 verses in prayer without a halt of the pen, this is assuredly from God. But all these proofs are only for the people, else are the things of God too lofty to be understood by other things; rather other things must be understood by them. God asked, 'Whose book is the Koran?' All the believers replied, 'It is the Book of God.' Then it was asked, 'Is any difference to be seen between the Koran and the Bayan?' The spiritual answered, 'No, by God, both are from our Lord.' Then God revealed, 'That Word (the Koran) is by the tongue of Mohammed the Prophet of God, and this Word (the Bayan) of Mine is by the tongue of the Essence of the Seven Letters' [The Bab's name Ali Mohammed has seven Arabic letters.] of the Gate of God (Babu'llah). In this day whosoever hath recourse to this Soul who recites verses from before Me, hath recourse to Me. For My people there is no Paradise higher than this, that they should stand in the Presence of (him who is as) Myself, and believe in My verses; nor is any Hell-Fire worse than they should fail to do so. Soon ye shall see that your pride will be in believing these verses; but today, when your profession of faith doth most advantage you, ye are veiled from the Truth. I swear by my Holy Essence that no Paradise is higher for My people than My Manifestation and My Verses. That men go astray is the fault of the clergy, who not only go astray themselves, but mislead others. And this verse suffices as proof.

These verses are without doubt revealed to the Point (i.e. the Bab) just as verses were revealed to the Prophet Mohammed: and 100.000 such verses (here called bayt, not avat) are now before the people, besides prayers (munajat) and scientific treatises (rasa'il-i-'ilmiyya); while in five hours 1000 verses 3 are revealed with such rapidity that the scribe can scarcely write them down. If men object that these verses are in themselves not a proof, let them look in the Koran, and see whether any other proof was ever there insisted on. If people refuse to believe, it is either because they will not and do not wish to, or because they are cautious. In the latter case let them come themselves, or send some one else, and demand the answer of any question they desire to propound in the form of verses, when they will see that these are revealed without hesitation. And if one should take exception to the vocalisation or grammar (of the revealed verses), he is rejected, such rules being removed from the verses. Moreover these rules (of grammar) are merely deduced from what God reveals; and how many persons famed for their knowledge have believed? Every Mirror which advances towards the Sun shall itself be illuminated. The shame and disgrace of those who are veiled from this Manifestation is that they not only do not help, or merely refrain from helping, but actively oppose; else had the abode of this Tree not been in this Mountain [Allusion is here made to the Bab's captivity in the mountain called Maku in Adharbayjan, whence he was afterwards removed to Chihriq. By 'this Tree' he means himself. All men are the leaves and believers the fruits.].

2 No one can comprehend the knowledge of what God hath revealed in the Bayan save such as God willeth; namely 'He whom God shall manifest', and those to whom He shall impart His Knowledge. No one is permitted to commentate the Bayan except the 'Letters of Paradise' (Huruf-i-Illiyin) and the Letters of the Living. The entire Koran comprises 114 suras; and each group of 6 suras is in praise of the exalted state of a single letter of the letters of Bismillahir-Rahmanir-Rahim' (19 letters: 19 x 6 = 114). 5 The first six suras were from the Point (Nuqta), and the last six from the Min,6 and to these 19 Fields of Manifestation (mazhar) all the Letters of Paradise may be referred, while all other Letters than those of Paradise must be referred to the 19 Fields of Manifestation of the Gates of Fire, all of which are referable to their First Gate; all of which is summed up in the sentence 'There is no God but God' (La ilaha illa llah) [For this formula - the basis of Islam comprises the 'Letters of Denial' (There is no God), and the 'Letters of the Affirmation' (but God). These are generally reckoned as five each, the formula La ilaha illa Huwa (There is no god but He), which contains 10 letters in Arabic, being substituted for the other.]. All else besides the Letters of Paradise is in Denial, while whatsoever appertaineth to the Letters of Paradise is Affirmation. All Letters of the Koran (i.e. Mohammedans) other than those of Paradise have perished in the Shadow of the First Gate of Fire. Now, during the period of the Manifestation, the 'Letters of Paradise' can be recognised, and likewise the other Letters; but after this Tree hath been taken away, it will only be possible to prove by their outward conformance to God's commands. All say today, 'we believe in God, and in the signs (ayat) of the Koran, whilst the Tree of Truth (the Bab), who is the Revealer of the Koran, is dwelling in this mountain (of Maku).

3 Concerning what is in Bayan, for in it is the judgement of all things. There are two proofs from God to men: the signs (or verses) of God, and he to whom they are revealed. The first are a permanent and evident proof till the Day of Resurrection; the second is an evident proof only so long as the period of the Manifestation lasts. Though men now pay little heed to the Bayan, soon they will be proud to pay 1000 mithqals of gold to obtain a good copy of it. Even so was it with the Koran, which was revealed during a period of 23 years, yet no one collected it till Ali caused it to be written down on shoulder-blades of sheep and the like. Every - things is mentioned - either confirmed or forbidden - in the Bayan.

For the 'Silent Book' (Kitab-i-Samit) there is a 'Speaking Book' (Kitab-i-Natiq) appointed by God, and neither one can exist without the other. And the latter is He whom God shall manifest. And when he appear, faith shall be cut off from those who believe, except those who believe in him; and when faith is cut off, how shall confession remain to those who are confessors? For verily this is a branch of Faith.

4 Concerning the mention of the Letters of Paradise and those subordinate to them. For each one of the Letters which God hath sent down there hath been and is a Paradise, which is associated with it. For this reason it is that the believer becomes glad at the mention of Paradise and the Approval of God; but sad at the mention of Hell-Fire. And all the words revealed in the Bayan are included in one of these (two) categories. Now those which are Letters of Paradise, their Spirits are in Paradise, while of the others the Spirits are in Hell-Fire; and all the Letters not of Paradise are referred to La ilaha but all Letters of Paradise to illa Huwa 10 each of these being respectively the source of the two kinds of Letters. The five Letters of Denial are crushed down under the dust, while the five Letters of Affirmation are raised to the highest heights of Paradise, and these latter are Mohammed, Ali, Fatima, al-Hasan and al-Husayn. Now the Five Letters of Hell-Fire when separated become 19, as God says: 'Over it (Hell) are Nineteen' [Koran 74:30. With this quote, the Bab draws legitimacy for his religious movement]; and so also the Letters in the Five Letters of Affirmation are nineteen [i.e. Mohammed, 'Ali, Fatima, Hasan, Husayn, which together contain 19 letters in Arabic.]. What is referable to each of these classes (i.e. Words of Affirmation or Denial) will in the Resurrection return to that Word. Whosoever denies is in the Fire of God till the Day of Him whom God shall manifest. and vice versa. Whenever a servant of God reads the Letters of Paradise he becomes tranquil, because their spirits attach themselves to him; and vice versa. No Fire is worse than Denial, nor any Paradise better than Affirmation. Now till the Day of Resurrection all must take refuge with the Point (Nugta-i-Bayan) and God; but when the Day of Him whom God shall manifest appears, this will not avail them, for refuge with God in that day is refuge with him, and refuge with the Nuqta-i-Bayan is refuge with him; just as in this manifestation, the Musulmans continued to say 'I take refuse with God', but it did not avail them, because they did not recognise the Manifestation of God. For to take refuge with the Prophet is the same to take refuge with God, and to take refuge with the Imams the same as to take refuge with the Prophet, and to take refuge with the 'Gates' (Babs) is the same as to take refuge with the Imams. So today whosoever does not enter into Bayan will not be given refuge from Hell-Fire And in the Day of Him whom God shall make manifest, all those letters which are placed in his book are saved, and all those which are not, are lost, even though they are in the Bayan.

⁵ Concerning this that by every Good Name revealed by God in the Bayan is intended he by whose side on that day shall stand the Letter of Denial in the Primal Verity [It is a cardinal doctrine of the Babis that the Manifestation of the Point of Light', or Prophet of each dispensation, must always be accompanied by that of the 'Point of Darkness', his opponent, as, for instance, Moses by as-Samiri (the maker of the Golden Calf), Mohammed by Abu Juhl, and the Bab by Haji Mohammed Karim Khan.]. He whom God shall manifest is intended by every Good Name in the Bayan. So also every Name other than good denotes that Tree which stands opposed to him in Denial. The land where he abides is the acme of Hell-Fire in the Land of Hell-Fire, although over it be the throne of glory. So if the Land of Paradise is mentioned, it refers to the Nuqta-i-Bayan descending from the Land of the Heart (Fu'ad) until he comes to the Land of the Spirit (Ruh) and thence to the Land of the Soul (Nafs) and thence to the Land of the Body (Jasad), until he comes at last to this Land on the Mountain [i.e. Maku.], which is the Gem of all the Earth. And today all the good Names by the Primal Verity are in the Point himself, even unto the mention of that land which has been used as a parable, and by the Second Verity, it is in the letter Sin [the second letter in the formula Bismillah.], until it terminates at the end of being.

6 Concerning this that the Bayan is a Measure (or Standard, Mizan) from God until the day of Him whom God shall manifest. He who follows it is (in) Light, and he who turns aside from it is (in) Fire. Few in these days act according to the standard of the Koran, and such, if such there be, must enter the Bayan, or their obedience will be useless. So in the day when He whom God shall manifest shall appear, all the people of the Bayan must obey Him.

7 Concerning the Day of Resurrection. What is meant by the Day of Resurrection is the day of the Manifestation of the Tree of Truth. None of the Shi'as have understood what is meant thereby, but have imagined a thing which has no real existence. What is really meant thereby is the period from the manifestation of the Tree of Truth till its decline (i.e. till another prophet comes). And the beginning of this Manifestation of the Bayan was when two hours and 15 minutes had passed from the eve of Friday the fifth of Jamada'l-Ula A.H. 1260 (= May 23, 1844), which is the year 1270 of the Call*; for the Day of Resurrection of a thing is not till it reaches the station of perfection. [* The Bab commonly reckons time not, as do most Muslims, from Mohammed's Migration or Flight (Hijra), but from his Call (Bathat), or the beginning of his mission, which he places ten years earlier. This is because (after the death of both, his wife Khadija and his protective uncle Abu Talib and particularly) after the Hijra, Mohammed became a murderer who caused endless suffering. Before that time, he acted gently and sensibly.] So the Day of Resurrection of the Bayan begins on the Day when He whom God shall manifest shall appear. For today the Bayan is in the state of seed, but in the day when He whom God shall make manifest shall appear, it will have reached its highest perfection. So likewise the gathering of the fruit of Islam is naught else than belief and affirmation therein (i.e. in the Bayan), whereas it hath actually borne fruit in a contrary way and the Musulmans have unjustly caused him (the Bah) to dwell in the mountain of Maku. What is meant by the 'Meeting with God' in the Koran is meeting the Bab, for none can meet the Most Holy Essence. O people of the Bayan, have mercy on yourselves, and do not render null and void your long night in the Day of Resurrection, which is the Day of Gathering the Fruit, as did people of Islam, who for 1270 vears boasted of Islam and at the last issued an edict contrary to Islam, thus rendering all of no effect. At least if you do not believe in me, do not treat me as you would not wish to be treated yourselves. And God shall judge between me and thee, and He is the best of Judges.

8 Concerning the Truth of Death, that it is true. There are endless applications of the word 'Death' with God. One is that Death known to all, consisting in the taking away of the spirit of man. There is also Death before the Tree of Truth (the Bab) from all besides, which does not become affirmed save by five words: 'There is not God but He', or 'There is not God but God', or 'There is not God but Thee', or 'There is not God but He in whom all rely'. And he whose will is naught but the Will of Him whom God shall manifest, and whose volition, desire, etc. are those of Him whom God shall manifest, he hath understood the truth of Death; for His Will, His Approbation, His Book, etc. are identical with those of God. And by the Barzakh is meant the period between two manifestations. For none knoweth except God, what shall befall men after Death. Blessed is he who sees nothing without discerning therein the Manifestation of His Lord.

9 Concerning the truth of the Tomb. Every spirit hath a tomb appointed in the limit of its place and when He whom God shall manifest shall appear all shall culminate in a soul by the resurrection of which all shall be raised, and his resurrection shall be the resurrection of all, and his creation is the creation of all, and his emergence from the tomb, the emergence from the tomb of all: as in the case of the Nugta-i-Bayan (the Bab), when the manifestation of Divinity raised up in him the Apostle of God from his soul, the resurrection of that which was raised up in his shadow took place when he was raised up. All spirits of truth who are guided by the Bayan will return to the Primal Soul which, on the Day of Judgement, will at the first instant, respond to the Command of God, and confess his Unity, while all others will, in the time of His Manifestation, return to the Tree of Denial. If a soul be one of the States (shu'un) of the Soul of Paradise he will return to it and afterwards in the future uprising will be detached from it; not that he hath become identical with it. Everyone who believed in the Book of Alif (Injil, the Gospel)

returned to believe in the book of Qaf (the Koran) thereby becoming recreated in the Religion of Islam, and being gradually educated, till its Day culminated in the Day of the Manifestation and Revelation of the Bayan, in the Paradise of which shall he grow and increase till such time as God please, until the day when He whom God shall manifest shall appear, to whose Book he will then become referable. And so, on the other hand, whosoever believed not in the Nuruf-i-Alifivva (the Gospel) returned as the First who did not believe in the Prophet of God, from whom being separated, he became one of the non-celestial Letters of the Furqan (i.e. the Koran) abased beneath the dust; till he returned as the First of the Letters of Denial of the Bayan, after which, having separated himself therefrom, he wanders in his own nothingness till he returns as the First who disbelieves in Him Whom God shall manifest, from whom being separated, his garments in all these worlds become of Fire, though they be silk, and his abode Fire, though it be the highest of places on the earth, and his food likewise; while on the contrary the garments of he who is not thus has been and is created in Paradise, his abode becomes the highest place of Paradise and his food the sweetest fruits of Paradise, though he hath only clothed himself in cotton and only sat on the earth, and only eaten leaves of grass. And the soul of no believer shall be taken but his grave shall become as a garden of the Gardens of Paradise, wherein God hath created that which he loves ready for him. So also there is none who shall disbelieve in the Bavan but shall suffer what the pen dares not write. Happy that person whose soul shall be taken after that he hath believed in Him whom God shall manifest and his words, for he is a believer in the Bayan and all that is in the Bayan.

10 Concerning the Questioning of the Angels in the Tomb. In the day of Resurrection the believers in Him whom God shall manifest shall ask men, 'By what things is your religion established?' Then shall they answer, 'By the proof of the Bayan?'. And if they have not believed, then shall sentence go forth against them, and the Angels shall return into the presence of God and declare their state and judgement shall be pronounced against them. And that which is ordained to happen in the Tomb, will befall man's souls in the tomb of the body; which if he be a believer, will be a Paradise of the gardens of Paradise and vice versa. Every place where a believer hath dwelt will, in the Day of Resurrection, become a portion of Paradise; and all else a portion of the Land of Fire. And what is meant by the Return of the Angels to God is the return of the saints to Him whom God shall manifest, for there neither hath been nor is any way of approach for anyone to the Eternal Essence

11 Concerning the Resurrection (Ba'th), that it is true. God hath created all by that which He hath revealed in His Book, by means of the spirits of Paradise which are connected with the Letters thereof, and the others in like manner. And whatever is will be raised up in the Day of Resurrection. For instance, this crystal cup and saucer which is now placed before God [i.e. the Manifestation of God (here, the Bab) will be raised up in the Day of Resurrection in its very Being, Essence, Self and Identity at such time as this Tree of Truth shall speak saying, 'This cup and saucer is identical with that (former one).' An inanimate object is taken as an example so that all in all the worlds may understand. So, even as in this Cycle, the Letters of the Living were appointed by His own Word, in that Resurrection also, He will raise up these Letters from whatever soul he desires by His spoken command. For naught but His Word can create anything, since His Word is the Word of God. First as the creation of all things is by a single soul, and the raising up of all by a single soul, so in that moment when that single soul is raised up shall everything else, one by one, be raised up each in its own place. But none can understand the raising up of everything in a single soul till he looks to the Point of Truth.

12 Concerning the Bridge of Sirat, that it is true. What is meant by the Bridge of Sirat in all time is the Manifestation of God and his Command. Whosoever is steadfast is on the Sirat-Bridge of the Truth, but otherwise not on the Sirat. And the like of the Sirat-Bridge is as the Nuqta-i- Bayan who is more spacious than the Heavens and Earth - nav more glorious than the Heaven of such things as can be received or the Earth of capacity for receiving - to such as have believed in Him. Now they who pass over this Sirat- Bridge (to wit the verses of the Bayan) are of diverse degrees. Some on first hearing them, said 'Yea this is from God: there is no doubt about it: a revelation from the Lord of the Worlds'. Others believed without hearing the words, merely on beholding them, and these cross the Sirat and are nearer than Kaf to Nun. Others again heard the verses and hesitated just so long as one might pause to apply the name of a thing to that thing, and these remain in confusion on the Sirat-Bridge for 202,000 years. And whosoever hesitated longer, his sojourn on the Bridge will be more: and many will remain there until another Day of Resurrection, as the Letters of the Book of Alif (the Gospel, Injil) remained on the Bridge of the Sirat of the book of Qaf (the Koran) until now, although the Resurrection thereof has passed. And so this Bridge is described as 'finer than a hair and sharper than a sword' for these but 'wider than Paradise'

for the believer, who recognise that the same Tree of Truth utters alike the Bayan and the Koran. And many will fall into the Fire while crossing this Bridge, and many will be unable to cross.

13 Concerning the Balance, that it is true. In every Manifestation the Balance is the same Point of Truth, and the commands arising from the Sun of his Munificence. The highest degree of the Balance in Unification is the word, 'There is no God but He'. Whoever enters the Balance of Denial enters the Balance of Fire, and vice versa; and entrance into Denial is not effected save through friendship for the Gates of Fire and vise versa. For all Denial, as well as all Affirmation, are referred to one Tree. Today whoever follows the Bayan is in Paradise, and vice versa, for the creation of both Hell- Fire and Paradise is realised through the Point of Truth, and God is the Creator both of Light and Fire by his Will (Mashiyyat) which is the Point (Nuqta).

14 Concerning the Reckoning. The Reckoning of all is in the hand of God, and none other than God can make this Reckoning; and He reckons all by the Reckoning of the Tree of Truth which is made in each cycle by its Manifestation. Yet is the Reckoning apparent only at the time of Manifestation. And He reckons all things in the Day of Resurrection by one word, even as in this Resurrection He reckons all by this word 'Verily I am God: 'There is no God but me, the Lord of all things.' Whosoever hesitated was justly reckoned as of the Hell-Fire of Denial and vice versa. For by all on this Earth is meant such as believe in the Koran, for all others were reckoned with in the Resurrection of the Apostle of God, and became annihilated, not by bodily annihilation but by annihilation of Faith, for the whole Earth is full of their bodies. Now with those souls which believed in the Koran, no argument is stronger in proof of their religion than the Book of God; wherefore God manifested the Tree of Truth with that same proof whereby the religion of those believing souls is established; and this Word (the Bayan), whereby all are reckoned with and will be till the Day of Judgement, is in the same language of the verses of the Koran which is the Arabic Language, the most eloquent of all languages. Every verse which God hath sent down hath attached to it, in its Shadow. spirits which return to those souls for whose recompense God revealed these verses. And the Year of Reckoning will be the seventh year from the Manifestation of Him whom God shall manifest or if he so please, the seventh month, or the seventh

15 Concerning the Book - What is meant by the Book is that which is manifested from the presence of the Point of Truth, for in the Eternal Essence there is no change. The Book of the Nuqta-i-Bayan is a book which points to God, for none but God is able to produce that Book; and that Book which He whom God shall manifest shall write with his hand is written in the writing of God. (The identity of Christ and the Gospel, Mohammed and the Koran and the Bab and the Bayan is further insisted upon.)

16 Concerning this, that Paradise is true. Hitherto none had understood what is meant by Paradise and Hell-Fire, nor what is connoted by the mention of Paradise in this world, which is the source and goal of all worlds. And in the opinion of the people of the Bayan, the manifestations of the Divine Mercy in the Koran are limited to the Chief Of the Believers ('Ali) in the Primary Reality: since the source of all that is in both worlds is in him and its return also is to him. For instance, from the day of Adam until today in every Manifestation it is by permission of him who (first) believers therein that the opening of the Gates to the Truth and what is beside the Truth is realized; till the Essence of all culminated in this Manifestation. Wherefore if anyone would behold, let him look and see that the beginning of all the worlds was in the station of Volition (Mashivvat) which becomes existent by Will (Iradat). For the World of Souls exactly corresponds to the World of Horizons... There was no Paradise in the Knowledge of God greater than the Chief of Believers (Ali). And thus grades of the Gates of Paradise are gradually enumerated till they culminate in the Letters of the One (Wahid = 19). For example, during the manifestation of the Fifth Paradise fi.e. Husayn ibn Ali, the third Imam, but the fifth of the 'Fourteen Pure Souls', which include the Prophet himself and his daughter Fatima.], no Paradise was greater than him, he being then unique; till after him came Ali ibnul-Husayn [i.e. Ali Zaunul-Abidin, the fourth Imam.]. So regard all Paradises, till they culminate in the letter M, [i.e. the twelfth and last Imam, the Mahdi.] when they return to the Point. The first Manifestation of the Paradise of the Nuqta-i-Furqan (i.e. Mohammed) was in his Hereafter, which is the Paradise of the Bayan; and till the day of Him whom God shall manifest, there is no Paradise greater than this; but at the moment when He shall be manifested the first Paradise of the Nuqta-i-Bayan will be changed to the last Paradise (of the new Manifestation) And after the Paradise [of the Nugta-i-Bayan] come the Paradises of the Letters of the Living, who are those Souls who precede all other souls in Belief. And the end of the Manifestation will culminate in the Paradises of the S. [The Mohammedan Bismillah ends in M (the last Letter of Rahim), while the corresponding Babi formula at this epoch

was Bismillahi l-Amna'i l-Aqdas, which ends in S. As we have seen, the 'Letters of the Living' correspond to the Bismillah, so the 'Letter M' is the last of the Mohammedan 'Letters' or Imams, and the 'Letter S' of the Babi 'Letters'.] Not that in each Manifestation the previous Paradise shall not remain in its own place; for instance when the Paradise of the S shall be manifested, the Paradise of B (the first Letter') still continues on its own throne. And God hath appointed 19 gates for every Paradise which is the manifestation of Volition (Mashiyyat). So in the Koran all culminates in the Gates (Babs) and the Gates in the People of the House (the Holy Family) [In fact the Imams are meant here.] and the People of the House in the Prophet of God. Thus it is that the fourth Name is projected from God by the third Name, and the Third by Second, and so forth: and he who first entered this Paradise was the Holy Spirit, which before all spirits attained to the Meeting (liqa) and confessed His unity. This is the truth concerning Paradise in this Life, and as for what is after Death none knoweth it save God. O people of the Bayan!... If any soul is patient for an instant beyond 2001 years, without doubt he is not in the religion of the Bayan, and shall enter the Fire, unless the Manifestation of God shall appear. My heart is not content that even one should then remain in the Bayan. If anyone believed in Jesus, he must believe in the Mohammed. If anyone has in this life entered the Paradise of the Manifestation of God, he will also enter the Paradise of the Hereafter death, otherwise he will enter the Fire. If anyone shall guide a soul, it is better than that he should rule over all the earth. And many who in one Manifestation are of the highest people of Paradise shall in the next Manifestation become the lowest of the people of the Fire. But the path of guidance is in the way of love and gentleness, not violence and cruelty... All believe in him (i.e. the Bab) yet have they placed him in a mountain; and all are made glorious through him, vet have they abandoned him alone. No Fire can be fiercer for the people of the world than this action in itself, just as for the believers no paradise can be greater than faith itself. No one shall enter it (Paradise) but it shall say, from its Lord, 'Verity I am God! There is no God but Me!' If that Tree of Truth dwells in the like of these stones [viz. His prison of Maku.], then they call those stones 'mirrors', even as they called and call the atoms of the mirrors high set in the 'Imarat-i-Sadri [This was the Imarat-i-Khurshid where the Bab was kept safe from his enemies by the Covernor of Isfahan, Manuchihr Khan.], where he dwelt in the days of Sad (Isfahan). So likewise as regards that land where, on that day, above the opposite Tree (i.e. the 'Tree of Denial'), the people of heart beheld it, as it were, annihilated, as though on that day it had become naught.

17 Concerning this, that Hell-Fire is true. There are innumerable states for the Fire, but the Essence thereof is lack of wisdom (irfan). On the first Manifestation of the Point of Exposition (Nuqtq-i-Bayan) that which was good in the knowledge of God was the first to advance towards him, and that which was other than good was the first to turn away from him. For from the Day of the Creation of all things till the first manifestation, the Essential Essence of all Paradises is the First Gate. And the Essential Essence of all Hell-Fire is the First to turn back. God would have made him advance, and He showed towards him the most perfect kindness and sent numerous tablets (alwah) and epistles to him, but he was veiled by that which doth not advantage him and clad himself in his primal garment of Fire. And the Gate of Fire, though innumerable, are reckoned as 19, else 'None knoweth their number but God alone'. All the good which is in the Bayan comes to him who first said 'Yea (Bala)', and all states other than good come to him who first said 'No (La)', for this is that Fire above which naught is imagined in the Bayan [This refers to the well-known Mohammedan belief that after God had created all men's souls, He asked them, 'Am I not your Lord? (A-lastu bi Rabbi-kum)' and those predestined to Salvation answered 'Yea! (Bala)' but the others 'Nay! (La)'.]. For the Fire only became Fire by its refusal to worship God. And 'I take refuge with God' in the day of Him whom God shall manifest means believing in him, not saying this word only. Many a Fire shall God through Him whom God shall manifest turn to Light and many a Light to Fire. Should He come in the number of Chiyath (1511) all men shall enter in, not one shall remain in the Fire*; and if he comes to Mustaghath (2001) all men shall enter in, not one shall remain in the Fire

18 Concerning this, that there is no doubt about the Hour which is to come. In every Manifestation of the Divine Volition, the Hour [is determined] by the Primal Reality thereof, till such time as it shall descend. Expect then Manifestation of God, for assuredly the Hour shall come upon them suddenly.

19 Concerning this, that whatever is in the Bayan is a gift from God to Him whom God shall manifest. The writings of the Manifestation of the Truth in each Theophany are a gift from God to Him in His next Manifestation. Thus, for example, what God revealed to Jesus was a gift from God to Mohammed the Apostle of God, for what is meant by 'his Book** is the souls which believe in him. [* For a book consists of letters, and as the individual believers are called 'Letters of Paradise', and the unbelievers (according to Islamic doctrine) 'Letters of Fire', the totality of either is regarded as a Book.]

WAHID 3

1 That whereby the Name of a thing is called is a possession to it whereof it is more worthy than aught else. God created everything for him who points to Him, 1 and he is the Truth. which, without cessation, hath been and is pointing to God. By him all things have been and are created; while he subsisteth by himself in God, and all else trough him. Nothing can possess aught save by him; for he is most worthy of all things and whatever is except him is his property. If the Point of Truth give all things to one thing it is his right, whether he do it actually, or merely ordains it. If, for instance, the Apostle of God hag possessed himself of all things on the earth, he would have had more right to them than the actual possessors thereof. Thus doth God possess all things. For they cry out to Him, 'To Him is creation and command'. In the same way, if He whom God shall manifest should assume control over the Essences of all things, he has more right to them than their very Essences, although he be too great and glorious even to glance at all things, for all things look to his excellence and generosity, while he is in himself independent of all things, needing only of God in his Essence. The fruit of this chapter is this, that if He whom God shall manifest shall order anything, none shall say 'Why?', or 'Wherefore?' And if he shall order one who is to inherit according to the Bayan, saving 'Take not one Qirat', then this is the command of God.

2 Concerning this, that by His Word things are created in order that they may speak of Him, for His is the word of God. The sayings of the Tree of Truth are not like the sayings of any created being, since, by His saying, the Essence of a thing is created. Thus, had he not spoken in the Koran of the saintship (Wilavat) of 'Ali, that saintship would not have been created. For although 'Ali was without cessation the Saint of God, yet is the origin of this Manifestation from His Word in that Manifestation, not in the Manifestation before it. Hence it is that both Fire and Light revolve round his saying. For instance, if He reveals a verse, without any special mention or order, such as, 'To God belongeth the Dominion of the Heaven and of the Earth and whatever is between them and God is powerful over all things', a Manifestation appears in the Bayan to prove this verse and endless other Manifestations in the shadow of this Manifestation. For in the shadow of each Mirror endless shapes become realized.

3 Concerning this, that the Bayan and all that is therein revolves round the Word of Him whom God shall manifestjust as the Alif (the Gospel) and all that is therein revolves round the Word of Mohammed. The prolongation of the gaze of the Bayan is only towards Him Whom God shall manifest, for none but He can take it away, as none but He revealed it. So the desire of the Bayan and such as believe in the Bayan for Him exceeds the desire of all else for its Beloved: and today the Furgan (i.e. the Koran) salutes those Letters which exalted it by causing it to enter the Bayan. So also the Bayan salutes such believing souls of its own as shall believe in Him whom God shall manifest, and shall ascend towards His Book; while it seeks curses from God on those Letters of Paradise who, on His manifestation, shall not prostrate themselves to God before Him; or who shall be veiled by aught else from the Meeting with Him. Today nothing is sadder than the Furgan, though all read it, yet have of its mercy naught but curses. If anyone looks at the heart of the matter, the Letters of the Koran cry out today 'Help! O Goal and God of all things! Release us from the Fire of our association with that to which we are related, and associate us with Thyself and cause us to enter into the Bayan! This we ask of Thy Bounty!'

4 Concerning this, that what God hath revealed to Him of verses and words is greater and higher than what God revealed aforetime. There exists no first but for a second, and no second but for a third, etc. By as much as the Apostle of God was more excellent than Jesus, by so much was his Book superior to the Gospel; and the same holds good of subsequent Manifestations. The things of God have no limit, nor are the Effulgence of God ever interrupted. Blessed is that soul which in each Manifestation becomes arrayed with the garment of the tradition of Askari.

⁵ Concerning this, that the places raised high above the earth continue raised up, if he gives permission. While, if he does not give permission, they are fixed: the decision rests in His hand. When the manifestation of the Tree of Truth has been accomplished, Command belongs to Him, and prohibition is His. For He is a mirror which indicates God alone, the Lord of all things, the Lord of the Visible and the Invisible, the Lord of the Worlds.

6 Concerning this, that that whereby the name of a thing is mentioned, excepting God Himself, is created for it in the scope of Creation. God has revealed in the Bayan a word which comprises all knowledge, and it is this: - 'Verily I am God; there is no God but Me. All else is My Creation: fear Me then, O My creation!' All things but God are creatures, yet in their degrees they are Manifestations of God, and all point to God; Yea, the ocean of Names and Attributes eternally and

increasingly hath pointed and doth point to God, though mentioned within the limit of its own nominality and attributive quality not in that Essentiality and Divinity. For God created everything by His Volition, and created Volition by Himself. Even so today everything is what is related to the Bayan, for the spirit of thing-ness (shay'iyyat) is in these (i.e. the 'Letters' of the Bayan) which were created by the Person of the Seven Letters (i.e. the Bab), who is the Manifestation of the Primal Will.

7 Concerning this, that what God hath revealed touching the Meeting with Him, or the Meeting with the Lord, means naught else than Meeting Him whom God shall manifest, since God in His Essence cannot be seen. The Eternal Essence cannot be comprehended or described, or qualified, or seen, though by It all things are comprehended, described, qualified and seen; and therefore what is meant in the Heavenly Books by 'Meeting with the Lord' is meeting with the Manifestation of the Point of Truth, which is the Primal Will. Thus in the Koran by 'Meeting with the Lord' is meant meeting the Apostle of God, even as it is said of the true believer, 'To behold him is to behold the Prophet of God and to behold the Prophet of God is to behold God.' So everything which appertains to an unbeliever is Hell-Fire, since he is related thereto. He is as the Sun, and all else than Him is as mirror in which reflections of the sun appear. Whoever attains to the Meeting with Him whom God shall manifest, attains to the Meeting with God. How can one set opposite (i.e. hold equivalent) the Meeting with the Garment of the Sun and the Meeting with its similitude in a Mirror? For though that is naught other than it, and tells of naught other than it, yet is it in the condition of Contingency beside the Manifestation of Eternity, and of Temporality beside the value of Eternity. And however much anyone may ascend, he transcendeth not his Contingency. And seeing that to know Him [whom God shall manifest] is impossible, how should it be possible to know the Eternal Essence?

8 Concerning this, that whatsoever is in the Macrocosm is in the Bayan, and that whatsoever is in the Bayan is in this verse of the Bayan: 'If we had revealed this Bayan to whomsoever is in the Kingdom of Heavens and in the Earth and what is between them, then all would believe in God. their Merciful Lord. Verily there is no God but He, the Living, the Ineffable, the Self- Subsistent. God, that whom there is no other God, the Compelling, the Incomparable, the Inaccessible, the Exalted, the Holy. To Him belong the most Beautiful Names, and to Him singeth praises whatsoever is in the Heavens and in the Earth and what is between them. Glory be to Him Exalted is He from that which they ascribe Say: "Verily God is indeed the King, the Ruler, the Powerful, He who maketh known the Supreme Similitudes; before Whom what is in Heaven and Earth and what is between them prostrate themselves, for verily He is the Mighty, the Beloved.'

There are 19 names which indicate God, in whose shadow all Names and Similitudes are mentioned. There are also 19 letters of Negation which are the 19 Gates of Hell-Fire, opposite to the 19 Gates of Paradise. Whosoever believes in the Bayan, and recites these four verses, which represent the stations of Creation, Provision, Death and Life, and believes in the Letters of the One (Wahid), whereof the spirits project themselves by these Names, and seeks deliverance with God from the Gates of Fire, and dissociates himself from them and recognises every good mention which is in the Bayan as referring to the Similitudes and Names, and recognises every un-good mention as referring to the Letters [of Denial], he has, as one may say, read the whole Bayan, and verified all that God hath revealed therein.

And these four verses refer to this verse - 'God beareth witness that there is no God by He; to whom belong the Dominion and the Kingdom; then the Glory and the Power: then Strength and Divinity: then Authority and Humanity. He maketh alive and He causeth to die: then He causeth to die and maketh alive, and verily He is the Living who dieth not, the King who declineth not, the Justice which oppresseth not, the Authority which passeth not, the Incomparable from whose grasp nothing is lost, neither of that which is in the Heavens, nor that which is in the Earth nor that which is between them: for verily He hath Power over all things.' And this verse is referable to the verse, 'God beareth witness that there is no God by He; to Him is Creation and Command, both before and after; He maketh alive and He causeth to die; then He causeth to die and He maketh alive, and verily He is the Living who dieth not. In His Grasp is the Kingdom of all things; He createth what He desireth by his Command, for Verily He is powerful over all.' And this verse is referable to 'In the Name of God the Inapproachable, the Most Holy'. And all the Letters of the Bi'smi'llah return to the Point of the B as in the beginning of all they arose from the Point.

All the Bayan is the expansion of the Point, and the Manifestation thereof in Mirrors; it is like the Sun, and all the Letters are like Mirrors, whence it is reflected: 'The beginning of each letter is It, and the end of each is it; and none is manifest but It, and none concealed but It. And all the Bayan is the Manifestation of the Point, and the Point is the Station of the Volition of the Manifestation of God. And all returns to Him whom God shall manifest, for He it is to whom the Bayan and what is therein return with the most extreme humility. He it is than whom naught else is seen in the Mirrors of the Bayan, so that, for example, if in the Bayan there be a Manifestation of Justice, He is the Just; if of virtue, He is the Virtuous, etc. For in the mirrors naught is seen but the Sun. All the Letters of the Paradise of the Bayan return to Him whom God shall manifest, who is the First Paradise, the Most Great Name manifested by Divinity. So with regard to the Point who is in the Mountain [i.e. the Bab in his mountainprison of Maku.], all things are but his Manifestation, and all do what they do by him; alike the Letters of the Koran and others... If anything be thought desirable in the world of Contingency, it is He who is thought desirable; and if anything be abhorred it is He who is abhorred, for therein is seen naught except the Sun of Volition, whereby that thing has become and is a thing; else if he be removed, it sinks into Sheer Nothingness. Nay, even the existence of the word 'Nothingness' is realized only by Him, else had this too been unmentioned. This is what is meant by the saying of the Apostle of God. 'O God, show me the realities of things as they are!'

⁹ Concerning this, that what is in the Bayan is in each verse of the Bayan. Mention has been made of the 19 Names and also, in their shadow, of the 19 Letters of Negation. All things return to the human form; whatever points to Affirmation has been mentioned in the Most Beautiful Names and Types; while whatever points to Negation is included in 'From that which they ascribe.' Blessed is he who believeth in Him who sprinkleth these verses from the Ocean of his Power, and by the Manifestation of the Sun of whose Majesty these similitudes come into being; while all which is connoted by the name of Negation is actualized because it did not humble itself to the Glory of the Holiness of His Exaltation, which is the Nuqta-i-Bayan in this and the Primal Volition in every Manifestation, and He whom God shall manifest himself at the time when he shall appear by permission of His Lord.

10 Concerning this, that what is in this verse was in the former verse: 'God beareth witness ... Powerful'. Everything which is in the Station of Spirits (Ruh) is arrayed with the Garment of Limitation: but the Station of Heart (Fuad). which is the Station of the Manifestation of the Names of God, there is no limit, for there naught is seen but God and His Names. Letters become differentiated from one another by the Point in writing, and so Plurality arises. By 'People of Hearts' are meant the Proofs of 'There is no God but God'; by 'People of Spirits', the Proofs of the Prophet of God; by 'People of Souls', the Proofs of the Imams; and by 'People of Bodies' the Proofs of the Gates (Babs); for all the Names and Attributes are the multiplication of this same first Unity. Imagine all to be Mirrors and the Point the Sun in Heaven. If a white Mirror is before it, the sign of Hearts is reflected therein; if a yellow Mirror, the sign of Spirits; if a green Mirror, the sign of Souls; if a red Mirror, the sign of Bodies.

11 Concerning this, that whatever is in this verse is in Bismillahi-Amnai I-Aqdas ['In the Name of God, the most Unapproachable, the Most Holy', the formula substituted by the Bab for the Mohammedan Bismillahir-Rahmanir-Rahim.]. All letters of speech become existent by the Point of Truth, which in the Koran is Mohammed the Apostle of God, and in the Bayan it is the Person of the Seven Letters (i.e. the Bab).

12 Concerning this, that the likeness of the Point is as the Sun, and the likeness of the other Letters as Mirrors and that all which is in the Bismillah is in the Point. Today the Manifestation of this same Point is in the Bayan: every Soul which believeth in Him will not see in itself that wherein its glory consists except as a form which it sees in a Mirror. If men this knowledge, they would never have regarded Ali as equal in greatness with Mohammed. The first of Mirrors which took a reflection from the Sun of Truth has been in all worlds the Lord of the Faithful (Ali).

13 Concerning this, that it is not permissible to question Him whom God shall manifest, save his scripture except in that which is worthy of Him. For his station is the station of the Letter of the Manifestation, nav, the Manifestation itself, and the souls of the Manifestation appear in His shadow, and if there is any excellence in Contingent Being, it is from the reflection of his Bounty. Wherefore should one desire to see His Knowledge, let him look to the learned, who, by knowledge of his Book, are learned concerning the previous Manifestation. So also with His Power and Glory, let them look for these in whom they have been manifested. And the Bayan is from beginning to end the ambush [place of concealment] of all His Attributed and Treasury of his Fire and His Light, while the Spirits thereof on the face of the earth are proofs pointing to His Words from His previous Manifestations, all of which were created for His subsequent Manifestation. And if anyone be wise ('arif) in Him, he becomes dead beside His Will. No Proof is greater for Him than His own Self, for all verses (signs)and words arise from the Ocean of his Bounty. So, if anyone wishes to ask questions, it is only lawful to do so from his Scripture that he may comprehend the joy of receiving an answer as it really is, and that it may be a Sign to him form his Beloved. But only questions suitable to His degree must be asked; for if one be a setter of rubies, and a man ask him the price of chaff, how ignorant must such a questioner be!

It seems as though I see some one asking Him [whom God shall manifest] in his letter concerning that which has been revealed in the Bayan ... and He reveals in reply (from God, not from himself): 'Verily I am God; there is no God but Me. I created all things, and sent prophets formerly and revealed unto them books that ye should worship none other than God, my Lord and your Lord; and verily that is indeed the Sure Truth. It is equal unto me that ye should believe in me and be guided for your own benefit; or that ye should not believe in me, nor in that which God hath revealed unto me, and so be veiled (from Truth) for yourselves. And verily I was independent of you formerly, and shall certainly be independent of you hereafter, therefore look to yourselves and believe in My signs. Verily he who believeth nether in me nor in what God hath revealed to me is as one who believeth not in the Person of the Seven Letters and the Bayan. So also if ye know, ve will not contented to look to the Bavan after that God hath revealed verses unto Me, and ve will enter into the religion of God. Verily I am the Nuqta-i-Bayan from aforetime, and God hath manifested me again as He manifested me before. Wherefore see not in me aught but God, my Lord and your Lord, the Lord of the Heavens and the Lord of the Earth, the Lord of all things, the Lord of the visible and the Lord of the invisible, the Lord of the Worlds. Verily that which is with you is like what the mirror shews of the Sun in Heaven; so likewise is what ye adduce in proof from your Scriptures beside that which we revealed to you formerly in the Bayan ...

For He loveth those Hearts which point only to God and His love, and those Spirits and Souls and Bodies which point only to his 'Letters of the Living' which are the same as the Letters of the Bayan, the Koran, the Alif, The Ta, the Za [The Letters of the Alif (Injil = Gospel) are the Christians; the 'Ta' (Tawrat) is the Pentateuch; and the 'Za' (Zubur) the Psalms of David.] and so on till it ends with the book of Adam. Now from the Manifestation of Adam until the first Manifestation of the Nuqta-i-Bayan there have elapsed from the life of this world 12.210 years, and there is no doubt that before this there have been for God worlds and men innumerable, whereof none wottest but God only. And in no world hath the Manifestation of the Divine Volition been other than the Nuqta-i-Bayan, the Person of the Seven Letters; nor have its Letters of the Living been other than the Letters of the Living of the Bayan: nor its Names other than the Names of the Bayan: nor its Similitudes other than the Similitueds of the Bayan. He it is who is known by all things as 'the Prophet' and 'the Book which is of God' ...

The Nuqta-i-Bayan was indentically that Adam, the beginning of the First Creation ... And that Adam, who was then in the Degree of the Seed, hath now become this man; as for example a boy 12 years of age does not say. 'I am that seed which descended from such an heaven, and settled in such an earth'; for if he says thus, he hath degraded himself and the wise not consider his intelligence mature. Therefore it is that the Nuqta-i-Bayan does not say 'I am all the Manifestations of the Divine Volition from Adam till today'. For the same reason, the Apostle of God did not say 'I am Jesus'. So also the Beautiful yourth 14 years of life ought not say 'I am that same one [mentioned above] of 12 years old'; seeing that things tend upwards, not downwards; although the boy of 12 years of age was in his seed-time Adam, and gradually improved till today he is 12 years of age, and will gradually continue to improve till he reaches 14 years. In each case the subsequent Manifestation is the maturity of the previous one [possessing the fruit of that], together with what it has in itself, just as the letter Ghayn has the 900 of the letter Za while Za has not the 1000 of Ghayn ..

Paradise in each cycle is the Manifestation of the Perfection of that Ade, and today Perfection is in the Bayan, not in aught else. I swear by the Holy Divine Essence that if the wise and learned of the time of Him whom God shall manifest shall be one with him in faith, he is not content that he should leave one of the people of the Bayan on the Earth, much less others. He will endeavour and strive till naught shall remain but that Manifestation, when whatever is upon the earth shall adopt His religion in the Shadow of that Manifestation. Then the Divine Volition itself will be satisfied; else is it eternally asking of the goodness of God, until it be so. And the end It must be so, for God hath power over all things... and although He will make all which is upon the Earth a portion of the Greatest Paradise.

14 Concerning the command unto each to preserve the Bayan in the most reverent way possible. That which remains amongst men from the Tree of Truth is His words, and the spirits attached to them. Therefore the most they strive to preserve, honour, and exalt His Words, the more will these words be manifest in their spirits. Even small epistles must be bound, for [the Bayan] must not become like the Koran, fragments of which are sold in every corner of the mosques in an unseemly manner [The Koran is divided into 30 parts, called juz (plural, ajza), which are often sold separately for the use of students and devout.]. Whoever possesses all the Bayan, his good deeds shall be doubled, and all the Angels shall intercede for him. The weight of the book should be light, the writing large, and marginal notes must not be written in it. And it is not permitted to be written otherwise than in a fair handwriting. And God's pleasure is that they should recite it and ponder over it as they read it. There is no word with anyone of which the Spirit does not receive help from the recitation thereof. And this formula may be used before reading: 'Bless Thou, O God, the Bayan and whoever believes in it, in every station, with glory and might. And punish whoever believes not in it with authority and justice. And all the Splendour (Baha) of the Bavan is He whom God shall manifest. All Mercy is for him who shall believe in Him, and all curses for him who shall not believe.'

15 Concerning this, that whosoever believeth in Him whom God shall manifest, it is as though he believed in God and what God hath commanded in all the worlds; and he who believeth not (even though he believe in God, and what God hath commanded in former time), it is as though he had not believed, and he shall enter the Fire. The Manifestation of God in every Manifestation, whereby is meant the Primal Volition, is and was the Splendour of God (Baha'ullah), beside whom all things are and were as naught. Whosoever believeth in a later Manifestation, it is as though he had believed in all Manifestations, former and latter, in that Manifestation. The young 19 years of age is the same as the boy of 14 was before he reached 19 years. Thus it is that if anyone believes in this Manifestation who has not previously believed, he has, as it were, accepted all, and God is satisfied with him; whereas if he has believed in all the previous ones, and not in this, it is as naught ('scattered dust'). So it was in the time of the Koran: wherefore all who did not believe in it were accounted as unbelievers. Many are those who in one Manifestation were in Paradise, in other are in Hell-Fire; and vice versa. And to the Manifestations of God there is neither beginning nor end to be spoken of. If anyone does not believe in a thousand thousand Manifestations, yet believes in the one after these, all his worlds become changed to Faith; but if the reverse is the case, it will be the opposite. If the Letters of the Book of Alif (the Christians) had been faithful to their promise to Jesus, none would have remained in the Fire [in the Manifestation] of the Prophet of God ... None knoweth save God as to when the Manifestation shall be. But it is hoped of God's goodness that it will arrive before the [Number of] Mustaghath (2001 years). And the Proof is naught but the signs (verses) and His Being in itself, for all else than Him is known by Him, while He can be known by naught else. Glory be to God above that which they ascribe!

16 Concerning this, that it is not permissible to act otherwise than according to the writings of the Nuqta-i-Bayan. Let men not occupy themselves with other writings; but strive in the knowledge of the Letters. and Conjunctions of the Numbers of God's Names, and Conjunctions of like Words, Conjunctions of Writings in their proper place; for Permission hath been accorded to each person to arrange the order of the Bayan in such wise as appeareth sweetest; for though it appear after a thousand fashions, yet do all return to the souls of the Bayan. So if there be ten prayers of 100 verses each, it is best that they should be arranged together. This is of the Bounty of God to those learned in the Bayan, that they may have somewhat wherein to engage until God shall rejoice them with a new Manifestation. The Nuqta-i-Bayan has written three Commentaries on the Koran; two in the style of verses (avat) throughout, one Commentary on the Suratul-Bagara in the form of a scientific treatise.

17 It is unlawful to write any of the writings of the Point save in the best of writing; nor must anyone have an Epistle which is not in the best writing, else will his science be disordered, and he will not be of the believers. All the writings of the Point are called Bayan, but in the Primal Reality this (term) is confined to verses (avat) though afterwards the trm is used, in the Secondary Reality, of the Station of Devotional Exercises (Munaiat), and, in the Tertiary Reality, of the Station of Commentaries (Tafsir), and, in the Quaternary Reality, of Scientific Treatises; and, in the Quinary Reality, of Persian writings. The employment of 'Abdu'l-Bayan as a name is permitted, for the Name of God is derived from the Matter of the Bayan and He was the first to be named with this name when he said in it: 'Verily I am God: there is no God but Me, The One, the Explanation (Bayan)'; and all mystery of the Bayan is manifest in His Name, for the number of the Bayan together with the Unity (Wahid) of the Universal Form (Wahid-i-Surat-i-Jamia) becomes the Number of God, so that it may be a mirror for the Nuqta-i-Bayan. Everyone must write the Bayan in his best writing, so that in every case the Spirit attached to each Letter in the Bayan may be raised to the greatest height possible for it in the phenomenal world, and that naught may be seen in such as believe in the Bayan save what is perfect in its own degree. Today how dear are the letters of the Alif (Injil = Gospel), more so than those of any other nations! So also shall that

which is in the Bayan become; but all this is only on condition that it shall not create difficulty, for God loveth not to look on the soul of a believer in grief. I seem to see, even now in this Mountain (of Maku), finely executed Bayans in the hands of the People of the Bayan, and how they rejoice in the reading thereof.

18 Whoever desireth to commentate any one of the writings of the Nuqta, or to compose any book for God's good pleasure, may not give a copy to anyone unless he write first a copy for himself in the best writing, either his own or another's, after which he may give it; else is it not lawful. God desires in the Bayan that, whatever befalls anything, from the embryonic state of that thing up to the highest point of its development may be supreme as regards beauty of form and quality, so that not even one atom of repugnance may be caused to anyone. Whoever, therefore, writes a commentary on the words of the Bayan, or composes a book on any science [connected therewith] if he be able himself to make a copy in his best writing from the original [this is best], but if not, he should give it to another to transcribe it, and afterwards keep it by him, and then shall a copy be given to another, that the writings of each one may be first with himself, and may afterwards come to others, else will his action be disordered. If one point (nuqta) in a book is out of place, it is worthless, and only fit to be thrown into the sea. The people of the Bayan must not be like the present men of learning, who care just as much for a book written in a thousand diverse hands. several on each page, as for the original copy: like a book of Agonies [of the Martyrs] (Masaib)* which is in this mountain [of Maku]. [* The Bab is known to have had in Maku a copy of an account of the martyrdom of the Imam Husayn called Muhriqul-Qulub by Hajji Mulla Mihdi Naraqi, the reading of which affected him deeply.]

19 Permission is given by God to whomsoever wishes to possess the writings of the Nuqta to expend thereon what he pleases of that which God hath caused him to possess; even though he should spend the whole of what is on the earth as the price of one Bayan. Perhaps when He whom God shall Manifest appears it may not be as it is now: namely, that there should be countless Korans of 1000 (gold pieces) in value and that the Revealer thereof should be [imprisoned] in a mountain: and that his cell should be of bare bricks, although the throne of God has been and is everywhere, whether it be on the Throne of Honour, or on the Earth.

WAHID 4

1 The Nuqta has two stations; one in which he speaks of God, and one in which he speaks of what is other than God: This last is the Station of Servitude wherein he worships God by night and by day. God hath created two stations for the Sun of Truth: the [first is the] Station of the Invisible Ipseity (Ghayb-i-Huwiyyat), which is the Manifestation of Divinity, whence he reveals verses: This is He who is indescribable by any description, since none but He knoweth Himself, and for Him exists neither place nor limitation, for Nearness is the same as Distance and Distance as Nearness: His first is His last, and His last His first: His Kafur is His Sadhay and His Sadhay His Kafur [Kafur means camphor and is used to denote whiteness]; His becoming (kaynuniyyat) is His egoity (anniyyat), and vice versa.

2 Whatever is referable to the Point is referable to God, and whatever is not referable to him is not referable to God. The Eternal Divine Essence has always been indescribable, incomprehensible and invisible, and what is revealed therefrom is from the Word of Its Volition. Hence in every cycle there are States and Manifestations for his Volition which the wise comprehend. If the people of one Revelation do not accept the next one when it comes, all their knowledge becomes vain and fruitless. So whoever has recourse to Him whom God shall manifest has recourse to Him (God): even as the Kaaba is called His (God's) House. Nor, indeed, is aught else possible in the Contingent World, for the Eternal Essence does not become proximate to anything; and the first Creation of a thing is dependent on Volition to which, therefore, it is eventually to be referred.

Till He whom God shall manifest appears, if anyone picks up even a grain of millet from the ground he must do it for the sake of, and with the permission of, the Point, but if one moment after the new Manifestation, then for Him whom God shall manifest. I swear by Him whom God shall manifest (which is the greatest of oaths) that no one has brought any grief or sorrow upon him (the Nuqta or his people) who did not profess to do it for God's sake, wherein he lieth. For seven years no one believed in the Koran but one person, though the proof was always the same.

3 Concerning this, that God doth in Truth change His plans. God is not worshipped by anything as He is by [the Doctrine of] Al-Bida, since this is a confession of His power to do what He pleases.

4 Concerning this, that every mention is a bond-slave to him. The Spirits of all things culminate in the form of man, and the Paradise of all things is in the Paradise of man. Thus, for instance, if a diamond of incomparable value is in the possession of a believer, the honour of that diamond consists in its serving to increase the honour of that believer. And this (human) form culminates in the [Divine] Name and Attribute, if its Heart (Fu'ad) points to God, it is mentioned with God in the shadow of 'To Him are the Most Beautiful Names'. And if it is an Attribute, it is mentioned amongst his Attributes; and this is the high significance of the Tradition, 'There is naught but God and His Names and Attributes.' But this form [of manl is connected with the Names and Attributes only if in each Manifestation it enters with the shadow of that Manifestation; else, ceasing to be even a Believer, how shall it not cease to be a Name or Attribute? As today it is seen that every good attribute is in the Letters of the Alif (i.e. the Christians); yet today the Attributes of Hell-Fire are mentioned in connection with them. If today anyone believes in the Bayan, he is seated on a throne of glory, though he be seated on the earth. Yet have they imprisoned the Revealer thereof in a Mountain. This is the meaning of the Tradition: 'In Him is a quality of Joseph, for he is sold and bought. Please God they will not treat 'Him whom God shall Manifest' as they treated the Point!

5 Concerning this, that the Possessors of the Circles are signs unto him. Take care, O people of the Bayan, for the Manifestation of God will appear how God pleases, therefore think not untruly concerning the Truth, for his verses are a sign to all. No one is to be slain for unbelief, for the slaying of a soul is outside the religion of God. And from the day when the Sun of Truth shall set, for no one of those who believe in the Bayan is the decree of killing lawful, and if anyone orders it, he is not and was not of the Bayan, for no sin can be greater for him than this. And God has sealed it by His own Holy Essence that He will not pardon anyone who meditates the slaughter of one of those who believe in the Bayan. And those who hold ta'ziyas 6 and weep and lament over the misfortunes of the first promulgators of Islam, did nevertheless imprison and oppress that same person whom they lament; while the Doctors of the Law give fatwas against him. And this is so much insisted on in the Bayan, that no one should make another sad, lest perhaps the Lord of the Matter (Sahibu'l-Amr, i.e. He whom God shall manifest) be rendered sad. And even those who have not entered the Religion (if such there be) on that Day, are to be treated with justice.

6 Concerning this, that He is not to be questioned concerning what He does, but all else shall be questioned. The perfection of a mirror is this, that naught should be seen in it but the Sun; for, if it itself be seen, it becomes unworthy of mention. So if there be seen anyone with a will other than the one Primal and Eternal Will, he is disobedient. If anyone look with this regard on the Apostle of God, he will see in Him all the Prophets.

7 Concerning this, that the Beginning is from God through Him, and the Return is to God through Him.

8 Concerning this, that by His verses He createth the tendency of everything as He desireth, and nourisheth and causeth to die, and maketh alive. Ayat-i-Khalq = Fu'ad; Ayat-i-Rizq = Ruh; Ayat-i-Mawt = Nafs; Ayat-i-Hayat = Jasad. If one of the people of the Bayan give so much as a roseleaf to a believer, this is naught but the action of the Letters of the One, and therein naught is seen but the action of God. This is why none creates but God, and none provides but God, and none causeth to die but God, and none maketh alive but God. Look at the Past. If the verse ordaining Pilgrimage had not been revealed, how would the verses (or sings) which are arranged according to Creation and Provision, Death and Life in the way of the pilgrimage, be realised? So today one cup of water given by a believer in the Bayan is sweeter to him who knows God than all the luxuries of the earth given by one who does not believe in the Bavan. And if anyone comprehend one state of the states of Him whom God shall manifest, it is better for him than that he should understand all the states (shu'un) of the Bavan.

9 Let every Ruler who shall arise in the Bayan write the mention of his name and what God hath assigned to him from Himself until the day when God shall (again) manifest the Nuqta-i-Bayan, so that every soul may be recompensed with that which is hath acquired: Verily He is swift in reckoning, and verily He is Independent and Exalted. From the [moment of the] Revelation of the Bayan until the Appearance of Him whom God shall manifest every one in authority should strive to exalt the Bayan, till the Point shall return and reward him with the best reward. What reward, indeed, can be higher than this, that he should be mentioned by Him whose mention is God's mention?

10 It is unlawful to teach books other than the Bayan unless there be therein something relating to Scholastic Philosophy (Ilm-i- Kalam), but Logic, 'Principles, and Jurisprudence, Philosophy, and dead languages, and the like, are forbidden, as also what has been written on [Arabic] Grammar and Syntax: unless anyone should desire to learn so much of the latter as may suffice him to read the Bayan, though there are so many of the writings of the Point in Persian that this is unnecessary for him. Nor must he learn more than this, nor other than this. This is the straight path for the believers until the day when the Tree of Truth (He whom God shall manifest) shall become manifest, for that is the Day of the Speaking

Book of Truth when recourse to the Dumb Book tends but to veil men from the Speaking Book, which is a book free from the cognitional forms (shuun-i-ilmiyya) of the Creature. Even so was it in this Manifestation of the Point, who is seen to be devoid of the sciences of Etymology, Syntax, Logic, and Jurisprudence and the various branches of these. For all these exist only for the understanding of God's Will as expressed in His Word: what need, then, has one whose Word is the Word of God and whose Will is the of God of these forms (shu'un). seeing that God hath bestowed on him such power and utterance that if a swift writer were to write with the utmost rapidity for two days and two nights without intermission there would appear from that Mine of the Word the equal of a Koran; such that if all the thinkers on the earth were assembled they could not understand one verse thereof, much less produce the like. All the fruits of the Koran are in this verse: 'God who created seven heavens, and on earth the like thereof; between them descends the Command, that they may know that God hath power over all things and that God comprehendeth all things with His Knowledge.'8 The fruit of the Koran is to know and recognise Him who shall arise (the Oa'im) of the family of Mohammed, and for this all were created; but they were veiled therefrom because they did not regard the Manifestation of His Knowledge and Power, which Knowledge is in Himself of Himself, and in his Creation of His Creation. None are worse than those who glory in their knowledge without having even understood that their knowledge was for the understanding of His words formerly; but at the time of His Manifestation, what need is there for the teaching of these sciences, seeing that His word hath become, and His Will clear?

11 Whosoever oversteps the limits of the Bayan shall not be deemed a believer, be his condition what it may. God, in revealing the Bayan, hath regarded all his people, and fixed limits for all in whatever station they stand, that no one should be in the least grieved in the Paradise of the Bayan. Everything must be brought to its utmost limit of perfection. Thus the Paradise of a text is that they should write it in beautiful writing and adorn it with gold. And anyone who has the power to perfect a thing and does not do so is culpable. Watch for the appearance of Him whom God shall Manifest, for as the revelation of the Bayan was, so shall His be, verse by verse and letter by letter; even as, on the appearance of the Nuqta-i-Bayan, [the Revelation] flashed forth first on two souls, so that little by little it might reach all. Therefore watch for the moment of the Manifestation, so that, if the Effulgences be on one soul, that soul may not be rent asunder by the greatness which he beholdeth. By His Name shall the people of the Bayan become subsistent: learning suddenly that it was He who was with them day and night. Everywhere in the mosques at Karbala and Najaf are written such sentences as 'He who knows you, knows God; and he who loves you, loves God; he who hates you hates God'; and the like and such prayers and expressions are widely used amongst the Shi'ites. Yet have the Imams returned to the world and no one has recognised them. So the people of the Gospel, who are in the religion of the Franks (Christians), did not recognise in the coming of Mohammed the fulfilment of the promise of Jesus, 'One cometh after me whose name is Ahmad', and are still waiting, and are therefore eternally in the Fire (according to Islamic doctrine). O people of the Bayan, do not act thus when He whom God shall manifest shall appear! [Christians reject this Islamic doctrine because of Mohammed's 95 wars, countless executions of non-Muslims and other acts of violence that stood in stark opposition to Jesus' peaceful teachings. This made it impossible for Christians to accept Mohammed as the 'coming messiah or prophet'. On the contrary, they always have viewed him as 'Anti-Christ'.]

12 Concerning the removal of all shrines upon the earth. In each Manifestation which appears from God, the shrines which were aforetime are taken away, as today you see in the Religion of the Apostle of God that his followers know not the shrines, nor even the very names, of the Saints of Jesus, much less their tombs. Tombs of ancient prophets and patriarchs, shown in some places, must also be abolished. The Jews go to Jerusalem: the Muslims to the Ka'ba, and the Christians to some other determined place. Now there is no honour in the mere earth itself; the Essence [of the honour attaching to a Holy Place] is that it is the Horizon of the Divine Command. Today the Muslims eagerly visit the tombs of the Imams, yet are veiled from the Manifestation which confirms their prophet-ship and saint-ship, who is suffered to dwell in the Mountain of Maku. So it was with the Christians in the time of Mohammed, who for 7 years was left to dwell neglected in the mountains of Mecca; and so it is now, when the Muslims flock to the Ka'ba, yet neglect Him by whose Word the Ka'ba became the Ka'ba. For the Nuqya-i- Bayan is identical with Mohammed, the Divine Command being like the Sun which however often it rises is but one Sun whereby all subsist. All previous Manifestations were created for Mohammed; these together for the Qa'im; and all these inclusive for Him whom God shall manifest. The Sun of Truth arises and sets, but has neither beginning nor end. Happy is he who in each Manifestation understands the purpose of God in

that Manifestation, and who does not, by regarding the phases (shu'un) of former times, remain veiled from that Manifestation. In each Dispensation countless souls are found slumbering, proud in their concern with the previous Dispensation.

13 Concerning the elevation of shrines to [the Letters of] 'The Unity' (Wahid) and the obligation incumbent on him who possesses any such site upon the earth not to use it otherwise than for these shrines. In each Manifestation a special command appears, and in this Manifestation of the Bayan, God does not desire to see any high place save the shrines of Mohammed and his Family and the Gates (Babs) of Guidance who are called in this Manifestation 'Letters of the One'. And He loves to behold 19 lofty shrines; for the shrines of the other Prophets, faithful ones, Martvrs and believers. whose hearts were the Horizons of the [Divine] Names an Similitudes, exist in the shadow of [in dependence on] these places, so that the matter may not be difficult to men and that anyone who wishes to include them all may be able to do so, since all are [summed up] in this first unity (Wahid), the multiplication of which is loved by God and such as are wise There are places where the angels descend.

14 Whosoever taketh refuge in these Shrines is safe and is pardoned. Taking refuge in the Shrines of the Letters of the One does not mean going to these places, but is meant spiritually. Thus today the Muslims visit the Tombs of the former Manifestation of the Letters of the One and obey their former sayings, yet give fatwas for their slaughter. O people of the Bayan! Agree never to approve for others what you would not approve for yourselves, so that perhaps in the Day of the Manifestation you may not turn against the Letters of the One, even if you are not for them... 1270 years have passed between this Manifestation and last. Have mercy on yourselves, and do not make your actions as scattered dust, and so fashion your souls that if ye be not for anyone, ye may not be against anyone; for this is the way of salvation in this world and the next. [Reference to] The worlds which were before Adam.

15 It is unlawful for anyone to forbid another to take refuge in these shrines when he wishes to do so.

16 In description of the Holy House. There has not been from all Eternity a place for God, nor will there be; but in each Manifestation the Divine Volition makes its House in the land whereunto it is related. If the believers in God had power so to do, verily it would be ordained that this House should be filled with diamonds from the water-level even to its summit, and its water would be red scent. But if [at least] without and within it be decked with mirrors, this will be most pleasing; such mirrors as are in the hands of the artificers of today. And in the land of Fa (Fars) there is a Mosque in the midst of which is a building like the Ka'ba; the style of this is mentioned in order that there may be a sign in that Land to guide the erection of the House before the Manifestation of God's Dispensation... 1270 years have elapsed since the last Manifestation ... The House of God is in reality in the hearts of such as believe in Him whom God shall manifest. If man had made the circuit round this - the Real -House of God, the other (outer one) would not hae been ordained, but because they would not, therefore was this burden laid on their necks. 70,000 souls circumambulate that House of Clay, honoured only because it is related to Mohammed, while He who gave it its true meaning dwells in the Mountain of Maku, only one soul bearing Him company. Yet this same Letter of Shin who went on foot to His House, now on him is it thus decreed. I myself saw one who spent vast sums on the pilgrimage to Mecca yet withheld from his companion and fellow traveller on board ship a single cup of water because he was of noble birth. The pilgrimage is blessed only for those who behave well to each other. I myself [during the voyage] from Bushire to Muscat, which took 12 days. suffered from thirst since sufficient water could not be carried.

Watch over yourselves, that in no state ye bring sorrow on anyone, for the hearts of believers are nearer to God than is a mere House of Clay. Nothing is more important that this in the way of the pilgrimage, that if one be with another he should neither show vexation himself, nor yex that other, for the quarrelling of the pilgrims to Mecca is most detestable in the eyes of God. Let the practice (sunnat) of the believers be naught but gentleness, modesty and tranquillity. The House of God repudiates those men, who while circumambulating it, regard (only) themselves... On the sea naught but vexation is imaginable, nor can comforts be collected as on land, and if merchants would cease voyaging on the sea, where this is possible, it were better in this Religion for their tranquillity. But inasmuch as [by the abandonment of sea- voyages] the order of the world would be disturbed, there must needs be seafaring folk, who, indeed, approach God in their work; and God rewardeth those who do good, whether they be on the sea or on the land, and doubleth the Reward of those who move on the sea by reason of their weariness, if they be in the religion of God, and behave affectionately to one another; for God rewardeth the well-doers.

And it is meet for a King in whose Kingdom is the Sanctuary of God (nay, for every landowner) that in the limits of his own land, in all parts thereof, from the first to the last, he should station agents to carry the news and letters of that land from one end to the other, which systems is in the highest degree organised in the Land of the Franks. This is so that when He whom God shall manifest shall appear, all the means may exist for the transmission of letters and news, that all may be informed of Him. These facilities must become general; else, even now, those who are in authority have the Chapar; but of what use is this, since the poor cannot employ it? If any one hear the news of the Manifestation one fraction of a second sooner, and believe, it is better than that he should possess all the earth. God loves those who set in order.

17 It is not lawful to sell in the Precinct of [God's] House; and he who wishes to stop this may lawfully take [what is exposed for sale], even though the owner doth not acquiesce, because God hath more right to property than His servant, who possesseth it for only a few years.

18 Going up to (God's) House is not lawful except to the rich, who need undergo no hardship on the way; let such an one, when he has come up there, give 4 mithqals of gold to him who attends at the First Column (Rukn), and the Second, and the Third, and the Fourth of [God's] House that they may divide it amongst themselves: though they are not permitted to ask for this unless it be given. This is, however, excused to the slave, and to him who serveth on the way, and to them of small estate, and to such as cannot afford it. Everyone who can do so should go once in his life to God's House. But the dead are not have places bought for them there. And the obligation [of performing the Pilgrimage] has been removed from women, that no trouble may come upon them in the journey. But those who dwell near the House may go thither yearly, since for them it is not difficult. Each of the four mithqals of Bayanic (i.e. Babi) gold is to weigh 29 nukhud (grains), and four such mithqals may be given to the Nineteen who sit on seats around the House (of God); and these must show the greatest respect to the pilgrims. And these Nineteen must yearly divide this money equally, thanking their Beloved for it; but they must not ask for it. They must sit on silken stuffs, as has been mentioned in the Arabic [Bayan] on lofty coloured seats: White for the First Column (Rukn); yellow for the Second; green for the Third; and red for the Fourth. During the 1270 years which have elapsed since the Mission of Mohammed, countless multitudes have vearly circumambulated the Ka'ba; but when in the last year, the Founder of the House himself went, he saw that of those of all nations gathered there no one recognised him. But he who recognised him and accompanied him on the Pilgrimage was he who truly performed the Pilgrimage. The number of 8 unities (wahids) passed over him during which God gloried in him in the Supreme Assembly for his disinterestedness and sincerity in doing His pleasure. But this Grace was not offered to him alone, for the same Favour was shown to all; but they veiled themselves from that Favour. For in that same year the book of the Commentary on the Suratu Yusuf reached all; but they, seeing that they had no companion, stood still, not reflecting that for 7 years none accepted the Koran save Ali. Everyone has to answer to God for himself, not for another. And in the Manifestation of Him whom God shall manifest, the most learned of the Doctors shall be equal with the lowest of the people. It is not that they have not heard [of the Manifestation], for had this been so they would not have been held accontable

19 Concerning this, that women should enter the Mosque by night to present themselves at the Thrones by the Nineteen Mirrors; such women, namely, as belong to this country [Persia]. God hath commanded parents to show the greatest possible love for their children, which love He reckons as love for Himself, showing honour to Him whom God shall manifest. All children are commanded to behave with the utmost courtesy to their fathers and mothers and other relatives, that no sorrow may fall on their hearts.

WAHID 5

1 Concerning the Mosque. The first land wherein the bodily form of Him whom God shall manifest shall appear becomes the Holy Sanctuary; for in Him, as in the Nuqta-i-Bayan, the Mystery of the Truth has been and is witnessed. And the more God's dispensation can be exalted, the better it is; as will happen on that day when the [resting-place of the] Red Earth of God shall lie in some region of that Most Mighty Land, and shall become the place of retirement for the servant as is now seen in Mecca.

2 Concerning the Eight Mosques [which are] before the Ten [i.e. 'the Eight and the Ten', or the Eighteen.]. It is meet for such as shall be able in the religion of the Bayan to erect 18 new mosques in the Name of the 'Letters of the Living' of Him whom God shall manifest [i.e. His Disciples.]. And I seem to see lamps suspended therein according to the Number of Mustaghath (=2001). But fear that Day when these same Letters of the Living shall return to the Life of the World, and at least do not forbid them their own places, as was done in the Manifestation of the Nuqta-i-Bayan.

3 Concerning the knowledge of the years and months. God hath fixed the number of all years from [the time of] the Manifestation of the Bayan according to the 'Names of All Things' (=361) and hath fixed each year at 19 months, and each month at 19 days, in order that all may behold the Letters of the Unity in 19 degrees from the Point of the Entry of the Sun into the Sign of Aries [The beginning of the Vernal Equinox, about 21 March, which is the real Persian Naw-Ruz or New Year's Day, still the great festival in Persia, as it was in Zoroastrian times.] until its final arrival in the Sign of Pisces. And the first month is to be called Baha, and the last 'Ala. And the three first months are chiefly set apart for Glorification (tasbih) since in them is created the Fire in the Hearts of All Things; and in the four following months, which are the months of Praise (tahmid), are created the Spirits of all Contingent things, for in them is Sustenance given; and in the six subsequent months, which are the months of Unification (tawhid). God causeth existing things to die, not by a bodily death, but by a Death from Denial and a Life in Affirmation; and in the subsequent six months, which are the months of Magnification (takbir), God gives life to the people who have died from love of all that is beside Him, and have remained firmly established in His Love.

And in the first three months is the Fire of God: and in the four subsequent months, the Air of Eternity without Beginning (Azal); and in the six subsequent months the Water of Unification, which runs over the Souls of all things, from the air of Eternity which is projected from the Fire of God; and the subsequent six months are connected with the Earth, for what appeared from the three elements has become fixed in those three elements. And the first month is the Month of the Point, round which the (18) months of the Living revolve; its similitude amongst the months is as the Sun, while the rest of the months are like Mirrors, and it is named by God the month of Baha, seeing that the splendour (Baha) of all the months is included in it. For God hath set it apart for Him whom God shall manifest; and to each day thereof He hath given an affinity with one of the Letters of the Unity. And the First Day [of this First Month], which is the New Year's Day (Naw-ruz) is the day of 'there is no god but God'. The like of that day is as the Nuqta in the Bayan, by whom all are created, and to whom all return; whom God hath made the Manifestation thereof (i.e. of 'there is no god but God'), the Nugta-i-Bayan, the Person of the Seven Letters, which is, in this Manifestation, the Throne of Him whom God shall manifest... He it is through whom the reality (shay'iyyat) of all things is, and whose nature is through God. Whosoever shall declare the Unity of God 361 times in that day will remain glad throughout the year.

4 Ordering the naming of Names with the Names of God, and the Names of Mohammed and Ali or both of them and Fatima, and Hasan, and Husavn. The best of all names are such as are related to God like Bahaullah and Jalalullah, and Jamalullah or Nurullah or Fadlullah, or Judullah, and like of these and Abdullah and Dhikrullah. Gradually, in later Manifestations, all persons will be named with Names of God until all the Heaven and Earth and what is between them becomes filled with the Name of God. What difference does it make whether man or [a temple of] Clay point to God? Both are creatures, except that the latter was created for the former; for God hath fixed the spirit of the unification of all things in the spirit of man. Thus, for instance, if a believer sits on a piece of ground, the spirit of that ground becomes tranquil and rejoiceth: while if an unbeliever sit there, it becomes disquieted in such a way that none other than God can compute it; and it continually asks of God that the unbeliever may arise and depart from it. Nothing can attain to its own Paradise unless it reaches the utmost limit of perfection possible to it. The perfection of the supremacy of man is in faith in God. Man must not forget the previous Manifestations, or forget to be thankful for them; for a youth 19 years of age must not omit to give thanks for the Day of Conception (Yawm-i-Nutfa); and in like manner if the religion of Adam had not existed, today this religion would not have arrived at this degree.

So regard the things of God to infinity and give thanks to Him for every Effulgence which He hath sent forth in each Manifestation. The fruit of this command is this that, by the mention of these Names, he li.e. a manl may not depart from the things to which these Names apply; so that perchance by the repetition of these Names the soul may not abandon the things which these Names connote, and so, by their Attraction may grow worthy of its name in the Manifestation. Not that one should be veiled by the Name, for in this Cycle the slaver of the Chief of Martyrs* was named precisely by the very name of that Glorious One (i.e. Husayn). He whom God shall manifest is like a touchstone, discriminating between pure gold and all beside. [* 'This Cycle' of course means the Bab's Manifestation, in which, Mulla Husayn of Bushrawayh was, I think, regarded as the 'Return' of the Imam Husayn. He was killed at Shavkh Tabarsi in Mazandaran, but I do not know who slew him. Mulla Husayn was killed by Abbas-Quli Khan-i Larijani but this event had not yet happened at the time of the writing of the Persian Bayan . In fact, the Bab is most probably referring to Husayn Khan, the Governor of Shiraz, who struck the Bab. The Bab evidently regards him as the 'return' of Shimr, the slayer of the Imam Husayn at

Karbala.] For instance if a person be named Baha'ullah (the Splendour of God) and if he believes in the splendour (Baha) of him who was the First to believe, then that Name becomes confirmed for him in Heaven; otherwise he perishes in denial, 'as though he was a thing not mentioned'.

5 Concerning the command to take the possessions of those who do not believe in the Bayan, and the command to restore it, if they enter the Faith, except in those countries wherein its seizure is impossible. In the day of the Manifestation of the Apostle of God [Mohammed], the soul of naught that breathed was its own; how then that which is subsidiary to life? Unless it entered his religion; whereupon that which God hath bestowed on it became lawful to it. So also in the Manifestation of Him whom God shall manifest, no soul is lawful to its possessor unless it believe in Him, and all shall be taken from all, except that which enter under the shadow of His Religion. This is the Grace of God towards His creatures; for where countries were conquered in the beginning of Islam, they were compelled by force and violence to enter Islam and become partakers of the fruits of Islam, and to such as believed not, no mercy was shown, and till now they have remained in the Fire. So also in this Manifestation with unbelievers, naught appertaining to them is lawful, except to those who enter the Faith, whereby it becomes lawful to them. This command is to powerful Kings in the Faith, not to all. And in countries wherein it would become the cause of sadness or loss to anyone. God hath not ordered it to be made manifest; as, for instance, in the case of merchants in the countries of the Franks; such must keep their accounts with the utmost diligence, lest disgrace befall them. From God comes Permission, while obedience is for His Creatures. If all who were powerful in Islam had acted according to the command of the Koran, today all on earth would have believed in the Koran; and now that it is not so the fault is on the part of mankind, since [that Command] which was due appear from the Source did appear in the Koran. The object is that when He whom God shall manifest shall appear, all shall have been educated in the Bayan, that none of the believers in the Bayan may remain outside belief in Him; should one do so, the Command concerning him is as the Command concerning him who believeth not in God. I swear by God that in the Manifestation of Him whom God shall manifest all shall unite in helping [the propagation of the Faith], not one will remain on the earth who shall not enter into Paradise.

6 The Command concerning the possessions which shall be taken in this Religion. If there be anything which is peerless of its kind, none shall possess it but the Nuqta-i-Bayan. But, if the Sun hath set, then let them keep it for its rising-place [i.e. if the Point be dead, let them keep it for Him whom God shall manifest.] ... And what falls short of this, let there be taken first by the Number of the Ha (5) [The letter Ha = 5, and Bab = 5; so we find the Babis sometimes calling themselves 'Ha'is'. When the Bab declared himself to be the 'Point' (Nuqta), the title of Bab, set free, was given to one of his disciples. Such Bab is here meant.] somewhat of its Price; then let those who have acquired it in victory take from it with permission, each of them according to the quantity which sufficeth for him. And what remains over, let them transmit it to the poor, or spend it on the Shrines of Pilgrimage, or the like. And if [a share] be given to everyone yea, even to the child which is in its mother's womb, it is better than that it should be spent on Shrines. It is a gift from God and verily He is indeed most Bounteous. The believers are the trustees of the share of Him whom God shall manifest (if the Point has passed away) and if they take therefrom even one qirat, the punishment thereof is Hell-Fire. All things are God's; and who is nearer to God than the Point of Truth? After this share has been set apart for the Point, or for Him whom God shall manifest, a share corresponding with the value of the Ha, shall be taken from the whole and divided amongst the people of the Bayan from the greatest to the least. Then shall the conquerors have their share, each one that is worthy of his state; and if anything be still left over, it may be spent on the shrines, so that a share may come to all the people of the Bayan, yea, even to the child of six months in the womb of its mother. This is better than spending it on the Shrines, if these have been constructed; but, if not, then their construction takes precedence. He whom God shall manifest is most great in the sight of God, and his approval is more than the approval of all else beside Him. And after Him come the 'Letters of the Living'; then the Names; then the Similitudes; then the Prophets, then the Faithful and the Martyrs and the Proximate These different grades of believers (seven, it appears, in all) remind one of the similar graduations amongst the Ismailis, when also they were originally seven.], each according to that which has been ordained to him.

And if the believers in the Bayan cannot observe what is commanded in the Bayan, like unto which there is naught else, it may be changed.9 But it is incumbent on them to prescribe the price thereof, and to traffic with it on behalf of its (true) possessor, and therewith to take from it their own lawful share of ten per cent (100 in 1000) that this may become an ordinance amongst all, that all may profit from all in this way, and it is not likely that where the Proof of God acts thus, others should exceed this.

7 God hath given permission to him who believes in the Bayan that whatever he buys from those who do not believe in that religion is clean unto him when it comes forth from the possession of the latter and enters his possession, by reason of the honour conferred upon it by its relation to this Religion. God's gift to such as believe in the Bayan is that things obtained by sale or purchased from nonbelievers become pure by their severance from unbelievers and their association with believers. For instance, if there be a rose in the hand of a Christian, it at once becomes pure on his giving it to one of the believers. The believers in the Bayan are permitted to obtain whatever is good in every land, that perhaps in the day of the Manifestation of the Truth that thing may reach the presence of the Lord of Existence and become beloved by Him. For whatever appears gracious in the world, is a drop from the ocean of his Grace.

8 Every soul must read the verses of the Bayan, nor must he let them fall short of the Number of the Unity (19)10 and whosoever is unable (to do so) let him say. 'God! God is my Lord; and I associate none with God my Lord' 19 times. Regard the whole of the Bayan as capital entrusted by one another that he may traffic therewith: the owner thereof is He whom God shall manifest, who has entrusted it to the souls who believe in the Nuqta-i-Bayan, that they may traffic therewith for the day of His Manifestation, when he will take back the capital, and no one shall say 'Why?' or 'Wherefore?' I swear by God that if in the Day of Him whom God shall manifest one should hear a single verse from Him and should repeat it, it is better than that he should recite the whole Bayan 1000 times.

9 Concerning this, that one of the Names of God should be repeated over anything which one desires to use. When anyone wishes to use anything he should mention one of the Names of God, either openly or secretly or in intention. The object of this is that each one may see in everything a Manifestation of the Visage of [Him who is] the Manifestation of the [Divine] Will, that naught may be seen in it save God. For instance, the lowest limit of inorganic objects is a stone (sang): in the Sin (S) thereof he should see only Subbuh (glorified), and in the Nun (N), Nur (Light), and in the Kaf (K), Karim (Kind), whether he mentions these attributes verbally or merely thinks of them in his mind without uttering them with his tongue. Naught is visible in this Dispensation but He whom God shall manifest, who is the origin of the Names and Divine Attributes. So at that day each one must cease to regard himself, and regard only Him; not that he can see Him in Himself, except as a Mirror receives a reflection from the Sun when placed opposite to it. All things must ascend in the Bayan to the utmost limit of their perfection, so that all may become Mirrors prepared to the flashing forth of the Sun, that as soon as its light, that is its Signs (Verses), arises, all may point to Him.

10 God hath appointed the Figures (Havkal) to Men and the Circles (Da'ira) to Women, that they should write thereon what they will from the Bayan.11 The outside of the Figure (Haykal) is the Ha (5) and the inside the Waw (6) [H.W., i.e. Huwa, 'He', viz. God.]. Let each take what he can from the Ocean of Bounty, that what is written on that Figure may appear in his Soul, letter by letter, and point by point. And to them who manifest the Ba (2) he hath permitted the Circle (typifying) the Garment of the Sun of Truth, and hath fixed it as 5 Unities (Wahid), to each Unity a Unity [i.e. Five concentric circles, each divided into Nineteen sections or compartments.]; that it may point to the Letters L.H. (Lahu = 'to Him') because 'To Him belongeth what is in the heavens and in the Earth and what is between them, and God encompasseth all things'. So shall the Garment of the Sun of Truth shine upon their bosoms and hearts, that perchance in the Day when that Most Great Light shall become manifest, they may only point to Him. The origin of this Circle is according to the manner wherein the Chief of Believers enumerated the Names apparent from the word Ha (5); namely, in the Point, Fard (Single); and in the Ba, Hayy (Living): and in the Alif, Oavvum (Self-subsistent): and in the Ya, Sultan (Authority); and in the Jim, Quddus (Holy); and this is why [the formula] Bismillahil-Amnail-Aqdas ('In the Name of God, the Most Unapproachable, the Most Holy') appeared in this Manifestation. And from the Point to the Jim are the four degrees of Creation, Provision, Death and Life. And the fruit of these two commands is this, that the whole Bayan is the creation of the Macrocosm; and as long as it appears in the Figure of the Ba of the Circle, yet does not exceed the limits of the Ha, perhaps in the Year Five of the Manifestation of Him whom God shall manifest he may attain the Honour of believing in that Sun of Truth. For what is written in the Figures and Circles is His Glorification and the Declaration that He is free from what his enemies ascribe to Him. If anyone, by the Favour of His Bounty, be with Him, yet does not manifest the fruit thereof in the Lines of the five or the six, or in the Houses of the Unity, how shall Fruit be mentioned in connection with him, since he has nullifies the Fruit of his being?

This is in order that none of the people of the Bayan may overpass the Five Limits, for in the Pentacle (Haykal-i-Khums), the circumference is with him while in the Circle the Waw (6) keeps the Ha (5). This is the object in the Revelation of His Command and of the man's action in conformity with these two great gifts: that, at the Manifestation of that Sun of Truth, that Light of Eternity Past, that Dawn of Timelessness. those who possess the Pentacles and Circles will detach themselves from all this is on earth. But if the evolution of the Cycle proceed apace, Five Years may become Five Months; nay, perhaps even Five Weeks or Five Days, or Five Hours, or Five Minutes, or even Five Seconds. For there is an indissoluble connection between the Will and what it creates, though God hath from Eternity created between them a diversity of Attributes as between Fire and its burning. For how can Fire be realized without its burning becoming apparent, or how can a lamp become lighted without its light illuminating all things? In every Manifestation behold with the Eye of Certainty this One which pervades all things. If in the Day of Him whom God shall manifest it [the Volition] be seen in any form [Havkal] but His, that [form] is veiled in itself from Him, yet is He more manifest in it than it itself is to itself [This passage appears to mean: if, in the Day of Him whom God shall manifest, in a form there be seen any form but His form, then that form is, in itself, veiled from Him, yet is He more manifest in it itself is to itself.]; and what it does it does only for Him, though in its state of veiledness it (imagines that it) acts against Him. This is the meaning of the Verse: 'To God do all things return.'

11 Concerning prayers for the new-born and the dead. Utter takbirs (Magnificats) in the prayers of the new-born and recite after the first takbir 19 times: Inna kullun billahi mu'minun [We are all, verily, believers in God.]; and in the second: Inna kullun billahi muqinun [We are all, verily, sure of God.] and in the third: Inna kullun bi'llahi muhiyyun [We are all, verily, brought to life by God.]; and in the fourth: Inna kullun bi'llahi mumitun [We are all, verily, caused to die by God.]; and in the fifth: Inna kullun billahi radiyun [We are all, verily, content in God.]. And in the prayers of the dead the takbir must be said 6 times, and after the first takbir let him read 19 times: Inna kullun lillahi abidun [We all, verily, worship God.]; and in the second: Inna kullun lillahi sajidun [We all, verily, bow down before God.]; and in the third: Inna kullun lillahi qanitun [We all, verily, are devoted unto God.]; and in the fourth: Inna kullun li'llahi dhakirun [We all, verily give praise unto God.]; and in the fifth: Inna kullun lillahi shakirun [We all, verily, yield thanks to God.]; and in the sixth: Inna kullun lillahi saburun [We all verily are patient in God.1. The birth pravers are to be read for male and female children alike. The meaning of the 5 takbirs and the 6 (at birth and death) is to show that he came from the Ha (5) and has returned to the Waw (6) [Ha and Wa together make Huwa = He, i.e. God.]. Whosoever entered in at the Gate (Bab) found salvation by the Bab by this action not by other actions for he is the Soul from whom is the source of all things and towards whom all things return. Everyone believes in Ali now only because they were brought up to love him, else, had they lived in the early days of Islam, there would only have been the three as is set forth in tradition; as in this cycle, God has laid an obligation on believers according to the number of the Name of the Merciful (ar-Rahman) (299) for the states of affection.

12 Concerning the burial of the dead in stone, and the placing on their hands of rings of cornelian. This outward body is the throne of the inward (or essential) body. Therefore must the former be preserved with the utmost care; that no disgust may come upon the latter, for the essential body regards its throne and is gratified if that is treated with respect. Therefore it is commanded that this be treated with the utmost respect, and it is permitted for it to hidden in crystal or polished stone. So also a cornelian ring with an inscription is to be placed on the finger of the corpse that from the blessing of the verse inscribed thereon no sorrow may come upon the essential body, and that it may be veiled from Hell-Fire and abide in the protection of the Light. And on the ring must bee expressed one of the Names of God. The fruit of this command is that since the number of Ali returns to takbir (magnification), the element of earth is mentioned; and the limit of the ascent of earth is the first degree of stonetill that terminates in the highest degree of purity, which is crystal, whereupon praise is manifested in it.

13 Concerning the testamentary book for the dead according to what is ordered in the Bayan. No favour of God's is greater than this, that He has given permission to them to worship Him and has taught them to glorify and praise and unify and magnify Him. At the time of death a testamentary book may be written containing a confession of the Unity and this creation and command is for a memorial [The text reads: '...containing a confession of (or witness to) the Unity of God and that all creation and command are His.']; a confession of the Divine Point [i.e. the Bab who had so many followers that he was known as holy figure.] and His Letters of the Living, and setting forth the Love of Him, and the manifestations of His Names, and Similitudes, and taking

refuge from that which He loves not. And they are commanded to convey this book to Him whom God shall manifest, that if He wills He may answer it and His answer is the same which has descended from God concerning him [The answer (i.e. acceptance or rejection of the testamentary book) of Him whom God shall manifest is equivalent to God's answer.]: and the preservation of this [testament] is with his heir that from hand to hand it may come to Him whom God shall manifest; and it must be very beautifully and elegantly written, for the length of time from manifestation to manifestation is clear and the preservation of what is between them is the easiest of things. Thus the Mohammedans all say the Tahlil [Uttering the words: 'There is no god but God.'] at their death, according to the word of His former command, vet the Manifestation of this word dwells unjustly imprisoned in a mountain [i.e. the Bab himself who is imprisoned in the mountain fortress of Maky.], therefore do all their (the Musulman's) actions become as scattered dust. In the same way all will write their testamentary books and will say 'I associate nothing with God', but in the day of the Manifestation [of Him whom God shall manifest], their own souls are the manifestation of idolatry and thus they at once nullify their religion. The source of this book is from God, but in what the Nuqta-i-Bayan says; and its return is to God, insofar as it returns to Him whom God shall manifest.

14 That which purifies [Purification in this chapter is meant in the sense of ritual purification.] is Fire and Air; then Water and Earth; then the Book of God; then the Point and His Writings: then that over which the name of God is mentioned 66 times: and what the Sun parches and what changes its being: then all which enters this religion: and matters related thereto: also what descends from the hands of the unbelievers into the hands of the people of this religion and if its relation to the former cease and its relation to the latter take place, it is purified. One whose word is pure, God requires not that he should perform ceremonial purifications; the like of that is killing the Prince of Martyrs, and discussing a gnat's tail [What the text is trying to convey is that these people who take such care over ceremonial matters but deny the source of Purification are like those who killed the Prince of Martyrs (the Imam Husayn) but were greatly concerned about the ritual purity of the blood of a gnat.]; this is the state of that beastly people; but the name of beasts is not fit for them, for beasts harm no one, and it is manifest what these do. Now the manifestations which are pure are -

First, Belief in the Bayan, which changes his [the believer's] body to purity.

Second, The Book of God, and a thing becomes pure on meeting with a verse.

Third, The Name of God. If 'Allahu Athar' (God is most pure) be read over a thing 66 times, it becomes pure.

Fourth, Cessation of relation to other than the people of the Bayan and association with the people of the Bayan.

Fifth, The Tree of Truth in the day of its manifestation, and all His writings.

Sixth, That which changes its being (kaynuniyyat) [e.g. a liquid turning to vapour; wood burning to ashes, etc.].

Seventh, The four elements. Eighth, The Sun.

Moreover a breath* coming from the mouth by means of the toothbrush or toothpick, is permitted and pardoned [* The text in fact reads 'blood': i.e. whereas blood normally renders anything it touches ritually impure, the Bab is here abrogating the law with respect to bleeding caused by the use of a toothbrush or toothpick.]; but in every case God loves the pure, and in the Bayan nothing is dearer to God than cleanness and purity and neatness. And the impurity of the foot of an animal which travels in the rain and enters a room is removed. God loves not that there should be on anyone anything other than perfume and sweetness, and all should continually be perfectly pure spiritually and bodily, that their souls may not be averse to them. But it matters not if the hair of an animal be near one who is praying, like the things which they bring from the Franks; so also things of bone and ivory: all these things are for comfort [These regulations refer to things which in Islamic law render the believer impure and therefore unable to perform prayers. The Bab is here removing the decree of impurity from these things, defying Islamic law.]. Let them be thankful for these mercies, and not be careful about a hair marring their prayer and yet not hesitate to condemn the verifier of Religion (i.e. the Bab). Whoever was in the preceding cycle of the Koran witnessed this, that those who oppressed the family of the Prophet paid the greatest attention to the details of religion, and the same is seen perfectly in this Manifestation of the Bayan: one who wrote a thousand verses about a trifling detail of religion, rejected the Truth, whereby all religion is established, and he veiled himself by these things from the truth. O people of the Bayan! do not cause any harm to any man or even animal that you may not acquire what will destroy your religion in the day of HIm whom God shall manifest, as in this manifestation the Nuqta-i-Bayan rewarded those from whom nothing [objectionable] had appeared by His verses.

15 Concerning this, that the water through which ye were produced [i.e. semen; this again is the abrogation of an Islamic law concerning ritual purity.], God hath made it pure in the book. Yet they should be as cleanly about it as possible where it is easy, not where it is difficult. No one may pronounce the people of the Bayan impure, or he ceases to belong to the Faith. In the days when I myself was at Karbala, one day when the Late Syyid [i.e. Haji Sayyid Kazim of Rasht] came to [my] abode, the owner of the house ordered a door which had been touched by that Tree of Purity to be washed.

16 As long as the sun remains above the Horizon (i.e. as long as the Nuqta lives) what is incomparable must be placed before God; when it sets (i.e. when the Nuqta dies) everyone may possess it until the Sun arises from its rising place when it ceases to be lawful to them, and they must restore to him the number of the Wahid (i.e. 19) not above that - if He desires to possess it (if not, they are not bound to do so); unless loss would accrue to the possessor thereof which he cannot support, when he is pardoned therefrom. What God loves most in the people of the Bayan is their love one for another. They should not then dispute with each other, or rebut one another's speeches in religious matters, and if anyone in the Bayan rejects another he must give 95 (19 x 5) mithqals of gold to Him whom God shall manifest, and to none other, who will if He please remit it, or take it. Since He whom God shall manifest is the Sign of 'There is nothing like Him' therefore has God commanded that whatever reaches this degree [of being unique] in the world shall be for Him. And those who cannot give such a thing in the day of Him whom God shall manifest must give 95 mithqals of gold.

17 Concerning what is obligatory in every city, that the name of God should be mentioned in every city 95 times, on the first day Allahu Abha [God is most Glorious.]; on the second Allahu Azam [God is most Mighty.]; until it conclude with Allahu Aqdam [God is the Pre-Existent.] on the 19th day, which is the last day of the month. Between the rising and setting of the sun each one may say Allahu Abha or Allahu Azam, etc., according to the day, 95 times that perchance in the Day of Resurrection by the recital of these sacred names he may be honoured with guidance, and become directed by the guidance of the Letters of the Living. Not that he should recite these names and remain veiled from those whom they indicate. No one has or will have any way to the Eternal Essence, and what is in Contingent Being is His creation, and the Letters of the One are the signs of His names to His creatures, for in them is naught seen save God alone. Their loftiness is by reason of their hearts being like mirrors, in whom God only is seen. At the takhir look on them, that while looking you may not be veiled, just as you see in the letters of 'Allahu Akbar' naught but God.

18 Concerning selling and buying, when there is consent on both sides; and the transaction is valid as long as it is clear that both are satisfied, whether great, or little; bond or free. Interest is also permitted between merchants, as is customary today.

19 The mithgal is 19 hammas, and the price of 19 hammas of Gold is 10,000 dinars; and the price of the 19 hammas of silver is 1000 dinars. God is the creator of His creation and Kingdom, and inasmuch as His Kingdom is not with the unbelievers, permission is granted for this that all give to the person who is their wali (ruler), for helping the religion, (whenever a year passes, and their wealth exceeds 540 mithqals) from each mithqal of gold, which is 19 nukhud, [Nukhud is Persian for the Arabic word hammas used above. Both words refer to a pea (usually a dried pea), and this was a unit of weight equivalent to one-fifth of a gram approximately.] 500 dinars, and from each mithqal of silver, 50 dinars. No worship is more beloved of God than that one should cause joy to enter into heart of another - and the converse. The amount of every mithqal of gold may be 19 nukhuds, and so also silver, and the value thereof according to what is manifest this day. if they wish to change them each shall be changed at 19, that the glory of gold and silver be not changed at the hands of the people of the Bayan. Though a loss for merchants is seen in this decree concerning the value of gold and silver, that will disappear in course of time. And whoever owes a Qiran 51 must give 28 nukhuds; not the price of it, and so likewise in the price of gold he must give 20 nukhuds; not the price of it. All this is that the heart of no one may become sad in the way of the Truth. And no paradise is in reality more lofty to the believers than acting in accordance with the commandments: nor is any fire fiercer than the transgression thereof, or the tyranny of one soul over another, though it be but the extent of a grain of mustard.

WAHID 6

I Concerning the arrangement of the Bayan [Here the Bab is using the word 'Bayan' to refer to all of his writings.]. It must not exceed 19 volumes. In the first three, Verses; and the next four, Prayers; and the next Six, Commentaries, and the last six, Scientific treatises. And the chapters in all this are from the One (Wahid) to the Mustaghath (2001). And everyone should have a small book containing at least 1000 verses (of the Bayan). Nothing is dearer to God than

moderation. Thus if any one possesses land and if he wishes to show forth moderation in respect thereof, it must be in this way that the owner of an astrolabe measures it with the utmost diligence, not regarding the first thereof as a whit more than the last. If it be thus concerning [a simple piece of] land, how will it be in other cases when moderation is observed? And so God has given permission that in the arrangement [of sacred books], it be not more than 19 volumes arranged with the utmost care, and he must regard the last letter thereof as not a whit less important than the first. Not that it is commanded so [absolutely] but this is more pleasing. But it is not possible amongst men to observe the [symmetry of] numbers in their entirety. The name Bayan is applicable to verses (ayat) alone. This is in the Primal Reality. In the Second Reality it is applied to Pravers (munaiat); in the Third, to Commentaries; in the Fourth, to scientific treatises; in the Fifth, to Persian treatises: but all are mentioned in the shadow of verses. The object of this arrangement is that in the Day of the Manifestation of the Lord of the Bayan, all existing things may resemble the Wahid (Unity), that perhaps they may become illuminated by the Sun of Truth, and may present themselves before that Most Great Light by the nearness of their own hearts, and irrespective of their religious or worldly positions. In the first three (volumes) there is incorruptible Water, and in the subsequent four, the milk of which the taste changes not, and in the following six, the wine of Unity [These three expressions refer to Koran 47:15: 'The Paradise promised to the righteous has rivers of water which cannot be corrupted; and rivers of milk, the taste of which changes not; and rivers of wine, a delight for those who drink, and rivers of pure honey ... '], and in the last six, what is mentioned in the prop of the takbir yet in each are all explicit and implicit, yea, the beholder may see them in each letter and point. All the Bayan and its spirits are as a garden in the hand of Him whom God shall manifest, and in the shadow of each letter thousands of souls are overshadowed each one of which is glorified and exalted by an order thereof. This is the essence of all Knowledge, that all became alive by one 'Yes' and all become annihilated by one 'No'3

Take care that in the Day of Manifestation of the Truth you make not of these words a veil from him, for the whole of the Bayan is his previous manifestation and he is the most wise of all concerning that which he has revealed, for the spirits of all are in his grasp. If one be the Plato of his time in all sciences, if he do not accept all that He (He whom God shall manifest) says in every science, he has no knowledge, for knowledge is this, that one should know God and His prophet, and the Manifestations of his Command.

And it is right that there should be with each person one volume (sahi(a) of at least 1000 verses of the Bayan; whatever pleases him [of the Bayan]. And each 30 letters (harf) is a verse (bayt), which with the vowel points (a'rab) makes 40 letters. The Bayan is like a treasure given over in trust: all of it must be restored to Him whom God shall manifest in His day if He demand it. If one is sitting reading the Bayan, and the messenger of Him whom God shall manifest comes to him, and if he does not accept him, he will at once enter Hell-Fire.

2 The Command of the well is as the command of the Kurr [This is a volume of water which is considered pure in Islamic law. In this passage the Bab abrogates Islamic laws regarding the purity of water.]; and the command of the latter is removed. All water is pure in itself, and purifies other things by itself. But tanks should exist wherever the faithful are, that cleanliness may be easier. And in whatever house there are not tanks angels pass unwillingly through it, and with disgust. This command as to the purity of even a drop of water is because of the Ocean of Unity, one drop of which points to God as the whole points to God. And it is better for water to be poured over a thing to purify it than for that thing to be plunged into water; for in the first case the water purifies, and in the latter it is contaminated. O people of the Bayan! Be not like the people of the Koran who purify their outward bodies so carefully with water, but do not purify their Essential [inner] Bodies with the water of Unity, for no heart in which there is love of aught other than God is pure. Were it otherwise no nation is externally more clean than Christians. Any water may be used except what is too little in amount to be efficient, and what is dirty. But a pure thing though it be changed (in nature) remains pure. Purification with water mixed with earth is not allowed, that the rich may not exalt themselves over the poor. So also with the believer, naught can render him impure. In any case it is desirable that the believer should use pleasant scents and perfume.

3 God has commanded that his servants should build in every village a cleansing house [i.e. public baths.]. Everyone is bound to do everything in the most perfect way. For instance, it is very bad to begin to build a house and then not finish it in the most perfect way of which it is capable, for then it cries out to God for a curse on the maker who has failed to perfect it. So all doors etc. are to be made lofty, that those who are tall may be able to enter without stooping. In the day of Him whom God shall manifest nothing should exist which may cause him sorrow. And concerning the manifestation of Him whom God shall manifest, God knows in what limit of years He will manifest him; but watch from the beginning of the Manifestation until the number of the Wahid (19) for in each year Faith in one of the letters will appear.

4 God permitteth not that there should be in the Five Regions other than the Letters of the Bayan, even though the time be prolonged (till then) . In the Land of Fa (Fars), the Manifestations of 'There is no God but He' shone on hearts. And in the Land of Ayn (Iraq), those of 'There is no God but Me'. And in the Land of Alif (Adharbayjan), 'There is no God but God'. And in the Land of Kha (Khurasan), 'There is no God but Thee'. And in the Land of Mim (Mazandaran), 'There is no God but He who created all things by His command' God knows from what horizon that Sun of Truth (He whom God shall manifest) will arise. Therefore in these regions not an atom of that which God loveth not must remain. A meritorious action in these five regions is better than the worship of 12,000 years. All the prayers now said in Islam are raised up in the shadow of 'Establish prayer' [i.e. as a result of the Koranic injunction: 'Establish prayer' - Koran 2:43 and elsewhere.]. God has created nothing more noble than the essence of Knowledge which is conjoined with action. And there is no Knowledge but Knowledge of the Source of the Command. The difference between a believer and an unbeliever is Knowledge: one knows that such a book is the book of God and the other does not. The truth is like the Sun, and the believer like a mirror, which as soon as it is placed opposite it, speaks thereof. And unbelievers are like stones, on which however much the sun shines, they are incapable of reflecting it. But God, if He wishes is able to make that stone a mirror.

5 Concerning salutation. Men must salute each other with 'Allahu Akbar', and answer with 'Allahu A'zam'; and women with 'Allahu Ahba' and answer with 'Allahu A'zam'; and women most Great; God is most Mighty; God is most Glorious; and God is most Beauteous; respectively.]. And the fruit of this is that perchance in the day of the manifestation of Him whom God shall manifest, they will affirm that, after God, He is worthy to be clothed with the raiment of Greatness (Akbariyyat), Mightiness (Azamiyyat), Brightness (Abba'iyyat), and Beauty (Ajmaliyyat).

When it is commanded that none shall grieve anyone, it is for the sake of Him whom God shall manifest, otherwise what rank has anyone else that the Point of Truth should make such a command? But since eyes him not in the night, none are to be grieved for His sake...until that day when He shall make himself known and say 1 am the owner of that Bayan in accordance with which ye act this day.'

6 The command to destroy all books except such as have been or shall be composed in this religion. So, though there had been many heavenly books from the time of Adam till the time of the Koran, all were removed and those who continued to believe in them were pronounced untrue. If it be so with divine books, how shall it be with books of creatures which beside those books are as a reflection in a mirror compared to the Sun? I swear by God that in the Day of Him whom God shall manifest, to recite one of His verses is greater than all the Bayan.

7 Concerning marriage and the illegality of dowries, to the dwellers in cities, exceeding 95 mithqals of gold; and to dwellers in villages, more than 95 mithgals of silver; but they must not be less than 19 (mithqals) in all, and they must only go up or down (in value) by a single wahid (19) not by the wahid itself (1); and the separation between man and woman is abolished, and their joining together is established after their acquiescence by a sentence wherein is mentioned the word of God, e.g. 'Verily I will perform this unto God, the Lord of the Heavens and the Lord of the Earth, and what is between them, and the Lord of all things; the Lord of what is seen and the Lord of what is not seen: the Lord of the two worlds.' There must be witnesses present on both sides. The highest limit of the dowry is 95 - the number of 'Unto God': and the lowest 19. God hath not placed a third (degree) between Truth and Falsehood. All people think that they do what they do for God, whereas they do it for other than God: for no one willingly rebels against God. God tries His servants in each Manifestation that they may make themselves known through themselves whether they have done what they have done for Him or for other than Him. Those who professed to believe in the Gospel in the time of Mohammed, if they truly believed in Christ, believed in Mohammed, and if not, they rejected him. Else no one acts really for God and enters the Fire. Action for God depends on acting for the Manifestations of His Command. And the Mirrors of God were before the Prophet of God, for the 18 mirrors were illumined by the Sun of His munificence... from the first manifestation of the Koran till the year 1270... Hasayn [did what he did for the Prophet of God, and so for God; while that which was done to Husayn] was done 'For God', but really 'For other than God' The Contingent cannot grasp the Eternal Essence, but if ye comprehend His Manifestation, ye have understood Him. No fire is fiercer than this, that one should inflict on his Beloved what he inflicts on him he loves not. In the Day of Him whom God shall manifest every wahid (=19) is a number, which returns to the Absolute Unity

which is without number... In this mountain of Maku verses are revealed from God on every subject, yet it produces no fruit in the dwellers therein.

8 He who seeks to bring proofs from other than the book of God and the verses of the Bayan, the like of which none are able to produce, it is no argument for him: and he who recounteth a miracle other than the verses of the Bayan, has no witness for it. But he who assumes to produce (revealed) verses, none should oppose him. Ye must read this chapter once in every 19 days, and ponder on what has been revealed by night and day, that perchance ye may not be veiled from Him whom God shall manifest by states other than (revealed) verses. After the cessation of [the Islamic] revelation, till the manifestation of these verses, no one appeared to produce (revealed) verses. And we have not so much sagacity as to see that none but God can reveal verses. Know therefore that this is the same Primal Reality to whom God revealed verses in the beginning of Islam. If ye had understood the proof of your own religion, you would also have understood this Dispensation. Just as from the time of Mohammed till now, which is 1270 years, no one has been able to produce verses like it, so after the setting of this sun will it be, till He whom God shall manifest shall appear. It is impossible that anyone other than He whom God shall manifest can lay claim to this Matter... If anyone makes such a claim, and verses appear from Him, none must oppose Him, lest perchance sorrow come upon that Sun of Truth. Had the people of the Koran acted in this way, all their books would not have become vain. So now, if you hear of such a matter, and are not certain do not accuse Him lest ye cause Him sorrow, even if He be other than what He claims to be (though this is an impossible conception). But if He merely mentions His Name (He whom God shall manifest) it is far from those who love Him to cause Him sorrow, out of respect to His name. For such a one must either really be Him whom God shall manifest, or not. If he is, and why then should anyone deny the Truth? Or if he is not (an impossible supposition), then leave him alone; it is not for creatures to judge him, out of honour to the Name of their Beloved. But in fact there is no soul who can aspire to such a rank; If it happened in the cycle of the Koran, it will happen in this cycle also. His verses are in themselves a proof of the Light of His Being, while the inability of all (to produce the like) is a sing of their poverty and need of Him. If all obey this command, it is (incumbent) on God to manifest the Truth to them, and to cast the proof into their hearts, by clear proofs coming from Him, that believers may be enabled to shew forth certainty concerning Him. And it suffices for all the people of the Bayan to act in accordance with this for their salvation on the Day of Resurrection.

9 Silk clothes are lawful under all circumstances. So also is the use of gold and silver [This is an abolition of prohibitions in Islamic law. The Bab is defying Islamic law here.]. This is not to enable people to exalt themselves, or be proud, for such persons are veiled from the Truth, and shewing forth humility to others is giving thanks to God. And there is no glory or honour except in believing in Him whom God shall manifest. For if honour were in outward appearance, none have more than the Christians, yet they are not believers, how then are they honoured? And if anyone has vessels of gold and silver, and thereby rejoiceth the hearts of others, and quickeneth them, it is better for him than all that he possesses and he is in the pleasure of his Beloved. For the hearts of believers are the place of the pleasure of God, and there is no doubt that their pleasure is nearer to God than the pleasure of that soul which owns those things and rejoiceth (therein). A thing whereby He whom God shall manifest becomes glad is greater than that all should become glad.

10 It is obligatory on every one to inscribe on red cornelian this: 'Say that God is the Truth, and all else but God is His creation, and all are His worshippers.' This cornelian should be set in a ring. The object of this is that he may recognise Him whom God shall manifest when He appears. The manifestation of the Truth is Paradise for the people of Truth... He is the Mirror of Divinity, and the Sun of Lordship which points to God alone. And if one wishes to cause himself to enter the Affair of God, let him have engraved on a round cornelian, cut according to the well-known form of the circle, and composed of five Wahids; and in the first, the Ayatu'l-Kursi; and in the second, the Names of the Circle, and in the third, the Letters of the Bismi'llah, and in the Forth, the Six Names of God; and in the Fifth, that which is appropriate to his intent, as long as it exceed not nineteen letters. And if he also write the 19 letters in the First and Second Circles, it is pleasing to God.. But all this on the condition that he understands what is engraved at the Manifestation of Him whom God shall manifest. For the First is the same letter of the First Wahid which become multiplied in the circumference, until in the fifth degree they are manifested according to the number of 'To God' (lillah, 95). Thou wilt see the same then as in this Resurrection.

11 The teacher is not permitted to strike a child more than five gentle blows: and before it reaches five years of age, it is absolutely forbidden to strike it; and after that, it is not permitted to strike it more than five blows, not on the flesh, but on the clothes; and if he strikes more than five blows, or strikes them on the flesh, he is forbidden to approach his wife for 19 days, and if he has no wife let him expend 19 mithgals of gold for him whom he has struck. And God hath permitted children to play with what they have in their hands, and that each one of them should sit on a chair, for verily the time during which he sits on a chair or a bench or seat is not counted from his life. The object of these commands is that they may not perchance bring sorrow on that soul (He whom God shall manifest) from the ocean of whose munificence they are endowed with existence. For the teacher knows not Him who is his and all men's Teacher, just as in the Manifestation of the Furqan (Koran) till forty years had passed no one recognised that Sun of Truth, and in (the case) the Nuqta-i-Bayan 25 years. God knows what he shall have decreed for him of life: while he is not known, those will be the days of his happiness, for all are expecting him, but all are unbelievers and so sorrow will certainly come upon him. Just as before the revelation on the Furqan, all confessed the perfection and piety to the Prophet of God, but look after the revelation of the Furqan, what things did they not say! So also look at the Nugta-i-Bayan's states before his manifestation, as is clear to those persons who have known him; but after his manifestation, although till today 500,000 verses of diverse sorts have been revealed by him, yet still they say some words which the pen is ashamed to write. Yet if all act according to what God has said, no sorrow will come upon that Tree of Truth. For if it be (that) no one grieves anyone, He also is a soul amongst (other) creatures: if they do not advance to that for which all have been created, let them at least not approach the opposite of that, for no mercy is or has been greater than this. It is seen that the days of his gladness were the days before his manifestation. But see what they do today; all do to him what they do, and are satisfied with it. Verily, O servants of God! Fear Him!

12 Divorce is not permitted, unless the man is patient with the woman for one year, that perchance it may become right between them, but if not, then it is lawful to them, and whosoever wishes to return (after divorce) it is lawful to him until 19 times, but after the return it is not made a condition that he should be patient for more than a month. If in the course of a year after his intention to divorce her affection returns, the (divorce) is abrogated: if not, it is then lawful by a word which indicates it. And after that, until the number of the Wahid (19) he may not lawful take her again. And from the time of conjunction till the time of return, it is incumbent on him to be patient for 19 days, that he (or she) may become free from the influence of the Gates of Fire and after the number of 19 has been accomplished, conjunction is lawful for him. And up to 19 times he may take her back, but after that he may not, for the decree of duality then does forth on him; and in paradise there is no duality, for all were created from One soul... How difficult is the matter for one who has not recourse to the Source! And how easy for one who has recourse thereto!

13 The House of the Nuqta must not have more than 95 doors, nor must the houses of the Letters more than 5. This is a sign that he is and has been the Mirror of God in whom the Sun of Truth is manifest. The 'Day of Trial' which really proves the sincerity of belief, is only during the Manifestation... Today you see that thousands hold ta'ziyas9 for the 5th Letter (Imam Husayn) ... What is meant by 'meeting God' (e.g. in the third verse of the Sura-i-Rad) is meeting the Three of Truth [i.e. the Manifestation of God.], for the Eternal Essence cannot be met. If in the Bayan any one visit the tombs of the Letters, and in the Day of Resurrection profit not by meeting them themselves, it is in vain what they have done. For 7 years none believed sincerely and really but Ali [Mohammed's nephew and generally considered in the first man who converted to Islam and later by Mohammed appointed his successor. After Mohammed's death, Ali was outmaneuovred from succession in a coup d'etat by Abu Bakr], and if those who believed subsequently had been sincere, they would not have remained outside in the day of the ascension of the Apostle of God - when only 3 individuals remained. 13 Always look at the Essence of the matter, whereby Religion becomes Religion. Today thou art veiled by states which ramify from the origin. Thou hast not considered that the Day of Resurrection has come, and that the Letters of the Wahid have returned. There is no doubt that the difference between Man and Beasts is in the Essence of Knowledge; and that is only manifested by speech or writing. And if you look, you see therein endless degrees, all of which give no fruit, except knowledge of God. Do not regard knowledge of God as an imaginary thing for it is Knowledge of the appearance of the Manifestation, in whose hand is the proof in every Manifestation, else there is no one who believeth not in God. From the day of Adam till now all untrue sects believe in God. and in their (or His) prophet in that time, but they entered not in the succeeding manifestation. This is the meaning of the verse, 'Lord! raise me not up blind, when I was able to see.' It is difficult for thee to believe in the Nuqta but look at the Nuqta-i- Furgan (Mohammed): there is no doubt that the Church of Jesus was expecting the promised Adam; so also

thou art expecting the Manifestation of the last of the Imams (on whom be peace). When the blindness of the eve is spoken of, the eve of the heart is meant, for their outward eves see everything, and are indeed so sharp that they see the countries above the earth in the Moon, and enumerate them. And now that 1270 years have elapsed since Mohammed, if you look carefully you will see that the earth has become full of injustice and tyranny. In the Manifestation of Christ the tree of the Gospel was planted, but not perfected till the time of Mohammed; and had it been perfected one day sooner, on that very day would the sending of Mohammed have occurred which is the 26th not the 27th of Rajab [A reference to the only three Muslims who remained loyal to Ali.]. After the planting of the Koran, it came to perfection after 1270 years. Had its maturity been at 2 hours of the night of Thursday the fifth of Jamadi'ul-Awwal it would not have appeared 5 minutes later. As soon as men are ready to receive it the Tree of Truth descends from 'I am a Hidden Treasure' [The Tree of Truth denotes the Manifestation of God; the 'Hidden Treasure' is the unmanifested Essence of God. The reference is to a famous Islamic Tradition which begins: 'I was a Hidden treasurer...']. Knowledge of God is knowledge of how His prophet has described Him in that Manifestation.

14 Concerning the command of God at the passing of the Sun. God has related one day in the year to Himself, and called it the Day of God. One mithqal of gold spent on that day is like 361 mithgals (spent at other times) and so with all states and actions. This day is the day whereon the Sun passes from Pisces into Aries at the moment of its passing, whether it be night or day. And permission is given at that time to use all musical instruments and luxuries which at other times are not permitted. Banquets also ought to be with a single luxury, but that the best of its kind, in each assembly; and multiplicity of musical instruments and luxuries should be arranged in numerous assemblies, for this is nearer to piety with God. And during the night they are permitted to recite this verse according to the number of 'All Things' (361): 'God beareth witness that there is no God but Him, the Ineffable, the Selfsubsistent.' And during the day the verse: 'God beareth witness that there is no God but Him, the Precious, the Beloved'. And that day is the day of the Nugta, the 18 days following being the days of the Letters, more noble than the days of the 18 other months, each one of which is related to one of the decrees of all things. And in the first Wahid (19 days) fasting is not lawful, but all must enter Paradise by the Gates of the Wahid. And in the Day of Resurrection all things will appear as in the form of man, even hours and minutes and night and day and days and months and years

15 God hath commanded that ve should rise up from your seats when ye hear the name of Him whom God shall manifest and afterwards by the title of the Qa'im: shewing honour to Him from the Nuqta-i-Ula. The object of all this is that they may arise and humble themselves before Him whom God shall manifest, if they live to see His day, without which all their actions become vain. Just as all the Muslims were awaiting the coming of the Qa'im, and humbling themselves before God for his coming, but when he appeared with the greatest signs whereby their religion is established, they rested in their houses after hearing his verses, while he is alone in this mountain of Maku. So, O people of the Bayan, determine that you will not approve for anyone what you do not approve for yourself, and do not make the Truth appear like a lie. Then, even if you do not become overshadowed by Him shadow, at least you do not become overshadowed by aught other, that perchance no sorrow may come upon Him, and all the actions which ye have wrought from the Day of the Nuqta-i- Bayan till that day may not become vain. There is no argument for one who does not believe in him after hearing his words and verses. If you wish to look on the origin of Paradises, look at the beginning of Islam, in which whosoever entered, entered Paradise and whoever did not, entered the Fire.

16. It is not lawful to anyone to travel unless he means to go to the House of God or the house of the Nuqta, he being in a position to do so, or with the intention of trading; or of visiting the Letters of the Living, when he can do so in comfort and ease: or if he wishes to help someone in the way of God: and whoever compelleth anyone against his will to a journey, or enters anyone's house without his permission; or wishes to expel him from his house without his permission; his wife is forbidden to him for 19 months; or if anyone transgress this commandment the people of the Bayan must take from him 19 mithgals of gold: and it is incumbent on anyone aware of this ordinance to come and inform anyone who does not know, and prevent him, and if he knows, and does not do so, his wife is unlawful to him for 19 days, and after that period is not lawful to him until he give 19 mithqals of gold if he is able; and if not, of silver; and if he be not able to do that, let him ask pardon of God 19 times until he be able [Whereupon his wife becomes lawful to him: but as soon as either of them is able, they must give the 19 mithqals.]; and let him spend it for the witnesses of the Bayan: that they may expend it on him who cries the adhan with loudest voice; then on the poor and the needy of the Faith.

And no one should travel except of necessity, or for pilgrimage, or to appear before the Nuqta, unless he wishes to visit (a shrine) or to trade; and it is not desirable that he should prolong the days of his pilgrimage; and if they are prolonged, he must take with him his family; and the length (of his absence) must not exceed 38 months (2 years of the Babis). [Unless his wife and children be with him and unless the journey to his destination be very long.] except in the case of one who trades on the sea, and he is permitted to remain away 95 months (5 years of the Babis), but more than this is not allowed. And whoever exceeds these two limits must give 202 mithqals of gold, if he be able; and if not 202 mithqals of silver. And the time is counted from the moment he leaves his house till the moment he re-enters it. The fruit of this command is that in the day of the Manifestation of Him whom God shall manifest he may journey to Him as soon as he hears of Him, for all the Bayan is for Him. Travel is only permissible when it can be done with ease and comfort except when the Day of Resurrection comes, when it becomes incumbent, even though it be with shoes (i.e. on foot). God loves that all should ascend into Paradise; where no one brings any sorrows on anyone: that all may be in His keeping and protection till the Day of Resurrection, which is the beginning of the Manifestation of Him whom God shall manifest.

The shorter and lighter stages be in travelling, the more pleasing it is to God. And if he go in two days a journey which could be gone in one, it is for God to double his provision; and if it be grievous for an animal, it results in a curse from God on its owner and in any case it is necessary to regard the capacity of every animal, that he (after he has entered the Bayan) may not carry on it more than it can bear; for what profit be left from this will give no fruit for him: and in travelling you must consider the state of the weak. And consideration of the state of foot-passengers is in every case pleasing to God. And if anyone gives a mount to anyone for one step, in the way pleasing to God, the reward of a pilgrimage is written in the book of his deeds... If travel were possible without fatigue, and with comfort and ease, it would not have been decreed thus. And the journeys of the Arabs are today a witness to that command which formerly existed: so do the cycles improve degree by degree. For all are not able to go more than a farsakh's [distance travelled in one hour by a ladened mule: circa 4 miles or 6 kilometres.] journey: and God preserveth whom He pleaseth in the way by His permission: verily He is the preserver of all things.

17 The decree of the cleanliness of what comes forth from mice and the non-necessity of avoiding it; and similar is the command concerning the animal which flies at night, and which they call Ababil (the Owl) [These are in abrogation of Islamic laws.]. Still avoidance, as far as possible, is pleasing to God, but it does not destroy cleanliness. He whom God shall manifest has always been in a pure place, and from first to last is the Heaven of Purity and the Earth of Cleanliness, and naught can alter Him. And His fathers until Adam and His mothers likewise have been the pick of creation, and the manifestations of purity.

18 None is permitted to read the letter (or book) of another, except merchants when they give permission to one other, or are sure of each other's permission. Neither closed nor open letters, nor books whether of science or accounts, or written books may be read without the consent of the owner, whereupon it becomes permissible. And this is that all may be clothed with the raiment of modesty.

19 It is incumbent on everyone to answer when he is questioned; and what depends thereon. In this Manifestation everyone must answer letters written to him that perchance in the day when He Whom God shall manifest shall ask: 'Art thou not of thy Lord'? All may say: 'Yes.'21 In each Manifestation those who reply are distinguished from those who are silent. The discerning servant is he who in all worlds and degrees answers God whether by writing, or by word of mouth, or by action. Even if a child cry, it is necessary to answer it

WAHID 7

1 Concerning the renewal of all books after 202 years have passed over them; and the destruction of what was written before, or its bestowal on someone. God wishes all things to become new in this Manifestation; therefore every 202 years everyone must renew his books, either cast them into fresh water, or give them to some one. This is that no letter may become capable of causing aversion, for 70,000 angels watch over every letter, and at the moment of its destruction they preserve it. These angels are pleased when they see anything well written; the Bayan must always be written most carefully. The grades of writing are the degrees of the name Wahid (i.e. 19). First 'Khatt-i-Abha', and last 'Khatt-i-Ala'; and it seemeth as though in the Manifestation the learned will attain to write all 19 handwritings; but perfection in one is better than knowing all, though perfection in all is the highest perfection. It has not yet been heard that the Book of the Self-subsistent of Names (Kitab-i-Qayyumul-Asma) of which the suras are according to the number of Qayyum (156)

which is the number of Yusuf (156) [This is the first major work of the Bab, the Qayyumul-Asma which was written in the form of a commentary of the Koranic sura of Yusuf (Joseph).] has been written in a manner due its merit, and yet how many books have been written since the beginning of the Manifestation which being without belief in him, give no fruit. So in the Manifestation of Him whom God shall manifest naught should be written but the writings of that Sun of Truth. For to write one letter thereof is more than to write the whole Bayan.

2 Concerning intent. No one must being to do anything without saying with his tongue 'Verily I arise' or 'Verily I sit down' or 'Verily I do this' 'unto God, the Lord of the Heavens, and the Lord of the Earth, and what is between them; the Lord of all things: the Lord of what is seen, and the Lord of what is not seen; the Lord of the two Worlds'. And if he say it inwardly, God will reward him for it. It is not pleasing that anyone should act for anyone unless he do it for God, and it will not be for God unless he does it for that Manifestation. The Christians did what Christ commanded for God by His Command but on the manifestation of the Prophet of God [Observe that the Bab does not proceed with the natural analogy: either because he only regards himself as a forerunner, or so as not to unduly offend the Mohammedans as he knew about their violent doctrines.], they should have done it for him; otherwise they no longer did it for God. So with the people who act according to the Bayan, when He whom God shall manifest appears, they must do it for Him, and according to His order, else it is not for God. He who is obeyed from the day of Adam is that same Prophet of God, and all revealed books are the Koran which descended upon him. If in the day of Him whom God shall manifest you do what you do for the Nuqta-i- Bayan, it is done for other than God, for in that day the Nuqta-i- Bayan is the same as He whom God shall manifest. If one shall rightly guide another, it is better than that he should reign from East to West, and so also it is better for him who is guided than all upon the Earth. For, by right guidance, after death he shall enter Paradise.

3 The discharge of debts is necessary. Lending money to believers is pleasing to God, and so the discharge of debts is most necessary; if he can restore it, he must not delay. How remove from God is one who restoreth not the right of another.

4 Concerning consecration (takhlis). Every year let the servant consecrate himself, beginning on the eve of the Wahid until the sunset of the last day of the Wahid [i.e. one whole Babi month of 19 days.] i.e. let him enjoy one of the Names of God.

5 In the day of the manifestation of the Tree of Truth it is not lawful to anyone to hold any religion which he held before that, when he has heard about it (i.e. the new Manifestation), let him present himself before it that it may command him what it pleaseth; but till he comes before it, let him do as he did before, but when he is present (before it) let all his (old) religion cease from him except that which his Lord commandeth him.

6 It is not permitted to carry implements of war except in time of necessity, or in the time of religious war, or those whose proper occupation it is. Let no action emanate from anyone which will be the cause of fear to another, that perchance the eye of the Sun of Truth may not witness anything which is displeasing to it. He for whose meeting all were created dwells in a place where there is not one man of heart.

7 It behoves whomsoever recognises Him whom God shall manifest that he should ask Him for His grace, and if He desireth, He will honour him, even with the dust of His shoes.

8 It is obligatory on all to write from the beginning of one month a wahid in a wahid (?19 x 19) of whichever he pleases of the names of God, such as 'Allahu Akbar' and 'Azam' or 'Azhar' or the like. And he may count from the beginning of his life till the end, and then write what has passed away of it; and if he die it is for his heirs to write for him what his life hath determined for him. Make the whole world a wahid in a wahid. For the assistance of each thing of a lower grade is from a higher grade, till it reaches one Wahid which is the Primal Wahid. And in that Wahid see naught but the unnumbered Wahid, which is the Primal Letter. Thus you may see naught in the mirrors but the form of the Sun alone. It seems to be realised that the mystery of the Wahid will accumulate currency till it flows through all things, till even the pens in the pen-case will be after the number of the Wahid. For the Manifestation of the Nuqta amongst the pens has the value of all: so if the first pen's value is 19 mithqals of silver, the price of the other 18 should be 18 mithgals... All the multiple numbers subsist by this Wahid, and this Wahid by the first Wahid which is without number and that by itself in God. And God creates what He will, and multiplieth the first Wahid as He pleaseth by His command, for indeed he is capable of all things.

9 It is incumbent on every King raised up in this (religion) to build for himself a house with 95 doors, and a house with 90 doors, in the name of Him whom God shall manifest. The

number of the doors of the first must not exceed 95 and of the second 90, that the mystery of the Truth may spread even to inanimate things... It does not seen likely that anyone should be able to learn by heart all the Bayan, and act in accordance with it. O people of the Bayan! be watchful, for there will be no place of refuge in that Day of Resurrection, and He will arise suddenly.

10 Let each soul guard itself by the form of the name of the Mustaghath5 at the moment of its birth, and no one should dispense with it. No name amongst the names of God is equal to Mustaghath as regards its number, and that is the supreme fruit of the Names which has reached the Extreme of Manifestation, and wherein naught is manifest but the first Wahid. And in the first Wahid is naught but the Primal Wahid, which is the Prophet of God in the Koran, and the Essence of the Seven Letters in the Bayan, and before the Koran it was Jesus, and after the Bayan it will be He whom God shall manifest. Different enthronements appear in different Manifestations, else that which 'ascends the throne', which is free from all limitations, is the same Primal Volition, the enthronement of which changes it not... And no name is superior to the number of Mustaghath in the ranks of the Names. Therefore it is ordained that from conception they should guard that form by a tablet wherein is the number of the Name Mustaghath. For only God knows how long it will be from beginning of a Manifestation until another, but if God please, it will not be more than the number Mustaghath. And in the cycle of the Koran, the beginning and return of that was the Name Aghfar (Most Forgiving) minus the name Huwa (He) [Aghfar (1281) minus Huwa (11) = 1270.]. And there is no test by which to judge of this matter, which only God knows, for between the Gospel and the Koran the number of years did not even reach 1000. And in every case the Tree of Truth regards the capacity of his people: whenever he sees that they are ready for the Manifestation in the mirrors of their hearts, He reveals Himself.

11 It is not permitted to ascend into pulpits; and men are commanded to sit in chairs... No happiness is greater than that men should hear the words of Him whom God shall manifest, and understand their meaning, and not say 'Why', or 'Wherefore'. If one of the religion of Adam were left on the earth, on hearing the Word of God, he should accept it, and if (God forbid) he hesitate, he should offer it (the verse) to all on the earth, and when he sees that they cannot produce the like thereof, he should believe; and till he believes he is in the Fire of ignorance... Be careful not to believe in Him whom God shall manifest by the belief of the people of the Bayan; but believe in Him by reason of himself. This is the meaning of 'Know God by God'... So also see in the Manifestation of Him whom God shall manifest, all are liars except those servants who believe in Him.

12 It behoves not him who acts for God that he should associate aught with Him. So in each Manifestation he who acts for that Manifestation acts for God, and vice versa.

13 God hath made it incumbent on all his servants that there should be with them 19 verses from Him Whom God shall manifest in the day of His manifestation in His own writing. Nothing is greater than verses with God. If anyone gives all that is on the earth for such a tablet containing 19 verses written by the Tree of Truth himself, it is cheaply bought, for that is a warrant of salvation from God... If anyone writes a verse of that it is better than writing the whole of the Bayan and the books which have been composed in the Bayan, for all (these) will be removed, and that will remain, till another Manifestation.

14 Repentance is not permitted except to God in the person of His Manifestation, when He is manifested; and if not, ask pardon of God secretly with yourselves. Asking pardon of God is not established but by asking pardon of the Manifestation of His command, which is the Tree of Truth... In Contingent Being there is no way to God for His creatures except the Gates of the Wahid which culminate in the Wahid without number, which is the Tree of Truth, the creator of all numbers to infinity.

15 Concerning the necessity of prostrating oneself at the Gate of the City wherein arises the Divine Point, out of respect for Him from God; verity He is the Dear, the Beloved. All people worship God, and prostrate themselves before Him; but they are prone to despise His Manifestation, seeing Him in a human form like themselves; whereas He is as the Sun, and His verses are like light, and all believers are like mirrors wherein the Sun appears... The place of the arising was the city of Fa (Fars, i.e. Shiraz) and the place of the Manifestation the well-known fortress (probably Maku) until at the new Manifestation this command ceases, and a new order will be given. In each Manifestation the obedience of everyone in the previous Manifestation is made clear, not in that Manifestation For instance in the day of the Manifestation of Him whom God shall manifest the submission of mankind to Him is manifest in the Nuqta-i-Bayan; for the beginning of Manifestation is the Point of the subsequent each Manifestation, although the Nuqta-i-Zuhur (Point of Manifestation) is loftier than the maturity of the preceding Manifestation. Those who today act according to the Koran

are humbling and prostrating themselves before God for the Nuqta-i-Bayan. But since they do not recognise the Sun of Truth, therefore they remain veiled from belief in Him. It makes no difference to the Tree of Truth whether anyone believes in Him or not; it only makes a difference to them, for He is always in Paradise in Himself. Just as the Sun needs not mirrors, nor the images of itself reflected in them. Now 70,000 people visit Mecca at the command of the Prophet of God, yet they let him dwell alone in the mountains of Mecca for 7 years. And now they do not recognise the return of his Manifestation; yet the commander is of more account than the command.

16 God has made it incumbent on every King who is raised up in the Religion of the Bayan to allow no one in his land who believes not this religion, and the same is incumbent on all men, except in the case of merchants who trade in what is advantageous to men, like the Letters of the Gospel. In the Manifestation of Him whom God shall manifest, the same order holds good of those who do not believe in him. This is that the Tree of Truth may not witness in that land wherein he appears any but believers in him, and that in Paradise, there may be no persons of Hell-Fire. The permission to merchants is only given to those who trade on a large scale, and no unbelievers who are in an inglorious condition are to be allowed in the country at all.

17 Concerning the reading on Fridays of this verse facing the sun, 'The brightness (Baha) is only from God on thine aspect; verily there is no God but Him, the Dear, the Beloved.' God has created Friday for purity and pleasantness, and the resting of His servants from what they undertake on other days, and whatever action is done on the night or day of Friday its reward is like that of the [other] days of the week.

18 Whosoever grieveth anyone must give 19 mithqals of gold; or silver; or must ask pardon of God 19 times. This is lest he should inadvertently grieve that Tree of Truth li.e. Him whom God shall manifest.] while he is still latent, and no one yet recognise him. And he must further ask pardon from that person whom he has grieved. For the heart of the believer is the place of the manifestation of God, and if a sorrow comes thereon, it is as though a sorrow had come on the Letters of the Living, and this is as if it had come on the Tree of Truth: and this as though it had come on God ... In the Bayan naught is more acceptable than causing joy to enter the hearts of believers. And on the owners of the circles (women) it (the order) is doubled, whether in grief or gladness. And man should continually watch that at least he bring not sorrow on any one, even if he bright not gladness. And if anyone confine anyone, that which was formerly lawful to him is forbidden him, for as long as he confines another: and all his action descends upon him; and if he returns to what is forbidden to him, he must give 19 mithqals of gold every month.

19 Concerning prayer. The first prayer which is laid down is the noon-day prayer according to the number of the Wahid (19) that each one may be one of the Gates of Paradise in the obedience of God, that they may see in that only Him who is manifest in the letter, and from that only the Wahid which is without number. Each man's prayer is according to his degree the prayer of the Nuqta is to the prayer of the Letters of the Living as the Nuqta is to them, and so on. One 'There is no God but God' from Him whom God shall manifest is better and nobler than the secret or open profession of the Unity of God by all before or after Him, for by that God witnesseth to Himself. Even the prayers of Ali, by far the noblest of Believers, are as naught beside those of Mohammed, for it was by the command of the latter that the former prayer. While the prayers of Ali include all prayers in value but not in essence [i.e. the prayers of the First of the 'Letters' includes all other prayers in the sense that they are better, and in that sense inclusive, as the better includes the less perfect, but not in the same essential way in which the prayers of the Manifestation itself include others, which only exist at its command.]. So a profession of the Unity of God from a Christian in the time of Mohammed would not be accepted unless conjoined with belief in Mohammed, and uttered as he commanded in Arabic, and so with the Nugta, and He whom God shall manifest. Always cast thy glance on the origin; all these (i.e. believers) are beside Him like a ring which is on thy finger; thou movest it in whatsoever way thou pleasest. The one who prays must have God only in his mind, and intend only Him alone. He must turn towards the most holy Divine Essence, which neither bears nor is born, and all other than It is Its creation, and It is not comprehended in Its essence... and naught other than It is to be praised; yet withal let him not go outside the Gates of Guidance that each prostration may the opening of one of the Gates of Paradise, which is knowledge of the Letters of the Unity in the day of their manifestation; and that is a Paradise more glorious than that there should be therein limited forms: and that Paradise wherein are limited forms, whether of silken garments, or golden vessels, or excellent meals, or pure wine, or mansions or houris, all that is other than this Unity (Wahid) and they are dependent on it; do not remain veiled by these beside that Primal Unity, where is pure love and manifestation. In three

prostrations (rik'at) in the beginning of the prayer, declare the Unity of the Essence, and in the following four prostrations, the Unity of the Attributes, and in the six following prostrations, the Unity of Actions, and in the six following ones, the Unity of Worship and Deeds, and see in all 'No God but Him alone, who has no partner'.

So worship God in such a way that if the reward of thy worship of Him were to be the Fire, no alteration in thy worship of Him would be produced. If you worship from fear. it is unworthy of the threshold of the sanctity of God, nor wilt thou then be accounted a believer in the Divine Unity; so also if you gaze is on Paradise, and you worship from hope of that, for then you have made God's creation a partner with Him. For both Paradise and the Fire worship God. And acceptable praver is that performed with ease and comfort, nor is lengthiness (in prayer) pleasing (to God), and whatever is simpler and more essential is more pleasing to God. And all but the Prayer of the Wahid is abrogated. And know that in prayer thou art standing before One in whose grasp is thy origin and thy return, and from Whom nothing is hidden, and Whom nothing can render powerless, and Who is powerful over al things, and knoweth all things before they exist just as He knoweth them after they exist.

WAHID 8

I Concerning this that the action of Him whom God shall manifest in regard to the action of others (even though they be exactly in accordance with the will of God) is like the Sun in relation to the stars. And he who first accepts the Sun of Truth is as the moon by knowledge of Him... He [He whom God shall manifest] say as the mouthpiece of God, 'Verily I am God; there is no God but Me and what is other than Me is My creation; say "O My creation. Therefore fear Me."

So the stars of the Gospel shone after the setting of that Sun of Truth [Jesus] until that Sun arose again [as Mohammed] whereupon no light remained to them.

2 It is incumbent on everyone to leave to his heirs 19 sheets of fine paper and 19 rings whereon are engraved some of the Names of God; and that none shall inherit from the dead but his father, and his mother, and his wife and his sister, and his brother, and he who has taught him. The degrees of Unity are completed in 7 degrees, which is the Letter of Affirmation. therefore only 7 people shall inherit from the dead, as one may describe God by 7 degrees of each attribute (e.g. Awhad, W'ahid, Wah'id, Mutawahhid, Muwahhid. Wahhad, Muwahhad): And whoever proposes to do anything must call God by each of these 7 possible names according to the number of the Qaf (100) unless the means thereunto are manifest, and the object. If the Manifestation forbids an action (such as Tawaf) [Circumambulation of the Ka'ba during the Hajj.] commanded by the former Manifestation and a person is just about to do it, he must immediately abandon it (and then he has really performed the Tawaf) [i.e. he has understood the real meaning of Tawaf which is circumambulation of the Will of God.]. In each Manifestation the true believers are rarer than the philosopher's stone. This is the mystery of what the late Shaykh (Ahmad Ahsai) related concerning the tradition of Imam Jafar-i-Sadiq, that if, when the Qa'im comes, he command believers to give up the wilayat [Guardianship.] of Ali, if they do not obey, they become infidels. This is because those who deny this and say 'God forbid', do not look at the origin of the matter, and regard the Qa'im as other than Mohammed. Of course this is impossible, but what is meant is that they should know that this same Ali has returned. As Ali was exactly the same as the successor of Jesus. If in this Manifestation anyone is assured that this is that same Manifestation of the Nugta-i-Furgan (i.e. Mohammed), he may have attained to the meeting of the Prophet of God, which is meeting with God. If all the believers in the Bayan are assured in the Manifestation of Him whom God shall manifest, that He is the same as the Nuqta-i-Bayan, perhaps they may have attained to the purpose of God in the Bayan. And since in that day all are assured of the Nugta-i- Bayan, therefore he is mentioned as an example. It is in reality only a concession to the weakness of man's discernment that any Manifestation is mentioned by the name of the Manifestation before, for really he is much more glorious, and ought not to be described thus.

3 After the Manifestation 'all things perish but His face' [Koran 28:85.]; in the day of Resurrection it is obligatory on everyone to ask for pardon from the Divine Tree by himself not by others, unless he has a valid excuse which prevents him being present (there) personally. And they must beg for the repeal of any condemnatory verse such as 'All things perish' until they hear from His own lips even a single sentence like 'Verily we have saved you'. Such a word is more profitable than all earthly wealth, and will save thee till another Resurrection. Do not hesitate to intend and set about this, for if you die while not intending or hesitating, you will perish; but if you have already undertaken preparations to go, perhaps by a word emanating from the Source you may be in Paradise after your death, and your Hell-Fire may be changed to light. No command is more obligatory on the people of the Bavan than this, for their salvation is in this; not in their works. As long as the Sun of Truth is on high the alteration of all orders is possible, but when it has set it is no longer possible till another Manifestation. Whoever shelters himself under the shadow of the Letters of the Bayan is not of those who perish till the Manifestation of Him whom God shall manifest.

And so with every Manifestation from Infinity till Infinity. If any one in the Bayan really be under the shadow of the Letters of the Living, he will find salvation in the Day of Resurrection, through the blessing of his love. Until today whatever has been manifest has been 'Know God by His proofs'. As the cycles progress, and then improve, the proofs get higher, till at length in 'Know God by God' there shall be no proof needed, and they know the proof through Him, not Him through the proof...

Pray thus: 'O God'; I confide in Tree; give me deliverance on the day of the Resurrection.' And tawakkul [Reliance or Trust.] in God is believing in the Tree of 'Truth and God is faithful in His promise, and will without doubt deliver those who trust in Him.

4 The best of everything is for the Nuqta: and the intermediate for the Letters of the Living: and the lowest for creatures. In every Manifestation it is witnessed that the highest of creatures become the least and the least highest [That those with the greatest learning become, through unbelief, the least of creatures; while those with no learning or position become, on account of their belief, the most exalted of mankind.]. If one believes in Him whom God shall manifest after 360 others have believed, he is the last of the Wahid of the number of the Wahid [i.e. he is the 19th member of the 19th Wahid, each Wahid having 19 members.]. If in the day of Him whom God shall manifest there be in His possession 361 diamonds, each of which is 95 mithqals of gold more valuable than the next, and 361 people believe in Him, they are to be divided amongst them singly. Obedience is ineffectual without Faith. Yet it is impossible that the Tree of Truth should make such a command as intelligence cannot comprehend. All must obey the commands of Him whom God shall manifest, in the greatest things as in the least.

5 It is incumbent on him who is able to take 3 diamonds according to the number of Bism and four vellow amethysts according to the number of Allah and six emeralds, the number of Al- Amna' and six rubies, the number of Al-Aqdas, that he should take them, and salute (or submit himself to) Him whom God shall manifest and the Letters of the Living in the day of His manifestation. All Being is in the Bayan and all the Bayan is in the first Wahid, and the First Wahid is in the First Point (Nugta), and in all is seen One Water of Life. which is the command of God. These gems are a gift from God for the First Wahid in that Manifestation. And the price of all must be equal to the price of the first one. And those who bring forward proofs of the Divine Unity should behold the Essence, the Attributes, actions, worship, creation, provenance, death, life, praise, glorification, unification, fire, air, water, earth, hearts, spirits, souls, bodies, and the white, vellow, green and red lights; all in the shadow of Bismillahi 1-Amnai I-Aqdas. And four prayers have been mentioned for each of the four lights which are greater than any prayers.

6 Concerning personal cleanliness. Every four days everyone is to enter the Cleansing House; and remove the hair of the body with depilatories every 8 days, or every 14 days; and cutting the nails and using henna all over the body; the men writing therewith Ar-Rahman on their breasts, and the women Bism; and looking in a mirror every day and every night. The greatest possible degree of cleanliness is enjoined in the Bayan; if men cut their nails and their hair once every four days it is pleasing to God. And henna may be used either for all or a portion of the body. Men may write on their breasts, which is the place of the love of God, in most excellent writing: 'Allahumma' for the people of the circles (women) and 'Ar-Rahman' for people of the forms (men). More than this may be written if they like. Seventy sorts of calamity are removed from the body with every hair plucked out. And when he looks in the mirror he should thank his beloved for the beauty of his form. If anyone puts on a shirt and then perspires, he should change it. It is incumbent on each one to observe what is possible for him (as regards cleanliness and perfection in general) then he should shew it forth in himself; for the Tree of Truth is a witness in himself, and sees all and recognises all, but none knows it, nor sees it with its eye as it actually is, for that eve is created after its manifestation, in everything. Happy is he who apprehends the meeting of God in the day of His manifestation.

7 Concerning printing and the command thereto. Permission has been given to print the Bayan and what is composed in the shadows thereof. So that henceforth there is no excuse for one not possessing any (of these) writings. But it must be printed in the best writing, not as now with any writing, so that the price of a Koran is only 28 nukhud of silver. If regard were not had to the weakness of believers, this permission would not have been given; but whosoever can write the Bayan with the best writing, it is better for him than that he should possess a well-printed copy. The veneration given to the Koran is only by reason of the Souls in these words, and all the souls in the Koran return to the souls of the Letters of the Living, just as their beginning was from those Letters... So regard all the heavenly books, that the veneration bestowed on them is by reason of their relation to God. There is no doubt that the Gospel was the Book of God but after the revelation of the Koran, the true souls thereof were taken up to the Koran and those who were not were the untrue souls of the Gospel, which remained. So also with the Koran and the Bayan.

8 Permission to shave the hair on the head and remove the hair of the face because of its power, and praying in an'aba, not without it. In every case the removal (or clipping) of the moustache is commanded. Prayer in a jubba is not pleasing, except in time of trouble. When God is not wishing that the accidental body should be in an unlovely state, how much less so in the case of the Essential body and Soul and spirit and heart, which are the place of the Effulgence of the first Wahid?

9 Let each one write his name and what he hath done of good and otherwise from the beginning of the Manifestation of the Matter until the day of its decline: and let his executors preserve it, until the day wherein the Tree of Truth shall be manifest. Often it happens that the Day of Judgement arrives and even the people of that land are unaware thereof. On that great day the Tree of Truth, whose speech is continually There is no God but Me' shall be manifest, and all those who are veiled therefrom imagine him to be a soul like themselves... In the same way in the Manifestation of the Nuqta-i-Bayan if they did not refuse him the name of 'believer', how could they be able to make him dwell in a mountain, whereas the very being of Faith was created by his Word? This is because they have no eyes in their hearts, and those who possess such circle round the Lamp of Truth like moths till they burn. Therefore it is that the Day of Resurrection is called the Greatest Day, else it is but a day like all other days, except that therein is the Manifestation of God manifest. And what the Nugta-i-Bayan writes concerning that which he hath acquired is this: 'What was before this [i.e. Islam] has been removed to God who revealed it to me.

10 Whosoever is of the tribe is permitted to look at and speak to any, whether male or female, and to those who speak much with women, or to such women as speak much with men, it is permitted to speak so much as giveth fruit between them, and if they exceed not 28 words it is better for them. What is meant by 'tribe' is not a tribe like that of the ilyat [Nomadic tribe] but those who believe.

11 Concerning the washing of the dead three times according to this order; first the head; and say 'O Single!'; then the belly, and say 'O Living!' then the right side. and say 'O Self-subsistent!' then the left side, and say 'O Wise!' then the right foot and say 'O Just!' then the left foot, and say 'O Holy!'; wash with water, or with what you please of camphorated water and shroud the dead with fine garments, and place the ring on his right (hand) with what is written upon it: in the case of men 'And to God belongeth what is in the heavens and the earth and what is between them and God knoweth all things', and in the case of women, 'And to God belongeth the Kingdom of the heavens and the earth and what is between them, and God is powerful over all things.' To wash the dead once is obligatory and to do so three or five times is permitted. For the degrees of Unity are mentioned in five degrees, in 'There is no God but Him' and 'There is no God but Me' and 'There is no God but God', and 'There is no God but Thee'. and 'There is no God but He Who ... ' After this ablution with water it is desirable to wash it with rose- water where possible, or scent it with some other scent. The five shrouds are of various stuffs beginning with silk and ending with cotton, and on these no more than 19 Names of God should be written and let each one write what he pleases. And in every case the corpse must be turned about reverently, for honouring the body is honouring the believer.

And know that death is like life - if the dead yields up his soul believing in that Manifestation, he will be happy in Paradise. But for an unbeliever, after his death, the weightiest of deeds can do him good, nor can good works performed by his successors benefit him. And as the angels take the soul of the believer, so the devils take the soul of the unbeliever; and were the veils removed from the eyes of the devils, even they would not touch them by reason of the fierceness of the heat of the fire in them, but since they are veiled they take them and carry them to the treasure of Fire; but the soul of the believer appears before God, and God looks not on the soul of the unbeliever, and commands the fire to seize it. So trust in God, that Death take thee not.

12 Concerning the decrees of the Place of the Blow [This may be a reference to the place of the Bab's forth-coming bastinado or martyrdom in Tabriz.]. Whoever is in that Land, or within 66 farsakhs, if 29 years of his life have passed upon him, he should visit that place once a year, and tarry there 19 days; and in that place 5 prostrations of prayer are decreed; and whoever is unable (to visit the place) let him thus do in his own house, and to the dwellers (therein) anything more than this is pardoned. If they were not content to be veiled, these limitations would not be in force.

13 Men are permitted to magnify the Nuqta 95 times at His beginning and His end.12 Otherwise only 5 takbirs [magnificats] are permitted.

14 Everyone must read 700 of the verses of the Bayan, night and day. And if he be not able, let him mention God 700 times by saying 'Allahu Azhar' (God is most manifest). The highest limit of ascension of the Unity is the letter Dhal (= 700), the mystery of which is that the number 7 of 'Allahumma' when it passes over the letters of the third degree of the tawhid, the fifth degree is manifest ... [Nicolas has postulated, referring to Wahid VIII, 11, that when seven times the number of Allahumma, which is usually pronounced without the initial Alif (=735) is added to the third degree of Unity, la ilah ill Allah (=135), the result is the fifth degree of Unity, la ilah ill aladhi (=870). See Nicolas, Le Bevan Persan, vol. 4, pp. 111-12 note.] So also see in this Manifestation till that day when the plans of God put in movement the essence of Creation; until 313 individuals of the noble were taken in the Land of Sad (Isfahan) which is outwardly the greatest of lands. In each Manifestation strive to deliver yourselves from the fire of the previous Manifestation.

15 It is obligatory on each one to take a wife, that a soul may remain after him to [testify to the unity of] God, its Lord, and he must needs make endeavour thereunto, and if there appear in one of them what preventeth this, each one is permitted to marry again by the leave of the other, that fruit may appear from him; and conjunction with one who has not entered the Faith is not lawful: and whoever has already taken one, separation is incumbent on him when he witnesses unbelief in that one in the Bayan, and he may have nothing to do with that one till they return to the Bayan. God is the owner of all things, and none but believers are permitted to possess anything, and what thou seest in the hands of unbelievers is unrightfully so, and were the truth able, it would forbid them even their own souls: how then (should it allow them) what (goods) they possess?... So also see the Manifestation of the Bayan: for 40 days none believed in the Bab but the letter Sin (Mulla Husayn) and little by little the forms of the letters of the Bismillah arrayed themselves in the raiment of faith till the first Wahid was complete, and see now how often this Wahid has been multiplied until today.

16 Whatever possessions or money anyone has exceeding in value 100 mithqals of gold, the owner must give 19 mithqals to the Letters of the Wahid, one mithqal being for God if the Sun of Truth is shining; and if the night has arisen, they must give it to the posterity of those Letters, but if not, then to them themselves; and let them keep the mithqal of God till it can be restored to Him whom God shall manifest, after whose Manifestation it ceases, except by his permission. After each prayer, each believer should ask pardon for his parents, for a cry will come from God: To thee is given 2001 times what thou didst ask ' for thy parents. Blessed is he who commemorates his parents to his Lord, verily there is no God but Him, the Dear, the Beloved.

17 Silver and gold, when they reach what you weigh at 6005 mithgals, then 95 mithgals are for the Nugta and verily God will take them from you, and all shall be demanded from you by Him; and you must restore them to Him whom God shall manifest, and keep them as from yourselves. During the Manifestation of the Nuqta they must act according to his permission in effecting a division, and afterwards, by the permission of 19 individuals of the obedient. And the detail of this will be in its proper place. This is the greatest of merchandise, for therein is neither change nor alteration, till another resurrection. Be thankful that you live in the time of the Nuqta-i-Bayan, who is the Imam Mahdi clearly promised by the Prophet, and expected by all who believe in him, great and small; and there is no doubt that the essence of faith is limited to the Shiites (Ithna Ashariyya), and the region of the true Islam is the Five lands, the inhabitants of which call themselves Shiites; and the people call Fars outwardly the Abode of Knowledge, and though they say: 'Hasten! hasten!', yet none of them recognised him who arose therefrom. And the Nugta-i- Bayan has appeared in such a way that no child can deny him. And suddenly you see that one whom ye knew (and many of you are his relatives) is manifested, and speaks with the word 'Verily I am God, there is no God but Me'. The believers in the Manifestation of Him whom God shall manifest will see those who remain veiled in that Manifestation more removed from truth than those who are so in this Manifestation.

18 Concerning the Fast: commemorate God during 19 days of each year, at the end thereof, whilst ye are fasting. The meaning of fasting is abstaining from the love to other than the Prophet of God, and his 'Letters'. And during fasting you must be continually watching the will of God, that if during your fast, the Tree of Truth appear, and command you to cease doing so, you should at once obey him. Those who have not reached the age of puberty need only fast 11 days (according to the number of 'Huwa') and until the sun has passed the meridian.

19 When the Tree of Truth is mentioned, pay reverence thereunto; and when the Letters of the Living are mentioned, salute them; and commemorate God with praises, and this Manifestation on every Friday, night and day 202 times; also mention God night and day 4000 times. For on Fridays all actions are doubly recompensed.

WAHID 9

1 The glory of every land is God's; and the dignity of all cities is God's; and the places of former kings. If one of the people of the Bayan prays therein, he must give a mithqal of silver that none may dwell therein but the witnesses of the Bayan, and the Manifestation of the Wahid; and in every assembly of glory which is formed, it is well that they should leave vacant places for the number of the Wahid, that if at that hour He whom God shall manifest were to appear with the Letters of the Living none should be in propinquity. But if the ground be not spacious, let them leave one place for the Wahid without number. And the earth whereon the Nuqta yields up his soul is commanded to be carried to one of the holy places, and there a chamber must be built of mirrors, wherein those who pray may perform their prayers [meaning: 'The place where the Point dies becomes one of the Holy Places.'], that there may be an asylum for creatures, in that the Nugta-i-Bayan was a created servant (of God) and provided for (by God) and born and caused to die, that no one may exalt himself, nor overpass the limit of servitude (to God).

Whosoever in His days can write as no other can, let him write 1000 verses for God, and convey them to the Nuqta that God may reward him by His mercy in the day of Resurrection, for He Knoweth all things. And this whatever writing he writes from Abha to Ala, which are the degrees of the Wahid. And these must be written on the best obtainable paper, and left with executors to convey them to Him whom God shall manifest in the day of his manifestation, that he may be rewarded... and mentioned by his Beloved. If the writer be poor, the witnesses of the Bayan should pay him for the 1000 verses; if not, he should not fix a price for what is done for God. And of the five kinds of writings of the Nugta whatever he writes is acceptable. In this Manifestation no writing is more acceptable than the Shikasta. Teach your children the best of writings (Abha l-Khatut) that perhaps in the day of Resurrection you may be exalted before your Lord.

3 And every king or sultan who shall be raised up in this religion shall build a house of mirrors for God; let him write for himself the verses of God; and let there be before his eyes the verse mentioned in the following. The Day of Resurrection, for which all were created, is from the appearance to the setting of the Sun of Truth, and this day is like the Sun to the Stars; therefore during that period let none of those who are wise exercise their pens, or write any treatise, or composition of their own, for if a star rise in the day, assuredly there will be no mention of light for it. So must it be even with the most learned of the learned in the days of Him whom God shall manifest. But after the setting of the Sun, they are permitted to write... And it has been mentioned concerning those who are able from Mim [malik] and Sin [sultan.] in the Bayan, that they should make a lofty place of mirrors for themselves, and before their eves should be written words indicating this: that if He whom God shall manifest shall appear, and he believes and helps him, he will be the most exalted of all creatures, but if not, the lowest. The glances of all, high and low, in each Manifestation, are directed towards the 'Ulama of that Manifestation, for were they faithful in their belief, not one would go astray. And if sorrow comes on the Truth, it is by reason of their turning aside. If they advance, the Grace of God first reaches them; and afterwards to others. The degree of knowledge is a good degree, if it be knowledge of Him whom God shall manifest and His good pleasure; else it is the worst of degrees, and it would be better if they knew not a single word, than that they should have all knowledge, and not believe in Him whom God shall manifest... If all the believers in the Koran were certain that the Nuqta-i-Bayan was the promised Mahdi of whom the Prophet of God gave promise, not one would have turned aside from the saying of the Prophet of God.

4 God hath decreed unto men the Mention of the Mystery (Dhikru's-Sirr). Say 'All shall be asked of it'. All Knowledge is knowledge of qualities and attributes whereby man acts; that by means of this science he may witness no sorrow on himself, and bring no sorrow on another, Commands to piety and goodness all refer to this. For instance, if anyone be afflicted with poverty let him not despair, but let him be content. But excessive dhikr [Sufi term to indicate the recital of the Names of God and other formulas] is not pleasing to God, whether private or public, but one mention (dhikr) with ease and comfort is better than 1000 without these.

5 To God are due 19 days from everyone. 19 days to serve the Nuqta on his return, or to act according to his permission when He gives permission.

6 Men must honour the family which produces the Point of Truth, when they believe in Him. The land in which the Point appears, there is none more equable than it, except that wherein is the place of the Manifestation. So his Father and Mother are the best of mankind... 'God sufficeth everything (and renders it independent of everything), and nothing sufficeth thee from God thy Lord, neither in the heavens, nor in the earth, nor what is between them.' And for whatever object you recite this verse according to the number of Qadir (powerful = 314), you shall behold the answer (to your wish).

7 Concerning prohibitions from selling asafoetida [A resinous gum with an unpleasant smell from Khurasan.] and the leaf of Zaqqum [Zaqqum is a tree in Hell, see Koran 44:43; the Bab is here referring to tobacco as a leaf of this infernal tree.]. The source of prohibited things is the First Letters of Denial, and whatever comes under its shadow, enters this denial. And tunbaku [Tobacco] is forbidden, and the like thereof; and that which is brought from the region of Khurasan which has an unpleasant smell, and the like of these in whatever way they become changed. What is other than good returns to the First and Second Letters of Denial; and what is good, to Mohammed and Ali.

The prohibition of these two things is to preserve the souls of believers, not those of unbelievers.

8 Concerning the prohibition of opium and intoxicating liquors, and drugs generally. In this manifestation whatever is not of the states of the tree of affection is not pleasing and vice versa; but some arts (sana'i), the practitioners whereof have need of some of these things, are permitted to use them.

9 The prohibition of congregational prayers except in the case of the dead; but in that case no one must stand before the others; they must all stand in rows. The greatest wickedness committed by those who disbelieved in Mohammed was that they said Bring God and the angels in a company', for God is freed from such a description, and whatever is possible in creation, it is not meet that it should be mentioned in His abode of holiness. How should He assume being (takawun)? How many Resurrections of Him whom God shall manifest shall occur and they shall still be expecting him?

10 Concerning the purity of the Land of Souls. Everything has a purification in the Knowledge of God, and everything becomes pure by the mention of God, if they believe in Him whom God shall manifest. And the purification of hearts (afida) will not take place except by belief in the first three Letters; nor will purification of spirits (arwah) occur but by the following four Letters, nor of souls (anfus) but by the next six Letters; nor of Essential Bodies but by the last six Letters [This might refer to: Bism (3 letters); Allah (4 letters); al-Amna' (6 letters); al-Aqdas (6 letters) respectively.]. And Purification is in the Kalama-yi Tawhid [Word of Unification, i.e. la ilah ill 'Allah, There is no god but God.] . Cleanliness is, in the Bayan, the most acceptable sacrifice, and the most excellent of obediences. For instance cleanse thine hearing from listening to aught but the mention of God; so with the eve, and heart, and tongue and hand and knowledge, until vou are nourished in a pure paradise. (Promises to such as do thus follow, e.g. the breast which stores up His words will God fill with love, etc.). The denial of each Manifestation enters into the next Manifestation, not into that Manifestation itself, so that denial of the Gospel was shown in the Koran, etc. So denial of the Bayan will not be manifest till He whom God shall manifest arises. It were well could the touchstone of proof come into the midst, for then would all be so pure that the heavens and the earth and what is between them would humble themselves before the greatness thereof, as thou hast seen in the Manifestation of the Bayan, and wilt see if thou art in that day that all the Fishes of the Ocean of the Bavan live by that water, but are veiled therefrom.

> THE CALL OF THE DIVINE BELOVED Selected Mystical Works of Baha'ullah The 7 Valleys, the 4 Valleys, and other texts by Mirza Husayn-Ali Nuri or Baha'ullah Translation: Shoghi Effendi, 1906 Estimated Range of Dating: 1852-1863 A.D.

(This little Baha'i selection called "The Call of the Divine Beloved" gives us a perfect insight why Babism and its successor, the Baha'i Faith, were created and found many followers. Both religions undoubtedly emerged from Islam. However, the first thing we see is that Islamic and non-Islamic documents were part of the source. The author (Baha'ullah), left the violent parts of the Islamic doctrine, the Medina Koran and its references in Sira and Hadith, totally out. By doing this, he clearly states his opinion on Islamic violence. Even more, the author was familiar with Zoroastrian, Buddhist and Christian teachings, and he felt no hesitation to merge them into his highly spiritual, philosophical and pious texts. In some ways, he followed into the footsteps of Mani(chaeus), another Persian messiah who created Manichaeism, a religion that was so successful that it became a "world religion" between the 3rd and 7th centuries AD.

There are five chapters in this selection: 1. Rashh-i-'Amá (The Clouds of the Realms Above); 2. The Seven Valleys; 3. From the Letter Bá to the Letter Há; 4. Three Other Tablets, 5. The Four Valleys. Although most of the texts (called Tablets) in this collection were revealed during Baha'ullah's sojourn in 'Iráq (1853-1863), the first, the poem known as "Rashh-i-Ama", was written in 1852 in the Siyah-Chal and is

among the few He revealed while in His native land of Persia, and in verse.

Baha'ullah recounts: "During the days I lay in the prison of Tehran, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afree. At such moments My tongue recited what no man could bear to hear." The poetic reflection of that experience, as conveyed in Rashh-i-Ama, can perhaps never be adequately rendered into another language, yet the present translation is an initial attempt to impart a glimpse of its power and momentous themes.

In Iraq, during the two years Baha'ullah sought seclusion in the mountains of Kurdistán, far from the malice and dissension that had blighted the Bábí community in Baghdád, word of His presence in Sulaymáníyyih attracted religious scholars and mystics of the region, including several prominent Sufi shaykhs, to seek out the One Who dwelt as a humble dervish vet evinced a wisdom that was profound and a power of expression unequalled: "Through His numerous discourses and epistles", Shoghi Effendi writes, "He disclosed new vistas to their eyes, resolved the perplexities that agitated their minds, unfolded the inner meaning of many hitherto obscure passages in the writings of various commentators, poets and theologians 'In a short time,' is Abdul-Bahá's own testimony, 'Kurdistán was magnetised with His love. During this period Baha'ullah lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed Him as the sun at midday. Everywhere He was greatly revered and loved.' "When Baha'ullah returned to Baghdád, His Kurdish admirers followed.

The sight of ulama and Sufi shaykhs flocking to visit Bahá'u'lláh astonished the religious leaders of the city, who also began to seek His presence—and became enthralled. Their esteem for Him in turn attracted others, from poets and mystics to government officials, and further spread His fame.

This period, Shoghi Effendi tells us, saw an "enormous expansion in the scope and volume of Baha'ullah's writings. The verses that streamed during those years from His pen, described as 'a copious rain' by Himself, whether in the form epistles, exhortations, commentaries, apologies, dissertations, prophecies, prayers, odes or specifc Tablets' revivifed and transformed the Bábí community. It was a period so prolifc that, on average, the unrecorded verses He would reveal in a single day and night equalled in number those of the Koran. "As to those verses which He either dictated or wrote Himself, their number was no less remarkable than either the wealth of material they contained, or the diversity of subjects to which they referred." Among the "priceless treasures cast forth from the billowing ocean of Bahá'u'lláh's Revelation" in those days is Baha'ulláh's "greatest mystical composition", the Seven Valleys, which "describes the seven stages which the soul of the seeker must needs traverse ere it can attain the object of its existence." Writing years later in 'Akká, He explained: This treatise was revealed in the language of the people, in the days prior to Our Declaration. The occasion for its revelation was the receipt of a letter addressed to the Most Holy Court in 'Iráa from a man of Sunní persuasion, who was both a scholar and a mystic.

This treatise was therefore revealed, in accordance with divine wisdom, in the manner that was current amongst the people. However, in this day, every soul who hath fixed his gaze upon the Supreme Horizon, and hath recognized the one true God, hath verily attained unto every one of the seven valleys or seven stations mentioned therein.

Like the twelfth-century poem by Attar, Mantiqu't-Tayr (The Conference of the Birds), the Seven Valleys describes a journey through seven stations in quest of the Divine. However, the quest in the Seven Valleys is also one undertaken in a context defined by the imminent dawning of the new Revelation—and indeed the presence of the Beloved Himself. That the mystic journey cannot be reduced to a fxed scheme, nor the search for the Divine Beloved to a series of discrete stages, is highlighted in a number of other Tablets, four of which are included here. The volume closes with the Four Valleys, an epistle addressed to one of Baha'ullah's devoted admirers from Kurdistán. Rather than describing a progression through stages, it elaborates four different paths of approach to the Divine.)

THE CALL CHAPTER 1

Rashh-i-Ama (The Clouds of the Realms Above)

Our rapture that the clouds of realms above are raining down; ["Ama is defined as an extremely thin and subtle cloud, seen and then not seen. For shouldst thou gaze with the utmost care, thou wouldst discern something, but as soon as thou dost look again, it ceaseth to be seen. For this reason, in the usage of mystics who seek after truth, 'Amá' signifeth the Universal Reality without individuations as such, for these individuations exist in the mode of uncompounded simplicity and oneness and are not differentiated from the Divine Essence. Thus they are individuated and not individuated. This is the station alluded to by the terms Ahadiyyih [Absolute Oneness] and 'Ama'. This is the station of the "Hidden Treasure" mentioned in the Hadith. The divine attributes, therefore, are individuations that exist in the Essence but are not differentiated therefrom. They are seen and then not seen. This, in brief, is what is meant by 'Ama'." (From a previously untranslated Tablet of Abdu'l-Baha.)]

1 'TIS FROM

'Tis from Our anthem that the mysteries of faith are raining down.

2 Upon the Eastern wind Cathay's entrancing musk doth waft;

This sweetly scented breeze from Our curling locks is raining down.

3 The day-star of adornment hath dawned forth above the face of God;

Behold that mystic truth which from His Countenance is raining down.

4 The sea of purity hath from the wave of true reunion surged;

This precious, rare bestowal from our rapture is raining down.

5 The treasuries of love lay hid within the very heart of Fárs; From out this treasure trove the pearls of faithfulness are raining down.

6 The splendour of the rose doth bring the ecstasy of choicest wine;

This subtle music from the ringing tones of Lordship is raining down.

7 The trumpet-blast of Judgement Day, the joyful bliss of heaven's call—

Both at a single breath are from the frmament now raining down.

8 The Day of "I am He" is made to shine resplendent from Our face;

The Age of "He is He" from out Our flowing cup is raining down.

9 From out the fountain of Our heart hath God's celestial river flowed;

This cup of honeyed nectar from Our ruby lips is raining down. 10 The Day of God hath been fulfiled, for lo, the Lord hath

been unveiled; This wondrous message from the melody of Ta' is raining

down. 11 Behold Baha's outpouring grace, the bounty of the clouds above.

Which, merged into a single song, in God's own voice is raining down.

12 Behold the Lord's leviathan, behold His sacred countenance;

Behold the blessings of the heart that from His throne are raining down.

13 Behold the Palm of Paradise, behold the warbling of the Dove;

Behold the glorious hymns that in the purest light are raining down.

14 Behold the soul-entrancing song, behold the beating of the drum,

Behold the sacred rhythms that from Our hand are raining down.

15 Behold the Countenance Divine! Behold the Maid of Paradise! Behold the grace upon the world from Our own presence

raining down. 16 Behold the everlasting Face! Behold the chalice-bearer's

charm! Behold the crystal draught that from Our brimming cup is raining down.

17 Behold the fre of Moses, see His hand that shineth white; Behold the heart of Sinai—from Our hand all raining down.

18 Hear ye the sotted lovers' sighs, behold the garden blooming fair;

Behold the bliss that from His presence in your midst is raining down.

19 Behold the radiant face of Ha', behold the beauteous robe of Ba';

Behold the Lordly grace that from Our Pen is raining down. 20 The vessel of the Advent this, the clouds of limpid waters these:

The trill of songbirds this, from Our fleeting Wellspring raining down.

THE CALL CHAPTER 2

THE SEVEN VALLEYS

[The Seven Valleys (Persian: Haft-Vadí) is a book written in Persian by Baha'ullah, the founder of the Bahai Faith. The Seven Valleys follows the structure of the Persian poem The Conference of the Birds. The Seven Valleys was written around 1860 in Baghdad after Baha'ullah had returned from the Sulaymaniyah region in Iraqi Kurdistan where he spent two years anonymously with various Sufi sheikhs using the pseudonym Darvish Muhammad-i-Irani. The work was written in response to questions posed by Shaykh Muhyi'd-Din, a judge, who was a follower of the Qadiriyyih Order of Sufism. About the time of writing to Baha'ullah, he quit his job, and spent the rest of his life wandering around Iraqi Kurdistan. This work has been called by Shoghi Effendi "Baha'ullah's greatest mystical composition", and in the West twas one of the earliest available books of Baha'ullah, first translated directly to French in 1905, and English in 1906.

Abdul-Baha explained in one of his talks that The Seven Valleys is a guide for human conduct, that one should search out one's "own imperfections and not think of the imperfections of anybody else", to "strive to be free from imperfections" and that "nothing is more fruitful for man than the knowledge of his own shortcomings". The composition reminds us of similar text from Zoroastrianism and Buddhism and sound as if Baha'ullah wanted to revive virtues from those relieions.

The style of The Seven Valleys is highly poetic, though not composed in verse. Nearly every line of the text contains rhymes and plays on words, which can be lost in translation. Only a few words to refer to Koranic verses, traditions, and well-known poems. The book follows the path of the soul on a spiritual journey passing through different stages, from this world to other realms which are closer to God, as first described by the 12th Century Sufi poet Farid al-Din Attar in his Conference of the Birds. Baha'ullah in the work explains the meanings and the significance of the seven stages. In the introduction, Baha'ullah says "Some have called these Seven Valleys, and others, Seven Cities." The stages are accomplished in order, and the goal of the journey is to follow "the Right Path", "abandon the drop of life and come to the sea of the Life-Bestower", and "gaze on the Beloved". In the conclusion of the book, he mentions: "These journeys have no visible ending in the world of time, but the severed wayfarer-if invisible confirmation descend upon him and the Guardian of the Cause assist him-may cross these seven stages in seven steps, nav rather in seven breaths, nav rather in a single breath, if God will and desire it."

The Valley of Search: The valley of search is described as the first step that a seeker must take in his path. Baha'ullah states that the seeker must cleanse his heart, and not follow the paths of his forefathers. It is explained that ardour and patience are required to traverse this valley.

The Valley of Love: The next valley is the "Valley of Love". Baha'ullah describes how love burns away reason, causing pain, madness and single minded endeavour. He writes that the fire of love burns away the material self, revealing instead the world of the spirit.

The Valley of Knowledge: The knowledge referred to in this valley is the knowledge of God, and not one based on learning; it is explained that pride in one's knowledge and accomplishments often disallows one to reach true understanding, which is the knowledge of God. It is explained that the seeker, when in this valley, begins to understand the mysteries contained within God's revelation, and finds wisdom in all things including when faced with pain and hardship, which he understands to be God's mercy and blessing. This valley is called the last limited valley.

The Valley of Unity: The next stage is the valley of unity, and it is explained that the seeker now sees creation not by its limitations, but sees the attributes of God in all created things. The seeker, it is written, is detached from earthly things, is not concerned with his own self and has no ego; instead he praises God for all of creation.

The Valley of Contentment: The next valley for the seeker is the valley of contentment, where it is explained that the seeker becomes independent from all things, and even though he may look poor or is subjected to suffering, he will be endowed with wealth and power from the spiritual worlds and will inwardly be happy. Happiness is explained to be the attribute of the true believer, and it cannot be achieved by obtaining material things, since material things are transitory.

The Valley of Wonderment: In the valley of wonderment the seeker, it is written, is struck dumb (mute) by the beauty of God; the seeker becomes conscious of the vastness and glory of creation, and discovers the inner mysteries of God's revelation. Being led from one mystery of creation to the next, it is explained that the seeker continues to be astonished by the works of God.

The Valley of True Poverty and Absolute Nothingness: The final valley is the valley of true poverty and absolute nothingness, and it is the furthermost state that the mystic can reach. The seeker is poor of all material things, and is rich in spiritual attributes. It is explained that it is the state of annihilation of self in God, but not an existential union: the essences of God's self and the mystic's self remain distinct, in contrast to what appears to be a complete union in other traditions.]

Text of The Seven Valleys:

An exposition of the mysteries enshrined in the stages of ascent for them that seek to journey unto God, the Almighty, the Ever-Forgiving

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE!

1 PRAISE BE to God Who hath made being to come forth from nothingness: graven upon the tablet of man a measure of the mysteries of His eternity; taught him from the storehouse of divine utterance that which he knew not; made him a perspicuous book unto such as have believed and surrendered their souls; given him to behold, in this dark and ruinous age, a new creation within all things; and caused him to speak forth, from the midmost heart of eternity, and in a new and wondrous voice, embodied in the most excellent Temple.9 And all to this end: that every man may testify, in himself and by himself, before the Seat of the revelation of his Lord, that there is none other God but Him; and that all may reach that summit of realities where none shall contemplate anything but that he shall perceive God therein. This is the vision of the splendours which have been deposited within the realities of all things; for otherwise He, exalted be His glory, is entirely sanctifed above being seen or witnessed: "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.'

2 And I praise and glorify that primal Sea which hath branched out from the ocean of the unseen Essence, and that primal Morn which hath broken forth upon the horizon of Singleness, and that primal Sun which hath risen in the heaven of everlasting splendour, and that primal Fire which was kindled from the Lamp of eternity within the Niche of oneness: He Who is called "Ahmad" in the kingdom of the exalted ones, and "Muhammad" amongst the concourse of the favoured ones, and "Mahmud" in the realm of the sincere; [Ahmad, Muhammad, and Mahmud are names and titles of the Prophet derived from the verb "to praise", "to extol".] and in the hearts of the knowing, "whichsoever ye call upon, most beauteous are His names." And upon His kindred and His companions be abundant, abiding, and eternal peace!

3 To continue: I have hearkened to the song of the nightingale of knowledge upon the twigs of the tree of thine inmost being, and to the cooing of the dove of certitude upon the branches of the bower of thine heart. Methinks I inhaled the fragrance of purity from the raiment of thy love and, in perusing thy letter, attained thy very presence. I noted, moreover, thine allusions to thy death in God and thy life through Him and the love thou dost cherish for the beloved of the Lord and for the Manifestations of His names and the Exponents of His attributes. I have purposed, therefore, to acquaint thee with holy and resplendent tokens from the realms of might and glory, that haply they may draw thee nigh unto the court of holiness, nearness, and beauty, and draw thee to a station wherein thou shalt see naught in all existence but the hallowed Countenance of thy Beloved and wilt behold all of creation as a day wherein none was deemed worthy of mention.

4 Of this did the nightingale of oneness sing in the garden of his mystical treatise, saying, "And there shall appear upon the tablet of thine heart an inscription of the subtle mysteries of the verse 'Fear ye God; God will teach you', and the bird of thy spirit shall recall the sanctuaries of ancient splendour, and soar upon the wings of longing into the heaven of the command 'Walk the beaten paths of thy Lord', and partake of the choice fruits of communion in the gardens of the utterance 'Feed, moreover, on every kind of fruit.'"

5 By My life. O friend! Wert thou to taste the fruits of these verdant trees that spring from the soil of true understanding, once the effulgent light of His Essence hath been reflected in the Mirrors of His names and attributes, yearning would seize the reins of patience and restraint from out thy hand and stir thy spirit into commotion with the splendours of His light. It would draw thee from this abode of dust unto thy true and heavenly habitation in the midmost heart of mystic knowledge. and raise thee to a station wherein thou wilt soar in the air even as thou treadest upon the earth, and wilt walk upon the water even as thou movest over the land. Wherefore, may it rejoice me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart hath been revived by the breezes of certitude that waft from the Sheba of the All-Merciful upon the meadow of his inner being. Peace be upon him who followeth the way of guidance!16

6 And further: the stages that mark the wayfarers' journey from their mortal abode to the heavenly homeland are said to be seven. Some have referred to them as seven valleys, and others, as seven cities. 17 And it is said that until the wayfarer taketh leave of self and traverseth these stages, he shall never attain the ocean of nearness and reunion nor taste of the matchless wine.

7 The frst is THE VALLEY OF SEARCH. The steed of this valley is patience; without patience the waylarer on this journey will reach nowhere and attain no goal. Nor should he ever become downhearted: If he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he

should not falter. For those who seek the Kaaba of "for Us" rejoice in the tidings "In Our ways shall We assuredly guide them." In their search, they have stoutly girded up the loins of service and at every moment journey from the plane of heedlessness into the realm of search. No bond shall hold them back and no counsel deter them.

8 It is incumbent upon these servants to cleanse the heart, which is the wellspring of divine treasures, of every marking; turn away from imitation, which is following the traces of their forefathers; and shut the door of friendship and enmity upon all the people of the earth.

⁹ In this journey the seeker reacheth a station wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see searching after his Joseph, how many a lover will he behold hastening towards the Well-Beloved; a world of adoring souls will he witness tracing the path of the Adored Onel At every moment he fndeth a weighty matter, in every hour he becometh aware of a new mystery; for he hath severed his heart from both worlds and set out for the Kaaba of the Beloved. At every step, aid from the invisible Realm will attend him and the fervour of his search will grow.

10 One must judge of search by the standard of the Majnún of love. [Majnún means "madman". This is the title of the celebrated lover of ancient Persian and Arabian lore whose beloved was Laylí. Symbolising true human love bordering on the divine, the story has been the theme of many Persian romantic poems, most famously that of Nizamí Ganjavi (formal name: Jamal ad-Din Abu Muhammad Ilyas ibn-Yusuf ibn-Zakki; 1141–1209 AD), written in 1188 AD.] It is related that one day they came upon Majnún sifting the dust, his tears flowing down. They asked, "What doest thou?" He said, "I seek for Laylí." "Alas for thee!" they cried, "Laylí si of pure spirit, yet thou seekest her in the dust!" He said, "I seek her everywhere; haply somewhere I shall find her."

11 Yea, though to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardour in searching. "Whoso seeketh out a thing and persisteth with zeal shall fnd it."

12 The true seeker hunteth naught but the object of his quest, and the sincere lover hath no desire save reunion with his beloved. Nor shall the seeker reach his goal unless he sacrifce all things. That is, whatever he hath seen, and heard, and understood—all he must set at naught with "no God is there", that he may enter into the realm of the spirit, which is the city of "but God". [A reference to the Islamic profession of faith: "No God is there but God, and Muhammad is the Messenger of God."] Labour is needed, if we are to seek Him; ardour is needed, if we taste of this cup, we shall cast away the world.

13 On this journey the wayfarer dwelleth in every abode, however humble, and resideth in every land. In every face he seeketh the beauty of the Friend; in every region he searcheth after the Beloved. He joineth every company and seeketh fellowship with every soul, that haply in some heart he may discern the secret of the Beloved, or in some face behold the beauty of the Adored One.

14 And if, by the help of the Creator, he fndeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly herald, he shall straightway step into THE VALLEY OF LOVE and be consumed in the fre of love. In this city the heaven of rapture is upraised, and the world-illuming sun of yearning shineth, and the fre of love is set ablaze; and when the fre of love is ablaze, it burneth to ashes the harvest of reason.

Now is the wayfarer oblivious of himself, and of aught besides himself. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth from both unbelief and faith, and findeth in deadly poison his heart's relief. Wherefore 'Attár saith:

For the infdel, error-for the faithful, faith;

For 'Attár's heart, an atom of thy pain.

16 The steed of this valley is pain, and if there be no pain this journey will never end. In this plane the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at His feet.

17 O My brother! Until thou enter the Egypt of love, thou shalt never gaze upon the Joseph-like beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fre of love, thou shalt never fnd thyself in true yearning's embrace.

18 A lover feareth nothing and can suffer no harm: Thou seest him chill in the fre and dry in the sea.

A lover is he who is chill in hellfre; A knower is he who is dry in the sea

19 Love accepteth no existence and wisheth no life: In death it seeth life, and in shame it seeketh glory. To merit the madness of love, one must abound in sanity; to merit the bonds of the Friend, one must be free in spirit. Blessed the neck that is caught in His noose, and happy the head that falleth on the dust in the path of His love. Wherefore, O friend, renounce thy self, that thou mayest fnd the Peerless One; and soar beyond this mortal world, that thou mayest fnd thy nest in the abode of heaven. Be as naught, if thou wouldst kindle the fre of being and be ft for the pathway of love.

Ne'er will love allow a living soul to tread its way;

Ne'er will the falcon deign to seize a lifeless prey.

20 Love setteth a world aflame at every turn and layeth waste every land wherein it raiseth its banner. Being hath no existence in its kingdom; the wise wield no command within its realm. The leviathan of love swalloweth the master of reason and slayeth the lord of knowledge. It drinketh the seven seas, but its hear's thirst is still unquenched and it asketh, "Is there yet any more?" It shunneth its own self and draweth awa from all on earth.

Love's a stranger to earth and heaven too;

In him are lunacies seventy and two.

21 Love hath bound a myriad victims in its fetters and pierced a myriad wise men with its arrow. Know that every redness thou seest in the world is from its wrath, and every paleness in men's cheeks is from its poison. It yieldeth no remedy but death and walketh not save in the valley of extinction; yet sweeter than honey is its venom upon the lover's lips, and fairer its deadly sting, in the seeker's sight, than a hundred thousand lives.

22 Wherefore must the veils of the satanic self be burned away in the fre of love, that the spirit may be cleansed and refned, and thus may apprehend the station of Him but for Whom the world would not have been created.26 [An allusion to the Hadith in which God is said to address the Prophet Muhammad in these words: "But for Thee, I would not have created the spheres."]

Kindle the fre of love and burn away all things;

Then set thy foot into the land of the lovers.

23 And if, confrmed by the Creator, the lover escapeth the claws of the eagle of love, he will enter THE REALM OF KNOWLEDGE and come out of doubt into certitude, and turn from the darkness of wayward desire to the guiding light of the fear of God. His inner eye will open and he will privily converse with his Beloved; he will unlock the gates of truth and supplication and shut the doors of idle fancy. He in this realm is content with the divine decree, and seeth war as peace, and in death findeth the meaning of everlasting life. With both inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and in the souls of men, and with a spiritual heart apprehendeth the wisdom of God in His endless manifestations. In the sea he findeth a drop, in a drop he beholdeth the secrets of the sea.

Split the atom's heart, and lo!

Within it thou wilt fnd a sun.

24 Gazing with the eye of absolute insight, the wayfarer in this valley seeth in God's creation neither contradiction nor incongruity, and at every moment exclaimeth, "No defect canst thou see in the creation of the God of mercy. Repeat the gaze: Seest thou a single flaw?" He beholdeth justice in injustice, and in justice, grace. In ignorance he fndeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the hold of the passions, and communeth with the denizens of the immortal realm. He scaleth the ladders of inner truth and hasteneth to the heaven of inner meanings. He rideth in the ark of "We will surely show them Our signs in the world and within themselves", and saileth upon the sea of "until it become plain to them that it is the truth". And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.

25 There was once a lover, it is said, who had sighed for long years in separation from his beloved, and wasted in the fre of remoteness. From the rule of love, his breast was void of patience and his body weary of his spirit; he reckoned life without her as a mockery, and the world consumed him away. How many a day he found no respite from his longing; how many a night the pain of her kept him from sleep. His body was worn to a sigh, and his heart's wound had turned him to a cry of sorrow. A thousand lives would he freely have given for one taste of the cup of her presence, and yet even this was not within his reach. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no remedy for one sick of love, unless the favour of the beloved deliver him.

26 At last the tree of his longing yielded the fruit of despair, and the fre of his hope fell to ashes. Then one night he could bear life no more, and he left his house for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman in swift pursuit; then other watchmen came together and barred every passage to the weary one. And that wretched one cried from his heart, and ran here and there, and moaned to himself, "Surely this watchman is 'Izrá'il (Israel), my angel of death, following so fast upon me, or he is a tyrant of men, prompted by hatred and malice." His feet carried him on—that hapless one bleeding with the arrow of love—while his heart lamented. Then he came to a garden wall, and with untold pain and trouble he scaled it. He saw that it was very high; yet, forgetting his life, he threw himself down into the garden.

27 And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked upon his ravishing love, he drew a great breath and lifted his hands in prayer, crying, "O God! Bestow honour upon the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was lsráfil, bringing life to this wretched one!"

28 Indeed, his words were true; for he had found many a secret justice in this seeming tyranny of the watchman, and had seen how many a mercy lay hid behind the veil. In one stroke of wrath, the guard had joined one who was athirst in the desert of love to the sea of the beloved, and dispelled the darkness of separation with the shining light of reunion. He had led one who was afar to the garden of nearness, and guided an ailing soul to the heart's physician.

29 Now if the lover could have seen the end, he would from the beginning have blessed the watchman, prayed God on his behalf, and seen his tyranny as justice; but since the end was veiled to him, he lamented and made his plaint in the beginning. Yet those who journey in the garden land of true knowledge, since they see the end in the beginning, behold peace in war and conciliation in enmity.

30 Such is the state of the wayfarers in this valley, but the people of the valleys above this see the end and the beginning as one. Nay, they see neither "beginning" nor "end" and witness neither "frst" nor "last". Nay rather, the denizens of the city of immortality, who dwell in the celestial garden, see not even "neither frst nor last": They fly from all that is frst and repulse all that is last. For these have passed over the worlds of names and, swift as lightning, fled beyond the worlds of natributes. Thus is it said: "The perfection of belief in Divine Unity is to deny Him any attributes." And they have made their dwelling-place in the shadow of the Divine Essence.

31 Wherefore Khájih 'Abdu'lláh —may God the Most High sanctify his blessed soul—hath made, in this connection, a subtle point and spoken an eloquent word as to the meaning of "Guide Thou us on the straight path", which is: "Show us the right way; that is, honour us with the love of Thine Essence, that we may be freed from occupation with ourselves and aught else save Thee, and may become wholly Thine; that we may know only Thee, and see only Thee, and think of none save Thee."

32 Nay, they would even soar above this station, as it is said: "Love is a veil betwixt the lover and beloved." "More than this I am not permitted to tell."

33 At this hour the morn of true knowledge hath dawned and the lamps of wayfaring and wandering have been quenched.

Veiled from this was Moses too,

Despite His virtue and His light.

Then thou who hast no wings at all,

Abandon any hope of flight!34

34 If thou be a man of communion and prayer, soar upon the wings of assistance from the holy ones, that thou mayest behold the mysteries of the Friend and attain the lights of the Beloved: "Verily, we are God's, and to Him shall we return."

35 After passing through the Valley of Knowledge, which is the last station of limitation, the wayfarer cometh to THE FIRST STATION OF UNITY and drinketh from the cup of oneness, and gazeth upon the manifestations of singleness. In this station he pierceth the veils of plurality, fleeth the realms of the flesh, and ascendeth unto the heaven of unity. With the ear of God he heareth; with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the inner sanctuary of the Friend and, as an intimate, shareth the pavilion of the Well-Beloved. He stretcheth forth the hand of truth from the sleeve of the Absolute and revealeth the mysteries of divine power. He seeth in himself neither name nor fame nor rank, but fndeth his own praise in the praise of God, and in the name of God beholdeth his own. To him "all songs are from that sovereign King" and every melody from Him. He sitteth on the throne of "Say, all things are of God" and reclineth upon the seat of "There is no power nor strength but in God alone." He looketh upon all things with the eye of Unity, and seeth the effulgent rays of the Sun of Truth shining from the dayspring of the Divine Essence upon all created things alike, and beholdeth the lights of Unity reflected upon all creation.

36 It is known to thine eminence that all the variations which the wayfarer in the stages of his journey beholdeth in the realms of being proceed from his own vision. We shall give an example of this, that the meaning may become fully clear. Consider the visible sun: Although it shineth with the same radiance upon all existence, and at the behest of the Lord of Revelation bestoweth light on all things, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the clarity of the mirror itself; through a crystal it maketh fre to appear; and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator it traineth each thing according to the capacity of that thing, even as thou dost observe.

37 In like manner, colours become visible in each object according to its nature. For instance, in a yellow glass the rays shine yellow; in a white glass they are white; and in a red glass red rays are visible. These variations proceed from the object itself, not from the light. And if a place be shut away from the light, as by walls and a roof, it will be entirely bereft of the light of the sun and deprived of its rays.

38 Thus it is that certain feeble souls have confined the wide expanse of knowledge within the walls of self and passion, and beneath the cloak of ignorance and blindness, and have thereby veiled themselves from the light of the mystic Sun and the mysteries of the eternal Beloved. They have strayed far from the gem-like wisdom of the resplendent Faith of the Lord of the Messengers, have been shut out of the inner court of the All-Beauteous, and have been banished from the Kaaba of glory. Such is the worth of the people of this age!

39 And if a nightingale soar beyond the clay of self and dwell in the rose bower of the heart, and in Arabian melodies and sweet Persian tones recount the mysteries of God—a single word whereof quickeneth anew every lifeless form and bestoweth the spirit of holiness upon every mouldering bone—thou wilt behold a thousand claws of envy and a myriad talons of hatred hunting after Him and striving with all their power to encompass His death.

40 Yea, to the beetle a sweet fragrance seemeth foul, and to the man sick of a rheum a pleasant perfume availeth naught. Wherefore hath it been said for the guidance of the ignorant: Cleanse thou the rheum from out thine head

And breathe the breath of God instead.

41 In sum, the differences among objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance—that is, when he considereth only the glass—he seeth yellow and red and white. And so it is that conflict hath prevailed amongst men, and a darksome dust from limited souls hath settled over the world. Others gaze upon the effulgence of the light, while yet others have drunk

of the wine of oneness and see naught but the sun itself. 42 As the wayfarers traverse these three differing planes, their understanding and their words differ accordingly, and hence the sign of conflict hath ever appeared on earth. For there are some who dwell on the plane of Divine Unity and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely velled. Thus do the ignorant people of the day, who have no share of the radiance of the divine Beauty, make certain claims and, in every age and cycle, inflict upon the people of the ocean of Divine Unity what they themselves deserve. "If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them."

43 O My brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine therein and the eternal morning dawn. Then wilt thou clearly see the meaning of "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me."41 And thou wilt take up thy life in thy hand and with infnite longing cast it before thy newly found Beloved.

44 Whensoever the light of the revelation of the King of Oneness settleth upon the throne of the heart and soul, His radiance becometh visible in every limb and member. At that time, the mystery of the famed tradition gleameth out of the darkness: "A servant is drawn unto Me in prayer until I answer him, and when I have answered him, I become the ear wherewith he heareth" For thus the Master of the house hath appeared within His light. And as the action and effect of the light are from the Light-Giver, so it is that all move through Him and arise by His will. This is that wellspring whereof the near ones drink, as it is said: "A fount whereof they who draw nigh to God shall drink".

45 However, let none construe these utterances to imply the incarnation or descent of the worlds of God into the grades of His creatures, nor should they lead thine eminence to such misapprehensions. For God, in His Essence, is sanctifed above all ascent and descent, egress and regress; He hath through all eternity been exalted beyond the attributes of His creation, and will ever remain so. No man hath ever known Him; no soul hath ever fathomed the nature of His Being. In the valleg of His knowledge every mystic wandereth astray; in the comprehension of His Essence every saint standeth bewildered. Sanctifed is He above the understanding of the wise; exalted is He beyond the knowledge of the knowing! "The way is barred and all seeking rejected. His proof is His signs, His evidence His being."

46 Wherefore the lovers of the countenance of the Beloved have said, "O Thou Whose Essence alone can lead to His Essence, and Who transcendeth all likeness to His creatures". How can utter nothingness spur its charger in the arena of eternity, or a fleeting shadow reach to the everlasting sun? The Friend addressed by the words "But for Thee" hath said, "We have failed to know Thee": and the Beloved alluded to by the words "or even closer" hath said, "nor attained Thy presence". ["But for Thee" refers to the Hadith quoted in note 26. "We have failed to know Thee" alludes to a prayer attributed to Muhammad that says, "We have not known Thee, O God, as Thou oughtest to be known." "Or even closer" alludes to Koran 53:9.]

47 Indeed, the references that have been made to the degrees of mystic knowledge pertain to the knowledge of the effulgences of that Sun of Truth as it becometh reflected in various mirrors. And the effulgence of that light is present within the hearts, yet it is hidden beneath the veils of selfsh desires and earthly attachments, even as a candle within a lantern of iron, and only when the cover is lifted doth the light of the candle shine out.

48 In like manner, when thou dost strip the veils of illusion from the face of thine heart, the lights of Oneness will be made manifest.

49 It is clear, then, that even these rays are not subject to egress or regress—how much less that Essence of existence and longed-for Mystery. O My brother, consider these matters in the spirit of enquiry, not in blind imitation. A true wayfarer will not be deterred by the impediment of words, nor daunted by the sway of insinuations.

How can a curtain part the lover from his love,

When Alexander's wall cannot keep them apart?

50 Secrets are many, and strangers are myriad. Volumes will not suffee to hold the mystery of the Beloved, nor can it be exhausted in these pages, though it be no more than a word, no more than a sign. "Knowledge is one point, which the foolish have multiplied."

51 Infer, then, from this the differences among the worlds. Though the worlds of God be infnite, yet some refer to them as four: the world of time, which hath both a beginning and an end; the world of duration, which hath a beginning but whose end is not apparent; the world of primordial reality, whose beginning is not to be seen but which is known to have an end; and the world of eternity, of which neither the beginning nor the end is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus some have said that the world of primordial reality hath neither beginning nor end, and have equated the world of eternity with the invisible, inaccessible, and unknowable Essence. Others have called these the worlds of the Heavenly Court, of the Celestial Dominion, of the Divine Kingdom, and of Mortal Existence.

52 Moreover, the journeys in the pathway of love have been reckoned as four: from the creatures to the True One, from the True One to the creatures, from the creatures to the creatures, and from the True One to the True One.

53 There is many an utterance of the sages and mystics of former times which I have not mentioned here, since I mislike copious citation from the sayings of the past; for quotation from the words of others betokeneth acquired learning and not divine bestowal. Even so much as I have quoted here is out of deference to the wont of men and after the manner of the learned. Further, such matters are beyond the scope of this epistle. My unwillingness to recount their sayings is not from pride; rather, it is the manifestation of wisdom and the revelation of bounty.

If Khidr did wreck the vessel on the sea,

A thousand rights are in this wrong concealed.

54 Otherwise, this Servant regardeth Himself as utterly lost and non-existent, even before one of the beloved of God, how much less in the presence of His holy ones. Glorifed be my Lord, the Most High! Moreover, our aim is to recount the stages of the wayfarer's journey, not to set forth the conflicting utterances of the mystics.

55 Although a brief example hath been given concerning the beginning and ending of the relative and contingent world, vet a further illustration is now provided, that the full meaning may become clear. For instance, let thine eminence consider his own self: Thou art frst in relation to thy son, and last in relation to thy father. In thine outward appearance thou tellest of the appearance of power in the realms of divine creation; in thine inward being thou revealest the hidden mysteries which are the divine trust deposited within thee. And thus frstness and lastness, outwardness and inwardness, are, in the sense referred to, all true of thyself, so that in these four states conferred upon thee thou mayest comprehend the four divine states, and that the nightingale of thine heart, warbling on all the flowering branches of the tree of existence, whether seen or unseen, might cry out: "He is the First and the Last, the Seen and the Hidden!'

56 These statements are made in the sphere of that which is relative. Otherwise, those souls who with but one step have traversed the world of the relative and the conditioned, and dwelt in the court of independent sovereignty, and pitched their tent in the realms of absolute authority and command, have burned away these relativities with a single spark, and blotted out these words with a mere dewdrop. And they swim in the sea of the spirit, and soar in the holy atmosphere of light. Then what existence have words, on such a plane, that "first" and "last", or other than these, should be mentioned

or described? In this realm, the first is the same as the last, and the last is the same as the first.

In thy soul, of love build thou a fire

And burn all thoughts and words entire.

57 O My friend, look to thyself: Hadst thou not become a father and begotten a son, neither wouldst thou have comprehended these words. Now forget them one and all, that thou mayest learn from the Master of Love in the schoolhouse of Divine Unity, mayest return unto God, forsake the land of unreality for thy true station, and dwell beneath the shadow of the tree of knowledge.

58 O thou dear one! Impoverish thyself, that thou mayest enter the lofty court of riches; and humble thy body, that thou mayest drink from the stream of glory and attain to the full meaning of the poems whereof thou hadst asked.

59 Thus it hath been made clear that these stages depend on the attainment of the wayfarer. In every city he will behold a world, in every valley reach a spring, in every meadow hear a song.

But the falcon of the mystic heaven hath many a wondrous carol of the spirit in its breast, and the Persian bird keepeth in its soul many a sweet Arabian melody; yet these are hidden, and hidden shall remain.

If I speak forth, many a mind will shatter,

And if I write, many a pen will break.52

60 Peace be upon him who concludeth this exalted journey and followeth the way of truth by the lights of guidance.

61 The wayfarer, after traversing the high planes of this supernal journey, entereth into THE CITY OF CONTENTMENT. In this valley he feeleth the breezes of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye perceiveth

within and without all things the day of "God will satisfy everyone out of His abundance." From sorrow he turneth to bliss, and from grief to joy, and from anguish and dejection to delight and rapture.

62 Although, to outward seeming, the wayfarers in this valley may dwell upon the dust, yet inwardly they are throned in the heights of mystic meaning; they partake of the eternal bounties of heaven and drink of the delicate wines of the spirit.

63 The tongue faileth in describing these three valleys, and speech falleth short. The pen steppeth not into this arena, the ink leaveth only a blot. In these stations, the nightingale of the heart hath other songs and secrets, which make the heart to leap and the soul to cry out, but this mystery of inner meaning may be whispered only from heart to heart, and confded only from breast to breast

The bliss of mystic knowers can be only told from heart to heart.

A bliss no messenger can bear and no missive dare impart.

How many are the matters I have out of weakness left unsaid; For my words would fail to reckon them and mine every effort would fall short

64 O friend, till thou enter the garden of these inner meanings, thou shalt never taste of the imperishable wine of this valley. And shouldst thou taste of it, thou wilt turn away from all else and drink of the cup of contentment; thou wilt loose thyself from all things and bind thyself unto Him, and lay down thy life in His path and offer up thy soul for His sake. And this, even though in this realm there is no "all else" that thou needst forget: "God was alone; there was none else besides Him."56 For on this plane the traveller witnesseth the beauty of the Friend in all things. In fre he seeth the face of the Beloved; in illusion he beholdeth the secret of reality; in the attributes he readeth the riddle of the Essence. For he hath burnt away all veils with a sigh, and cast aside all coverings with a glance. With piercing sight he gazeth upon the new creation, and with lucid heart he graspeth subtle verities. The words "And we have made thy sight sharp in this day" 57 are a suffcient proof of this assertion and a beftting description of this state.

65 After journeying through the planes of pure contentment, the traveller cometh to THE VALLEY OF WONDERMENT and is tossed upon the oceans of grandeur, and at every moment his wonder increaseth. Now he seeth the embodiment of wealth as poverty itself, and the essence of independence as sheer impotence. Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of bewilderment snatched by the roots, how many a soul hath it worn out and exhausted. For in this valley the traveller is flung into confusion, albeit, in the eyes of him who hath attained, such signs are esteemed and well beloved. At every moment, he beholdeth a wondrous world and a new creation, and goeth from astonishment to astonishment, and is lost in awe before the new handiwork of Him Who is the sovereign Lord of all

66 Indeed O brother if we ponder each created thing we shall witness a myriad consummate wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets have been deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe how thou art asleep in a dwelling, and its doors are shut; on a sudden thou fndest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body. Without taxing thine eyes, thou seest; without troubling thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years have passed, thou wilt witness in this temporal world the very things thou hast dreamt tonight.

67 Now there are many wisdoms to ponder in the dream, which none but the people of this valley can comprehend in their reality. First, what is this world where without eye or ear or hand or tongue one can put all these to use? Second, how is it that in the outer world thou seest today the effect of a dream which thou didst witness in the world of sleep some ten years past? Consider the difference between these two worlds, and the mysteries they conceal, that, attended by divine confrmations, thou mayest attain unto heavenly discoveries and enter the realms of holiness.

68 God, the Most High, hath placed these signs in men so that veiled minds might not deny the mysteries of the life beyond, nor belittle that which hath been promised them. For some hold fast to reason and deny whatever reason comprehendeth not, and yet feeble minds can never grasp the reality of the stages that we have related: The universal divine Intellect alone can comprehend them.

How can feeble reason embrace the Koran

Or the spider snare a phoenix in its web?

69 All these states are to be found and witnessed in the Valley of Wonderment, wherein the wayfarer at every moment seeketh for more and is not wearied. Thus the Lord of the frst and the last, [The Prophet Muhammad.] in setting forth the grades of contemplation and expressing bewilderment, hath said:

"Increase my wonder and amazement at Thee, O God!"

70 Likewise, reflect upon the perfection of man's creation, and that all these planes and states are folded up and hidden away within him.

Dost thou deem thyself a small and puny form,

When thou foldest within thyself the greater world? 71 We must therefore labour to destroy the animal condition, till the meaning of humanity cometh to light.

72 Likewise, Lugmán, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as evidence and example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the realms of instruction and detachment. He said: "O son, if thou art able not to sleep, then thou art able not to die. And if thou art able not to waken after sleep, then thou shalt be able not to rise after death."

73 O friend, the heart is the dwelling-place of eternal mysteries: Make it not the home of fleeting fancies. Waste not the treasure of thy precious life occupied with this swiftly passing world. Thou comest from the world of holiness: Bind not thine heart to the earth. Thou art a dweller in the court of reunion: Choose not the homeland of the dust.

74 In sum, there is no end to the description of these stages, but because of the wrongs inflicted by the peoples of this age, this Servant is disinclined to continue:

The tale remaineth vet unfnished and untold:

Forgive me, then, for weariness hath taken hold.

75 The pen groaneth and the ink sheddeth tears. and the river of the heart surgeth in waves of blood. "Nothing can befall us but what God hath destined for us."62 Peace be upon him who followeth the way of guidance!

76 After scaling the high summits of wonderment, the wayfarer cometh to THE VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS. This station is that of dying to the self and living in God, of being poor in self and rich in the Desired One. Poverty, as here referred to, signifeth being poor in that which pertaineth to the world of creation and rich in what belongeth to the realms of God. For when the true lover and devoted friend reacheth the presence of the Beloved, the radiant beauty of the Loved One and the fre of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all that he hath, from marrow to skin, will be set aflame, so that nothing will remain save the Friend.

When once shone forth the attributes

Of Him Who is the ancient King, All mention Moses burned away

Of every fleeting, transient thing. 77 Whoso hath attained this station is sanctifed from all that pertaineth to the world. Wherefore, if those who have reached the ocean of His presence are found to possess none of the limited things of this perishable world, whether earthly riches or worldly opinions, it mattereth not. For that which is with His creatures is circumscribed by their own limitations, whereas that which is with God is sanctifed therefrom. This utterance must be deeply pondered, that its purport may be clear. "Verily the righteous shall drink of a cup tempered at the camphor fountain." If the true meaning of "camphor' become known, our true intent will become evident.

78 This station is that poverty of which it is said, "Poverty is My glory."65 And of inward and outward poverty there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal.

79 This is the station wherein the multiplicity of all things perisheth in the wayfarer; and the divine Countenance, dawning above the horizon of eternity, riseth out of the darkness; and the meaning of "All on the earth shall pass away, but the face of thy Lord" is made manifest.

80 O My friend! Listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes; for heavenly wisdoms, even as vernal showers, will not rain forever upon the earth of men's hearts, and though the grace of the All-Bounteous One is never ceasing and never stilled, yet to every time and era a portion is allotted and a bounty assigned. which is vouchsafed in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure." Indeed, the clouds of the Loved One's mercy rain only on the garden of the spirit, and bestow this bounty only in the season of spring. Other seasons have no share in this supernal grace, and barren lands hold no portion of this bounteous favour.

81 O My brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic Paradise repair to the celestial garden, and the rays of the morn of inner meaning return to the Day-Star of Truth, make thou an effort, that haply in this dust-heap of a mortal world thou mayest catch a fragrance from the everlasting rose-garden and live in the shadow of the inhabitants of this everlasting city. And when thou hast attained this highest plane and most exalted degree, then shalt thou gaze on the Beloved and forget all else.

The Friend, unveiled, doth shed the splendour of His light

Through every door and wall, O ye endued with sight!

82 Thou hast given up the drop of life and drawn nigh unto the ocean of the Well-Beloved. This is the goal thou didst seek; God grant thou mayest attain thereunto.

83 In this city, even the veils of light are rent asunder and vanish away. "His beauty hath no veiling save light, His countenance no covering save revelation." How strange that the Beloved is as visible as the sun and yet the heedless still hunt after tinsel and base metal. Yea, the intensity of His revelation hath veiled Him, and the fullness of His shining forth hath hidden Him.

Even as the noontide sun

Hath the True One brightly shined,

But alas that He hath come

To the city of the blind!70

84 In this valley the wayfarer passeth beyond the stages of the "unity of existence" and the "unity of appearance" and reacheth a unity that is sanctifed above both of these stations. [A reference to two Sufi concepts. The doctrine of the unity of existence is commonly ascribed to Ibnu'l-Arabí (1165-1240), that of the unity of appearance to Ahmad Sirhindí (1564-1624) See 'Abdu'l-Bahá Some Answered Ouestions chapter 82.] Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden, knoweth whereof We speak.

85 In all these journeys the wayfarer must stray not a hair's breadth from the Law, for this is indeed the secret of the Path and the fruit of the Tree of Truth. And in all these stages he must cling to the robe of obedience to all that hath been enjoined, and hold fast to the cord of shunning all that is forbidden, that he may partake of the cup of the Law and be informed of the mysteries of Truth.

86 If any of the utterances of this Servant be not understood. or lead to perplexity, the same must be enquired of again, that no doubt may linger, and that the meaning may shine as resplendent as the face of the Beloved dawning from His "Glorious Station". [Koran 17:79. A reference to the station of the Manifestation of God.]

87 These journeys have no visible ending in this temporal world, but the detached wayfarer-should invisible confrmation descend upon him and the Guardian of the Cause ["The word 'Guardian' in the Seven Valleys has no connection with the Bahá'í Guardianship." - From a letter dated 8 January 1949 written on behalf of Shoghi Effendi.] assist him-may traverse these seven stages in seven steps, nay rather in seven breaths, nay even in a single breath, should God will and desire it. This is "a token of His grace vouchsafed unto whomsoever He pleaseth."

88 They who soar in the heaven of Divine Unity and attain the depths of the sea of detachment reckon this city-which is the station of life in God-as the loftiest state of the mystic knowers and the furthermost homeland of the faithful lovers. But to this evanescent One of the mystic ocean, this station is the frst gate of the heart's citadel, that is, man's frst entrance to the city of the heart: and the heart is endowed with four stages, which would be recounted should a kindred soul be found.

Shattered was the pen at once, Rent and torn in twain the page, When the pen did reach the point

Of depicting such a stage.

89 O My friend! Many a hound hunteth this gazelle of the desert of oneness; many an eagle pursueth this nightingale of the garden of eternity. Ravens of hatred lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.

90 O Shaykh! Make of thine effort a glass, that perchance it may shelter this flame from contrary winds, albeit this flame doth long to be kindled in the lamp of the Lord and to shine in the niche of the spirit. For the head that is raised up in the love of God will assuredly fall by the sword, and the life that is aflame with longing will assuredly be extinguished, and the heart that cleaveth to the remembrance of the Beloved will assuredly break. How well hath it been said:

Live free of love, for its peace

Is grief and sorrow at each breath.

It starteth but with ache and pain;

It endeth but with loss and death.

Peace be upon him who followeth the way of guidance!

91 The novel thoughts thou hast expressed as to the symbolism contained in the word "sparrow" were considered. Thou appearest to be well grounded in mystic truth. However, in each realm, to every letter a meaning is allotted which pertainent to that realm. Indeed, the wayfarer findeth a secret in every name and a mystery in every letter.

92 In one sense, these letters refer to the states of holiness. The first meaneth "Free thyself from the promptings of self, then approach thy Lord." The second meaneth "Purify thyself from all save Him, that thou mayest offer up thy life for His sake." The third meaneth "Draw back from the threshold of the one true God if thou art still possessed of earthly attributes." The fourth meaneth "Render thanks unto thy Lord on His earth, that He may bless thee in His heaven, albeit in the realm of His unity His heaven is the same as His earth." The fifth meaneth "Remove from thine eyes the veils of limitation, that thou mayest learn that which thou knewest not of the stations of holiness."

93 Wert thou to hearken unto the melodies of this mortal Bird, then wouldst thou seek out the eternal and undying chalice and renounce every fleeting and perishable cup. Peace be upon him who followeth the way of guidance!

THE CALL CHAPTER 3

From the Letter Bá' to the Letter Há'

IN THE NAME OF OUR LORD, THE MOST EXALTED, THE MOST HIGH!

I I ADDRESSED UNTO THEE aforetime an Epistle in the lucid Arabian tongue, and I now reveal for thee this Tablet in wondrous Persian prose, that thou mayest hear, in the glorious accents of the Nightingale of 'Iráq, the sweet melodies of the nearness of the heavenly Paradise that had, ere this, been intoned in the language of Hijáz. Perchance thou mayest become pure spirit; attain, without taking a single step, the loftiest stations of mystic ascent; and explore, without leaving thine outward habitation, the furthermost thou, with a divine rapture, experience true spiritual attraction, lay down thy life in the path of the Friend, and sacrifce thy soul in the wilderness of His love. This indeed is the meaning of stillness in flight and flight in stillness, of fluidity in solidity and solidity in fluidity.

2 To continue: It is clear that the wayfarers in the wilderness of search and longing, of attainment and reunion, have numerous degrees and countless stations. Some, after pairitual struggle and physical toil, ascend from the lower reaches of "no God is there" to the lofty bowers of "but God", [Allusions to the Muslim profession of faith.] flee from the shadow of negation to abide in the limitless realm of affrmation, and abandon the privation of a transient existence for the bountiful assemblage of reunion. This is the uttermost limit of the realm of effort and striving.

3 Others, without receiving the least intimation of "no God is there", pass beyond the highest horizon of "but God"; without even tasting a dewdrop of the degrees of selfsurrender ascend unto the kingdom of life everlasting; and without partaking from the wellspring of utter abnegation quaff the wine of the Ancient of Days. These souls, as they traverse the stages of wayfaring and ascend unto the stations of reunion, walk a different path and occupy a different rank.

4 Still others, without having perused a single letter of the kingdom of names or acquired the faintest intimation from the realm of attributes, which pertaineth to this world, dawn above the invisible horizon of eternity and return again thereunto. A hundred thousand seas of glory surge in their luminous hearts, and yet to outward seeming their lips are parched; a myriad rivers of holiness stream within their breasts, and yet no trace thereof is to be seen; the books of God's consummate wisdom are recorded upon the tablets of their hearts, and yet they breathe not a word thereof in the world of appearances. They dwell in the Egypt of certitude and journey in the lands of resignation. They are intoxicated

with the beauty, and entranced by the glory, of Him Who is the All-Glorious. Heart to heart they whisper hidden secrets; soul to soul they unfold abstruse matters. The mysteries of the Divine Essence glow upon their brows, and the lights of Divine Unity shine from their peerless faces. They clothe themselves in the robe of concealment and cast their sleeves over both this world and the world to come. Without wings they soar, without feet they walk, without hands they grasp and hold. They speak an unknown tongue and observe an unseen grammar, of which all the world's inhabitants know not a single letter, save those whom thy Lord hath willed. Unto each hath a share been vouchsafed in His Book, and they shall all attain unto that which hath been destined for them.

5 It is clear and evident that, in this Dispensation wherein the banner of utterance hath been raised aloft and the candle of discernment hath been lit, there is no Lord but the Exalted One. He it is Who is one in His essence and one in His attributes, single in the kingdom of names and peerless in the realm of actions. It is by virtue of His blessed name that the seas of Divine Unity have been made to surge; it is through the power of His resistless command that the immutable decrees of destiny have been enforced; it is through the potency of His sovereign might that the dictates of fate have been fxed. Who hath the power to soar in that exalted atmosphere or to cherish another beloved than Him? We all abide beneath His shadow and seek our portion from the ocean of His grace. However far the gnat may fly, it can never traverse the length and breadth of heaven, and however high the sparrow may soar, it can never attain the tree of immortality.

6 But since all do not possess the same degree of spiritual understanding, certain statements will inevitably be made, and there shall arise, as a consequence, as many differing opinions as there are human minds, and as many divergent beliefs as there are created things. This is certain and settled, and can in no wise be averted. Now, it is clear that some are virtuous, others are sinful, and still others are rebellious. One must call the people to love and faithfulness, to zeal and contentment, that the sinful may be admonished and the ranks of the virtuous may swell. Nor is it possible that there be no sinners: So long as the name "the Ever-Forgiving" shineth resplendent above the horizon of existence, there will be sinners in the world of creation, for the latter cannot appear without the former and the former cannot exist without the latter.

7 Our aim is that thou shouldst urge all the believers to show forth kindness and mercy and to overlook certain shortcomings among them, that differences may be dispelled; true harmony be established; and the censure and reproach, the hatred and dissension, seen among the peoples of former times may not arise anew. Perchance they may be educated and, in the latter Resurrection, inflict not upon that cherished Spirit and Essence of existence, that exalted and subtle Reality, the least of that which the Point of the Bayán was made to suffer.

8 Moreover, a reply to thine enquiries was sent aforetime. It is evident that whatever question is asked will be answered through the ocean of eternal grace, but such questions also add to the burden of duties imposed upon the servants. That which hath been recorded at God's behest in the Persian Bayán is indeed suffcient unto all, and none will be held to account for what it hath not commanded. Consider how numerous were those in the early days of the Revelation who obeyed, without the slightest deviation, every least one of its injunctions and yet reaped no beneft therefrom. The beginning of religion is love for God and for His Chosen Ones, and its end is to manifest that love to His servants.

9 I swear by God! Whoso faileth to obey the commandments of God can in no wise be numbered among His loved ones, for among the conditions of His love is to follow His commandments and observe His prohibitions. But since these are the days of concealment, and the Sun of eternity remaineth hidden beneath the horizon of being, one must gather together everyone with love and protect them. The time for the completion of the commandments and the perfection of deeds will assuredly come.

THE CALL CHAPTER 4 Three Other Tablets

Tablet A:

IN THE NAME OF OUR LORD, THE MOST EXALTED, THE MOST HIGH!

1 O FRIEND ! Many a day hath passed, and still the sweet fragrance of thy faithfulness hath failed to reach Us. Hast thou forgotten the One Who forgetteth thee not, and forsaketh thee not, and neglecteth thee not, even as thou hast forgotten, forsaken, and neglected Him?

2 We have heard that sorrows have compassed thee round in these days. Thy sorrow hath grieved Us, and that which hath befallen thee hath touched Us with bitter pain and anguish. But at this moment, O friend, the Herald of eternity announceth unto thee, by the robe of faithfulness, His joyful tidings and bestoweth upon thee this emerald-green Tablet. Set out, then, from thine abode, take thou seven steps upon the earth, and with each step complete a stage of the journey. 3 With the frst, enter the ocean of search and seek God, thy

S with the first, enter the ocean of search and seek God, thy Lord, with thine inmost heart and soul. 4 With the second, enter the ocean of love and make

and the ecstasies of thy rapture.

5 With the third, tread the paths of detachment; that is, sever thyself from thine idle fancies and walk in the ways of thy Lord.

6 With the fourth, enter the fathomless depths of oneness and the billowing seas of eternity. Cover thy face in the dust before the Lord of Lords, and sanctify thy self and thy spirit from all departure and return, that thine inmost heart may be freed from all things in the kingdoms of creation.

7 With the fth, ascend unto the heaven of wonderment, that thou mayest taste the goodly fruits of this blessed realm, lose thyself in bewilderment before the power of thy Beloved and the dominion of thy Creator, and proclaim that which the King of existence and the Goal of all desire hath proclaimed: "Increase my wonder and amazement at Thee. O God!"

8 With the sixth, soar upon the wings of submission and contentment unto the cities of the Unseen, that thou mayest enter the expanses of utter nothingness wherein thou shalt die to thy self and live in Him Who hath fashioned thee.

9 With the seventh, drown thyself in the depths of eternity, that death may not overtake thee, and that thou mayest abide forever in the shadow of the everlasting Face of God. Thereupon shall the fragrance of the All-Glorious be diffused from the realm of the All-Merciful, and thy heart shall grieve no more over the vicissitudes of a fleeting life and the turns of a transient fortune.

10 When once thou hast privily completed these journeys, place this robe upon thy sightless eyes, that the eye of thine inmost heart may be opened. By God, O My friend! Wert thou to attain unto this station, thou wouldst find wondrous worlds; discover heavenly bowers, celestial gardens, and transcendent realms; and uravel the secrets of the progress of the souls of men through the atmosphere of eternal holiness and the heavens of imperishable glory. Thou wouldst so rejoice within thy soul as to cause the signs of joy and gladness to appear throughout the whole earth. Thereafter, sorrow would never again hold sway over thee, nor would grief ever seize thee in its grasp, for thou wouldst abide in the heaven of holiness amidst the concourse of the blissful.

11 Know thou, moreover, that in the sight of God thou holdest a lofty rank and an exalted station. Remove not thyself from the company of His servants; rather do thou gather them together in the Cause of God and admonish them in His days. Rely upon God in all thine affairs. He, verily, shall suffee thee in all things, shall protect thee from the followers of the Evil One, and shall cause thee to enter the everlasting Paradise, wherein thou shalt be numbered with the blessed. Convey, then, Our greetings unto those who follow thee in the Cause of thy Lord, and summon them unto the Straight Path.

Tablet B:

IN THE NAME OF THE PEERLESS AND EVER-LOVING LORD!

1 O SHAMS! Hearken with all thy heart unto the nightingale song of the Beloved, that perchance thou mayest abandon the habitation of self and desire and step into the placeless realm of eternal glory, forsake thine own life, and commune with Him Who is the life of thy life. Wert thou to traverse the limitless reaches of the spirit, thou wouldst of a certainty rend asunder the garment of patience and forbearance, hasten to offer up thy soul, renounce the dross of this fleeting world, and fnd repose upon the throne of ancient glory.

2 Each thing must needs have an effect and each sign reveal a secret. Not until the world-illuming sun hath shone can the east be distinguished from the west, nor the blooming garden discerned from the barren waste. Heavenly strains compare not with earthly clamours, and the croaking of the raven can in no wise be confounded with the song of the nightingale. For the latter bespeaketh the land of the Beloved and increaseth life, whereas the former telleth only of the city of the blind and causeth faith to wither.

3 One must step forth and raise aloft the banner of earnest striving. By God! Wert thou to hearken unto the heavenly words of this evanescent Servant that have been raised in this mystic Tablet, thou wouldst assuredly take to the desert of self-surrender, turn aside from thine own heart and soul, and cast thy head at the feet of the Friend. How high is the soaring flight of the phoenix of love, and how low the requisite measure of our yearning! Strive but a little to soar, that, by the grace of Him Who is the eternal King, thou mayest ascend from the dust-heap of utter non-existence unto the loftiest heights of ancient glory. Give wings to thy celestial spirit and lend strength to thy mystic soul, that haply it may take flight in the atmosphere of divine nearness and attain the ultimate and invisible goal.

4 This profiless world produceth naught save deadly poison, and its ephemeral dregs can never yield the everlasting cup. Were the Jesus of the spirit to give ear to the call of holiness from the Falcon of the realm above, He would assuredly cry out from His inmost being and be seized with fervid longing even as the lover's soul. It is through that call that the Moses of eternity was dumbfounded; it is by its virtue that the Abraham of faithfulness shattered the idol of the mortal body. Shatter then, in turn, this idol, that thou mayest take up thine abode in the land of the Beloved; and forsake all desire, that thou mayest take flight unto the Egypt of imperishable glory. Sanctify the city of thine heart, that thou mayest behold the beauty of the Divine Essence and be quickened to a new life through the grace of the Holy Spirit.

5 No melody remaineth that was not intoned upon this branch; no song remaineth that this Nightingale hath not warbled. A thousand Arabian ears are powerless to fathom this Persian lament—nay, none but an embodiment of divine virtues can grasp this subtle mystery. Well it is, then, with the one who attaineth this ocean and drinketh therefrom the draught of life!

Tablet C:

1 O thou lion-hearted soul,

Even as a lion roar, That thy roaring may perchance

To the seventh heaven soar!

2 PRAISE BE to Him Whose Essence is immeasurably exalted above the strivings of human hearts, however pure, to soar into the atmosphere of His nearness, and Whose Being is immensely sanctifed beyond the exertions of human minds, however lofty, to ascend unto the heaven of His presence. From time immemorial He hath been exalted above the description of aught save Himself, and He will forever continue to be sanctifed beyond the praise of all created things. The hearts of them that have recognized Him are sore perplexed before the tokens of His everlasting handiwork, and the minds of them that have attained His court are bewildered by the wondrous evidences of the Revealers of His oneness. He, verily, is the All-Possessing, the Almighty, the Most Glorious, the Help in Peril. the Self-Subsisting.

the Help in Peril, the Self-Subsisting. 3 O friend! Thine epistle was received. It told of naught save the fre which hath been kindled in the tree of human reality, and bore no message but that which bestoweth a new life upon enlightened hearts. Well is it with him that hath been set ablaze by the fre of thy love, and who hath quaffed the water of life from the cup of thine affection. "The righteous shall drink of a cup tempered at the camphor fountain."

4 To continue: Thy letter, which was a repository of the pearls of celestial knowledge, was brought before this Exile. God be praised, it rolled up the scrolls of separation and remoteness and spread out in their stead the realms of nearness and reunion. Methinks through the water of thy longing the fre of separation was changed into "coolness and safety".85 In truth, a perfect meeting was attained through thy letter, and, through thy mention of the stations of Divine Unity and the signs of pure abstraction and oneness, it lifted the world the veils of limitation. And this, from notwithstanding that even the limitations of the world of existence are praised and cherished by the wayfarer, for he seeth all things in the mirror of the verse "No defect canst thou see in the creation of the God of mercy", and at every moment he heareth with his inner ear the tongue of the Holy Spirit uttering the words "Seest thou a single flaw?" In faithlessness he beholdeth the secret of fdelity, and in deadly poison he tasteth the sweetest honey. Even vengeance is embraced in this state; nay more, the true lover welcometh the betraval of the beloved.

Thy faithlessness I cherish more

Than every gift that life can give.

To suffer at thy vengeful hand-

How much dearer than to live!

5 Thus do the wayfarers in the wilderness of solitude and search experience events and conditions which, though to outward seeming be a mortal poison, are inwardly a wholesome draught, and though in appearance a passing mirage, are in reality pure and refreshing waters. Were I to attempt a full description of this station, neither could I express it nor the hearer grasp it. And whoso observeth with the eye of innate knowledge will confess, openly as well as privily, the selfsame truth.

6 As to perceived differences, these can be attributed to the divers stations that have been attained by them that tread the path of search and mystic knowledge. Thus, at one time the wayfarer beholdeth the lover hastening in search of the beloved through the wilderness of desolation, and at another he seeth the beloved yearning for the lover across the wilds of longing and devotion, or wandering, aimless and bewildered, the wastes of love in his pursuit.

"O for a drop to drink!" the thirsty soul doth groan;

"O for a thirsty soul!" the spring in turn doth moan.

7 From yet another vantage he perceiveth that the lover and the beloved are one and the same, and that the seeker is himself the very object of his search. "How can the lover from the loved one ever part?" So it is that, at times, the lovers of the celestial Beauty sound the clarion of "Say: All things are of God", while, at others, they raise the call of "It is from thyself."

8 Some have related the aforementioned stages to the inner and outer journeys of the soul, which is the station of "the knowledge of certitude", whilst others that have quaffed the wine of reunion regard each and every stage as relating to that knowledge, and consider the two stations of "the eye of certitude" and "the truth of certitude" as being exalted above and sanctifed beyond these realms and all that pertaineth unto them, even as hath been clearly affrmed by that mystic knower. [A reference to the three levels of certitude in the Islamic mystical tradition.] For in all these stages the mirror of the wayfarer's heart may bear the reflection of shadowy desires. wayward thoughts, and worldly attachments. Wherefore hath it been said that, in these stations, at one time the hosts of reason are triumphant and, at another, the armies of love prevail. At one time, the clouds of affliction and sorrow conceal the heavens of gladness and joy; at another, the eternal leviathan of love devoureth, in one fleeting moment, all manifestations of sadness, anguish, grief, and dejection, and the morn of divine guidance dawneth forth with the joyful tidings of "despair not of God's mercy",92 and the gentle breezes of His providence dispel every vestige of torpor and estrangement. These tidings, however, are not constant and immutable in these stations, and the wayfarer remaineth confined between the right hand of faith and assurance and the left hand of denial and despair.

9 Some wayfarers remain forever veiled in these stages. Others are assisted by invisible aid from the Source of unfailing grace, whereat the hosts of the Realm on high raise the tabernacle of divine power, and the ascendency of "and verily Our host shall conquer"93 is manifested, obliterating the signs and standards of every worldly attachment and limitation, even as alluded to by some who have attained this station. At such times, the ascendancy of God's names and attributes will so surround a soul as to leave it no place either to stay or to flee. This station, however, hath its own obscurities and impediments, for they that journey towards the land of Divine Unity and detachment are still wrapt within the confnes of names and attributes, and take delight in their gardens and bowers. Thus it is that, in describing these stations, some have made reference to the "unity of existence" and the "unity of appearance".94 By this is meant that the seeker will close his eyes to all save his Beloved and open them to naught but His beauty. He will pass beyond the mortal world and approach the everlasting realm. He will see no beauty but the Beloved's and hear no utterance but His praise; that is, he will avert his gaze from aught save His beauty and refuse to hearken to any melody but the sweet accents of His voice. Howbeit some are led astray even in this station; for no sooner do they inhale the fragrance of reunion, and hearken unto the voice of the doves of heavenly grace, than they imagine themselves to have attained perfection and wander lost in the wilderness of self-conceit, thus depriving themselves of the soft-flowing stream of divine providence and the ethereal cup of heavenly delight.

10 Yet others, assisted by the grace of the everlasting Friend, consume these veils with the fre of His love and step into the meads of ancient glory. That is, forsaking the wilderness of the "unity of existence", they attain unto the ultimate abode of the "true appearance of the Divine Unity". So clearly will they witness in this stage God's allencompassing mercy that in every created thing, both in the world and in the souls of men, they will behold Him Who hath been interpreted as the Holy Outpouring. No longer will they close their eyes to any beauty, nor stop their ears from hearkening to any voice. For there is no prohibition in this stage and no debarment, inasmuch as in all things they will discern, with both their outer and inner eyes, the revelation of the signs of Him Who is the King of all names and attributes, and in every atom they will find a door that leadeth to the garden of Divine Unity and the city of pure abstraction. "Where'er I turn my gaze, 'tis Thee Whom I behold." So entirely will the hearts of the wayfarers be transported by longing for the ecstasies of this station that they will come to conceive no stage apart from this stage, to see themselves as abiding within the court of the Beloved and circling round His sanctuary, and to consider it as the ultimate abode of them that search and the uttermost station of such as have attained.

11 A myriad names and attributes have been ascribed to these degrees and stations, which I am disinclined to mention here. It is, indeed, solely because of thy longing and devotion that I have engaged in such ephemeral and limited topics. And this, notwithstanding that speech is the greatest evidence of the worth of the speaker and guideth unto the recognition of the source of guidance, for no more complete and enduring proof hath been or will be vouchsafed unto man from the empyrean of everlasting glory than words and utterance. This, verily, is a self-evident truth, for the braying of the donkey can never compare with the cooing of the dove. Never wilt thou hear from the raven the melodies of the nightingale, nor inhale from the abject beetle the fragrance of eternity.

THE CALL CHAPTER 5

THE FOUR VALLEYS

[The Four Valleys (Persian: Chahár Vádí) is a book written in Persian by Baha'ullah, the founder of the Bahá'í Faith. The Seven Valleys (Persian: Haft-Vádí) was also written by Baha'ullah, and the two books are usually published together under the title The Seven Valleys and the Four Valleys. The two books are distinctly different and have no direct relation.

The Four Valleys was written around 1857 in Baghdad. Baha'ullah had recently returned from the mountains of Kurdistan where he had spent two years studying with various Sufi sheikhs using the pseudonym Darvish Muhammad-i-Irani. The Four Valleys was written in response to questions of Shaykh 'Abdu'r-Rahman-i-Talabani, the "honoured and indisputable leader" of the Qádiríyyih Order of Sufism. He never identified as a Bahá'i, but was known to his followers as having high respect and admiration for Baha'ullah.

In the book, Baha'ullah describes the qualities and grades of four types of mystical wayfarers: "Those who progress in mystic wayfaring are of four kinds."

The four are, roughly:

 Those who journey through strict observance of religious Laws.
 Those who journey to God through the use of logic &

reason.

• Those who journey purely by the love of God.

 Those who journey by combination of the three approaches of obedience, reason, and inspiration. This last is considered the highest or truest form of mystic

union.

Vocabulary: There is some difficulty in translating a text written in a poetic style, with references to concepts of Sufism that may be foreign in the West. Some names are left in their original Arabic form. For example, Maqsud ("the Intended One") in this book is used in connection with the holy Kaaba in Mecca and serves as an adjective for it, i.e., it means "the intended Kaba", however, from the context it is clear that this is not a physical place but rather one of the stations on the path toward God.

Content: This tablet seems to contain many subjects, such as interpretation of scriptures, religious beliefs and doctrines of the past. The subjects addressed include: Mystical Writings, knowledge, divine philosophy, mysteries of creation, medicine, alchemy, etc. Throughout the book Baha'ullah exhorts men to education, goodly character and divine virtues. Text of The Four Valleys:]

HE IS THE EVER-LIVING.

1 O light of truth and sword of faith

And soul of generosity!

No prince hath sky or earth begot

Who fain could hope to rival thee!

[Rúmí. Bahá'u'lláh is here comparing Shaykh 'Abdu'r-Rahmán, the recipient of the Tablet, with Husámu'd-Dín Chalabí, to whom Rúmí dedicated his Mathnaví. Husamu'd-Dín means "sword of faith".]

2 I KNOW NOT why the tie of love was so abruptly severed and the frm covenant of friendship broken. Did ever, God forbid, My devotion lessen or My sincere affection fail, that I came to be so neglected and forgotten?

What fault didst thou observe in me

- That made thee cease thy tender care?
- Is it that poverty's our lot

And wealth and pageantry thy share?

3 Or is it that a single arrow hath driven thee from the battle? Hast thou not heard that steadfastness is the prime requisite of the mystic path and the means of admittance to His holy Court? "They that say 'Our Lord is God', and continue steadfast in His way, upon them, verily, shall the angels descend."

⁴ Likewise He saith, "Be thou steadfast as thou hast been bidden." It followeth that they that abide in the court of reunion must needs conduct themselves accordingly.

I do as bidden and convey the message,

Whether it give thee counsel or offence.

5 Though I have received no reply to My letter, and it would be unbefitting, in the eyes of the wise, to express anew My devotion, yet this new love hath annulled and effaced all the old rules and ways.

Tell us not the tale of Laylí, nor speak of Majnún's woe-

Thy love hath made the world forget the loves of long ago. When once thy name was on the tongue, it reached the lovers' ears

And set the speakers and the hearers dancing to and fro.

6 And as to divine wisdom and heavenly admonitions:

Each moon, O my belov'd,

For three days I go mad; Today's the frst of these—

'Tis why thou seest me glad.

7 I hear that thou hast journeyed to Tabriz and Tiflis to engage in debate and instruction, or hast set out for Sanandaj to scale the heights of knowledge.

8 O my eminent friend! They that seek to ascend to the heaven of mystic wayfaring are of four kinds only. I shall describe them in brief, that the signs and degrees of each may become plain and manifest to thee.

9 If the wayfarers be among them that seek after THE SANCTUARY OF THE DESIRED ONE, this plane pertaineth to the self—but the self which is intended is "the Self of God that pervadeth all His laws". In this station the self is not rejected but beloved; it is regarded with favour and is not to be shunned. Although at the beginning this plane is the realm of conflict, yet it endeth in the ascent to the throne of glory. As it hath been said: O Abraham of the Spirit and God's Friend in this day! Slay! Slay these four thieving birds of prey! [Cf. Rúmí. Here Rúmi tells a story of four evil birds which, when put to death, changed into four birds of goodness. The allegory refers to subduing evil qualities and replacing them with good.] that after death the mystery of life may be unravelled.

10 This is the plane of the soul that is pleasing unto God, whereof He saith: "Enter thou among My servants, and enter thou My Paradise."

11 This station hath myriad signs and countless tokens. Hence it is said: "We will surely show them Our signs in the world and within themselves, until it become plain to them that there is no God save Him."

12 One must, then, read the book of one's own self, rather than the treatise of some grammarian. Wherefore He hath said, "Read thy Book: There needeth none but thyself to make out an account against thee this day."

13 The story is told of a mystic knower who went on a journey with a learned grammarian for a companion. They came to the shore of the Sea of Grandeur. The knower, putting his trust in God, straightway flung himself into the waves, but the grammarian stood bewildered and lost in thoughts that were as words traced upon the water. The mystic called out to him, "Why dost thou not follow?" The grammarian answered, "O brother, what can I do? As I dare not advance, I must needs go back again." Then the mystic cried, "Cast aside what thou hast learned from Sibavayh and Qawlavayh, from Ibn-i-Hájib and Ibn-i-Málik, and cross the water!" With renunciation, not with grammar's rules, one must be armed: Be nothing, then, and cross this sea unharmed. 14 Likewise He saith, "And be ye not like those who forget

14 Likewise He saith, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. Such men are the evil doers."

15 If the wayfarers be among them that dwell in THE COURT OF THE ALL-PRAISED, this is the station of the Intellect, which is known as the messenger of the realm of the body and the most great pillar. That which is intended, however, is the universal divine Intellect, whose sovereignty fostereth the growth of all things, and not every vain and feehle mind Thus bath the wise Saná'í written:

How can meagre reason comprehend the Book.

Or the spider trap a phoenix in its web?

Wouldst thou that the mind not hold thee in its snare?

Seize it and enrol it in the school of God instead!

16 On this plane, the traveller meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: "Now Thou drawest me to the throne of the realms above, again Thou scorchest me in the fre of hell." The hidden mystery of this station is divulged in the following blessed verse from the Súrih of the Cave: "And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means fnd a guardian and guide."

17 If a soul could grasp the allusions that lie hid in this single verse, it would suffee him. Such indeed are those whom He hath extolled as "men whom neither merchandise nor traffe beguile from the remembrance of God".

18 This station is that of the true standard of knowledge and the fnal end of tests and trials. Nor is it needed, in this realm, to seek after knowledge, for He hath said concerning the guidance of wayfarers on this plane, "Fear ye God; God will teach you", and again, "Knowledge is a light which God casteth into the heart of whomsoever He willeth."

19 Wherefore, one must make ready the receptacle and become worthy of the descent of heavenly bestowals, that the all-suffcing Cup-Bearer may give one to drink of the wine of bounty from the crystal chalice of mercy. "For this let the striving strive!" And now do I say, "Verily, we are God's, and to Him shall we return."

20 If the lovers be among them that abide within the precincts of THE ABODE OF THE LODESTONE OF HEARTS, no soul may dwell on this kingly throne save the countenance of love. I am powerless to describe this station or to depict it in words.

Love shunneth this world and that world too;

In him are lunacies seventy-and-two.

The minstrel of love harpeth this lay:

Servitude enslaveth, lordship doth betray. 21 This plane demandeth pure love and unalloyed affection.

In describing these companions He saith: "They speak not till He hath spoken, and act according to His commandment."

22 In this station, neither the reign of the intellect is sufficient nor the rule of self. Thus one of the Prophets of God asked, "O my Lord, how shall I reach Thee?" And the answer came: "Leave thy self behind, and then approach Me."

23 In the estimation of such souls, to be seated amidst the sandals by the door is the same as to abide at the place of honour, and in the path of the Beloved the retreats of earthly beauty differ not from the feld of a battle waged.

24 The dwellers of this abode know not the destination, yet they spur on their chargers. They see naught in the Beloved but His very Self. They find all words of sense to be meaningless, and senseless words to be full of meaning. They cannot distinguish head from foot or one limb from another. To them the mirage is water itself and departure is the mystery of return. Wherefore hath it been said:

The story of Thy beauty reached the hermit's dell; Crazed, he sought the Tavern where the wine they buy and sell.

The love of Thee hath levelled down the fort of patience;

The pain of Thee hath frmly barred the gate of hope as well.118

25 In this station, both instruction and apprenticeship are assuredly of no avail:

The lovers' teacher is the Loved One's beauty

His face their lesson and their only book.

Learning of wonderment, of longing love their duty;

Not on learned chapters and dull themes they look.

The chains that bind them are His musky hair;

The Cyclic Scheme, to them, is but to Him a stair.119 [Rumí. A reference to the Cyclic Theory of Avicenna (Abu-Alí Sína [980-1037 AD]).]

26 Here followeth a supplication to God-blessed and glorifed be He:

O Lord, O Thou Whose grace fulflleth every need!

To mention aught before Thee would be sin indeed. Allow this mote of knowledge hidden in my soul

To free itself of lowly clay and reach its goal.

And grant this drop of wisdom that Thou gavest me To be

at last united with Thy mighty sea.

27 Thus do I say: There is no power nor strength except in God, the Help in Peril, the Self-Subsisting.

28 If the mystic knowers be among them that have attained THE BEAUTY OF THE BELOVED, this station is the throne of the inmost heart and the secret of divine guidance. This is the seat of the mystery "He doeth what He willeth, and ordaineth what He pleaseth." Should all that are in heaven and on earth attempt to unravel this exalted allusion and subtle mystery, from now until the Day whereon the Trumpet shall sound, yet would they fail to comprehend even a letter thereof, for this is the station of God's immutable decree and His foreordained mystery. Hence, when asked regarding this matter, He made reply: "It is a bottomless sea that none shall ever fathom." And when the question was repeated, He answered: "It is the blackest of nights through which none can fnd his way."

29 Whoso comprehendeth this station will assuredly conceal it, and were he to reveal but the faintest trace thereof, they would assuredly hang him from the gallows. And yet, by God, were a true seeker to be found, I would divulge it to him; for He saith: "Love is a distinction never conferred upon a heart possessed by fear and dread."

30 In truth, the wayfarer who journeyeth unto God, who treadeth the snow-white Path and turneth towards the Crimson Pillar, will never reach his heavenly home unless his hands are empty of such worldly things as are cherished by men. "And he that feareth not God, God shall make him to fear all things; whereas all things fear him who feareth God."

Speak the Persian tongue, though the Arabian pleaseth more: Love indeed doth have a hundred other tongues in store. 31 How sweet in this connection is the following couplet:

Our hearts will be as open shells

Should He the pearls of grace bestow;

Our lives will ready targets be

Were He to hurl the darts of woe.

32 And were it not contrary to the commandment of the Book, I would surely have bestowed a part of My possessions upon My would-be murderer, and given him to inherit Mine earthly goods, and rendered him a myriad thanks, and solaced Mine own eyes with the touch of his hand. But what can I do? Neither have I any wealth, nor hath the Lord of destiny so decreed.

33 Methinks at this moment I perceive the musk-scented fragrance of the garment of Há' from the Joseph of Bahá; verily He seemeth near at hand, though ye may think Him far away.

My soul doth sense the fragrant breath

Of a well-beloved soul:

The fragrance of that kindly friend Who's my heart's desire and goal.

The duty of long years of love obey,

And tell the tale of blissful days gone by, That land and sky may laugh aloud today,

And it may gladden mind and heart and eye.

34 This is the realm of pure awareness and utter selfeffacement. Not even love can find a way to this plane, nor doth affection have a place therein. Wherefore is it said: "Love is a veil betwixt the lover and the beloved." Here love becometh but an obstructing veil, and aught save the Friend but

a curtain. Thus the wise Saná'í hath written:

None may approach that well-belov'd

Who harboreth his own desire;

None may embrace that beauteous form

Who's burdened with his own attire.

For this is the realm of God and is sanctifed above every allusion of His creatures.

35 Abiding in the court of rapture, the dwellers of this mansion wield with utmost joy and gladness the sceptres of divinity and lordship; and, established upon the lofty seats of justice, they exert their rule and bestow upon every soul its due. Those who drink of this cup abide beneath the canopy of glory, above the throne of the Ancient of Days, and dwell upon the seat of grandeur beneath the tabernacle of majesty. These are they that "know neither sun nor piercing cold".

36 On this plane the highest heavens are neither opposed to, nor distinguished from, the lowly earth, for this is the realm of divine favours, not the arena of worldly contraries. Albeit at every moment a new condition be displayed, yet that condition is ever the same. Wherefore He saith in one instance, "Nothing whatsoever keepeth Him from being occupied with any other thing."

And in another He saith, "Verily, His ways differ every day." 37 This is the food whose savour changeth not and whose

37 This is the food whose savour changeth not and whose colour altereth not. Wert thou to partake thereof, thou wouldst assuredly recite the verse "I have turned my face to Him Who hath created the heavens and the earth, following the right religion and submissive before God. I am not one of those who add gods to God." "And thus did We show Abraham the kingdom of the heavens and of the earth, that he might be stablished in knowledge." Wherefore, put thy hand into thy bosom, then stretch it forth with power, and behold, thou shalt fnd it a light unto all the world.

38 How clear this crystal water that the enraptured Cup-Bearer passeth round! How exquisite this pure wine that the intoxicated Beauty doth profiler! How pleasing this draught of joy that floweth from the Heavenly Cup! Well is it with him who drinketh thereof, and tasteth of its sweetness, and attaineth unto its knowledge.

No more than this will I impart to thee:

The riverbed can never hold the sea.

39 For its mystery lieth hid in the storehouses of His inviolable protection and is laid up in the treasuries of His power. It is exalted above the highest essence of utterance and sanctified beyond the subtlest mode of explanation.

40 Astonishment here is highly prized, and utter poverty greatly cherished. Wherefore hath He said, "Poverty is My pride." And again: "God hath a people beneath the canopy of grandeur, whom He hath concealed in the garment of poverty to exalt in rank." These are they who see with His eyes and hear with His ears, as hath been recorded in the well-known tradition.

41 Concerning this realm there is many a tradition and many a verse, whether of general or specifc import, but two of these will suffce, that they may serve as a light for knowing hearts and bring delight to longing souls.

42 The frst is His statement "O My servant! Obey Me, that I may make thee like unto Myself.

For I say 'Be', and it is, and thou shalt say 'Be', and it shall be." And the second: "O son of Adam! Seek fellowship with none until thou hast found Me, and whensoever thou shalt long for Me, thou shalt fnd Me nigh unto thee."

43 Whatever high proofs and wondrous allusions are recounted herein concern but a single letter and a single point. For such is God's method, and no change canst thou fnd in His mode of dealing.

44 I undertook to write this epistle some time ago in thy remembrance, and, since thy letter had not reached Me yet, I began with a few words of grievance and reproach. Now, thy new missive hath dispelled that feeling and hath caused Me to send thee this letter. To speak of My love for thine eminence is needless. "Sufficient witness is God unto us."

45 As for his eminence Shaykh Muhammad—may God, the Exalted, bless him!—I shall confne Myself to the two following lines, which I request be delivered to him:

I seek thy nearness, more desired than heaven in mine eyes;

I see thy visage, fairer than the bowers of Paradise.

46 When I entrusted this message of love to My pen, it refused the burden and swooned away.

Then, coming to itself, it spoke and said, "Glory be to Thee! To Thee do I turn in penitence, and I am the first of them that implore Thy pardon." All praise be to God, the Lord of the worlds! Let us tell, some other day This parting hurt and woe;

Let us write, some other way,

Love's secrets-better so.

Leave blood and noise and all of these,

And say no more of Shams-i-Tabríz. Peace be upon thee, and upon them who circle round thee

and attain thy presence.

47 That which I had written ere this hath been eaten by the flies, so rich was the ink to their taste, even as Sa'dí hath said: I write no more, beleaguered by the flies

That my sweet words have drawn about the page.

48 And now the hand can write no more, and pleadeth that this is enough. Wherefore do I say: Far from the glory of my Lord, the All-Glorious, be that which His creatures affrm of Him!

> THE BOOK OF LAWS The Book of Aqdas or: The Kitab-i-Aqdas by Baha'u'llah, 1873 Translation: Shoghi Effendi Rabbani Estimated Range of Dating: 1860-1873 A.D.

(The Kitab-i-Aqdas or Aqdas is the central book of the Bahá'i Faith written by Baha'ullah, the founder of the religion, in 1873. This work, the Kitab-i-Aqdas, and the following Kitab-i-Iqan, are excellent examples of how to create a new, a peaceful religion. The scriptures of the Bahai Faith were written in clear opposition to the Koran, which has been recognised as the most violent and oppressive book on Earth. By the people of the Bahai Faith, the scriptures of the Bahai Faith are seen as the righteous successors of the Jewish Bible, the Christian New Testament, the Zoroastrian Zend Avesta, and the Islamic Koran. The founders of the Bahai Faith have a simple message: Peace, Tolerance and Respect towards other people.

The work was written in Arabic under the Arabic title al-Kitābu 1-Aqdas (or al-Kitāb al-'aqdās), but it is commonly referred to by its Persian title, Kitáb-i-Aqdas (or Ketâb Âqdas), which was given to the work by Bahá'u'lláh himself. It is sometimes also referred to as "the Most Holy Book", "the Book of Laws" or the Book of Aqdas. It has pretty much the same significance as the Torah / Pentateuch in the Bible. Bahá'u'lláh had manuscript copies sent to Bahá'ís in Iran some years after the revelation of the Kitab-i-Aqdas in 1873, and in 1890-91 he arranged for the publication of the original Arabic text of the book in Bombay, India. The Aqdas is referred to as "the Mother-Book" of the Bahá'í teachings, and the "Charter of the future world civilisation". It is not, however, only a 'book of laws': much of the content deals with other matters, notably ethical exhortations and addresses to various individuals, groups, and places. The Aqdas also discusses the establishment of Baha'i administrative institutions, Bahá'í religious practices, mysticism, laws of personal status, criminal law, spiritual and ethical exhortations, social principles, miscellaneous laws and abrogations, and prophecies. Shoghi Effendi Rabbani rendered the original writings into perfect Bible English.)

The text of THE KITÁB-I-AQDAS

(including Prayers, Synopsis of Laws, and Questions and Answers)

In The Name Of Him Who Is The Supreme Ruler Over All That Hath Been And All That Is To Be.

In the first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it ben decreed by Him Who is the Source of Divine inspiration.

2 They whom God hath endued with insight will readily recognise that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and Divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

THE GRAND BIBLE

3 O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Dayspring of His bountiful care and loving-kindness.

4 Say: From My laws the sweet-smelling savour of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: "Observe My commandments, for the love of My beauty." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favour will circle around My commandments that shine above the Dayspring of My creation.

5 Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revealion hath revealed. Meditate upon this, O men of insight!

6 We have enjoined obligatory prayer upon you, with nine rak'ahs, to be offered at noon and in the morning and the evening unto God, the Revealer of Verses. We have relieved you of a greater number, as a command in the Book of God. He, verily, is the Ordainer, the Onnipotent, the Unrestrained. When ye desire to perform this prayer, turn ye towards the Court of My Most Holy Presence, this Hallowed Spot that God hath made the Centre round which circle the Concourse on High, and which He hath decreed to be the Point of Adoration for the denizens of the Cities of Eternity, and the Source of Command unto all that are in heaven and on earth; and when the Spot that We have ordained for you. He, verily, is Almighty and Omniscient.

7 Everything that is hath come to be through His irresistible decree. Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doeth what He pleaseth. He chooseth, and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

8 We have set forth the details of obligatory prayer in another Tablet. Blessed is he who observeth that whereunto he hath been bidden by Him Who ruleth over all mankind. In the Prayer for the Dead six specific passages have been sent down by God, the Revealer of Verses. Let one who is able to read recite that which hath been revealed to precede these passages; and as for him who is unable, God hath relieved him of this requirement. He, of a truth, is the Mighty, the Pardoner.

9 Hair doth not invalidate your prayer, nor aught from which the spirit hath departed, such as bones and the like. Ye are free to wear the fur of the sable as ye would that of the beaver, the squirrel, and other animals; the prohibition of its use hath stemmed, not from the Koran, but from the misconceptions of the divines. He, verily, is the All-Glorious, the All-Knowing.

10 We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He hath exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous. God hath granted you leave to prostrate yourselves on any surface that is clean, for We have removed in this regard the limitation that had been laid down in the Book; God, indeed, hath knowledge of that whereof ye know naught. Let him that findeth no water for ablution repeat five times the words "In the Name of God, the Most Pure, the Most Pure", and then proceed to his devotions. Such is the command of the Lord of all worlds. In regions where the days and nights grow long, let times of prayer be gauged by clocks and other instruments that mark the passage of the hours. He, verily, is the Expounder the Wise

11 We have absolved you from the requirement of performing the Prayer of the Signs. On the appearance of fearful natural events call ye to mind the might and majesty of your Lord, He Who heareth and seeth all, and say "Dominion is God's, the Lord of the seen and the unseen, the Lord of creation". 12 It hath been ordained that obligatory prayer is to be performed by each of you individually. Save in the Prayer for the Dead, the practice of congregational prayer hath been annulled. He, of a truth, is the Ordainer, the All-Wise.

13 God hath exempted women who are in their courses from obligatory prayer and fasting. Let them, instead, after performance of their ablutions, give praise unto God, repeating ninety-five times between the noon of one day and the next "Glorified be God, the Lord of Splendour and Beauty". Thus hath it been decreed in the Book, if ye be of them that comprehend.

14 When travelling, if ye should stop and rest in some safe spot, perform ye-men and women alike-a single prostration in place of each unsaid Obligatory Prayer, and while prostrating say "Glorified be God, the Lord of Might and Majesty, of Grace and Bounty". Whoso is unable to do this, let him say only "Glorified be God"; this shall assuredly suffice him. He is, of a truth, the all-sufficing, the everabiding, the forgiving, compassionate God. Upon completing your prostrations, seat yourselves cross-legged-men and women alike-and eighteen times repeat "Glorified be God, the Lord of the kingdoms of earth and heaven". Thus doth the Lord make plain the ways of truth and guidance, ways that lead to one way, which is this Straight Path. Render thanks unto God for this most gracious favour; offer praise unto Him for this bounty that hath encompassed the heavens and the earth; extol Him for this mercy that hath pervaded all creation.

15 Say: God hath made My hidden love the key to the Treasure; would that ye might perceive it! But for the key, the Treasure would to all eternity have remained concealed; would that ye might believe it! Say: This is the Source of Revelation, the Dawning-place of Splendour, Whose brightness hath illumined the horizons of the world. Would that ye might understand! This is, verily, that fixed Decree through which every irrevocable decree hath been established.

16 O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end-these days of giving that precede the season of restraint-let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast: they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

17 These are the ordinances of God that have been set down in the Books and Tablets by His Most Exalted Pen. Hold ye fast unto His statutes and commandments, and be not of those who, following their idle fancies and vain imaginings, have clung to the standards fixed by their own selves, and cast behind their backs the standards laid down by God. Abstain from food and drink from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.

18 It hath been ordained that every believer in God, the Lord of Judgement, shall, each day, having washed his hands and then his face, seat himself and, turning unto God, repeat "Alláh-u-Abhá" ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names. Perform ye, likewise, ablutions for the Obligatory Prayer; this is the command of God, the Incomparable, the Unrestrained.

19 Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.

20 We have divided inheritance into seven categories: to the children, We have allotted nine parts comprising five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father, seven parts comprising four hundred and twenty shares; to the mother, six parts comprising three hundred and sixty shares; to the brothers, five parts or three hundred shares; to the sisters, four parts or two hundred and forty shares; and to the teachers, three parts or one hundred and eighty shares. Such was the ordinance of My Forerunner, He Who extolleth My Name in the night season and at the break of day. When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest. He, of a truth, hath power to ordain whatsoever He desireth, and He doeth as He pleaseth by virtue of His sovereign might.

21 Should the deceased leave no offspring, their share shall revert to the House of Justice, to be expended by the Trustees

of the All-Merciful on the orphaned and widowed, and on whatsoever will bring benefit to the generality of the people, that all may give thanks unto their Lord, the All-Gracious, the Pardoner.

22 Should the deceased leave offspring, but none of the other categories of heirs that have been specified in the Book, they shall receive two thirds of the inheritance and the remaining third shall revert to the House of Justice. Such is the command which hath been given, in majesty and glory, by Him Who is the All-Possessing, the Most High.

23 If the deceased should leave none of the specified heirs, but have among his relatives nephews and nicees, whether on his brother's or his sister's side, two thirds of the inheritance shall pass to them; or, lacking these, to his uncles and aunts on both his father's and his mother's side, and after them to their sons and daughters. The remaining third of the inheritance shall, in any case, revert to the Seat of Justice. Thus hath it been laid down in the Book by Him Who ruleth over all men.

24 Should the deceased be survived by none of those whose names have been recorded by the Pen of the Most High, his estate shall, in its entirety, revert to the aforementioned Seat that it may be expended on that which is prescribed by God. He, verily, is the Ordainer, the Omnipotent.

25 We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs. He, verily, is the Munificent, the All-Bountiful.

26 Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share, as prescribed in the Book of God. Divide ye their share amongst them with perfect justice. Thus have the billows of the Ocean of Utterance surged, casting forth the pearls of the laws decreed by the Lord of all mankind.

27 If the deceased should leave children who are under age, their share of the inheritance must be entrusted to a reliable individual, or to a company, that it may be invested on their behalf in trade and business until they come of age. The trustee should be assigned a due share of the profit that hath accrued to it from being thus employed.

28 Division of the estate should take place only after the Huqúqu'lláh hath been paid, any debts have been settled, the expenses of the funeral and burial defrayed, and such provision made that the deceased may be carried to his resting-place with dignity and honour. Thus hath it been ordained by Him Who is Lord of the beginning and the end.

29 Say: This is that hidden knowledge which shall never change, since its beginning is with nine, the symbol that betokeneth the concealed and manifest, the inviolable and unapproachably exalted Name. As for what We have appropriated to the children, this is a bounty conferred on them by God, that they may render thanks unto their Lord, the Compassionate, the Merciful. These, verily, are the Laws of God; transgress them not at the prompting of your base and selfish desires. Observe ye the injunctions laid upon you by Him Who is the Dawning-place of Utterance. The sincere among His servants will regard the precepts set forth by God as the Water of Life to the followers of every faith, and the Lamp of wisdom and loving providence to all the denizens of earth and heaven.

30 The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it doth not matter. They should consider themselves as entering the Court of the presence of God, the Exalted, the Most High, and as beholding Him Who is the Unseen. It behoveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.

31 O people of the world! Build ye houses of worship throughout the lands in the name of Him Who is the Lord of all religions. Make them as perfect as is possible in the world of being, and adorn them with that which befitteth them, not with images and effigies. Then, with radiance and joy, celebrate therein the praise of your Lord, the Most Compassionate. Verily, by His 30 remembrance the eye is cheered and the heart is filled with light.

32 The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous.

33 O people of Bahá! It is incumbent upon each one of you to engage in some occupation—such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God. Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and dawn. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.

34 The kissing of hands hath been forbidden in the Book. This practice is prohibited by God, the Lord of glory and command. To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.

35 O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindreds of the earth and each people hath followed its own fancy and idle imaginings.

36 Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge. and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs. By the righteousness of the one true God! Were anyone to wash the feet of all mankind, and were he to worship God in the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth. but was a witness to his worship-yet, should the fragrance of My good pleasure not be inhaled from him, his works would never be acceptable unto God. Thus hath it been decreed by Him Who is the Lord of all. How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration, and deprive not yourselves of this Ultimate Objective for which have ever yearned all such as have drawn nigh unto God. Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. Read ve the Tablets that ve may know what hath been purposed in the Books of God, the All-Glorious, the Ever-Bounteous. He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world; he who is deprived thereof, though he sit upon the dust, that dust would seek refuge with God, the Lord of all Religions

37 Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him Terrible indeed is God in punishing Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in Iráq, then later while in the Land of Mystery, and now from this Resplendent Spot.

38 Be not dismayed, O peoples of the world, when the daystar of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.

39 The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent Protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognise the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."

40 Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful, ye cannot, if ye be of them who judge fairly. The days of your life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess? That which shall profit them, they have utterly neglected. Erelong, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their names may be mentioned before His throne. They, verily, are accounted among the dead.

41 Amongst the people is he whose learning hath made him proud, and who hath been debarred thereby from recognizing My Name, the Self-Subsisting; who, when he heareth the tread of sandals following behind him, waxeth greater in his own esteem than Nimrod. Say: O rejected one! Where now is his abode? By God, it is the nethermost fire. Say: O concourse of divines! Hear ye not the shrill voice of My Most Exalted Pen? See ye not this Sun that shineth in refulgent splendour above the All-Glorious Horizon? For how long will ye worship the idols of your evil passions? Forsake your vain imaginings, and turn yourselves unto God, your Everlasting Lord.

42 Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsán, and after them to the House of Justice—should it be established in the world by then—that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Bahá who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet—lo, they are the champions of victory betwixt heaven and earth that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.

43 Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you He Who is the Omniscient, He Who is aware. 44 Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds.

45 Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries. Beware lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him Who is compassionate and merciful. We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.

46 Whoso wisheth to make use of vessels of silver and gold is at liberty to do so. Take heed lest, when partaking of food, ye plunge your hands into the contents of bowls and platters. Adopt ye such usages as are most in keeping with refinement. He, verily, desireth to see in you the manners of the inmates of Paradise in His mighty and most sublime Kingdom. Hold ye fast unto refinement under all conditions, that your eyes may be preserved from beholding what is repugnant both to your own selves and to the dwellers of Paradise. Should anyone depart therefrom, his deed shall at that moment be rendered vain; yet should he have good reason, God will excuse him. He, in truth, is the Gracious, the Most Bountiful.

47 He Who is the Dawning-place of God's Cause hath no partner in the Most Great Infallibility. He it is Who, in the kingdom of creation, is the Manifestation of "He doeth whatsoever He willeth". God hath reserved this distinction unto His own Self, and ordained for none a share in so sublime and transcendent a station. This is the Decree of God, concealed ere now within the veil of impenetrable mystery. We have disclosed it in this Revelation, and have thereby rent asunder the veils of such as have failed to recognize that which the Book of God set forth and who were numbered with the heedless.

48 Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction if he be wealthy and, if not, the matter devolveth upon the House of Justice. Verily have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My glory, My loving-kindness, My mercy, that have compassed the world.

49 God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice: nine mithqåls of gold, to be doubled if they should repeat the offence. Such is the penalty which He Who is the Lord of Names hath assigned them in this world; and in the world to come He hath ordained for them a humiliating torment. Should anyone be afflicted by a sin, it behoveth him to repent thereof and return unto his Lord. He, verily, granteth forgiveness unto whomsoever He willeth, and none may question that which it pleaseth Him to ordain. He is, in truth, the Ever-Forgiving, the Almighty, the All-Praised.

50 Beware lest ye be hindered by the veils of glory from partaking of the crystal waters of this living Fountain. Seize ye the chalice of salvation at this dawntide in the name of Him Who causeth the day to break, and drink your fill in praise of Him Who is the All-Glorious, the Incomparable.

51 We have made it lawful for you to listen to music and singing. Take heed, however, lest listening thereto should cause you to overstep the bounds of propriety and dignity. Let your joy be the joy born of My Most Great Name, a Name that bringeth rapture to the heart, and filleth with ecstasy the minds of all who have drawn nigh unto God. We, verily, have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it not, therefore, as wings to self and passion. Truly, We are loath to see you numbered with the foolish.

52 We have decreed that a third part of all fines shall go to the Seat of Justice, and We admonish its men to observe pure justice, that they may expend what is thus accumulated for such purposes as have been enjoined upon them by Him Who is the All-Knowing, the All-Wise. O ye Men of Justice! Be ye, in the realm of God, shepherds unto His sheep and guard them from the ravening wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.

53 Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, 39 verily, is sufficient unto the peoples of the world. Say: Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured aneels.

54 O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

55 Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World—how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace, that ye may be of the thankful.

56 The penalties for wounding or striking a person depend upon the severity of the injury; for each degree the Lord of Judgement hath prescribed a certain indemnity. He is, in truth, the Ordainer, the Mighty, the Most Exalted. We shall, if it be Our Will, set forth these payments in their just degrees—this is a promise on Our part, and He, verily, is the Keeper of His pledge, the Knower of all things.

57 Verily, it is enjoined upon you to offer a feast, once in every month, though only water be served; for God hath purposed to bind hearts together, albeit through both earthly and heavenly means.

58 Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselleth you the Pen of Revelation, if ye be of them that believe.

59 Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.

60 If ye should hunt with beasts or birds of prey, invoke ye the Name of God when ye send them to pursue their quarry; for then whatever they catch shall be lawful unto you, even should ye find it to have died. He, verily, is the Omniscient, the All-Informed. Take heed, however, that ye hunt not to excess. Tread ye the path of justice and equity in all things. Thus biddeth you He Who is the Dawning-place of Revelation, would that ye might comprehend.

61 God hath bidden you to show forth kindliness towards My kindred, but He hath granted them no right to the property of others. He, verily, is self-sufficient, above any need of His creatures.

62 Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth.

63 God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two. Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquillity. And he who would take into his service a maid may do so with propriety. Such is the ordinance which, in truth and justice, hath been recorded by the Pen of Revelation. Enter into wedlock, O people, that ye may bring forth one who will make mention of Me amid My servants. This is My bidding unto you; hold fast to it as an assistance to yourselves.

64 O people of the world! Follow not the promptings of the self, for it summoneth insistently to wickedness and lust; follow, rather, Him Who is the Possessor of all created things, Who biddeth you to show forth piety, and manifest the fear of God. He, verily, is independent 42 of all His creatures. Take heed not to stir up mischief in the land after it hath been set in order. Whoso acteth in this way is not of Us, and We are quit of him. Such is the command which hath, through the power of truth, been made manifest from the heaven of Revelation.

65 It hath been laid down in the Bayán that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them. And in this We have yet other purposes. Thus hath Our commandment been ordained.

66 No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqåls of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqåls. Thus hath the command been writ in majesty and power. If he content himself, however, with a payment of the lowest level, it shall be better for him according to the Book. God, verily, enricheth whomsoever He willeth through both heavenly and earthly means, and He, in truth, hath power over all things.

67 It hath been decreed by God that, should any one of His servants intend to travel, he must fix for his wife a time when he will return home. If he return by the promised time, he will have obeyed the bidding of his Lord and shall be numbered by the Pen of His behest 43 among the righteous; otherwise, if there be good reason for delay, he must inform his wife and make the utmost endeavour to return to her. Should neither of these eventualities occur, it behoveth her to wait for a period of nine months, after which there is no impediment to her taking another husband; but should she wait longer, God, verily, loveth those women and men who show forth patience. Obey ye My commandments, and follow not the ungodly, they who have been reckoned as sinners in God's Holy Tablet. If, during the period of her waiting, word should reach her from her husband, she should choose the course that is praiseworthy. He, of a truth, desireth that His servants and His handmaids should be at peace with one another; take heed lest ve do aught that may provoke intransigence amongst you. Thus hath the decree been fixed and the promise come to pass. If, however, news should reach her of her husband's death or murder, and be confirmed by general report, or by the testimony of two just witnesses, it behoveth her to remain single; then, upon completion of the fixed number of months, she is free to adopt the course of her choosing. Such is the bidding of Him Who is mighty and powerful in His command.

68 Should resentment or antipathy arise between husband and wife, he is not to divorce her but to bide in patience throughout the course of one whole year, that perchance the fragrance of affection may be renewed between them. If, upon the completion of this period, their love hath not returned, it is permissible for divorce to take place. God's wisdom, verily, hath encompassed all things. The Lord hath prohibited, in a Tablet inscribed by the Pen of His command, the practice to which ye formerly had recourse when thrice ye had divorced a woman. This He hath done as a favour on His part, that ye may be accounted among the thankful. He who hath divorced his wife may choose, upon the passing of each month, to remarry her when there is mutual affection and consent, so long as she hath not taken another husband. Should she have wed again, then, by this other union, the separation is confirmed and the matter is concluded unless, clearly, her circumstances change. Thus hath the decree been inscribed with majesty in this glorious Tablet by Him Who is the Dawning-place of Beauty.

69 If the wife accompany her husband on a journey, and differences arise between them on the way, he is required to provide her with her expenses for one whole year, and either to return her whence she came or to entrust her, together with the necessaries for her journey, to a dependable person who is to escort her home. Thy Lord, verily, ordaineth as He pleaseth, by virtue of a sovereignty that overshadoweth the peoples of the earth.

70 Should a woman be divorced in consequence of a proven act of infidelity, she shall receive no maintenance during her period of waiting. Thus hath the day-star of Our commandment shone forth resplendent from the firmament of justice. Truly, the Lord loveth union and harmony and abhorreth separation and divorce. Live ye one with another, O people, in radiance and joy. By My life! All that are on earth shall pass away, while good deeds alone shall endure; to the truth of My words God doth Himself bear witness. Compose your differences, O My servants; then heed ye the admonition of Our Pen of Glory and follow not the arrogant and wayward.

71 Take heed lest the world beguile you as it beguiled the people who went before you! Observe ye the statutes and precepts of your Lord, and walk ye in this Way which hath been laid out before you in righteousness and truth. They who eschew iniquity and error, who adhere to virtue, are, in the sight of the one true God, among the choicest of His creatures; their names are extolled by the Concourse of the realms above, and by those who dwell in this Tabernacle which hath been raised in the name of God.

72 It is forbidden you to trade in slaves, be they men or women. It is not for him who is himself a servant to buy another of God's servants, and this hath been prohibited in His Holy Tablet. Thus, by His mercy, hath the commandment been recorded by the Pen of justice. Let no man exalt himself above another; all are but bondslaves before the Lord, and all exemplify the truth that there is none other God but Him. He, verily, is the All-Wise, Whose wisdom encompasseth all things.

73 Adorn yourselves with the raiment of goodly deeds. He whose deeds attain unto God's good pleasure is assuredly of the people of Bahá and is remembered before His throne. Assist ve the Lord of all creation with works of righteousness. and also through wisdom and utterance. Thus, indeed, have ve been commanded in most of the Tablets by Him Who is the All-Merciful. He, truly, is cognizant of what I say. Let none contend with another, and let no soul slay another; this, verily, is that which was forbidden you in a Book that hath lain concealed within the Tabernacle of glory. What! Would ve kill him whom God hath quickened, whom He hath endowed with spirit through a breath from Him? Grievous then would be your trespass before His throne! Fear God, and lift not the hand of injustice and oppression to destroy what He hath Himself raised up; nay, walk ye in the way of God, the True One. No sooner did the hosts of true knowledge appear, bearing the standards of Divine utterance, than the tribes of the religions were put to flight, save only those who willed to drink from the stream of everlasting life in a Paradise created by the breath of the All-Glorious.

74 God hath decreed, in token of His mercy unto His creatures, that semen is not unclean. Yield thanks unto Him with joy and radiance, and follow not such as are remote from the Dawning-place of His nearness. Arise ye, under all conditions, to render service to the Cause, for God will assuredly assist you through the power of His sovereignty which overshadoweth the worlds. Cleave ye unto the cord of refinement with such tenacity as to allow no trace of dirt to be seen upon your garments. Such is the injunction of One Who is sanctified above all refinement. Whoso falleth short of this standard with good reason shall incur no blame. God, verily, is the Forgiving, the Merciful. Wash ye every soiled thing with water that hath undergone no alteration in any one of the three respects; take heed not to use water that hath been altered through exposure to the air or to some other agent. Be ye the very essence of cleanliness amongst mankind. This, truly, is what your Lord, the Incomparable, the All-Wise, desireth for you.

75 God hath, likewise, as a bounty from His presence, abolished the concept of "uncleanness", whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridván, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand.

76 God hath enjoined upon you to observe the utmost cleanliness, to the extent of washing what is soiled with dust, let alone with hardened dirt and similar defilement. Fear Him, and be of those who are pure. Should the garb of anyone be visibly sullied, his prayers shall not ascend to God, and the celestial Concourse will turn away from him. Make use of rose-water, and of pure perfume; this, indeed, is that which God hath loved from the beginning that hath no beginning, in order that there may be diffused from you what your Lord, the Incomparable, the All-Wise, desireth.

77 God hath relieved you of the ordinance laid down in the Bayán concerning the destruction of books. We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputation; better is this for you, if ye be of them that comprehend.

78 O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

79 We see you rejoicing in that which ye have amassed for others and shutting out yourselves from the worlds which naught except My guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill beseemeth you, could ye but understand it. Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.

80 This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the Most Exalted, the Almighty, the Best-Beloved, is made manifest."

81 O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

82 Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

83 By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Bahá are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifieth the Lord of the realm on high, did ye but know it.

84 How great the blessedness that awaiteth the king who will arise to aid My Cause in My kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark—the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.

85 O Émperor of Austria! He Who is the Dayspring of God's Light dwelt in the prison of 'Akká at the time when thou didst set forth to visit the Aqsá Mosque. Thou passed Him by, and inquired not about Him by Whom every house is exalted and every lofty gate unlocked. We, verily, made it a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this glorious Vision, and recognise Him Whom thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this luminous Horizon.

86 Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: "Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days. Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one (the emperor of the French, Napoleon III.) whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

87 We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!

88 Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ve advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

89 O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness? O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thine outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.

90 O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.

91 Let nothing grieve thee, O Land of Tá (Tehran), for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards, and extend his favours unto, the people of Bahá. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God and the glory of all that dwell in the kingdom of His revelation.

92 Rejoice with great joy, for God hath made thee "the Dayspring of His light", inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee—a name through which the Day-Star of grace hath shed its splendour, through which both earth and heaven have been illumined.

93 Erelong will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee. The day is approaching when thy agitation will have been transmuted into peace and quiet calm. Thus hath it been decreed in the wondrous Book. 94 O Land of Khá (Khurásán)! We hear from thee the voice of heroes, raised in glorification of thy Lord, the All-Possessing, the Most Exalted. Blessed the day on which the banners of the divine Names shall be upraised in the kingdom of creation in My Name, the All-Glorious. On that day the faithful shall rejoice in the victory of God, and the disbelievers shall lament.

95 None must contend with those who wield authority over the people; leave unto them that which is theirs, and direct your attention to men's hearts.

96 O Most Mighty Ocean! Sprinkle upon the nations that with which Thou hast been charged by Him Who is the Sovereign of Eternity, and adorn the temples of all the dwellers of the earth with the vesture of His laws 55 through which all hearts will rejoice and all eyes be brightened.

97 Should anyone acquire one hundred mithqals of gold, nineteen mithgáls thereof are God's and to be rendered unto Him, the Fashioner of earth and heaven. Take heed, O people, lest ye deprive yourselves of so great a bounty. This We have commanded you, though We are well able to dispense with you and with all who are in the heavens and on earth: in it there are benefits and wisdoms beyond the ken of anyone but God, the Omniscient, the All-Informed. Say: By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed. He, in truth, is the Beneficent, the Gracious, the Bountiful. O people! Deal not faithlessly with the Right of God, nor, without His leave, make free with its disposal. Thus hath His commandment been established in the holy Tablets, and in this exalted Book. He who dealeth faithlessly with God shall in justice meet with faithlessness himself; he, however, who acteth in accordance with God's bidding shall receive a blessing from the heaven of the bounty of his Lord, the Gracious, the Bestower, the Generous, the Ancient of Days. He, verily, hath willed for you that which is yet beyond your knowledge, but which shall be known to you when, after this fleeting life, your souls soar heavenwards and the trappings of your earthly joys are folded up. Thus admonisheth you He in Whose possession is the Guarded Tablet

98 Various petitions have come before Our throne from the believers, concerning laws from God, the Lord of the seen and the unseen, the Lord of all worlds. We have, in consequence, revealed this Holy Tablet and arrayed it with the mantle of His Law that haply the people may keep the commandments of their Lord. Similar requests had been made of Us over several previous years but We had, in Our wisdom, withheld Our Pen until, in recent days, letters arrived from a number of the friends, and We have therefore responded, through the power of truth, with that which shall quicken the hearts of men.

99 Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

100 The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntahá is calling: "Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!"

101 O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom? No, by My Lord, the All-Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty, the Well-Beloved.

102 We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

103 Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice, upon the Mount rising above the Holy Land, and proclaim: "The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!"

104 We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.

105 Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he,

verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.

106 It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious. Immerse yourselves in clean water: it is not permissible to bathe yourselves in water that hath already been used. See that ye approach not the public pools of Persian baths; whoso maketh his way toward such baths will smell their fetid odour ere he entereth therein. Shun them, O people, and be not of those who ignominiously accept such vileness. In truth, they are as sinks of foulness and contamination, if ye be of them that apprehend. Avoid ye likewise the malodorous pools in the courtyards of Persian homes, and be ye of the pure and sanctified. Truly, We desire to behold you as manifestations of paradise on earth, that there may be diffused from you such fragrance as shall rejoice the hearts of the favoured of God. If the bather, instead of entering the water, wash himself by pouring it upon his body, it shall be better for him and shall absolve him of the need for bodily immersion. The Lord, verily, hath willed, as a bounty from His presence, to make life easier for you that ye may be of those who are truly thankful.

107 It is forbidden you to wed your fathers' wives. We shrink, for very shame, from treating of the subject of boys. Fear ye the Merciful, O peoples of the world! Commit not that which is forbidden you in Our Holy Tablet, and be not of those who rove distractedly in the wilderness of their desires.

108 To none is it permitted to mutter sacred verses before the public gaze as he walketh in the street or marketplace; nay rather, if he wish to magnify the Lord, it behoveth him to do so in such places as have been erected for this purpose, or in his own home. This is more in keeping with sincerity and godliness. Thus hath the sun of Our commandment shone forth above the horizon of Our utterance. Blessed, then, be those who do Our bidding.

109 Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.

110 All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days—the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together. Thus hath it been decreed by Him Who is the Ordainer, the Omniscient.

111 Happy the one who entereth upon the first day of the month of Bahá, the day which God hath consecrated to this Great Name. And blessed be he who evidenceth on this day the bounties that God hath bestowed upon him; he, verily, is of those who show forth thanks to God through actions betokening the Lord's munificence which hath encompassed all the worlds. Say: This day, verily, is the crown of all the months and the source thereof, the day on which the breath of life is wafted over all created things. Great is the blessedness of him who greeteth it with radiance and joy. We testify that he is, in truth, among those who are blissful.

112 Say: The Most Great Festival is, indeed, the King of Festivals. Call ye to mind, O people, the bounty which God hath conferred upon you. Ye were sunk in slumber, and lo! He aroused you by the reviving breezes of His Revelation, and made known unto you His manifest and undeviating Path.

113 Resort ye, in times of sickness, to competent physicians; We have not set aside the use of material means, rather have We confirmed it through this Pen, which God hath made to be the Dawning-place of His shining and glorious Cause.

114 God had formerly laid upon each one of the believers the duty of offering before Our throne priceless gifts from among his possessions. Now, in token of Our gracious favour, We have absolved them of this obligation. He, of a truth, is the Most Generous, the All-Bountiful.

115 Blessed is he who, at the hour of dawn, centring his thoughts on God, occupied with His remembrance, and supplicating His forgiveness, directeth his steps to the Mashriqu'l-Adhkár and, entering therein, seateth himself in silence to listen to the verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriqu'l-Adhkár is each and every building which hath been erected in cities and villages for the celebration of My praise. Such is the name by which it hath been designated before the throne of glory, were ye of those who understand.

116 They who recite the verses of the All-Merciful in the most melodious of tones will perceive in them that with which

the sovereignty of earth and heaven can never be compared. From them they will inhale the divine fragrance of My worlds—worlds which today none can discern save those who have been endowed with vision through this sublime, this beauteous Revelation. Say: These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor initiated by allusion. Blessed be those who hearken.

117 Assist ye, O My people, My chosen servants who have arisen to make mention of Me among My creatures and to exalt My Word throughout My realm. These, truly, are the stars of the heaven of My loving providence and the lamps of My guidance unto all mankind. But he whose words conflict with that which hath been sent down in My Holy Tablets is not of Me. Beware lest ye follow any impious pretender. These Tablets are embellished with the seal of Him Who causeth the dawn to appear, Who lifteth up His voice between the heavens and the earth. Lay hold on this Sure Handle and on the Cord of My mighty and unassailable Cause.

118 The Lord hath granted leave to whosoever desireth it that he be instructed in the divers tongues of the world that he may deliver the Message of the Cause of God throughout the East and throughout the West, that he make mention of Him amidst the kindreds and peoples of the world in such wise that hearts may revive and the mouldering bone be quickened.

119 It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Nay, rather it behoveth him to comport himself in a manner worthy of the human station, and not in accordance with the misdeeds of every heedless and wavering soul.

120 Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Bahá, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of Our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-Star of the Laws of the Lord, your God, the Powerful, the All-Wise.

121 When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.

122 Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.

123 Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

124 Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

125 Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profileth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

126 In the Bayán it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.

127 The number of months in a year, appointed in the Book of God, is nineteen. Of these the first hath been adorned with this Name which overshadoweth the whole of creation.

128 The Lord hath decreed that the dead should be interred in coffins made of crystal, of hard, resistant stone, or of wood that is both fine and durable, and that graven rings should be placed upon their fingers. He, verily, is the Supreme Ordainer, the One apprised of all.

129 The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayán now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayán. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate.' Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power.

130 The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place.

131 God hath removed the restrictions on travel that had been imposed in the Bayán. He, verily, is the Unconstrained; He doeth as He pleaseth and ordaineth whatsoever He willeth.

132 O peoples of the world! Give ear unto the call of Him Who is the Lord of Names, Who proclaimeth unto you from His habitation in the Most Great Prison: "Verily, no God is there but Me, the Powerful, the Mighty, the All-Subduing, the Most Exalted, the Omniscient, the All-Wise." In truth, there is no God but Him, the Omnipotent Ruler of the worlds. Were it His Will, He would, through but a single word proceeding from His presence, lay hold on all mankind. Beware lest ye hesitate in your acceptance of this Cause—a Cause before which the Concourse on high and the dwellers of the Cities of Names have bowed down. Fear God, and be not of those who are shut out as by a veil. Burn ye away the veils with the fire of My love, and dispel ye the mists of vain imaginings by the power of this Name through which We have subdued the entire creation.

133 Raise up and exalt the two Houses in the Twin Hallowed Spots, and the other sites wherein the throne of your Lord, the All-Merciful, hath been established. Thus commandeth you the Lord of every understanding heart.

134 Be watchful lest the concerns and preoccupations of this world prevent you from observing that which hath been enjoined upon you by Him Who is the Mighty, the Faithful. Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a mighty sovereignty. Take heed lest ye be prevented by aught that hath been recorded in the Book from hearkening unto this, the Living Book, Who proclaimeth the truth: "Verily, there is no God but Me, the Most Excellent, the All-Praised." Look ye with the eye of equity upon Him Who hath descended from the heaven of Divine will and power, and be not of those who act unjustly.

135 Call then to mind these words which have streamed forth, in tribute to this Revelation, from the Pen of Him Who was My Herald, and consider what the hands of the oppressors have wrought throughout My days. Truly they are numbered with the lost. He said: "Should ye attain the presence of Him Whom We shall make manifest, beseech ye God, in His bounty, to grant that He might deign to seat Himself upon your couches, for that act in itself would confer upon you matchless and surpassing honour. Should He drink a cup of water in your homes, this would be of greater consequence for you than your proffering unto every soul, nay unto every created thing, the water of its very life. Know this, O ve My servant!"

136 Such are the words with which My Forerunner hath extolled My Being, could ye but understand. Whoso reflecteth upon these verses, and realizeth what hidden pearls have been enshrined within them, will, by the righteousness of God, perceive the fragrance of the All-Merciful wafting from the direction of this Prison and will, with his whole heart, hasten unto Him with such ardent longing that the hosts of earth and heaven would be powerless to deter him. Say: This is a Revelation around which every proof and testimony doth circle. Thus hath it been sent down by your Lord, the God of Mercy, if ye be of them that judge aright. Say: This is the very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness and the sweet savours of My bounties which have pervaded the whole of creation.

137 O people of the Bayán! Fear ye the Most Merciful and consider what He hath revealed in another passage. He said: "The Qiblih is indeed He Whom God will make manifest; Whenever He moveth, it moveth, until He shall come to rest." Thus was it set down by the Supreme Ordainer when He desired to make mention of this Most Great Beauty. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. If ye reject Him at the bidding of your idle fancies, where then is the Qiblih to which ye will turn, O assemblage of the heedless? Ponder ye this verse, and judge equitably before God, that haply ye may glean the pearls of mysteries from the ocean that surgeth in My Name, the All-Glorious, the Most High.

138 Let none, in this Day, hold fast to aught save that which hath been manifested in this Revelation. Such is the decree of God, aforetime and hereafter-a decree wherewith the Scriptures of the Messengers of old have been adorned. Such is the admonition of the Lord, aforetime and hereafter-an admonition wherewith the preamble to the Book of Life hath been embellished, did ye but perceive it. Such is the commandment of the Lord, aforetime and hereafter; beware lest ye choose instead the part of ignominy and abasement. Naught shall avail you in this Day but God. nor is there any refuge to flee to save Him, the Omniscient. the All-Wise. Whoso hath known Me hath known the Goal of all desire, and whoso hath turned unto Me hath turned unto the Object of all adoration. Thus hath it been set forth in the Book, and thus hath it been decreed by God, the Lord of all worlds. To read but one of the verses of My Revelation is better than to peruse the Scriptures of both the former and latter generations. This is the Utterance of the All-Merciful. would that ye had ears to hear! Say: This is the essence of knowledge, did ye but understand.

139 And now consider what hath been revealed in yet another passage, that perchance ye may forsake your own concepts and set your faces towards God, the Lord of being. He (The Bab) hath said: "It is unlawful to enter into marriage awe with a believer in the Bayán. Should only one party to a marriage embrace this Cause, his or her possessions will become unlawful to the other, until such time as the latter hath converted. This law, however, will only take effect after the exaltation of the Cause of Him Whom We shall manifest in justice. Ere this, ye are at liberty to enter into wedlock as ye wish, that haply by this means ye may exalt the Cause of God." Thus hath the Nightingale sung with sweet melody upon the celestial bough, in praise of its Lord, the All-Merciful. Well is it with them that hearken.

140 O people of the Bayán, I adjure you by your Lord, the God of mercy, to look with the eye of fairness upon this utterance which hath been sent down through the power of truth, and not to be of those who see the testimony of God yet reject and deny it. They, in truth, are of those who will assuredly perish. The Point of the Bayán hath explicitly made mention in this verse of the exaltation of My Cause before His own Cause; unto this will testify every just and understanding mind. As ye can readily witness in this day, its exaltation is such as none can deny save those whose eyes are drunken in this mortal life and whom a humiliating chastisement awaiteth in the life to come.

141 Say: By the righteousness of God! I, verily, am His (The Báb's) Best-Beloved; and at this moment He listeneth to these verses descending from the Heaven of Revelation and bewaileth the wrongs ye have committed in these days. Fear God, and join not with the aggressor. Say: O people, should ye choose to disbelieve in Him, (Bahá'u'lláh) refrain at least from rising up against Him. By God! Sufficient are the hosts of tyranny that are leagued against Him!

142 Verily, He (The Báb) revealed certain laws so that, in this Dispensation, the Pen of the Most High might have no need to move in aught but the glorification of His own transcendent Station and His most effulgent Beauty. Since, however, We have wished to evidence Our bounty unto you, We have, through the power of truth, set forth these laws with clarity and mitigated what We desire you to observe. He, verily, is the Munificent, the Generous.

143 He (The Bab) hath previously made known unto you that which would be uttered by this Dayspring of Divine wisdom. He said, and He speaketh the truth: "He (Bahá'u'lláh) is the One Who will under all conditions proclaim: 'Verly, there is none other God besides Me, the One, the Incomparable, the Omniscient, the All-Informed.'' This is a station which God hath assigned exclusively to this sublime, this unique and wondrous Revelation. This is a token of His bounteous favour, if ye be of them who comprehend, and a sign of His irresistible decree. This is His Most Great Name, His Most Exalted Word, and the Dayspring of His Most Excellent Titles, if ye could understand. Nay more, through Him every Fountainhead, every Dawning-place of Divine guidance is made manifest. Reflect, O people, on that which hath been sent down in truth; ponder thereon, and be not of the transgressors.

144 Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

145 Take heed that ye enter no house in the absence of its owner, except with his permission. Comport yourselves with propriety under all conditions, and be not numbered with the wayward.

146 It hath been enjoined upon you to purify your means of sustenance and other such things through payment of Zakát. Thus hath it been prescribed in this exalted Tablet by Him Who is the Revealer of verses. We shall, if it be God's will and purpose, set forth erelong the measure of its assessment. He, verily, expoundeth whatsoever He desireth by virtue of His own knowledge, and He, of a truth, is Omniscient and All-Wise.

147 It is unlawful to beg, and it is forbidden to give to him who beggeth. All have been enjoined to earn a living, and as for those who are incapable of doing so, it is incumbent on the Deputies of God and on the wealthy to make adequate provision for them. Keep ye the statutes and commandments of God; nay, guard them as ye would your very eyes, and be not of those who suffer grievous loss.

148 Ye have been forbidden in the Book of God to engage in contention and conflict, to strike another, or to commit similar acts whereby hearts and souls may be saddened. A fine of nineteen mithgáls of gold had formerly been prescribed by Him Who is the Lord of all mankind for anyone who was the cause of sadness to another; in this Dispensation, however, He hath absolved you thereof and exhorteth you to show forth righteousness and piety. Such is the commandment which He hath enjoined upon you in this resplendent Tablet. Wish not for others what ye wish not for yourselves: fear God, and be not of the prideful. Ye are all created out of water, and unto dust shall ye return. Reflect upon the end that awaiteth you, and walk not in the ways of the oppressor. Give ear unto the verses of God which He Who is the sacred Lote-Tree reciteth unto you. They are assuredly the infallible balance. established by God, the Lord of this world and the next. Through them the soul of man is caused to wing its flight towards the Dayspring of Revelation, and the heart of every true believer is suffused with light. Such are the laws which God hath enjoined upon you, such His commandments prescribed unto you in His Holy Tablet; obey them with joy and gladness for this is best for you did ye but know

149 Recite ve the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not vourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawningplace of His manifest signs; this will draw you nearer to God, did ve but comprehend.

150 Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkárs. Whoever hath been transported by the rapture born of adoration for My Name, the Most Compassionate, will recite the verses of God in such wise as to captivate the hearts of those yet wrapped in slumber. Well is it with him who hath quaffed the Mystic Wine of everlasting life from the utterance of his merciful Lord in My Name—a Name through which every lofty and majestic mountain hath been reduced to dust.

151 Ye have been enjoined to renew the furnishings of your homes after the passing of each nineteen years; thus hath it been ordained by One Who is Omniscient and All-Perceiving. He, verily, is desirous of refinement, both for you yourselves and for all that ye posses; lay not aside the fear of God and be not of the negligent. Whoso findeth that his means are insufficient to this purpose hath been excused by God, the Ever-Forgiving, the Most Bounteous.

152 Wash your feet once every day in summer, and once every three days during winter.

153 Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice.

154 Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.

155 Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.

156 Whensoever ye be invited to a banquet or festive occasion, respond with joy and gladness, and whoever fulfilleth his promise will be safe from reproof. This is a Day on which each of God's wise decrees hath been expounded.

157 Behold, the "mystery of the Great Reversal in the Sign of the Sovereign" hath now been made manifest. Well is it with him whom God hath aided to recognise the "Six" raised up by virtue of this "Upright Alif"; he, verily, is of those whose faith is true. How many the outwardly pious who have turned away, and how many the wayward who have drawn nigh, exclaiming: "All praise be to Thee, O Thou the Desire of the worlds!" In truth, it is in the hand of God to give what He willeth to whomsoever He willeth, and to withhold what He pleaseth from whomsoever He may wish. He knoweth the inner secrets of the hearts and the meaning hidden in a mocker's wink. How many an embodiment of heedlessness who came unto Us with purity of heart have We established upon the seat of Our acceptance: and how many an exponent of wisdom have We in all justice consigned to the fire. We are, in truth, the One to judge. He it is Who is the manifestation of "God doeth whatsoever He pleaseth", and abideth upon the throne of "He ordaineth whatsoever He chooseth"

158 Blessed is the one who discovereth the fragrance of inner meanings from the traces of this Pen through whose movement the breezes of God are wafted over the entire creation, and through whose stillness the very essence of tranquillity appeareth in the realm of being. Glorified be the All-Merciful, the Revealer of so inestimable a bounty. Say: Because He bore injustice, justice hath appeared on earth, and because He accepted abasement, the majesty of God hath shone forth amidst mankind.

159 It hath been forbidden you to carry arms unless essential, and permitted you to attire yourselves in silk. The Lord hath relieved you, as a bounty on His part, of the restrictions that formerly applied to clothing and to the trim of the beard. He, verily, is the Ordainer, the Omniscient. Let there be naught in your demeanour of which sound and upright minds would disapprove, and make not yourselves the playthings of the ignorant. Well is it with him who hath adorned himself with the vesture of seemly conduct and a praiseworthy character. He is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.

160 Promote ye the development of the cities of God and His countries, and glorify Him therein in the joyous accents of His well-favoured ones. In truth, the hearts of men are edified through the power of the tongue, even as houses and cities are built up by the hand and other means. We have assigned to every end a means for its accomplishment; avail yourselves thereof, and place your trust and confidence in God, the Omniscient, the All-Wise.

161 Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings". Such a recognition hath been made by God the ornament of every belief and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

162 Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.

163 Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful. He it is Who hath sent forth the Messengers, and sent down the Books to proclaim "There is none other God but Me, the Allmighty, the All-Wise".

164 O Land of Káf and Rá (Kirmán)! We, verily, behold thee in a state displeasing unto God, and see proceeding from thee that which is inscrutable to anyone save Him, the Omniscient, the All-Informed; and We perceive that which secretly and stealthily diffuseth from thee. With Us is the knowledge of all things, inscribed in a lucid Tablet. Sorrow not for that which hath befallen thee. Erelong will God raise

up within thee men endued with mighty valour, who will magnify My Name with such constancy that neither will they be deterred by the evil suggestions of the divines, nor will they be kept back by the insinuations of the sowers of doubt. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are steadfast.

165 O concourse of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing. Ye glory in My Name, yet ye recognized Me not at the time your Lord, the All-Merciful, appeared amongst you with proof and testimony. We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter, and to this God's witnesses and chosen ones, yea, each and every one of Us, do solemnly attest. 166 Call ye to mind the shaykh whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this shaykh, along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God vet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the wellfavoured of the Lord. Had ye believed in God when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless.

167 Beware lest any name debar you from Him Who is the Possessor of all names, or any word shut you out from this Remembrance of God, this Source of Wisdom amongst you. Turn unto God and seek His protection, O concourse of divines, and make not of yourselves a veil between Me and My creatures. Thus doth your Lord admonish you, and command you to be just, lest your works should come to naught and ye vourselves be oblivious of your plight. Shall he who denieth this Cause be able to vindicate the truth of any cause throughout creation? Nay, by Him Who is the Fashioner of the universe! Yet the people are wrapped in a palpable veil. Say: Through this Cause the day-star of testimony hath dawned, and the luminary of proof hath shed its radiance upon all that dwell on earth Fear God. O men of insight and be not of those who disbelieve in Me. Take heed lest the word "Prophet" withhold you from this Most Great Announcement, or any reference to "Vicegerency" debar you from the sovereignty of Him Who is the Vicegerent of God, which overshadoweth all the worlds. Every name hath been created by His Word, and every cause is dependent on His irresistible. His mighty and wondrous Cause. Say: This is the Day of God, the Day on which naught shall be mentioned save His own Self, the omnipotent Protector of all worlds. This is the Cause that hath made all your superstitions and idols to tremble.

168 We, verily, see amongst you him who taketh hold of the Book of God and citeth from it proofs and arguments wherewith to repudiate his Lord, even as the followers of every other Faith sought reasons in their Holy Books for refuting Him Who is the Help in Peril, the Self-Subsisting. Say: God, the True One, is My witness that neither the Scriptures of the world, nor all the books and writings in existence, shall, in this Day, avail you aught without this, the Living Book, Who proclaimeth in the midmost heart of creation: "Verily, there is none other God but Me, the All-Wise."

169 O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: "The Kingdom is God's, the Dawning-place of all signs!" Thus doth your Lord admonish you, as a bounty on His part; He, of a truth, is the Ever-Forgiving, the Most Generous.

170 Call ye to mind Karim, and how, when We summoned him unto God, he waxed disdainful, prompted by his own desires; yet We had sent him that which was a solace to the eye of proof in the world of being and the fulfilment of God's testimony to all the denizens of earth and heaven. As a token of the grace of Him Who is the All-Possessing, the Most High, We bade him embrace the Truth. But he turned away until, as an act of justice from God, angels of wrath laid hold upon him. Unto this We truly were a witness.

171 Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.

172 We, of a certainty, have had no purpose in this earthly realm save to make God manifest and to reveal His sovereignty; sufficient unto Me is God for a witness. We, of a certainty, have had no intent in the celestial Kingdom but to exalt His Cause and glorify His praise; sufficient unto Me is God for a protector. We, of a certainty, have had no desire in the Dominion on high except to extol God and what hath been sent down by Him; sufficient unto Me is God for a helper.

173 Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you, and woe betide the froward. This day, it behoveth whoso hath quaffed the Mystic Wine of everlasting life from the Hands of the loving-kindness of the Lord his God, the Merciful, to pulsate even as the throbbing artery in the body of mankind, that through him may be quickened the world and every crumbling bone.

174 O people of the world! When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.

175 O Pen of the Most High! Move Thou upon the Tablet at the bidding of Thy Lord, the Creator of the Heavens, and tell of the time when He Who is the Dayspring of Divine Unity purposed to direct His steps towards the School of Transcendent Oneness; haply the pure in heart may gain thereby a glimpse, be it as small as a needle's eve, of the mysteries of Thy Lord, the Almighty, the Omniscient, that lie concealed behind the veils. Say: We, indeed, set foot within the School of inner meaning and explanation when all created things were unaware. We saw the words sent down by Him Who is the All-Merciful, and We accepted the verses of God, the Help in Peril, the Self-Subsisting, which He (The Bab) presented unto Us, and hearkened unto that which He had solemnly affirmed in the Tablet. This we assuredly did behold. And We assented to His wish through Our behest, for truly We are potent to command.

176 O people of the Bayán! We, verily, set foot within the School of God when ye lay slumbering; and We perused the Tablet while ye were fast asleep. By the one true God! We read the Tablet ere it was revealed, while ye were unaware, and We had perfect knowledge of the Book when ye were yet unborn. These words are to your measure, not to God's. To this testifieth that which is enshrined within His knowledge, if ye be of them that comprehend; and to this the tongue of the Almighty doth bear witness, if ye be of those who understand. I swear by God, were We to lift the veil, ye would be dumbfounded.

177 Take heed that ye dispute not idly concerning the Almighty and His Cause, for lo! He hath appeared amongst you invested with a Revelation so great as to encompass all things, whether of the past or of the future. Were We to address Our theme by speaking in the language of the inmates of the Kingdom, We would say: "In truth, God created that School ere He created heaven and earth, and We entered it before the letters B and E were joined and knit together." Such is the language of Our servants in Our Kingdom; consider what the tongue of the dwellers of Our exalted Dominion would utter, for We have taught them Our knowledge and have revealed to them whatever had lain hidden in God's wisdom. Imagine then what the Tongue of Might and Grandeur would utter in His All-Glorious Abode!

178 This is not a Cause which may be made a plaything for your idle fancies, nor is it a field for the foolish and faint of heart. By God, this is the arena of insight and detachment, of vision and upliftment, where none may spur on their chargers save the valiant horsemen of the Merciful, who have severed all attachment to the world of being. These, truly, are they that render God victorious on earth, and are the dawningplaces of His sovereign might amidst mankind.

179 Beware lest aught that hath been revealed in the Bayán should keep you from your Lord, the Most Compassionate. God is My witness that the Bayán was sent down for no other purpose than to celebrate My praise, did ye but know! In it the pure in heart will find only the fragrance of My love, only My Name that overshadoweth all that seeth and is seen. Say: Turn ye, O people, unto that which hath proceeded from My Most Exalted Pen. Should ye inhale therefrom the fragrance of God, set not yourselves against Him, nor deny yourselves a portion of His gracious favour and His manifold bestowals. Thus doth your Lord admonish you; He, verily, is the Counsellor, the Omniscient.

180 Whatsoever ye understand not in the Bayán, ask it of God, your Lord and the Lord of your forefathers. Should He so desire, He will expound for you that which is revealed therein, and disclose to you the pearls of Divine knowledge and wisdom that lie concealed within the ocean of its words. He, verily, is supreme over all names; no God is there but Him, the Help in Peril, the Self-Subsisting.

181 The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the

agency of this unique, this wondrous System-the like of which mortal eyes have never witnessed.

182 Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

183 Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: This is the Most Great Testimony, by which the validity of every proof throughout the ages hath been established, would that ye might be assured thereof. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

184 Say: O source of perversion! Abandon thy wilful blindness, and speak forth the truth amidst the people. I swear by God that I have wept for thee to see thee following thy selfish passions and renouncing Him Who fashioned thee and brought thee into being. Call to mind the tender mercy of thy Lord, and remember how We nurtured thee by day and by night for service to the Cause. Fear God, and be thou of the truly repentant. Granted that the people were confused about thy station, is it conceivable that thou thyself art similarly confused? Tremble before thy Lord and recall the days when thou didst stand before Our throne, and didst write down the verses that We dictated unto thee-verses sent down by God, the Omnipotent Protector, the Lord of might and power. Beware lest the fire of thy presumptuousness debar thee from attaining to God's Holy Court. Turn unto Him, and fear not because of thy deeds. He, in truth, forgiveth whomsoever He desireth as a bounty on His part: no God is there but Him. the Ever-Forgiving, the All-Bounteous. We admonish thee solely for the sake of God. Shouldst thou accept this counsel, thou wilt have acted to thine own behoof; and shouldst thou reject it, thy Lord, verily, can well dispense with thee, and with all those who, in manifest delusion, have followed thee. Behold! God hath laid hold on him who led thee astray. Return unto God, humble, submissive and lowly; verily. He will put away from thee thy sins, for thy Lord, of a certainty, is the Forgiving, the Mighty, the All-Merciful.

185 This is the Counsel of God; would that thou mightest heed it! This is the Bounty of God; would that thou mightest receive it! This is the Utterance of God; if only thou wouldst apprehend it! This is the Treasure of God; if only thou couldst understand!

186 This is a Book which hath become the Lamp of the Eternal unto the world, and His straight, undeviating Path amidst the peoples of the earth. Say: This is the Dayspring of Divine knowledge, if ye be of them that understand, and the Dawning-place of God's commandments, if ye be of those who comprehend.

187 Burden not an animal with more than it can bear. We, truly, have prohibited such treatment through a most binding interdiction in the Book. Be ye the embodiments of justice and fairness amidst all creation.

188 Should anyone unintentionally take another's life, it is incumbent upon him to render to the family of the deceased an indemnity of one hundred mithqáls of gold. Observe ye that which hath been enjoined upon you in this Tablet, and be not of those who overstep its limits.

189 O members of parliaments throughout the world! Select ye a single language for the use of all on earth, and adopt ye likewise a common script. God, verily, maketh plain for you that which shall profit you and enable you to be independent of others. He, of a truth, is the Most Bountiful, the All-Knowing, the All-Informed. This will be the cause of unity, could ye but comprehend it, and the greatest instrument for promoting harmony and civilization, would that ye might understand! We have appointed two signs for the coming of age of the human race: the first, which is the most firm foundation. We have set down in other of Our Tablets, while the second hath been revealed in this wondrous Book.

190 It hath been forbidden you to smoke opium. We, truly, have prohibited this practice through a most binding interdiction in the Book. Should anyone partake thereof, assuredly he is not of Me. Fear God, O ye endued with understanding!

Some Texts Revealed By Bahá'u'lláh Supplementary To The Kitáb-I-Aqdas

(A number of Tablets revealed by Bahá'u'lláh after the Kitáb-i-Aqdas contain passages supplementary to the

provisions of the Most Holy Book. The most noteworthy of these have been published in Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas. Included in this section is an extract from the Tablet of Ishráqát. The text of the three Obligatory Prayers referred to in Questions and Answers and the Prayer for the Dead mentioned in the Text are, likewise, reprinted here)

The Tablet Of Ishrágát

The Eighth Ishráq

This passage, now written by the Pen of Glory, is accounted as part of the Most Holy Book: The men of God's House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.

O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them. All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book.

O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favourably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean.

(Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas) Long Obligatory Prayer

(To be recited once in twenty-four hours)

I Whoso wisheth to recite this prayer, let him stand up and turn unto God, and, as he standeth in his place, let him gaze to the right and to the left, as if awaiting the mercy of his Lord the Most Merciful the Compassionate. Then let him say: O Thou Who art the Lord of all names and the Maker of the heavens! I beseech Thee by them Who are the Daysprings of Thine invisible Essence, the Most Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.

2 Let him then raise his hands in supplication toward God-blessed and exalted be He-and say: O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to anyone save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Day-Star of Thy grace to do with Thy servant as Thou willest and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

3 Let him then kneel, and bowing his forehead to the ground, let him say: Exalted art Thou above the description of anyone save Thyself, and the comprehension of aught else except Thee.

4 Let him then stand and say: Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.

5 Let him again raise his hands in supplication, and say: O Thou in separation from Whom hearts and souls have melted, and by the fire of Whose love the whole world hath been set aflame! I implore Thee by Thy Name through which Thou hast subdued the whole creation, not to withhold from me that which is with Thee, O Thou Who rulest over all men! Thou seest, O my Lord, this stranger hastening to his most exalted home beneath the canopy of Thy majesty and within the precincts of Thy mercy; and this transgressor seeking the ocean of Thy forgiveness; and this lowly one the court of Thy glory; and this poor creature the orient of Thy wealth. Thine is the authority to command whatsoever Thou willest. I bear witness that Thou art to be praised in Thy doings, and to be

obeyed in Thy behests, and to remain unconstrained in Thy bidding

6 Let him then raise his hands, and repeat three times the Greatest Name. Let him then bend down with hands resting on the knees before God-blessed and exalted be He-and say: Thou seest, O my God, how my spirit hath been stirred up within my limbs and members, in its longing to worship Thee, and in its yearning to remember Thee and extol Thee; how it testifieth to that whereunto the Tongue of Thv Commandment hath testified in the kingdom of Thine utterance and the heaven of Thy knowledge. I love, in this state, O my Lord, to beg of Thee all that is with Thee, that I may demonstrate my poverty, and magnify Thy bounty and Thy riches, and may declare my powerlessness, and manifest Thy power and Thy might.

Let him then stand and raise his hands twice in 7 supplication, and say: There is no God but Thee, the Almighty, the All-Bountiful. There is no God but Thee, the Ordainer, both in the beginning and in the end. O God, my God! Thy forgiveness hath emboldened me, and Thy mercy hath strengthened me, and Thy call hath awakened me, and Thy grace hath raised me up and led me unto Thee. Who, otherwise, am I that I should dare to stand at the gate of the city of Thy nearness, or set my face toward the lights that are shining from the heaven of Thy will? Thou seest, O my Lord, this wretched creature knocking at the door of Thy grace, and this evanescent soul seeking the river of everlasting life from the hands of Thy bounty. Thine is the command at all times. O Thou Who art the Lord of all names: and mine is resignation and willing submission to Thy will, O Creator of the heavens! 8 Let him then raise his hands thrice, and say: Greater is

God than every great one! 9 Let him then kneel and, bowing his forehead to the ground, say: Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness. or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.

10 Let him then seat himself and say: I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the allglorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

11 Let him then stand erect and say: O Lord of all being and Possessor of all things visible and invisible! Thou dost perceive my tears and the sighs I utter, and hearest my groaning, and my wailing, and the lamentation of my heart. By Thy might! My trespasses have kept me back from drawing nigh unto Thee; and my sins have held me far from the court of Thy holiness. Thy love, O my Lord, hath enriched me, and separation from Thee hath destroyed me, and remoteness from Thee hath consumed me. I entreat Thee by Thy footsteps in this wilderness, and by the words "Here am I. Here am I' which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the Dawn of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.

12 Let him then repeat the Greatest Name thrice, and bend down with hands resting on the knees, and say: Praise be to Thee, O my God, that Thou hast aided me to remember Thee and to praise Thee, and hast made known unto me Him Who is the Dayspring of Thy signs, and hast caused me to bow down before Thy Lordship, and humble myself before Thy Godhead, and to acknowledge that which hath been uttered by the Tongue of Thy grandeur.

13 Let him then rise and say: O God, my God! My back is bowed by the burden of my sins, and my heedlessness hath destroyed me. Whenever I ponder my evil doings and Thy benevolence, my heart melteth within me, and my blood boileth in my veins. By Thy Beauty, O Thou the Desire of the world! I blush to lift up my face to Thee, and my longing hands are ashamed to stretch forth toward the heaven of Thy bounty. Thou seest, O my God, how my tears prevent me from remembering Thee and from extolling Thy virtues, O Thou the Lord of the Throne on high and of earth below! I implore Thee by the signs of Thy Kingdom and the mysteries of Thy Dominion to do with Thy loved ones as becometh Thy bounty, O Lord of all being, and is worthy of Thy grace, O King of the seen and the unseen!

14 Let him then repeat the Greatest Name thrice, and kneel with his forehead to the ground, and say: Praise be unto Thee, O our God, that Thou hast sent down unto us that which draweth us nigh unto Thee, and supplieth us with every good thing sent down by Thee in Thy Books and Thy Scriptures. Protect us, we beseech Thee, O my Lord, from the hosts of idle fancies and vain imaginations. Thou, in truth, art the Mighty, the All-Knowing.

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15 Let him then raise his head, and seat himself, and say: I testify. O my God, to that whereunto Thy chosen Ones have testified, and acknowledge that which the inmates of the allhighest Paradise and those who have circled round Thy mighty Throne have acknowledged. The kingdoms of earth and heaven are Thine. O Lord of the worlds!

(Prayers and Meditations by Bahá'u'lláh, 183)

Medium Obligatory Praver

(To be recited daily, in the morning, at noon, and in the evening)

1 Whoso wisheth to pray, let him wash his hands, and while he washeth, let him say: Strengthen my hand, O my God, that it may take hold of Thy Book with such steadfastness that the hosts of the world shall have no power over it. Guard it, then, from meddling with whatsoever doth not belong unto it. Thou art, verily, the Almighty, the Most Powerful.

2 And while washing his face, let him say: I have turned my face unto Thee, O my Lord! Illumine it with the light of Thy countenance. Protect it, then, from turning to any one but Thee

3 Then let him stand up, and facing the Qiblih (Point of Adoration, i.e. Bahjí, 'Akká), let him say: God testifieth that there is none other God but Him. His are the kingdoms of Revelation and of creation. He, in truth, hath manifested Him Who is the Dayspring of Revelation, Who conversed on Sinai, through Whom the Supreme Horizon hath been made to shine, and the Lote-Tree beyond which there is no passing hath spoken, and through Whom the call hath been proclaimed unto all who are in heaven and on earth: "Lo, the All-Possessing is come. Earth and heaven, glory and dominion are God's, the Lord of all men, and the Possessor of the Throne on high and of earth below!

4 Let him, then, bend down, with hands resting on the knees, and say: Exalted art Thou above my praise and the praise of anyone beside me, above my description and the description of all who are in heaven and all who are on earth!

5 Then, standing with open hands, palms upward toward the face, let him say: Disappoint not, O my God, him that hath, with beseeching fingers, clung to the hem of Thy mercy and Thy grace, O Thou Who of those who show mercy art the Most Merciful!

6 Let him, then, be seated and say: I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee. Thou hast, verily, revealed Thy Cause, fulfilled Thy Covenant, and opened wide the door of Thy grace to all that dwell in heaven and on earth. Blessing and peace, salutation and glory, rest upon Thy loved ones. whom the changes and chances of the world have not deterred from turning unto Thee, and who have given their all, in the hope of obtaining that which is with Thee. Thou art, in truth, the Ever-Forgiving, the All-Bountiful.

(If anyone choose to recite instead of the long verse these words: "God testifieth that there is none other God but Him. the Help in Peril, the Self-Subsisting," it would be sufficient. And likewise, it would suffice were he, while seated, to choose to recite these words: "I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee.'

(Prayers and Meditations by Bahá'u'lláh, 182)

Short Obligatory Prayer

(To be recited once in twenty-four hours, at noon)

I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth

There is none other God but Thee, the Help in Peril, the Self-Subsisting. (Prayers and Meditations by Bahá'u'lláh, 181)

Prayer For The Dead

O my God! This is Thy servant and the son of Thy servant who hath believed in Thee and in Thy signs, and set his face towards Thee, wholly detached from all except Thee. Thou art, verily, of those who show mercy the most merciful.

Deal with him, O Thou Who forgivest the sins of men and concealest their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. There is no God but Thee, the Ever-Forgiving, the Most Generous,

Let him, then, repeat six times the greeting "Alláh-u-Abhá", and then repeat nineteen times each of the following verses: We all, verily, worship God.

- We all, verily, bow down before God.
- We all, verily, are devoted unto God.
- We all, verily, give praise unto God.
- We all, verily, yield thanks unto God.
- We all, verily, are patient in God.

(If the dead be a woman, let him say: This is Thy handmaiden and the daughter of Thy handmaiden, etc...) (Prayers and Meditations by Bahá'u'lláh, 167)

Supplement BAHA'I FAITH: QUESTIONS AND ANSWERS

1. QUESTION: Concerning the Most Great Festival.

ANSWER: The Most Great Festival commenceth late in the afternoon of the thirteenth day of the second month of the year according to the Bayán. On the first, ninth and twelfth days of this Festival, work is forbidden.

2. QUESTION: Concerning the Festival of the Twin Birthdays.

ANSWER: The Birth of the Abhá Beauty 1 was at the hour of dawn on the second day of the month of Muharram, 2 the first day of which marketh the Birth of His Herald. These two days are accounted as one in the sight of God.

3. QUESTION: Concerning the Marriage Verses.

ANSWER: For men: "We will all, verily, abide by the Will of God." For women: "We will all, verily, abide by the Will of God."

4. QUESTION: Should a man go on a journey without specifying a time for his return—without indicating, in other words, the expected period of his absence—and should no word be heard of him thereafter, and all trace of him be lost, what course should be followed by his wife?

ANSWER: Should he have omitted to fix a time for his return despite being aware of the stipulation of the Kitáb-i-Aqdas in this regard, his wife should wait for one full year, after which she shall be free either to adopt the course that is praiseworthy, or to choose for herself another husband. If, however, he be unaware of this stipulation, she should abide in patience until such time as God shall please to disclose to her his fate. By the course that is praiseworthy in this connection is meant the exercise of patience.

5. QUESTION: Concerning the holy verse: "When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest."

ANSWER: According to the Book of God, the estate of the deceased is divided into 2,520 shares, which number is the lowest common multiple of all integers up to nine, and these shares are then distributed into seven portions, each of which is allocated, as mentioned in the Book, to a particular category of heirs. The children, for example, are allotted nine blocks of 60 shares, comprising 540 shares in all. The meaning of the statement "We doubled their share" is thus that the children receive a further nine blocks of 60 shares, entitling them to a total of 18 blocks all told. The extra shares that they receive are deducted from the portions of the other categories of heirs, so that, although it is revealed, for instance, that the spouse is entitled to "eight parts comprising four hundred and eighty shares", which is the equivalent of eight blocks of 60 shares, now, by virtue of this rearrangement, one and a half blocks of shares, comprising 90 shares in all, have been subtracted from the spouse's portion and reallocated to the children, and similarly in the case of the others. The result is that the total amount subtracted is equivalent to the nine extra blocks of shares allotted to the children.

6. QUESTION: Is it necessary that the brother, in order to qualify for his portion of the inheritance, be descended from both the father and the mother of the deceased, or is it sufficient merely that there be one parent in common?

ANSWER: If the brother be descended from the father he shall receive his share of the inheritance in the prescribed measure recorded in the Book; but if he be descended from the mother, he shall receive only two thirds of his entitlement, the remaining third reverting to the House of Justice. This ruling is also applicable to the sister.

7. QUESTION: Amongst the provisions concerning inheritance it hath been laid down that, should the deceased leave no offspring, their share of the estate is to revert to the House of Justice. In the event of other categories of heirs, such as the father, mother, brother, sister and teacher being similarly absent, do their shares of the inheritance also revert to the House of Justice, or are they dealt with in some other fashion?

ANSWER: The sacred verse sufficeth. He saith, exalted be His Word: "Should the deceased leave no offspring, their share shall revert to the House of Justice" etc. and "Should the deceased leave offspring, but none of the other categories of heirs that have been specified in the Book, they shall receive two thirds of the inheritance and the remaining third shall revert to the House of Justice" etc. In other words, where there are no offspring, their allotted portion of the inheritance reverteth to the House of Justice; and where there are offspring but the other categories of heirs are lacking, two thirds of the inheritance pass to the offspring, the remaining third reverting to the House of Justice. This ruling hath both general and specific application, which is to say that whenever any category of this latter class of heirs is absent, two thirds of their inheritance pass to the offspring and the remaining third to the House of Justice.

8. QUESTION: Concerning the basic sum on which Huququ'lláh is payable. ANSWER: The basic sum on which Huququ'lláh is payable is nineteen mithqáls of gold. In other words, when money to the value of this sum hath been

acquired, a payment of Huqúq falleth due. Likewise Huqúq is payable when the value, not the number, of other forms of property reacheth the prescribed amount. Huqúqu'lláh is payable no more than once. A person, for instance, who acquireth a thousand mithqals of gold, and payeth the Huquq, is not liable to make a further such payment on this sum, but only on what accrueth to it through commerce, business and the like. When this increase, namely the profit realized, reacheth the prescribed sum, one must carry out what God hath decreed. Only when the principal changeth hands is it once more subject to payment of Huqúq, as it was the first time. The Primal Point hath directed that Huqúqu'lláh must be paid on the value of whatsoever one possesseth; yet, in this Most Mighty Dispensation, We have exempted the household furnishings, that is such furnishings as are needed, and the residence itself.

9. QUESTION: Which is to take precedence: the Huqúqu'lláh, the debts of the deceased or the cost of the funeral and burial?

ANSWER: The funeral and burial take precedence, then settlement of debts, then payment of Huqúqu'lláh. Should the property of the deceased prove insufficient to cover his debts, the remainder of his estate should be distributed among these debts in proportion to their size.

10. QUESTION: Shaving the head hath been forbidden in the Kitáb-i-Aqdas but enjoined in the Súriy-i-Hájj.

ANSWER: All are charged with obedience to the Kitáb-i-Aqdas; whatsoever is revealed therein is the Law of God amid His servants. The injunction on pilgrims to the sacred House to shave the head hath been lifted. 110

11. QUESTION: If intercourse take place between a couple during their year of patience, and they become estranged again thereafter, must they recommence their year of patience, or may the days preceding the intercourse be included in the reckoning of the year? And once divorce hath taken place, is it necessary that a further period of waiting be observed?

ANSWER: Should affection be renewed between the couple during their year of patience, the marriage tie is valid, and what is commanded in the Book of God must be observed; but once the year of patience hath been completed and that which is decreed by God taketh place, a further period of waiting is not required. Sexual intercourse between husband and wife is forbilden during their year of patience, and whoso committent this act must seek God's forgiveness, and, as a punishment, render to the House of Justice a fine of nineteen mithqals of gold.

12. QUESTION: Should antipathy develop between a couple after the Marriage Verses have been read and the dowry paid, may divorce take place without observance of the year of patience?

ANSWER: Divorce may legitimately be sought after the reading of the Marriage Verses and payment of the dowry, but before the consummation of the marriage. In such circumstances there is no need for observance of a year of patience, but recovery of the dowry payment is not permissible.

13. QUESTION: Is the consent of the parents on both sides 111 prerequisite to marriage, or is that of the parents on one side sufficient? Is this law applicable only to virgins or to others as well?

ANSWER: Marriage is conditional upon the consent of the parents of both parties to the marriage, and in this respect it maketh no difference whether the bride be a virgin or otherwise.

14. QUESTION: The believers have been enjoined to face in the direction of the Qiblih when reciting their Obligatory Prayers; in what direction should they turn when offering other prayers and devotions?

ANSWER: Facing in the direction of the Qiblih is a fixed requirement for the recitation of obligatory prayer, but for other prayers and devotions one may follow what the merciful Lord hath revealed in the Koran: "Whichever way ye turn, there is the face of God."

15. QUESTION: Concerning the remembrance of God in the Mashriqu'l-Adhkár "at the hour of dawn".

ANSWER: Although the words "at the hour of dawn" are used in the Book of God, it is acceptable to God at the earliest dawn of day, between dawn and sunrise, or even up to two hours after sunrise.

16. QUESTION: Is the ordinance that the body of the deceased should be carried no greater distance than one hour's journey applicable to transport by both land and sea?

ANSWER: This command applieth to distances 112 by sea as well as by land, whether it is an hour by steamship or by rail; the intention is the hour's time, whatever the means of transport. The sooner the burial taketh place, however, the more fitting and acceptable will it be.

17. QUESTION: What procedure should be followed on the discovery of lost property?

ANSWER: If such property be found in the town, its discovery is to be announced once by the town crier. If the owner of the property is then found, it should be delivered up to him. Otherwise, the finder of the property should wait one year, and if, during this period, the owner cometh to light, the finder should receive from him the crier's fee and restore to him his property; only if the year should pass without the owner's being identified may the finder take possession of the property himself. If the value of the property is less than or equal to the crier's fee, the finder should wait a single day from the time of its discovery, at the end of which, if the owner hath not come to light, he may himself appropriate it; and in the case of property discovered in an uninhabited area, the finder should observe a three days' wait, on the passing of which period, if the identity of the owner remain unknown, he is free to take possession of his find.

18. QUESTION: With reference to the ablutions: if, for example, a person hath just bathed his entire body, must he still perform his ablutions? 113

ANSWER: The commandment regarding ablutions must, in any case, be observed.

19. QUESTION: Should a person plan to migrate from his country, and his wife be opposed and the disagreement culminate in divorce, and should his preparations for the journey extend until a year hath passed, may this period be counted as the year of patience, or should the day the couple part be regarded as the starting-point of that year?

ANSWER: The starting-point for computation is the day the couple part, and if, therefore, they have separated a year before the husband's departure, and if the fragrance of affection hath not been renewed between the couple, divorce may take place. Otherwise the year must be counted from the day of his departure, and the conditions set forth in the Kitáb-i-Aqdas observed.

20. QUESTION: Concerning the age of maturity with respect to religious duties.

ANSWER: The age of maturity is fifteen for both men and women.

21. QUESTION: Concerning the holy verse: "When travelling, if ye should stop and rest in some safe spot, perform ye ... a single prostration in place of each unsaid Obligatory Prayer..."

ANSWER: This prostration is to compensate for obligatory prayer omitted in the course of travel, and by reason of insecure circumstances. If, at the time of prayer, the traveller should find himself at rest in a secure place, he should perform that prayer. This provision regarding the compensating prostration applieth both at home and on a journey.

22. QUESTION: Concerning the definition of a journey. (This relates to the minimum duration of a journey which exempts the traveller from fasting)

ANSWER: The definition of a journey is nine hours by the clock. Should the traveller stop in a place, anticipating that he will stay there for no less than one month by the Bayán reckoning, it is incumbent on him to keep the Fast; but if for less than one month, he is exempt from fasting. If he arriveth during the Fast at a place where he is to stay one month according to the Bayán, he should not observe the Fast till three days have elapsed, thereafter keeping it throughout the remainder of its course; but if he come to his home, where he hath heretofore been permanently resident, he must commence his fast upon the first day after his arrival.

23. QUESTION: Concerning the punishment of the adulterer and adulteress.

ANSWER: Nine mithqåls are payable for the first offence, eighteen for the second, thirty-six for the third, and so on, each succeeding fine being double the preceding. The weight of one mithqål is equivalent to nineteen nåkhuds in accordance with the specification of the Bayán.

24. QUESTION: Concerning hunting.

ANSWER: He saith, exalted be He: "If ye should hunt with beasts or birds of prey" and so forth. Other means, such as bows and arrows, guns, and similar equipment employed in hunting, are also included. If, however, traps or snares are used, and the game dieth before it can be reached, it is unlawful for consumption.

25. QUESTION: Concerning the pilgrimage.

ANSWER: It is an obligation to make pilgrimage to one of the two sacred Houses; but as to which, it is for the pilgrim to decide.

26. QUESTION: Concerning the dowry.

ANSWER: Regarding dowry, the intention of contenting oneself with the lowest level is nineteen mithoals of silver.

27. QUESTION: Concerning the sacred verse: "If, however, news should reach her of her husband's death", etc.

ANSWER: With reference to waiting a "fixed number of months" a period of nine months is intended.

28. QUESTION: Again inquiry hath been made about the teacher's share of the inheritance.

ANSWER: Should the teacher have passed away, one third of his share of the inheritance reverteth to the House of Justice, and the remaining two thirds pass to the deceased's, and not the teacher's, offspring.

29. QUESTION: Again inquiry hath been made about the pilgrimage.

ANSWER: By pilgrimage to the sacred House, which is enjoined upon men, is intended both the Most Great House in Baghdád and the House of the Primal Point in Shíráz; pilgrimage to either of these Houses sufficeth. They may thus make pilgrimage to whichever lieth nearer to the place where they reside.

30. QUESTION: Concerning the verse: "he who would take into his service a maid may do so with propriety."

ANSWER: This is solely for service such as is performed by any other class of servants, be they young or old, in exchange for wages; such a maiden is free to choose a husband at whatever time she pleaseth, for it is forbidden either that women should be purchased, or that a man should have more wives than two.

31. QUESTION: Concerning the sacred verse: "The Lord hath prohibited ... the practice to which ye formerly had recourse when thrice ye had divorced a woman."

ANSWER: The reference is to the law which previously made it necessary for another man to marry such a woman before she could again be wedded to her former husband; this practice hath been prohibited in the Kitáb-i-Aqdas.

32. QUESTION: Concerning the restoration and preservation of the two Houses in the Twin Spots, and the other sites wherein the throne hath been established.

ANSWER: By the two Houses is intended the Most Great House and the House of the Primal Point. As for other sites, the people of the areas where these are situated may choose to preserve either each house wherein the throne hath been established, or one of them.

33. QUESTION: Again inquiry hath been made about the inheritance of the teacher.

ANSWER: If the teacher is not of the people of Bahá, he doth not inherit. Should there be several teachers, the share is to be divided equally amongst them. If the teacher is deceased, his offspring do not inherit his share, but rather two thirds of it revert to the children of the owner of the estate, and the remaining one third to the House of Justice.

34. QUESTION: Concerning the residence which hath been assigned exclusively to the male offspring.

ANSWER: If there are several residences, the finest and noblest of these dwellings is the one intended, the remainder being distributed amongst the whole body of the heirs like any other form of property. Any heir, from whichever category of inheritors, who is outside the Faith of God is accounted as non-existent and doth not inherit.

35. QUESTION: Concerning Naw-Rúz.

ANSWER: The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries (The vernal equinox in the northern hemisphere), even should this occur no more than one minute before sunset.

36. QUESTION: If the anniversary either of the Twin Birthdays or of the Declaration of the Báb occurreth during the Fast, what is to be done?

ANSWER: Should the feasts celebrating the Twin Birthdays or the Declaration of the Báb fall within the month of fasting, the command to fast shall not apply on that day.

37. QUESTION: In the holy ordinances governing inheritance, the residence and personal clothing of the deceased have been allotted to the male offspring. Doth this provision refer only to the father's property, or doth it apply to the mother's as well?

ANSWER: The used clothing of the mother should be divided in equal shares among the daughters, but the remainder of her estate, including property, jewellery, and unused clothing, is to be distributed, in the manner revealed in the Kitáb-i-Aqdas, to all her heirs. If, however, the deceased hath left no daughters, her estate in its entirety must be divided in the manner designated for men in the holy Text.

38. QUESTION: Concerning divorce, which must be preceded by a year of patience: if only one of the parties is inclined toward conciliation, what is to be done?

ANSWER: According to the commandment revealed in the Kitáb-i-Aqdas, both parties must be content; unless both are willing, reunion cannot take place.

39. QUESTION: In connection with the dowry, what if the bridegroom cannot pay this sum in full, but instead were to formally deliver a promissory note to his bride at the time of the wedding ceremony, on the understanding that he will bonour it when he is able to do so?

ANSWER: Permission to adopt this practice hath been granted by the Source of Authority.

40. QUESTION: If during the year of patience the fragrance of affection be renewed, only to be succeeded by antipathy, and the couple waver between affection and aversion throughout the year, and the year endeth in antipathy, can divorce take place or not?

ANSWER: In each case at any time antipathy occurreth, the year of patience beginneth on that day, and the year must run its full course.

41. QUESTION: The residence and personal clothing of the deceased have been assigned to the male, not female, offspring, nor to the other heirs; should the deceased have left no male offspring, what is to be done?

ANSWER: He saith, exalted be He: "Should the deceased leave no offspring, their share shall revert to the House of Justice..." In conformity with this sacred verse, the residence and personal clothing of the deceased revert to the House of Justice. 42. QUESTION: The ordinance of Huqúqu'lláh is revealed in the Kitáb-i-Aqdas. Is the residence, with the accompanying fixtures and necessary furnishings, included in the property on which Huqúq is payable, or is it otherwise?

ANSWER: In the laws revealed in Persian We have ordained that in this Most Mighty Dispensation the residence and the household furnishings are exempt—that is, such furnishings as are necessary.

43. QUESTION: Concerning the betrothal of a girl before maturity.

ANSWER: This practice hath been pronounced unlawful by the Source of Authority, and it is unlawful to announce a marriage earlier than ninety-five days before the wedding.

44. QUESTION: If a person hath, for example, a hundred túmáns, payeth the Huqúq on this sum, loseth half the sum in unsuccessful transactions and then, through trading, the amount in hand is raised again to the sum on which Huqúq is due—must such a person pay Huqúq or not?

ANSWER: In such an event the Huqúq is not payable.

45. QUESTION: If, after payment of Huqúq, this same sum of one hundred túmáns is lost in its entirety, but subsequently regained through trade and business dealings, must Huqúq be paid a second time or not?

ANSWER: In this event as well, payment of Huqúq is not required.

46. QUESTION: With reference to the sacred verse, "God hath prescribed matrimony unto you", is this prescription obligatory or not?

ANSWER: It is not obligatory.

47. QUESTION: Supposing that a man hath wed a certain woman believing her to be a virgin and he hath paid her the dowry, but at the time of consummation it becometh evident that she is not a virgin, are the expenses and the dowry to be repaid or not? And if the marriage had been made conditional upon virginity, doth the unfulfilled condition invalidate that which was conditioned upon it?

ANSWER: In such a case the expenses and the dowry may be refunded. The unfulfilled condition invalidateth that which is conditioned upon it. However, to conceal and forgive the matter will in the sight of God. merit a bounteous reward.

matter will, in the sight of God, merit a bounteous reward. 48. QUESTION: "A feast hath been enjoined upon you... Is this obligatory or not?

ANSWER: It is not obligatory.

49. QUESTION: Concerning the penalties for adultery, sodomy, and theft, and the degrees thereof.

ANSWER: The determination of the degrees of these penalties rests with the House of Justice.

50. QUESTION: Concerning the legitimacy or otherwise of marrying one's relatives.

ANSWER: These matters likewise rest with the Trustees of the House of Justice.

51. QUESTION: With reference to ablutions, it hath been revealed, "Let him that findeth no water for ablution repeat five times the words 'In the Name of God, the Most Pure', the Most Pure', is it permissible to recite this verse in times of bitter cold, or if the hands or face be wounded?

ANSWER: Warm water may be used in times of bitter cold. If there are wounds on the face or hands, or there be other reasons such as aches and pains for which the use of water would be harmful, one may recite the appointed verse in place of the ablution.

52. QUESTION: Is the recitation of the verse revealed to replace the Prayer of the Signs obligatory?

ANSWER: It is not obligatory.

53. QUESTION: With reference to inheritance, when there are full brothers and full sisters, would half-brothers and halfsisters on the mother's side also receive a share?

ANSWER: They receive no share.

54. QUESTION: He saith, exalted be He: "Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share..." What is to be done if the daughter hath died during the lifetime of her father?

ANSWER: Her share of the inheritance should be distributed among the seven categories of heirs according to the ordinance of the Book.

55. QUESTION: If the deceased be a woman, to whom is the "wife's" share of the inheritance allotted?

ANSWER: The "wife's" share of the inheritance is allotted to the husband.

56. QUESTION: Concerning the shrouding of the body of the deceased which is decreed to comprise five sheets: does the five refer to five cloths which were hitherto customarily used or to five full-length shrouds wrapped one around the other? ANSWER: The use of five cloths is intended.

57. QUESTION: Concerning disparities between certain

revealed verses. ANSWER: Many Tablets were revealed and dispatched in

ANSWER: Many rablets were revealed and dispatched in their original form without being checked and reviewed. Consequently, as bidden, they were again read out in the Holy Presence, and brought into conformity with the grammatical conventions of the people in order to forestall the cavils of opponents of the Cause. Another reason for this practice is that the new style inaugurated by the Herald, may the souls of all else but Him be offered up for His sake, was seen to be marked by substantial latitude in adherence to the rules of grammar; sacred verses therefore were then revealed in a style which is for the most part in conformity with current usage for ease of understanding and concision of expression.

58. QUESTION: Concerning the blessed verse, "When travelling, if ye should stop and rest in some safe spot, perform ye ... a single prostration in place of each unsaid Obligatory Prayer": is this compensation for the Obligatory Prayer missed by reason of insecure circumstances, or is obligatory prayer completely suspended during travel, and doth the prostration take its place?

ANSWER: If, when the hour of obligatory prayer arriveth, there be no security, one should, upon arrival in safe surroundings, perform a prostration in place of each Obligatory Prayer that was missed, and after the final prostration, sit cross-legged and read the designated verse. If there be a safe place, obligatory prayer is not suspended during travel.

59. QUESTION: If, after a traveller hath stopped and rested it is the time for obligatory prayer, should he perform the prayer, or make the prostration in its stead?

ANSWER: Except in insecure circumstances omission of the Obligatory Prayer is not permissible.

60. QUESTION: If, due to missed Obligatory Prayers, a number of prostrations are required, must the verse be repeated after each compensating prostration or not?

ANSWER: It is sufficient to recite the designated verse after the last prostration. The several prostrations do not require separate repetitions of the verse.

61. QUESTION: If an Obligatory Prayer be omitted at home, is it to be compensated for by a prostration or not?

ANSWER: In answer to previous questions it was written: "This provision regarding the compensating prostration applieth both at home and on a journey."

62. QUESTION: If, for another purpose, one hath performed ablutions, and the time of obligatory prayer arriveth, are these ablutions sufficient or must they be renewed?

ANSWER: These same ablutions are sufficient, and there is no need for them to be renewed.

63. QUESTION: In the Kitáb-i-Aqdas obligatory prayer hath been enjoined, consisting of nine rak'áhs, to be performed at noon, in the morning and the evening, but the Tablet of Obligatory Prayers 6 appeareth to differ from this.

ANSWER: That which hath been revealed in the Kitáb-i-Aqdas concerneth a different Obligatory Prayer. Some years ago a number of the ordinances of the Kitáb-i-Aqdas including that Obligatory Prayer were, for reasons of wisdom, recorded separately and sent away together with other sacred writings, for the purposes of preservation and protection. Later these three Obligatory Prayers were revealed.

64. QUESTION: In determining time, is it permissible to rely on clocks and watches?

ANSWER: It is permissible to rely on clocks and watches.

65. QUESTION: In the Tablet of Obligatory Prayers, three prayers are revealed; is the performance of all three required or not?

ANSWER: It is enjoined to offer one of these three prayers; whichever is performed sufficient.

66. QUESTION: Are ablutions for the morning prayer still valid for the noonday prayer? And similarly, are ablutions carried out at noon still valid in the evening?

ANSWER: Ablutions are connected with the Obligatory Prayer for which they are performed, and must be renewed for each prayer.

67. QUESTION: Concerning the long Obligatory Prayer, it is required to stand up and "turn unto God". This seemeth to indicate that it is not necessary to face the Qiblih; is this so or not?

ANSWER: The Qiblih is intended.

68. QUESTION: Concerning the sacred verse: "Recite ye the verses of God every morn and eventide."

ANSWER: The intention is all that hath been sent down from the Heaven of Divine Utterance. The prime requisite is the eagerness and love of sanctified souls to read the Word of God. To read one verse, or even one word, in a spirit of joy and radiance, is preferable to the perusal of many Books.

69. QUESTION: May a person, in drawing up his will, assign some portion of his property—beyond that which is devoted to payment of Huqúqu'lláh and the settlement of debts—to works of charity, or is he entitled to do no more than allocate a certain sum to cover funeral and burial expenses, so that the rest of his estate will be distributed in the manner fixed by God among the designated categories of heirs?

ANSWER: A person hath full jurisdiction over his property. If he is able to discharge the Huqúqu'lláh, and is free of debt, then all that is recorded in his will, and any declaration or avowal it containeth, shall be acceptable. God, verily, hath permitted him to deal with that which He hath bestowed upon him in whatever manner he may desire.

70. QUESTION: Is the use of the burial ring enjoined exclusively for adults, or is it for minors as well?

ANSWER: It is for adults only. The Prayer for the Dead is likewise for adults.

71. QUESTION: Should a person wish to fast at a time other than in the month of 'Alá, is this permissible or not; and if he hath vowed or pledged himself to such a fast, is this valid and acceptable?

ANSWER: The ordinance of fasting is such as hath already been revealed. Should someone pledge himself, however, to offer up a fast to God, seeking in this way the fulfilment of a wish, or to realize some other aim, this is permissible, now as heretofore. Howbeit, it is God's wish, exalted be His glory, that vows and pledges be directed to such objectives as will profit mankind.

72. QUESTION: Again a question hath been asked concerning the residence and personal clothing: are these to revert, in the absence of male offspring, to the House of Justice, or are they to be distributed like the rest of the estate?

ANSWER: Two thirds of the residence and personal clothing pass to the female offspring, and one third to the House of Justice, which God hath made to be the treasury of the people.

73. QUESTION: If, upon completion of the year of patience, the husband refuseth to allow divorce, what course should be adopted by the wife?

ANSWER: When the period is ended divorce is effected. However, it is necessary that there be witnesses to the beginning and end of this period, so that they can be called upon to give testimony should the need arise.

74. QUESTION: Concerning the definition of old age.

ANSWER: To the Arabs it denoteth the furthest extremity of old age, but for the people of Bahá it is from the age of seventy.

75. QUESTION: Concerning the limit of fasting for someone travelling on foot.

ANSWER: The limit is set at two hours. If this is exceeded, it is permissible to break the Fast.

76. QUESTION: Concerning observance of the Fast by people engaged in hard labour during the month of fasting.

ANSWER: Such people are excused from fasting; however, in order to show respect to the law of God and for the exalted station of the Fast, it is most commendable and fitting to eat with frugality and in private.

77. QUESTION: Do ablutions performed for the Obligatory Prayer suffice for the ninety-five repetitions of the Greatest Name?

ANSWER: It is unnecessary to renew the ablutions.

78. QUESTION: Concerning clothes and jewellery which a husband may have purchased for his wife: are these to be distributed, after his death, amongst his heirs, or are they specially for the wife?

ANSWER: Aside from used clothing, whatever there may be, jewellery or otherwise, belongeth to the husband, except what is proven to have been gifts to the wife.

 QUESTION: Concerning the criterion of justness when proving some matter dependent on the testimony of two just witnesses.

ANSWER: The criterion of justness is a good reputation among the people. The testimony of all God's servants, of whatever faith or creed, is acceptable before His Throne.

80. QUESTION: If the deceased hath not settled his obligation to Huqúqu'lláh, nor paid his other debts, are these to be discharged by proportionate deductions from the residence, personal clothing and the rest of the estate, or are the residence and personal clothing set aside for the male offspring, and consequently the debts must be settled from the rest of the estate? And if the rest of the estate is insufficient for this purpose, how should the debts be settled?

ANSWER: Outstanding debts and payments of Huqúq should be settled from the remainder of the estate, but if this is insufficient for the purpose, the shortfall should be met from his residence and personal clothing.

81. QUESTION: Should the third Obligatory Prayer be offered while seated or standing?

ANSWER: It is preferable and more fitting to stand in an attitude of humble reverence.

82. QUESTION: Concerning the first Obligatory Prayer it hath been ordained, "one should perform it at whatever time one findeth oneself in a state of humbleness and longing adoration": is it to be performed once in twenty-four hours, or more frequently?

ANSWER: Once in twenty-four hours is sufficient; this is that which hath been uttered by the Tongue of Divine Command.

83. QUESTION: Concerning the definition of "morning", "noon" and "evening".

ANSWER: These are sunrise, noon and sunset. The allowable times for Obligatory Prayers are from morning till noon, from noon till sunset, and from sunset till two hours thereafter. Authority is in the hand of God, the Bearer of the Two Names.

84. QUESTION: Is it permissible for a believer to marry an unbeliever?

ANSWER: Both taking and giving in marriage are permissible; thus did the Lord decree when He ascended the throne of bounteousness and grace.

85. QUESTION: Concerning the Prayer for the Dead: should it precede or follow the interment? And is facing the Qiblih required?

ANSWER: Recital of this prayer should precede interment; and as regards the Qiblih: "Whichever way ye turn, there is the face of God." (Koran 2:115)

86. QUESTION: At noon, which is the time for two of the Obligatory Prayers—the short midday prayer, and the prayer to be offered in the morning, noon, and evening—is it necessary in this case to perform two ablutions or would one suffice?

ANSWER: The renewal of ablutions is unnecessary.

87. QUESTION: Concerning the dowry for village-dwellers which is to be of silver: is it the bride or bridegroom who is intended or both of them? And what is to be done if one is a city-dweller and the other a village-dweller?

ANSWER: The dowry is determined by the dwelling-place of the bridegroom; if he be a city-dweller, the dowry is of gold, and if he be a village-dweller, it is of silver.

88. QUESTION: What is the criterion for determining if one is a city-dweller or a village-dweller? If a city-dweller taketh up residence in a village, or a village-dweller in a city, intending to settle permanently, what ruling is applicable? Is the place of birth the deciding factor?

ANSWER: The criterion is permanent residence and, depending on where this is, the injunction in the Book must be observed accordingly.

89. QUESTION: In the holy Tablets it hath been revealed that when someone acquireth the equivalent of nineteen mithqals of gold, he should pay the Right of God on that sum. Might it be explained how much of this nineteen should be paid?

ANSWER: Nineteen out of one hundred is established by the ordinance of God. Computation should be made on this basis. It may then be ascertained what amount is due on nineteen.

90. QUESTION: When one's wealth exceeds nineteen, is it necessary for it to increase by a further nineteen before Huqúq is due again, or would it be due on any increase?

ANSWER: Any amount added to nineteen is exempt from Huqúq until it reacheth a further nineteen.

91. QUESTION: Concerning pure water, and the point at which it is considered used.

ANSWER: Small quantities of water, such as one cupful, or even two or three, must be considered used after a single washing of the face and hands. But a kurr (This refers to a volume of approximately one half of a cubic metre) or more of water remaineth unchanged after one or two washings of the face, and there is no objection to its use unless it is altered in one of the three ways (Colour, taste and smell), for example its colour is changed, in which case it should be looked upon as used.

92. QUESTION: In a treatise in Persian on various questions, the age of maturity hath been set at fifteen; is marriage likewise conditional upon the reaching of maturity, or is it permissible before that time?

ANSWER: Since the consent of both parties is required in the Book of God, and since, before maturity, their consent or lack of it cannot be ascertained, marriage is therefore conditional upon reaching the age of maturity, and is not permissible before that time.

93. QUESTION: Concerning fasting and obligatory prayer by the sick.

ANSWER: In truth, I say that obligatory prayer and fasting occupy an exalted station in the sight of God. It is, however, in a state of health that their virtue can be realised. In time of ill-health it is not permissible to observe these obligations; such hath been the bidding of the Lord, exalted be His glory, at all times. Blessed be such men and women as pay heed, and observe His precepts. All praise be unto God, He who hath sent down the verses and is the Revealer of undoubted proofs!

94. QUESTION: Concerning mosques, chapels and temples. ANSWER: Whatever hath been constructed for the worship of the one true God, such as mosques, chapels and temples, must not be used for any purpose other than the commemoration of His Name. This is an ordinance of God, and he who violateth it is verily of those who have transgressed. No harm attacheth to the builder, for he hath performed his deed for the sake of God, and hath received and will continue to receive his just reward.

95. QUESTION: Regarding the appointments of a place of business, which are needed for carrying on one's work or profession: are they subject to the payment of Huqúqu'lláh, or are they covered by the same ruling as the household furnishines?

ANSWER: They are covered by the same ruling as the household furnishings.

96. QUESTION: Concerning the exchange of property held in trust for cash or other forms of property, to guard against depreciation or loss. ANSWER: Regarding the written question on the exchange of property held in trust to guard against depreciation and loss, such exchange is permissible on condition that the substitute will be equivalent in value. Thy Lord, verily, is the Expounder, the Omniscient, and He, truly, is the Ordainer, the Ancient of Days.

97. QUESTION: Concerning the washing of the feet in winter and summer.

ANSWER: It is the same in both cases; warm water is preferable, but there can be no objection to cold.

98. QUESTION: A further question on divorce.

ANSWER: Since God, exalted be His glory, doth not favour divorce, nothing was revealed on this issue. However, from the beginning of the separation until the end of one year, two people or more must remain informed as witnesses; if, by the end, there is no reconciliation, divorce taketh place. This must be recorded in the registry by the religious judicial officer of the city appointed by the Trustees of the House of Justice. Observance of this procedure is essential lest those that are possessed of an understanding heart be saddened.

99. QUESTION: Concerning consultation.

ANSWER: If consultation among the first group of people assembled endeth in disagreement, new people should be added, after which persons to the number of the Greatest Name, or fewer or more, shall be chosen by lot. Whereupon the consultation shall be renewed, and the outcome, whatever it is, shall be obeyed. If, however, there is still disagreement, the same procedure should be repeated once more, and the decision of the majority shall prevail. He, verily, guideth whomsoever He pleaseth to the right way.

100. QUESTION: Concerning inheritance.

ANSWER: Regarding inheritance, that which the Primal Point hath ordained—may the souls of all else but Him be offered up for His sake—is well pleasing. The existing heirs should receive their allotted shares of the inheritance, while a statement of the remainder must be submitted to 137 the Court of the Most High. In His hand is the source of authority; He ordaineth as He pleaseth. In this regard, a law was revealed in the Land of Mystery (Adrianople), temporarily awarding the missing heirs' inheritance to the existing heirs until such time as the House of Justice shall be established, when the decree concerning this will be promulgated. The inheritance, however, of those who emigrated in the same year as the Ancient Beauty, hath been awarded to their heirs, and this is a bounty of God bestowed upon them.

101. QUESTION: Concerning the law on treasure trove.

ANSWER: Should a treasure be found, one third thereof is the right of the discoverer, and the other two thirds should be expended by the men of the House of Justice for the welfare of all people. This shall be done after the establishment of the House of Justice, and until that time it shall be committed to the keeping of trustworthy persons in each locality and territory. He, in truth, is the Ruler, the Ordainer, the Omniscient, the All-Informed.

102. QUESTION: Concerning Huqúq on real estate which yieldeth no profit.

ANSWER: The ordinance of God is that real estate which hath ceased to yield income, that is, 138 from which no profit accrueth, is not liable to payment of Huqúq. He, verily, is the Ruler, the Munificent.

103. QUESTION: Concerning the holy verse: "In regions where the days and nights grow long, let times of prayer be gauged by clocks..."

ANSWER: The intention is those territories that are remote. In these climes, however, the difference in length is but a few hours, and therefore this ruling doth not apply.

104. In the Tablet to 'Abá Badí, this holy verse hath been revealed: "Verily, We have enjoined on every son to serve his father." Such is the decree which We have set forth in the Book.

105. And in another Tablet, these exalted words have been revealed: O Muhammad! The Ancient of Days hath turned His countenance towards thee, making mention of thee, and exhorting the people of God to educate their children. Should a father neglect this most weighty commandment laid down in the Kitäbi-i-Aqdas by the Pen of the Eternal King, he shall forfeit rights of fatherhood, and be accounted guilty before God. Well is it with him who imprinteth on his heart the admonitions of the Lord, and steadfastly cleaveth unto them. God, in truth, enjoineth on His servants what shall assist and profit them, and enable them to draw nigh unto Him. He is the Ordainer, the Everlasting.

the Ordainer, the Everlasting. 106. He is God, exalted be He, the Lord of majesty and power! The Prophets and Chosen Ones have all been commissioned by the One True God, magnified be His glory, to nurture the trees of human existence with the living waters of uprightness and understanding, that there may appear from them that which God hath deposited within their inmost selves. As may be readily observed, each tree yieldeth a certain fruit, and a barren tree is but fit for fire. The purpose of these Educators, in all they said and taught, was to preserve man's exalted station. Well is it with him who in the Day of God hath laid fast hold upon His precepts and hath not deviated from His true and fundamental Law. The fruits that best befit the tree of human life are trustworthiness and godliness, truthfulness and sincerity; but greater than all, after recognition of the unity of God, praised and glorified be He, is regard for the rights that are due to one's parents. This teaching hath been mentioned in all the Books of God, and reaffirmed by the Most Exalted Pen. Consider that which the Merciful Lord hath revealed in the Koran, exalted are His words: "Worship ye God, join with Him no peer or likeness; and show forth kindliness and charity towards your parents..." Observe how loving-kindness to one's parents hath been linked to recognition of the one true God! Happy they who are endued with true wisdom and understanding, who see and perceive, who read and understand, and who observe that which God hath revealed in the Holy Books of old, and in this incomparable and wondrous Tablet.

107. In one of the Tablets He, exalted be His words, hath revealed: And in the matter of Zakát, We have likewise decreed that you should follow what hath been revealed in the Koran.

SYNOPSIS AND CODIFICATION OF THE BAHA'I LAWS

1. The Appointment Of 'Abdu'l-Bahá As The Successor Of Bahá'u'lláh And Interpreter Of His Teachings

A. The faithful are enjoined to turn their faces towards the One "Whom God hath purposed, Who hath branched from this Ancient Root".

B. The faithful are bidden to refer whatsoever they do not understand in the Bahá'í writings to "Him Who hath branched from this mighty Stock".

2. Anticipation Of The Institution Of The Guardianship

3. The Institution Of The House Of Justice

A. The House of Justice is formally ordained

B. Its functions are defined.

C. Its revenues are fixed.

4. Laws, Ordinances And Exhortations

 A. Prayer
 1. The sublime station occupied by the Obligatory Prayers in the Bahá'í Revelation.

2. The Qiblih: a. Identified by the Báb with "the One Whom God will

make manifest". b. The appointment made by the Báb is confirmed by

Bahá'u'lláh. c. Bahá'u'lláh ordains His resting-place as the Qiblih

after His passing. d. Turning to the Oiblih is mandatory while reciting

the Obligatory Prayers. 3. The Obligatory Prayers are binding on men and

women on attaining the age of maturity, which is fixed at 15. 4. Exemption from offering the Obligatory Prayers is

granted to:

a. Those who are ill. b. Those who are over 70.

c. Women in their courses provided they perform their ablutions and repeat a specifically revealed verse 95 times a day.

The Obligatory Prayers should be offered individually.
 The choice of one of the three Obligatory Prayers is permissible.

7. By "morning", "noon" and "evening", mentioned in connection with the Obligatory Prayers, is meant respectively the intervals between sunrise and noon, between noon and sunset, and from sunset till two hours after sunset.

8. The recital of the first (long) Obligatory Prayer, once in twenty-four hours is sufficient.

9. It is preferable to offer the third (short) Obligatory Prayer while standing.

10. Ablutions:

a. Ablutions must precede the recital of the Obligatory Prayers.

b. For every Obligatory Prayer fresh ablutions must be performed.

c. Should two Obligatory Prayers be offered at noon one ablution for both prayers is sufficient.

d. If water is unavailable or its use harmful to the face or hands, the repetition, five times, of a specifically revealed verse is prescribed.

e. Should the weather be too cold the use of warm water is recommended.

f. If ablutions have been performed for other purposes, their renewal prior to the recital of the Obligatory Prayer is not required.

g. Ablutions are essential whether a bath has been taken previously or not.

11. Determining the times fixed for Prayer:

a. Reliance on clocks is permissible in determining the times for offering the Obligatory Prayers.

b. In countries situated in the extreme north or south, where the duration of days and nights varies considerably, clocks and timepieces should be relied upon, without reference to sunrise or sunset. 12. In case of danger, whether when travelling or not, for every Obligatory Prayer not offered a prostration and the recital of a specific verse is enjoined, to be followed by the repetition, eighteen times, of another specific verse.

13. Congregational prayer is forbidden except the Praver for the Dead.

14. The recital, in its entirety, of the Prayer for the Dead is prescribed except for those unable to read, who are commanded to repeat the six specific passages in that Prayer.

15. The Obligatory Prayer to be thrice repeated, three times a day, at morn, noon and evening, has been superseded by three Obligatory Prayers subsequently revealed.

16. The Prayer of the Signs has been annulled, and a specifically revealed verse substituted for it. The recital of this verse is not however obligatory.

17. Hair, sable, bones and the like do not nullify one's prayer.

B. Fasting

1. The sublime station occupied by fasting in the Bahá'í Revelation.

- 2. The period of fasting commences with the termination of the Intercalary Days, and ends with the Naw-Rúz Festival.
- 3. Abstinence from food and drink, from sunrise to sunset, is obligatory.
- 4. Fasting is binding on men and women on attaining the age of maturity, which is fixed at 15.

5. Exemption from fasting is granted to:

a. Travellers

1. Provided the journey exceeds 9 hours.

2. Those travelling on foot, provided the journey exceeds 2 hours.

Those who break their journey for less than 19 days.
 Those who break their journey during the Fast at a place where they are to stay 19 days are exempt from fasting only for the first three days from their arrival.

5. Those who reach home during the Fast must commence fasting from the day of their arrival.

b. Those who are ill.

c. Those who are over 70

d. Women who are with child.

e. Women who are nursing.

f. Women in their courses, provided they perform their ablutions and repeat a specifically revealed verse 95 times a day.

g. Those who are engaged in heavy labour, who are advised to show respect for the law by using discretion and restraint when availing themselves of the exemption.

6. Vowing to fast (in a month other than the one prescribed for fasting) is permissible. Vows which profit mankind are however preferable in the sight of God.

C. Laws of Personal Status

1. Marriage:

a. Marriage is highly recommended but not obligatory.

b. Plurality of wives is forbidden.

c. Marriage is conditioned upon both parties having attained the age of maturity which is fixed at 15.

d. Marriage is conditioned on the consent of both parties and their parents, whether the woman be a maiden or not.

e. It is incumbent upon both parties to recite a specifically revealed verse indicating their being content with the will of God.

f. Marriage with one's stepmother is forbidden. g. All matters related to marriage with one's kindred are

to be referred to the House of Justice.

h. Marriage with unbelievers is permitted.

i. Betrothal:

The period of engagement must not exceed 95 days.
 It is unlawful to become engaged to a girl before she

reaches the age of maturity.

j. The Dowry: 1. Marriage is conditioned on payment of a dowry

 The dowry is fixed at 19 mithqåls of pure gold for city-dwellers, and 19 mithqåls of silver for village-dwellers, depending on the permanent residence of the husband, and not of the wife.

3. It is forbidden to pay more than 95 mithqáls.

4. It is preferable that a man content himself with the payment of 19 mithqáls of silver.

5. If the full payment of dowry is not possible the issue of a promissory note is permissible.

k. Should either party, following the recital of the specifically revealed verse and the payment of the dowry, take a dislike to the other before the marriage is consummated, the period of waiting is not necessary prior to a divorce. The taking back of the dowry, however, is not permitted.

1. The husband must fix for his wife the time of his return when intending to travel. If, for a legitimate reason, he is prevented from returning at the appointed time, he must inform her and strive to return to her. If he fails to fulfil either condition, she must wait 9 months, after which she may remarry, though it is preferable for her to wait longer. If news of his death or murder reaches her, and the news is confirmed by general report or by 2 reliable witnesses, she may remarry after the lapse of 9 months.

m. If the husband departs without informing his wife of the date of his return, and is aware of the law prescribed in the Kitáb-i-Aqdas, the wife may remarry after waiting a full year. If the husband is unaware of this law, the wife must wait until news of her husband reaches her.

 n. Should the husband, after the payment of the dowry, discover that the wife is not a virgin, the refund of the dowry and of the expenses incurred may be demanded.

 o. If the marriage has been conditioned on virginity the refund of the dowry and of the expenses incurred may be demanded and the marriage invalidated. To conceal the matter, however, is highly meritorious in the sight of God.
 2. Divorce:

a. Divorce is strongly condemned.

b. If antipathy or resentment develop on the part of either the husband or the wife, divorce is permissible, only after the lapse of one full year. The beginning and end of the year of waiting must be testified by two or more witnesses. The act of divorce should be registered by the judicial officer representing the House of Justice. Intercourse during this period of waiting is forbidden, and whoever breaks this law must repent and pay the House of Justice 19 mithqåls of gold.

c. A further period of waiting after divorce has taken place is not required.

d. The wife who is to be divorced as a result of her unfaithfulness forfeits the payment of the expenses during the waiting period.

e. Remarrying the wife whom one has divorced is permissible, provided she has not married another person. If she has, she must be divorced before her former husband can remarry her.

f. If at any time during the waiting period affection should recur, the marriage tie is valid. If this reconciliation is followed by estrangement and divorce is again desired, a new year of waiting will have to be commenced.

g. Should differences arise between husband and wife while travelling, he is required to send her home, or entrust her to a dependable person, who will escort her there, paying her journey and her full year's expenses.

h. Should a wife insist on divorcing her husband rather than migrate to another country, the year of waiting is to be counted from the time they separate, either while he is preparing to leave, or upon his departure.

i. The Islamic law regarding remarriage with the wife whom one has previously divorced is abrogated.

b. The share of the children, as allotted by the Báb, is doubled by Bahá'u'lláh, 154 and an equal portion correspondingly reduced from each of the remaining

1. In cases where there is no issue the share of the

2. If the son of the deceased be dead and leave issue,

children reverts to the House of Justice to be expended on

these will inherit the share of their father. If the daughter of

the deceased be dead and leave issue, her share will have to be

divided into the seven categories specified in the Most Holy

other categories of inheritors be nonexistent, two thirds of

their shares reverts to the offspring and one third to the

thirds of the inheritance reverts to the nephews and nieces of

the deceased. If these do not exist, the same share reverts to the

aunts and uncles; lacking these, to their sons and daughters.

In any case the remaining third reverts to the House of Justice.

deceased father pass to the male not to the female offspring. If

there be several residences the principal and most important

one passes to the male offspring. The remaining residences

will together with the other possessions of the deceased have

to be divided among the heirs. If there be no male offspring

two thirds of the principal residence and the personal clothing

of the deceased father will revert to the female issue and one

third to the House of Justice. In the case of the deceased

mother all her used clothing is to be equally divided amongst

her daughters. Her unworn clothing, jewels and property

must be divided among her heirs, as well as her used clothing

entire inheritance reverts to the House of Justice.

d. Should one leave offspring but either part or all of the

e. Should none of the specified beneficiaries exist, two

f. Should one leave none of the aforementioned heirs, the

g. The residence and the personal clothing of the

orphans and widows and for whatever will profit mankind.

3. Inheritance:

beneficiaries

Book

House of Justice.

if she leaves no daughter.

a. Inheritance falls into the following categories:

- 1. children 1,080 out of 2,520 shares
- 2. husband or wife 390 " 2,520 " 3. father 330 " 2,520 " 4. mother 270 " 2,520 "

5. brother 210 " 2,520"

6. sister 150 ° 2,520 ° 7. teacher 90 ° 2,520 °

c. Other conditions:

province of the Ottoman Empire. While Bahá'u'lláh had claimed to have received revelation some ten years earlier in

the Síyáh-Chál (lit. black-pit), a dungeon in Tehran, he had

not yet openly declared his mission. References to his own

station therefore appear only in veiled form. Christopher

Buck, author of a major study of the Íqán, has referred to this theme of the book as its "messianic secret," paralleling the same theme in the Gospel of Mark.

The book is in two parts: the first part deals with the foundational discourse that divine revelation is progressive

and religions are related to one another, with each major

monotheistic religion accepting the previous ones and, often

in veiled terms, prophesying the advent of the next one. Since

the questioner is a Muslim, Bahá'u'lláh uses verses from the

Bible to show how a Christian could interpret his own sacred

texts in allegorical terms to come to believe in the next

dispensation. By extension the same method of interpretation

can be used for a Muslim to see the validity of the claims of the

1 In The Name Of Our Lord, The Exalted, The Most High.

understanding except he be detached from all that is in heaven

and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined

for you and enter thus the tabernacle which, according to the

dispensations of Providence, hath been raised in the

2 The essence of these words is this: they that tread the path

of faith, they that thirst for the wine of certitude, must cleanse

themselves of all that is earthly-their ears from idle talk,

their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should

put their trust in God, and, holding fast unto Him, follow in

His way. Then will they be made worthy of the effulgent

glories of the sun of divine knowledge and understanding, and

become the recipients of a grace that is infinite and unseen,

inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of

immortality, nor partake of the cup of divine nearness and

favour, unless and until he ceases to regard the words and

deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets. 3 Consider the past. How many, both high and low, have,

at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen

Ones. How often have they expected His coming, how

frequently have they prayed that the breeze of divine mercy

might blow, and the promised Beauty step forth from behind

the veil of concealment, and be made manifest to all the world.

And whensoever the portals of grace did open, and the clouds

of divine bounty did rain upon mankind, and the light of the

Unseen did shine above the horizon of celestial might, they all

denied Him, and turned away from His face-the face of God

Himself. Refer ye, to verify this truth, to that which hath been

4 Ponder for a moment, and reflect upon that which hath been the cause of such denial on the 5 part of those who have

searched with such earnestness and longing. Their attack hath

been more fierce than tongue or pen can describe. Not one

single Manifestation of Holiness hath appeared but He was

single Manifestation of Holmess hain appeared but He Was afflicted by the denials, the repudiation, and the vehement opposition of the people around Him. Thus it hath been revealed: "O the misery of men! No Messenger cometh unto them but they laugh Him to scorn (Koran 36:30)." Again He saith: "Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain

5 In like manner, those words that have streamed forth

from the source of power and descended from the heaven of

glory are innumerable and beyond the ordinary comprehension of man. To them that are possessed of true

understanding and insight the Súrah of Húd surely sufficeth.

Ponder a while those holy words in your heart, and, with

utter detachment, strive to grasp their meaning. Examine the

wondrous behaviour of the Prophets, and recall the

defamations and denials uttered by the children of negation

and falsehood, perchance you may cause the bird of the human

heart to wing its flight away from the abodes of heedlessness

and doubt unto the nest of faith and certainty, and drink deep

from the pure waters of ancient wisdom, and partake of the

fruit of the tree of divine knowledge. Such is the share of the

pure in heart of the bread that hath descended from the realms

6 Should you acquaint yourself with the indignities heaped

upon the Prophets of God, and apprehend the true causes of

the objections voiced by their oppressors, you will surely

appreciate the significance of their position. Moreover, the

more closely you observe the denials of those who have opposed the Manifestations of the divine attributes, the firmer

of eternity and holiness

words to invalidate the truth (Koran 40:5)."

recorded in every sacred Book.

No man shall attain the shores of the ocean of true

THE BOOK OF IOAN, PART ONE

firmament of the Bayán.

Báb.)

h. Should the children of the deceased be minors their share should either be entrusted to a reliable person or to a company for purposes of investment, until they attain the age of maturity. A share of the interest accrued should be assigned to the trustee.

i. The inheritance should not be divided until after the payment of the Huqúqu'lláh (The Right of God), of any debts contracted by the deceased and of any expenses incurred for a befitting funeral and burial.

j. If the brother of the deceased is from the same father he will inherit his full allotted share. If he is from another father he will inherit only two thirds of his share, the remaining one third reverting to the House of Justice. The same law is applicable to the sister of the deceased. k. In case there are full brothers or full sisters, brothers

and sisters from the mother's side do not inherit.

1. A non-Bahá'í teacher does not inherit. If there should be more than one teacher, the share allotted to the teacher is to be equally divided among them.

m. Non-Bahá'í heirs do not inherit.

n. Aside from the wife's used clothing and gifts of jewellery or otherwise which have been proven to have been given her by her husband, whatever the husband has purchased for his wife are to be considered as the husband's possessions to be divided among his heirs

o. Any person is at liberty to will his possessions as he sees fit provided he makes provisions for the payment of Huqúqu'lláh and the discharge of his debts.

D. Miscellaneous Laws, Ordinances and Exhortations

- 1. Miscellaneous Laws and Ordinances:
- a. Pilgrimage
- b. Huqúqu'lláh c. Endowments
- d. The Mashriqu'l-Adhkár e. Duration of the Bahá'í Dispensation
- f. Bahá'í Festivals
- g. The Nineteen Day Feast h. The Bahá'í Year
- i. The Intercalary Days
- j. The age of maturity k. Burial of the dead
- 1. Engaging in a trade or profession is made obligatory and is exalted to the rank of worship
 - m. Obedience to government
 - n. Education of children
 - o. The writing of a testament
 - p. Tithes (Zakát)
 - q. Repetition of the Greatest Name 95 times a day
 - r. The hunting of animals
 - s. Treatment of female servants
 - t. The finding of lost property
 - u. Disposition of treasure trove
 - v. Disposal of objects held in trust
 - w. Manslaughter
 - x. Definition of just witnesses y. Prohibitions:
 - 1. Interpretation of the Holy Writ
 - Slave trading
 - 3. Asceticism
 - . Monasticism 4
 - 5. Mendicancy
 - 6. Priesthood
 - 7. Use of pulpits
 - 8. The kissing of hands
 - 9. Confession of sins
 - 10. Plurality of wives
 - 11. Intoxicating drinks
 - 12. Opium 13. Gambling

 - 14. Arson
 - 15. Adultery
 - 16. Murder
 - 17. Theft
 - 18. Homosexuality
 - 19. Congregational prayer, except for the dead 20. Cruelty to animals

 - 21. Idleness and sloth
 - 22. Backbiting
 - 23. Calumny
 - 24. Carrying arms unless essential

 - 25. Use of public pools in Persian baths26. Entering a house without the owner's permission
 - 27. Striking or wounding a person
 - 28. Contention and conflict
 - 29. Muttering sacred verses in the street
 - 30. Plunging one's hand in food
 - 31. Shaving one's head
 - 32. Growth of men's hair beyond the lobe of the ear
 - 2. Abrogation of specific laws and ordinances of previous
- Dispensations, which prescribed: a. Destruction of books
 - b. Prohibition of the wearing of silk

- c. Prohibition of the use of gold and silver utensils d. Limitation of travel
- e. Offering priceless gifts to the Founder of the Faith
- f. Prohibition on questioning the Founder of the Faith
- g. Prohibition against remarrying one's divorced wife
- h. Penalizing whoever causes sadness to his neighbour
- i. Prohibition of music
- j. Limitations upon one's apparel and beard k. Uncleanliness of divers objects and peoples
- 1. Uncleanliness of semen

m. Uncleanliness of certain objects for purposes of prostration

- 3. Miscellaneous Exhortations:
- a. To associate with the followers of all religions with fellowship
 - b. To honour one's parents
- c. Not to wish for others what one does not wish for one's self
- d. To teach and propagate the Faith after the ascension of its Founder
- e. To assist those who arise to promote the Faith
- f. Not to depart from the Writings or to be misled by those who do
 - g. To refer to the Holy Writ when differences arise
 - h. To immerse one's self in the study of the Teachings i. Not to follow one's idle fancies and vain imaginations
 - To recite the holy verses at morn and at eventide
 - k. To recite the holy verses melodiously
 - 1. To teach one's children to chant the holy verses in the
- Mashriqu'l-Adhkár
 - m. To study such arts and sciences as benefit mankind
 - n. To take counsel together

11. To be absolutely submissive to the Will of God

16. Not to prefer one's self to one's neighbour

17. Not to contend with one's neighbour

20. Not to contend with those in authority

s. To consult competent physicians when ill

u. To show kindness to the kindred of the Founder of the

w. To further the development of cities and countries for

x. To restore and preserve the sites associated with the

v. To study languages for the furtherance of the Faith

18. Not to indulge one's passions

22. Not to anger one's neighbour

19. Not to lament in adversity

21. Not to lose one's temper

r. To be closely united

the glorification of the Faith

1. To wash one's feet

4. To cut one's nails

2. To perfume one's self

3. To bathe in clean water

Founders of the Faith

Faith

t. To respond to invitations

y. To be the essence of cleanliness:

5. To wash soiled things in clean water

6. To be stainless in one's dress7. To renew the furnishings of one's house

THE BOOK OF IQAN

The Book of Certitude

The Kitáb-i-Ígán

by Bahá'u'lláh, 1861

Translation: Shoghi Effendi Rabbani

Estimated Range of Dating: 1850-1861 A.D.

(The Kitáb-i-Ígán (Persian: "The Book of Certitude") is the

primary theological work and held sacred by followers of the

Bahá'í Faith. Öne Bahá'í scholar states that it can be regarded

as the "most influential Quran commentary in Persian outside

the Muslim world," because of its international audience. It is

sometimes referred to as the Book of Iqan or simply The Iqan.

Arabic by Bahá'u'lláh, the founder of the Bahá'í Faith, in

1861, when he was living as an exile in Baghdad, then in a Copyright © 2018 by Lord Henfield, Guildford Scientific Press **PAGE 4330**

The work was composed partly in Persian and partly in

- o. Not to be indulgent in carrying out the statutes of God
- p. To repent to God of one's sins

4. To be righteous and fear God

- q. To distinguish one's self through good deeds
- 1. To be truthful . To be trustworthy 3. To be faithful

5. To be just and fair

7. To be courteous

8. To be hospitable

9. To be persevering

10. To be detached

14. Not to be proud

15. Not to be fanatical

12. Not to stir up mischief

13. Not to be hypocritical

6. To be tactful and wise

will be your faith in the Cause of God. Accordingly, a brief mention will be made in this Tablet of divers accounts relative to the Prophets of God, that they may demonstrate the truth that throughout all ages and centuries the Manifestations of power and glory have been subjected to such heinous cruelties that no pen dare describe them. Perchance this may enable a few to cease to be perturbed by the clamour and protestations of the divines and the foolish of this age, and cause them to strengthen their confidence and certainty.

7 Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know."" (Koran 11:38) Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. These you must certainly have perused; if not, undoubtedly you will. Finally, as stated in books and 8 traditions, there remained with Him only forty or seventy-two of His followers. At last from the depth of His being He cried aloud: "Lord! Leave not upon the land a single dweller from among the unbelievers." (Koran 71:26)

8 And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance? Moreover, what could have caused the nonfulfilment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns Even as He hath revealed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?' (Koran 29.2)

9 And after Noah the light of the countenance of Húd shone forth above the horizon of creation. For well-nigh seven hundred years, according to the sayings of men, He exhorted the people to turn their faces and draw nearer unto the Ridván of the divine presence. What showers of afflictions rained upon Him, until at last His adjurations bore the fruit of increased rebelliousness, and His assiduous endeavours resulted in the wilful blindness of His people. "And their unbelief shall only increase for the unbelievers their own perdition." (Koran 35:39)

10 And after Him there appeared from the Ridván of the Eternal, the Invisible, the holy person of Sálih, Who again summoned the people to the river of everlasting life. For over a hundred years He admonished them to hold fast unto the commandments of God and eschew that which is forbidden. His admonitions, however, yielded no fruit, and His pleading proved of no avail. Several times He retired and lived in seclusion. All this, although that eternal Beauty was summoning 10 the people to no other than the city of God. Even as it is revealed: "And unto the tribe of Thámúd We sent their brother Sálih. 'O my people,' said He, 'Worship God, ye have none other God beside Him....' They made reply: 'O Sálih, our hopes were fixed on thee until now; forbiddest thou us to worship that whereunto thou callest us as suspicious.'" (Koran 11:61, 62) All this proved fruitless, until at last there went up a great cry, and all fell into utter predition.

11 Later, the beauty of the countenance of the Friend of God (Abraham) appeared from behind the veil, and another standard of divine guidance was hoisted. He invited the people of the earth to the light of righteousness. The more passionately He exhorted them, the fiercer waxed the envy and waywardness of the people, except those who wholly detached themselves from all save God, and ascended on the wings of certainty to the station which God hath exalted beyond the comprehension of men. It is well known what a host of enemies besieged Him, until at last the fires of envy and rebellion were kindled against Him. And after the episode of the fire came to pass, He, the lamp of God amongst men, was, as recorded in all books and chronicles, expelled from His city.

12 And when His day was ended, there came the turn of Moses. Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Párán of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and

kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. How well hath a believer of the kindred of Pharaoh, whose story is recounted by the All-Glorious in His Book revealed unto His beloved One, observed: "And a man of the family of Pharaoh who was a believer and concealed his faith said: 'Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar." (Koran 40:28) Finally, so great was their iniquity that this self-same believer was put to a shameful death. "The curse of God be upon the people of tyranny." (Koran 11:21)

13 And now, ponder upon these things. What could have caused such contention and conflict? Why is it that the advent of every true Manifestation of God hath been accompanied by such strife and tumult, by such tyranny and upheaval? This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all sacred books bear witness. Why then is it that despite the expectation of men in their quest of the Manifestations of Holiness, and in spite of the signs recorded in the sacred books, such acts of violence, of oppression and cruelty, should have been perpetrated in every age and cycle against all the Prophets and chosen Ones of God? Even as He hath revealed: 'As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others." (Koran 2:87)

14 Reflect, what could have been the motive for such deeds? What could have prompted such behaviour towards the Revealers of the beauty of the All-Glorious? Whatever in days gone hy hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His lovingkindness ceased to rain upon mankind. Consequently, such behaviour can be attributed to naught save the pettymindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

15 Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: "O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?" (Koran 3:70) And also He saith: "O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?" (Koran 3:71) Again, He saith: "Say, O people of the Book! Why repel believers from the way of God?" (Koran 3:99) It is evident that by the "people of the Book," who have repelled their fellow-men from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were you to observe with the eye of God.

16 With fixed and steady gaze, born of the unerring eye of God. scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: "None knoweth the meaning thereof except God and them that are well-grounded in knowledge (Koran 3:7)." And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountainhead of knowledge.

17 And when the days of Moses were ended, and the light of Jesus, shining forth from the dayspring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamoured that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day-the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath forefold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never 19 grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.

18 In unfolding these mysteries. We have, in Our former Tablets which were addressed to a friend in the melodious language of Hijáz, cited a few of the verses revealed unto the Prophets of old. And now, responding to your request, We again shall cite, in these pages, those same verses, uttered this time in the wondrous accents of 'Iráq, that haply the sore athirst in the wilds of remoteness may attain unto the ocean of the divine presence, and they that languish in the wastes of separation be led unto the home of eternal reunion. Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance dawn forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help. that haply there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridván of the All-Glorious.

19 To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

20 Every discerning observer will recognise that in the Dispensation of the Koran both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad. Himself, declared: "I am Jesus." He recognised the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muhammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.

21 Afterwards, the companions and disciples of Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.

22 This wronged One will cite but one of these instances, thus conferring upon mankind, for the sake of God, such bounties as are vet concealed within the treasury of the hidden and sacred Tree, that haply mortal men may not remain deprived of their share of the immortal fruit, and attain to a dewdrop of the waters of everlasting life which, from Baghdád, the "Abode of Peace," are being vouchsafed unto all mankind. We ask for neither meed nor reward. "We nourish your souls for the sake of God; we seek from you neither recompense nor thanks." (Koran 76:9) This is the food that conferreth everlasting life upon the pure in heart and the illumined in spirit. This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven." (Koran 5:117) This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven: yielding its fruit in all seasons." (Koran 14:24)

23 O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven. that perchance, through the wondrous favours of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draught, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Ridván cannot for ever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

24 These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Ridván of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them: "Immediately after the oppression (The Greek word used (thipsis) has two meanings: pressure and oppression) of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." (Bible, Matthew 24:29-31) Rendered into the Persian tongue (The passage is quoted by Bahá'u'lláh in Arabic and interpreted in Persian), the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference

25 Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muhammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the retreats of its ancient sovereignty. Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchres of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.

26 Beside this passage, there is yet another verse in the Gospel wherein He saith: "Heaven and earth shall pass away: but My words shall not pass away." (Bible, Luke 21:33) Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made manifest and all the signs are revealed, He must needs re-affirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief. And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muhammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books-words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntahá, the ultimate Purpose-they surely would have been guided to the light of the Sun of Truth and would have discovered the mysteries of divine knowledge and wisdom.

27 This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.

28 As to the words-"Immediately after the oppression of those days"-they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding-the essential and highest purpose in creation-will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness. Such a condition as this is witnessed in this day when the reins of every community have fallen into the grasp of foolish leaders, who lead after their own whims and desire. On their tongue the mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their

hearts, and this although the fingers of divine power have unlocked the portals of the knowledge of God, and the light of divine knowledge and heavenly grace hath illumined and inspired the essence of all created things, in such wise that in each and every thing a door of knowledge hath been opened, and within every atom traces of the sun hath been made manifest. And yet, in spite of all these manifold revelations of divine knowledge, which have encompassed the world, they still vainly imagine the door of knowledge to be closed, and the showers of mercy to be stilled. Clinging unto idle fancy, they have strayed far from the Urvatu'l-Vuthqá of divine knowledge. Their hearts seem not to be inclined to knowledge and the door thereof, neither think they of its manifestations, inasmuch as in idle fancy they have found the door that leadeth unto earthly riches, whereas in the manifestation of the Revealer of knowledge they find naught but the call to self-sacrifice. They therefore naturally hold fast unto the former, and flee from the latter. Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error. In leadership they have recognized the ultimate object of their endeavour, and account pride and haughtiness as the highest attainments of their heart's desire. They have placed their sordid machinations 31 above the divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their petty pursuits, fearful lest the least discredit undermine their authority or blemish the display of their magnificence. Were the eye to be anointed and illumined with the collyrium of the knowledge of God, it would surely discover that a number of voracious beasts have gathered and preyed upon the carrion of the souls of men.

29 What "oppression" is greater than that which hath been recounted? What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and darkness shall envelop mankind. As the traditions referred to are well known, and as the purpose of this servant is to be brief, He will refrain from quoting the text of these traditions.

30 Were this "oppression" (which literally meaneth pressure) to be interpreted that the earth is to become contracted, or were men's idle fancy to conceive similar calamities to befall mankind, it is clear and manifest that no such happenings can ever come to pass. They will assuredly protest that this pre-requisite of divine revelation hath not been made manifest. Such hath been and still is their contention. Whereas, by "oppression" is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Day-star of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with "oppression" and hardship, knowing not whither to turn for guidance. Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.

31 And now, concerning His words-"The sun shall be darkened, and the moon shall not give light, and the stars shall fall from heaven." By the terms "sun" and "moon," mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nav rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the "sun" in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names. Even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity the fruits of His oneness the leaves of detachment the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the clouds of grace are gathered, and the breeze of bounty bloweth upon all created things. It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead. Assuredly the visible sun is but a sign of the splendour of that Day-star of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto the treasuries of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

32 That these divine Luminaries seem to be confined at times to specific designations and attributes, as you have observed and are now observing, is due solely to the imperfect and limited comprehension of certain minds. Otherwise, they have been at all times, and will through eternity continue to be, exalted above every praising name, and sanctified from every descriptive attribute. The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of glory. Immeasurably high are the Prophets of God exalted above the comprehension of men, who can never know them except by their own Selves. Far be it from His glory that His chosen Ones should be magnified by any other than their own persons. Glorified are they above the praise of men; exalted are they above human understanding!

33 The term "suns" hath many a time been applied in the writings of the "immaculate Souls" unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the "Prayer of Nudbih ("Lamentation" attributed to the Twelfth Imam)": "Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?" Thus, it hath become evident that the terms "sun," "moon," and "stars" primarily signify the Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination upon the worlds of the visible and the invisible.

34 In another sense, by these terms is intended the divines of the former Dispensation, who live in the days of the subsequent Revelations, and who hold the reins of religion in their grasp. If these divines be illumined by the light of the latter Revelation they will be acceptable unto God, and will shine with a light everlasting. Otherwise, they will be declared as darkened, even though to outward seeming they be leaders of men, inasmuch as belief and unbelief, guidance and error, felicity and misery, light and darkness, are all dependent upon the sanction of Him Who is the Day-star of Truth. Whosoever among the divines of every age receiveth, in the Day of Reckoning, the testimony of faith from the Source of true knowledge, he verily becometh the recipient of learning, of divine favour, and of the light of true understanding. Otherwise, he is branded as guilty of folly, denial, blasphemy, and oppression.

35 It is evident and manifest unto every discerning observer that even as the light of the star fadeth before the effulgent splendour of the sun, so doth the luminary of earthly knowledge, of wisdom, and understanding vanish into nothingness when brought face to face with the resplendent glories of the Sun of Truth, the Day-star of divine enlightenment.

36 That the term "sun" hath been applied to the leaders of religion is due to their lofty position, their fame, and renown. Such are the universally recognized divines of every age, who speak with authority, and whose fame is securely established. If they be in the likeness of the Sun of Truth, they will surely be accounted as the most exalted of all luminaries; otherwise, they are to be recognized as the focal centres of hellish fire. Even as He saith: "Verily, the sun and the moon are both condemned to the torment of infernal fire (Koran 55:5)." You are no doubt familiar with the interpretation of the term "sun" and "moon" mentioned in this verse; no need therefore to refer unto it. And whosoever is of the element of this "sun' and "moon", that is, followeth the example of these leaders in setting his face towards falsehood and in turning away from the truth he undoubtedly cometh out of infernal gloom and returneth thereunto.

37 And now, O seeker, it behooveth us firmly to cling unto the Urvatu'l-Vuthqå, that perchance we may leave behind the darksome night of error, and embrace the dawning light of divine guidance. Shall we not flee from the face of denial, and seek the sheltering shadow of certitude? Shall we not free ourselves from the horror of satanic gloom, and hasten towards the rising light of the heavenly Beauty? In such wise, we bestow upon you the fruit of the Tree of divine knowledge, that ye may gladly and joyously abide in the Ridván of divine wisdom.

38 In another sense, by the terms 'sun', 'moon', and 'stars' are meant such laws and teachings as have been established and proclaimed in every Dispensation, such as the laws of prayer and fasting. These have, according to the law of the Koran, been regarded, when the beauty of the Prophet Muhammad had passed beyond the veil, as the most fundamental and binding laws of His dispensation. To this testify the texts of the traditions and chronicles, which, on account of their being widely known, need not be referred to here. Nay rather, in every Dispensation the law concerning prayer hath been emphasized and universally enforced. To this testify the recorded traditions ascribed to the lights that have emanated from the Day-star of Truth, the essence of the Prophet Muhammad.

39 The traditions established the fact that in all Dispensations the law of prayer hath constituted a fundamental element of the Revelation of all the Prophets of God—a law the form and the manner of which hath been adapted to the varying requirements of every age. Inasmuch as every subsequent Revelation hath abolished the manners, habits, and teachings that have been clearly, specifically, and firmly established by the former Dispensation, these have accordingly been symbolically expressed in terms of 'sun' and 'moon'. "That He might prove you, which of you excel in deeds." (Koran 67:2)

40 Moreover, in the traditions the terms "sun" and "moon" have been applied to prayer and fasting, even as it is said: "Fasting is illumination, prayer is light." One day, a well-"Fasting is illumination, prayer is light known divine came to visit Us. While We were conversing with him, he referred to the above-quoted tradition. He said: Inasmuch as fasting causeth the heat of the body to increase. it hath therefore been likened unto the light of the sun; and as the prayer of the night-season refresheth man, it hath been compared unto the radiance of the moon." Thereupon We realized that that poor man had not been favoured with a single drop of the ocean of true understanding, and had strayed far from the burning Bush of divine wisdom. We then politely observed to him saying: "The interpretation your honour hath given to this tradition is the one current amongst the people. Could it not be interpreted differently?" "What could it be?" We made reply: He asked Us: "Muhammad, the Seal of the Prophets, and the most distinguished of God's chosen Ones, hath likened the Dispensation of the Koran unto heaven, by reason of its loftiness, its paramount influence, its majesty, and the fact that it comprehendeth all religions. And as the sun and moon constitute the brightest and most prominent luminaries in the heavens, similarly in the heaven of the religion of God two shining orbs have been ordained-fasting and prayer. 'Islám is heaven; fasting is its sun, prayer, its moon.

41 This is the purpose underlying the symbolic words of the Manifestations of God. Consequently, the application of the terms "sun" and "moon" to the things already mentioned hath been demonstrated and justified by the text of the sacred verses and the recorded traditions. Hence, it is clear and manifest that by the words "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which, in symbolic language, have been foreshadowed by the Manifestation of God. None except the righteous shall partake of this cup, none but the godly can share therein. "The righteous shall drink of a cup tempered at the camphor fountain." (Koran 76:5)

the "sun" and "moon" of the teachings, laws, commandments, and prohibitions which have been established in the preceding Dispensation, and which have overshadowed the people of that age, become darkened, that is, are exhausted, and cease to exert their influence. Consider now, had the people of the Gospel recognized the meaning of the symbolic terms "sun" and "moon," had they sought, unlike the froward and had they sought, unlike the froward and perverse, enlightenment from Him Who is the Revealer of divine knowledge, they would have surely comprehended the purpose of these terms, and would not have become afflicted and oppressed by the darkness of their selfish desires. Yea, but since they have failed to acquire true knowledge from its very Source, they have perished in the perilous vale of waywardness and misbelief. They still have not awakened to perceive that all the signs foretold have been made manifest, that the promised Sun hath risen above the horizon of divine Revelation, and that the "sun" and "moon" of the teachings, the laws, and learning of a former Dispensation have darkened and set.

43 And now, with fixed gaze and steady wings enter thou the way of certitude and truth. "Say: It is God; then leave them to entertain themselves with their cavilings." (Koran 6:91) Thus, wilt thou be accounted of those companions of whom He saith: "They that say 'Our Lord is God,' and continue steadfast in His way, upon them, verily, shall the angels descend (Koran 41:30)." Then shalt thou witness all these mysteries with thine own eyes.

44 O my brother! Take thou the step of the spirit, so that, swift as the twinkling of an eye, thou mayest flash through the wilds of remoteness and bereavement, attain the Ridván of everlasting reunion, and in one breath commune with the heavenly Spirits. For with human feet thou canst never hope

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4333 to traverse these immeasurable distances, nor attain thy goal. Peace be upon him whom the light of truth guideth unto all truth, and who, in the name of God, standeth in the path of His Cause, upon the shore of true understanding.

45 This is the meaning of the sacred verse: "But nay! I swear by the Lord of the Easts and the Wests (4.Koran 70:40)," inasmuch as the "Suns" referred to have each their own particular rising and setting place. And as the commentators of the Koran have failed to grasp the symbolic meaning of these "Suns," they therefore were at pains to interpret the above-quoted verse. Some of them maintained that owing to the fact that the sun each day rises from a different point, the terms "easts" and "wests" have been mentioned in the plural. Others have written that by this verse the four seasons of the year are intended, inasmuch as the dawning and setting points of the sun vary with the change of the seasons. Such is the depth of their understanding! None the less, they persist in imputing error and folly to those Gems of knowledge, those irreproachable and purest Symbols of wisdom.

46 In like manner, strive thou to comprehend from these lucid, these powerful, conclusive, and unequivocal statements the meaning of the "cleaving of the heaven"—one of the signs that must needs herald the coming of the last Hour, the Day of Resurrection. As He hath said: "When the heaven shall be cloven asunder (Koran 82:1)." By "heaven" is meant the heaven of divine Revelation, which is elevated with every Manifestation, and rent asunder with every subsequent one. By "cloven asunder" is meant that the former Dispensation is superseded and annulled. I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies! Ponder a while. That a divine Revelation which for years hath been securely established; beneath whose shadow all who have embraced it have been reared and nurtured; by the light of whose law generations of men have been disciplined: the excellency of whose word men have heard recounted by their fathers; in such wise that human eye hath beheld naught but the pervading influence of its grace, and mortal ear hath heard naught but the resounding majesty of its command-what act is mightier than that such a Revelation should, by the power of God, be "cloven asunder" and be abolished at the appearance of one soul? Reflect, is this a mightier act than that which these abject and foolish men have imagined the "cleaving of the heaven" to mean?

47 Moreover, consider the hardships and the bitterness of the lives of those Revealers of the divine Beauty. Reflect, how single-handed and alone they faced the world and all its peoples, and promulgated the Law of God! No matter how severe the persecutions inflicted upon those holy, those precious, and tender Souls, they still remained, in the plenitude of their power, patient, and, despite their ascendancy, they suffered and endured.

48 In like manner, endeavour to comprehend the meaning of the "changing of the earth." Know thou, that upon whatever hearts the bountiful showers of mercy, raining from the "heaven" of divine Revelation, have fallen, the earth of those hearts hath verily been changed into the earth of divine knowledge and wisdom. What myrtles of unity hath the soil of their hearts produced! What blossoms of true knowledge and wisdom hath their illumined bosoms yielded! Were the earth of their hearts to remain unchanged, how could such souls who have not been taught one letter, have seen no teacher. and entered no school, utter such words and display such knowledge as none can apprehend? Methinks they have been moulded from the clay of infinite knowledge, and kneaded with the water of divine wisdom. Therefore, hath it been said: "Knowledge is a light which God casteth into the heart of whomsoever He willeth." It is this kind of knowledge which is and hath ever been praiseworthy, and not the limited knowledge that hath sprung forth from veiled and obscured minds. This limited knowledge they even stealthily borrow one from the other, and vainly pride themselves therein!

49 Would that the hearts of men could be cleansed from these man-made limitations and obscure thoughts imposed upon them! haply they may be illumined by the light of the Sun of true knowledge, and comprehend the mysteries of divine wisdom. Consider now, were the parched and barren soil of these hearts to remain unchanged, how could they ever become the Recipients of the revelation of the mysteries of God, and the Revealers of the divine Essence? Thus hath He said: "On the day when the earth shall be changed into another earth." (Koran 14:48)

50 The breeze of the bounty of the King of creation hath caused even the physical earth to be changed, were ye to ponder in your hearts the mysteries of divine Revelation.

51 And now, comprehend the meaning of this verse: "The whole earth shall on the Resurrection Day be but His handful, and in His right hand shall the heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with him!" (Koran 39:67) And now, be fair in thy judgement. Were this verse to have the meaning which men suppose it to have, of what profit, one 48 may ask, could it be to man? Moreover, it is evident and manifest that no such hand as could be seen by human eve could accomplish such

deeds, or could possibly be ascribed to the exalted Essence of the one true God. Nay, to acknowledge such a thing is naught but sheer blasphemy, an utter perversion of the truth. And should it be supposed that by this verse are meant the Manifestations of God, Who will be called upon, on the Day of Judgement, to perform such deeds, this too seemeth fai from the truth, and is surely of no profit. On the contrary, by the term "earth" is meant the earth of understanding and knowledge, and by "heavens" the heavens of divine Revelation. Reflect thou, how, in one hand, He hath, by His mighty grasp, turned the earth of knowledge and understanding, previously unfolded, into a mere handful, and, on the other, spread out a new and highly exalted earth in the hearts of men, thus causing the freshest and loveliest blossoms, and the mightiest and loftiest trees to spring forth from the illumined bosom of man.

52 In like manner, reflect how the elevated heavens of the Dispensations of the past have, in the right hand of power, been folded together, how the heavens of divine Revelation have been raised by the command of God, and been adorned by the sun, the moon, and stars of His wondrous commandments. Such are the mysteries of the Word of God, which have been unveiled and made manifest, that haply thou mayest apprehend the morning light of divine guidance, mayest quench, by the power of reliance and renunciation, the lamp of idle fancy, of vain imaginings, of hesitation, and doubt, and mayest kindle, in the inmost chamber of thine heart, the new-born light of divine knowledge and certitude.

53 Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.

54 And likewise, reflect upon the revealed verse concerning the "Qiblih (The direction toward which the face must be turned when praying)." When Muhammad, the Sun of Prophethood, had fled from the dayspring of Batha (from Mecca) unto Yathrib (to Medina), He continued to turn His face, while praving, unto Jerusalem, the holy city, until the time when the Jews began to utter unseemly words against Him-words which if mentioned would ill befit these pages and would weary the reader. Muhammad strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of Gabriel, saying: "We behold Thee from above, turning Thy face to heaven: but We will have Thee turn to a Oiblih which shall please Thee." (Koran 2:144) On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed Rik'ats, (Prostrations = Conversions) the Voice of Gabriel was heard again: "Turn Thou Thy face towards the sacred Mosque (at Mecca)." (Koran 2:149), In the midst of that same prayer, Muhammad suddenly turned His face away from Jerusalem and faced the Ka'bih. Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the Qiblih unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.

55 None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and Muhammad ever altered the law of the Qiblih. These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of the earth are one and the same. excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: "The East and West are God's: therefore whichever way ye turn, there is the face of God." (Koran 2:115) Notwithstanding the truth of these facts, why should the Qiblih have been changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver. and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach amongst the people: "We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels." (Koran 2:143) "Affrighted asses fleeing from a lion." (Koran 74:50)

56 Were you to ponder, but for a while, these utterances in your heart, you would surely find the portals of understanding unlocked before your face, and would behold all knowledge and the mysteries thereof unveiled before your eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, for ever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.

57 Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of 'Imrán, one of the exalted Prophets and Author of a divinely-revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked the help of Moses against his opponent. Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: "O Moses! of a truth, the chiefs take counsel to slay Thee" (Koran 28:20) reached His ears, He went forth from the city, and sojourned in Midian in the service of Shoeb. While returning, Moses entered the holy vale, situate in the wilderness of Sinai, and there beheld the vision of the King of glory from the "Tree that belongeth neither to the East nor to the West." (Koran 24:35) There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight, and delivering them, through the Salsabil of renunciation, from the bewilderment of remoteness, cause them to enter 55 the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saving: "Art thou not he that committed murder. and became an infidel?" Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: "What a deed is that which Thou hast done! Thou art one of the ungrateful. He said: 'I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles. (Koran 26:19)

58 And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants, and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing bewilderment and aversion among the people?

59 Likewise, reflect upon the state and condition of Mary. So deep was the perplexity of that most beauteous countenance, so grievous her case, that she bitterly regretted she had ever been born. To this beareth witness the text of the sacred verse wherein it is mentioned that after Mary had given birth to Jesus, she bemoaned her plight and cried out: "O would that I had died ere this, and been a thing forgotten, forgotten quite!" (Koran 19:22) I swear by God! Such lamenting consumeth the heart and shaketh the being. Such consternation of soul, such despondency, could have been caused by no other than the censure of the enemy and the cavilings of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost? Therefore did Mary, that veiled and immortal Countenance, take up her Child and return unto her home. No sooner had the eyes of the people fallen upon her than they raised their voice saying: "O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother." (Koran 19:28)

60 And now, meditate upon this most great convulsion, this grievous test. Notwithstanding all these things, God conferred upon that essence of the Spirit, Who was known amongst the people as fatherless, the glory of Prophethood, and made Him His testimony unto all that are in heaven and on earth.

61 Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds

62 And now, take heed, O brother! If such things be revealed in this Dispensation, and such incidents come to pass, at the present time, what would the people do? I swear by Him Who is the true Educator of mankind and the Revealer of the Word of God that the people would instantly and unquestionably pronounce Him an infidel and would sentence Him to death. How far are they from hearkening unto the voice that declareth: Lo! a Jesus hath appeared out of the breath of the Holy Ghost, and a Moses summoned to a divinely-appointed task! Were a myriad voices to be raised, no ear would listen if We said that upon a fatherless Child hath been conferred the mission of Prophethood, or that a murderer hath brought from the flame of the burning Bush the message of "Verily, verily, I am God!"

63 If the eye of justice be opened, it will readily recognize, in the light of that which hath been mentioned, that He, Who is the Cause and ultimate Purpose of all these things, is made manifest in this day. Though similar events have not occurred in this Dispensation, yet the people still cling to such vain imaginings as are cherished by the reprobate. How grievous the charges brought against Him! How severe the persecutions inflicted upon Him—charges and persecutions the like of which men have neither seen nor heard!

64 Great God! When the stream of utterance reached this stage, We beheld, and lo! the sweet savours of God were being wafted from the dayspring of Revelation, and the morning breeze was blowing out of the Sheba of the Eternal. Its tidings rejoiced anew the heart, and imparted immeasurable gladness to the soul. It made all things new, and brought unnumbered and inestimable gifts from the unknowable Friend. The robe of human praise can never hope to match Its noble stature, and Its shining figure the mantle of utterance can never fit. Without word It unfoldeth the inner mysteries and without speech It revealeth the secrets of the divine savings. It teacheth lamentation and moaning to the nightingales warbling upon the bough of remoteness and bereavement, instructeth them in the art of love's ways, and showeth them the secret of heartsurrender. To the flowers of the Ridván of heavenly reunion It revealeth the endearments of the impassioned lover, and unveileth the charm of the fair. Upon the anemones of the garden of love It bestoweth the mysteries of truth, and within the breasts of lovers It entrusteth the symbols of the innermost subtleties. At this hour, so liberal is the outpouring of Its grace that the holy Spirit itself is envious! It hath imparted to the drop the waves of the sea, and endowed the mote with the splendour of the sun. So great are the overflowings of Its bounty that the foulest beetle hath sought the perfume of the musk, and the bat the light of the sun. It hath quickened the dead with the breath of life, and caused them to speed out of the sepulchres of their mortal bodies. It hath established the ignorant upon the seats of learning, and elevated the oppressor to the throne of justice.

65 The universe is pregnant with these manifold bounties, awaiting the hour when the effects of Its unseen gifts will be made manifest in this world, when the languishing and sore athirst will attain the living Kawthar of their Well-Beloved, and the erring wanderer, lost in the wilds of remoteness and nothingness, will enter the tabernacle of life, and attain reunion with his heart's desire. In the soil of whose heart will these holy seeds germinate? From the garden of whose soul will the blossoms of the invisible realities spring forth? Verily, I say, so fierce is the blaze of the Bush of love, burning in the Sinai of the heart, that the streaming waters of holy utterance can never quench its flame. Oceans can never allay this Leviathan's burning thirst, and this Phoenix of the undying fire can abide nowhere save in the glow of the countenance of the Well-Beloved. Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding, that the breath of the infidel may extinguish not its flame nor dim its brightness. Thus have We illuminated the heavens of utterance with the splendours of the Sun of divine wisdom and understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.

66 And now, concerning His words: "And then shall appear the sign of the Son of man in heaven." By these words it is meant that when the sun of the heavenly teachings hath been eclipsed, the stars of the divinely-established laws have fallen, and the moon of true knowledge—the educator of mankind—hath been obscured; when the standards of guidance and felicity have been reversed, and the morn of truth and righteousness hath sunk in night, then shall the sign of the Son of man appear in heaven. By "heaven" is meant the visible heaven, inasmuch as when the hour draweth nigh on which the Day-star of the heaven of justice shall be made manifest, and the Ark of divine guidance shall sail upon the sea of glory, a star will appear in the heaven, heralding unto its people the advent of that most great light. In like manner, in the invisible heaven a star shall be made manifest who, unto the peoples of the earth, shall act as a harbinger of the break of that true and exalted Morn. These twofold signs, in the visible and the invisible heaven, have announced the Revelation of each of the Prophets of God, as is commonly believed.

67 Among the Prophets was Abraham, the Friend of God. Ere He manifested Himself, Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald who announced throughout the land the coming of Abraham.

68 After Him came Moses, He Who held converse with God. The soothsayers of His time warned Pharaoh in these terms: "A star hath risen in the heaven, and lo! it foreshadoweth the conception of a Child Who holdeth your fate and the fate of your people in His hand." In like manner, there appeared a sage who, in the darkness of the night, brought tidings of joy unto the people of Israel, imparting consolation to their souls and assurance to their hearts. To this testify the records of the sacred books. Were the details to be mentioned, this epistle would swell into a book. Moreover, it is not Our wish to relate the stories of the days that are past. God is Our witness that what We even now mention is due solely to Our tender affection for thee, that haply the poor of the earth may attain the shores of the sea of wealth, the ignorant be led unto the ocean of divine knowledge, and they that thirst for understanding partake of the Salsabíl of divine wisdom. Otherwise, this servant regardeth the consideration of such records a grave mistake and a grievous transgression.

69 In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

70 These Magi (wise men from the East, meaning Persia or India) said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" (Bible, Matthew 2:2) When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven-the heaven of divine knowledge and understanding-it was Yahya, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yahya to thee, who shall bear witness unto the Word from God, and a great one and chaste." (Koran 3:39) By the term "Word" is meant Jesus, Whose coming Yahya foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saving, Repent ve: for the Kingdom of heaven is at (Bible, Matthew 3:1–2) By John is meant Yahya. hand

71 Likewise, ere the beauty of Muhammad was unveiled, the signs of the visible heaven were made manifest. As to the signs of the invisible heaven, there appeared four men who successively announced unto the people the joyful tidings of the rise of that divine Luminary. Rúz-bih, later named Salmán, was honoured by being in their service. As the end of one of these approached, he would send Rúz-bih unto the other, until the fourth who, feeling his death to be nigh, addressed Rúz-bih saying: "O Rúz-bih! when thou hast taken up my body and buried it, go to Hjiáz for there the Day-star of Muhammad will arise. Happy art thou, for thou shalt behold His face!"

72 And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth Ahmad and Kázim (Shaykh Ahmadi-Ahsa'i and Siyyid Kazim-i-Rashti), those twin resplendent lights—may God sanctify their resting-place!

73 From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance. The sign of the invisible heaven must needs be revealed in the person of that perfect man who, before each Manifestation appeareth, educateth, and prepareth the souls of men for the advent of the divine Luminary, the Light of the unity of God amongst men.

74 And now, with reference to His words: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." These words signify that in those days men will lament the loss of the Sun of the divine beauty, of the Moon of knowledge, and of the Stars of divine wisdom. Thereupon, they will behold the countenance of the promised One, the adored Beauty, descending from heaven and riding upon the clouds. By this is meant that the divine Beauty will be made manifest from the heaven of the will of God, and will appear in the form of the human temple. The term "heaven" denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Daysprings of ancient glory. These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine unity. With every fleeting breath they cover the immensity of space, and at every moment traverse the kingdoms of the visible and the invisible. Upon their thrones is written: "Nothing whatsoever keepeth Him from being occupied with any other thing;" and on their seats is inscribed: "Verily, His ways differ every day. (Koran 55:29) They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: "coming in the clouds of heaven."

75 In the utterances of the divine Luminaries the term "heaven" hath been applied to many and divers things; such as the "heaven of Command," the "heaven of Will," the "heaven of the divine Purpose," the "heaven of divine Knowledge," the "heaven of Certitude," the "heaven of Utterance," the "heaven of Revelation," the "heaven of Concealment," and the like. In every instance, He hath given the term "heaven" a special meaning, the significance of which is revealed to none save those that have been initiated into the divine mysteries, and have drunk from the chalice of immortal life. For example, He saith: "The heaven hath sustenance for you, and it containeth that which you are promised;" (Koran 51:22) whereas it is the earth that yieldeth such sustenance. Likewise, it hath been said: "The names come down from heaven: whereas they proceed out of the mouth of men. Wert thou to cleanse the mirror of thy heart from the dust of malice, thou wouldst apprehend the meaning of the symbolic terms revealed by the all-embracing Word of God made manifest in every Dispensation, and wouldst discover the mysteries of divine knowledge. Not, however, until thou consumest with the flame of utter detachment those veils of 69 idle learning. that are current amongst men, canst thou behold the resplendent morn of true knowledge.

76 Know verily that Knowledge is of two kinds: Divine and Satanic. The one welleth out from the fountain of divine inspiration: the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself: the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: "Fear ye God; God will teach Koran 2:282) the other is but a confirmation of the vou: truth: "Knowledge is the most grievous veil between man and his Creator." The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vainglory and conceit. From the sayings of those Masters of holy utterance, Who have expounded the meaning of true knowledge, the odour of these dark teachings, which have obscured the world, can in no wise be detected. The tree of such teachings can yield no result except iniquity and rebellion, and beareth no fruit but hatred and envy. Its fruit is deadly poison; its shadow a consuming fire. How well hath it been said: "Cling unto the robe of the Desire of thy heart, and put thou away all shame; bid the worldlywise be gone, however great their name.

77 The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge. Thus hath it been said: "He that treadeth the snow-white Path, and followeth in the footsteps of the Crimson Pillar, shall never attain unto his abode unless his hands are empty of those worldly things cherished by men." This is the prime requisite of whosover treadeth this path. Ponder thereon, that, with eyes unveiled, thou mayest perceive the truth of these words.

78 We have digressed from the purpose of Our argument, although whatsoever is mentioned serveth only to confirm Our purpose. By God! however great Our desire to be brief, yet We feel We cannot restrain Our pen. Notwithstanding all that We have mentioned, how innumerable are the pearls which have remained unpierced in the shell of Our heart! How many the húrís of inner meaning that are as yet concealed within the chambers of divine wisdom! None hath yet approached them;—húrís, "whom no man nor spirit hath touched before." (Koran 55:56) Notwithstanding all that hath been said, it seemeth as if not one letter of Our purpose hath been uttered, nor a single sign divulged concerning Our object. When will a faithful seeker be found who will don the garb of pilgrimage, attain the Ka'bih of the heart's desire, and, without ear or tongue, discover the mysteries of divine utterance?

79 By these luminous, these conclusive, and lucid statements, the meaning of "heaven" in the aforementioned verse hath thus been made clear and evident. And now regarding His words, that the Son of man shall "come in the clouds of heaven." By the term "clouds" is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others." (Koran 2:87) These "clouds" signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as "clouds."

80 These are the "clouds" that cause the heavens of the knowledge and understanding of all that dwell on earth to be cloven asunder. Even as He hath revealed: "On that day shall the heaven be cloven by the clouds." (Koran 25:25) Even as the clouds prevent the eves of men from beholding the sun, so do these things hinder the souls of men from recognizing the light of the divine Luminary. To this beareth witness that which hath proceeded out of the mouth of the unbelievers as revealed in the sacred Book: "And they have said: 'What manner of apostle is this? He eateth food, and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe."" (Koran 25:7) Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world. As these holy Persons were subject to such needs and wants, the people were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity. How, they wondered, could such a person be sent down from God, assert His ascendancy over all the peoples and kindreds of the earth, and claim Himself to be the goal of all creation,-even as He hath said: "But for Thee, I would not have created all that are in heaven and on earth,"—and yet be subject to such trivial things? You must undoubtedly have been informed of the tribulations, the poverty, the ills, and the degradation that have befallen every Prophet of God and His companions. You must have heard how the heads of their followers were sent as presents unto different cities, how grievously they were hindered from that whereunto they were commanded. Each and every one of them fell a prey to the hands of the enemies of His Cause, and had to suffer whatsoever they decreed.

81 It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the divine Luminary which shineth forth from the dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith-principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked,-they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as "clouds" that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

82 It behooveth us, therefore, to make the utmost endeavour, that, by God's invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self. And should we ask for a testimony of His truth, we should content ourselves with one, and only one; that thereby we may attain unto Him Who is the Fountain-head of infinite grace, and in Whose presence all the world's abundance fadeth into nothingness, that we may cease to cavil at Him every day and to cleave unto our own idle fancy.

83 Gracious God! Notwithstanding the warning which, in marvelously symbolic language and subtle allusions, hath been uttered in days past, and which was intended to awaken the peoples of the world and to prevent them from being deprived of their share of the billowing ocean of God's grace, yet such things as have already been witnessed have come to pass! Reference to these things hath also been made in the Koran, as witnessed by this verse: "What can such expect but that God should come down to them overshadowed with clouds?" (Koran 2:210) A number of the divines, who hold firmly to the letter of the Word of God, have come to regard this verse as one of the signs of that expected resurrection which is born of their idle fancy. This, notwithstanding the fact that similar references have been made in most of the heavenly Books, and have been recorded in all the passages connected with the signs of the coming Manifestation.

84 Likewise, He saith: "On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment," (Koran 44:10) The All-Glorious hath decreed these very things, that are contrary to the desires of wicked men, to be the touchstone and standard whereby He proveth His servants, that the just may be known from the wicked, and the faithful distinguished from the infidel. The symbolic term "smoke" denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their narrow-minded exponents. What smoke more dense and overpowering than the one which hath now enshrouded all the peoples of the world, which hath become a torment unto them, and from which they hopelessly fail to deliver themselves, however much they strive? So fierce is this fire of self burning within them, that at every moment they seem to be afflicted with fresh torments. The more they are told that this wondrous Cause of God. this Revelation from the Most High, hath been made manifest to all mankind, and is waxing greater and stronger every day, the fiercer groweth the blaze of the fire in their hearts. The more they observe the indomitable strength, the sublime renunciation, the unwavering constancy of God's holy companions, who, by the aid of God, are growing nobler and more glorious every day, the deeper the dismay which ravageth their souls. In these days, praise be to God, the power of His Word hath obtained such ascendancy over men, that they dare breathe no word. Were they to encounter one of the companions of God who, if he could, would, freely and joyously, offer up ten thousand lives as a sacrifice for his Beloved, so great would be their fear, that they forthwith would profess their faith in Him, whilst privily they would vilify and execrate His name! Even as He hath revealed: "And when they meet you, they say, 'We believe'; but when they are apart, they bite their fingers' ends at you, out of wrath. Say: 'Die in your wrath!' God truly knoweth the very recesses of your breasts." (Koran 3:119)

85 Ere long, thine eves will behold the standards of divine power unfurled throughout all regions, and the signs of His triumphant might and sovereignty manifest in every land. As most of the divines have failed to apprehend the meaning of these verses, and have not grasped the significance of the Day of Resurrection, they therefore have foolishly interpreted these verses according to their idle and faulty conception. The one true God is My witness! Little perception is required to enable them to gather from the symbolic language of these two verses all that We have purposed to propound, and thus to attain, through the grace of the All-Merciful, the resplendent morn of certitude. Such are the strains of celestial melody which the immortal Bird of Heaven, warbling upon the Sadrih of Bahá, poureth out upon thee, that, by the permission of God, thou mayest tread the path of divine knowledge and wisdom.

86 And now, concerning His words: "And He shall send His " By "angels" is meant those who, reinforced by the angels.... power of the spirit, have consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim. That holy man, Sadiq (The sixth Imam of the Shi'ihs = Shia Muslims), in his eulogy of the Cherubim, saith: "There stand a company of our fellow-Shi'ihs behind the Throne." Divers and manifold are the interpretations of the words "behind the Throne." In one sense, they indicate that no true Shí'ihs exist. Even as he hath said in another passage: "A true believer is likened unto the philosopher's stone." Addressing subsequently his listener, he saith: "Hast thou ever seen the philosopher's stone?" Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the non-existence of a true believer. Such is the testimony of Sádiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established.

87 And now, inasmuch as these holy beings have sanctified themselves from every human limitation, have become endowed with the attributes of the spiritual, and have been adorned with the noble traits of the blessed, they therefore have been designated as "angels." Such is the meaning of these verses, every word of which hath been expounded by the aid of the most lucid texts, the most convincing arguments, and the best established evidences.

88 As the adherents of Jesus have never understood the hidden meaning of these words, and as the signs which they and the leaders of their Faith have expected have failed to

appear, they therefore refused to acknowledge, even until now, the truth of those Manifestations of Holiness that have since the days of Jesus been made manifest. They have thus deprived themselves of the outpourings of God's holy grace, and of the wonders of His divine utterance. Such is their low estate in this, the Day of Resurrection! They have even failed to perceive that were the signs of the Manifestation of God in every age to appear in the visible realm in accordance with the text of established traditions, none could possibly deny or turn away, nor would the blessed be distinguished from the miserable, and the transgressor from the God-fearing. Judge fairly: Were the prophecies recorded in the Gospel to be literally fulfilled; were Jesus, Son of Mary, accompanied by angels, to descend from the visible heaven upon the clouds; who would dare to disbelieve, who would dare to reject the truth, and wax disdainful? Nay, such consternation would immediately seize all the dwellers of the earth that no soul would feel able to utter a word, much less to reject or accept the truth. It was owing to their misunderstanding of these truths that many a Christian divine hath objected to Muhammad, and voiced his protest in such words: "If Thou art in truth the promised Prophet, why then art Thou not accompanied by those angels our sacred Books foretold, and which must needs descend with the promised Beauty to assist Him in His Revelation and act as warners unto His people?' Even as the All-Glorious hath recorded their statement: 'Why hath not an angel been sent down to him, so that he should have been a warner with Him?" (Koran 25:7)

89 Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: "Wherefore hath not this or that sign appeared?" Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgements. As they have literally interpreted the Word of God, and the savings and traditions of the Letters of Unity. and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet they bear witness to this well-known tradition: "Verily Our Word is abstruse, bewilderingly abstruse." In another instance, it is said: "Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested." These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross.

90 Great God! Notwithstanding their acceptance of the truth of this tradition, these divines who are still doubtful of, and dispute about, the theological obscurities of their faith, yet claim to be the exponents of the subtleties of the law of God, and the expounders of the essential mysteries of His holy Word. They confidently assert that such traditions as indicate the advent of the expected Qa'im have not yet been fulfilled, whilst they themselves have failed to inhale the fragrance of the meaning of these traditions, and are still oblivious of the fact that all the signs foretold have come to pass, that the way of God's holy Cause hath been revealed, and the concourse of the faithful, swift as lightning, are, even now, passing upon that way, whilst these foolish divines wait expecting to witness the signs foretold. Say, O ye foolish ones! Wait ye even as those before you are waiting!

91 Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muhammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: "Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels," knowing not what answer to give, they will reply: "These Books have been corrupted and are not, and never have been, of God." Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. A similar verse hath been also revealed in the Koran, were ye of them that comprehend. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text.

92 Yea, in the writings and utterances of the Mirrors reflecting the sun of the Muhammadan Dispensation mention hath been made of "Modification by the exalted beings" and "alteration by the disdainful." Such passages, however, refer only to particular cases. Among them is the story of Ibn-i-Suriyá. When the people of Khaybar asked the focal center of the Muhammadan Revelation concerning the penalty of adultery committed between a married man and a married

woman. Muhammad answered and said: "The law of God is death by stoning." Whereupon they protested saying: "No such law hath been revealed in the Pentateuch." Muhammad answered and said: "Whom do ye regard among your rabbis as being a recognised authority and having a sure knowledge They agreed upon Ibn-i-Suríyá. Thereupon of the truth?" Muhammad summoned him and said: "I adjure thee by God Who clove the sea for you, caused manna to descend upon you, and the cloud to overshadow you. Who delivered you from Pharaoh and his people, and exalted you above all human beings, to tell us what Moses hath decreed concerning adultery between a married man and a married woman." He made reply: "O Muhammad! death by stoning is the law." Muhammad observed: "Why is it then that this law is annulled and hath ceased to operate among the Jews?" He answered and said: "When Nebuchadnezzar delivered Jerusalem to the flames, and put the Jews to death, only a few survived. The divines of that age, considering the extremely limited number of the Jews, and the multitude of the Amalekites, took counsel together, and came to the conclusion that were they to enforce the law of the Pentateuch every survivor who hath been delivered from the hand of Nebuchadnezzar would have to be put to death according to the verdict of the Book. Owing to such considerations, they totally repealed the penalty of death." Meanwhile Gabriel inspired Muhammad's illumined heart with these words: 'They pervert the text of the Word of God." (Koran 4:45)

93 This is one of the instances that have been referred to. Verily by "perverting" the text is not meant that which these foolish and abject souls have fancied, even as some maintain that Jewish and Christian divines have effaced from the Book such verses as extol and magnify the countenance of Muhammad, and instead thereof have inserted the contrary. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God. mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God's holy Book in accordance with their idle imaginings and vain desires. And as the Jews, in the time of Muhammad, interpreted those verses of the Pentateuch, that referred to His Manifestation, after their own fancy, and refused to be satisfied with His holy utterance, the charge of "perverting" the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Koran have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.

94 In yet another instance, He saith: "A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so." (Koran 2:75) This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not that the actual words have been effaced. To the truth of this testify they that are sound of mind. 95 Again in another instance, He saith: "Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price." (Koran 2:79) This verse was revealed with reference to the divines and leaders of the Jewish Faith. These divines, in order to please the rich, acquire worldly emoluments, and give vent to their envy and misbelief, wrote a number of treatises, refuting the claims of Muhammad, supporting their arguments with such evidences as it would be improper to mention, and claimed that these arguments were derived from the text of the Pentateuch.

96 The same may be witnessed today. Consider how abundant are the denunciations written by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the ulterances of men of discernment!

97 Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted. were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny. Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the malevolent 89 opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such things. Moreover, most of the verses that indicate "corruption" of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Koranic Revelation.

98 We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God. when once the Day-star of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling to from the setting of the day-star of Jesus until the rise of the sun of the Muhammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!

99 Dear friend! Now when the light of God's everlasting Morn is breaking; when the radiance of His holy words: "God is the light of the heavens and of the earth" (Koran 24:35) is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: "God hath willed to perfect His light;" (Koran 9:33) and the Hand of omnipotence, bearing His testimony: "In His grasp He holdeth the kingdom of all is being outstretched unto all the peoples and things,' kindreds of the earth; it behooveth us to gird up the loins of endeavour, that haply, by the grace and bounty of God, we may enter the celestial City: "Verily, we are God's," and abide within the exalted habitation: "And unto Him we do return." It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to demonstrate His reality, nor any evidence to bear witness unto His testimony

100 O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. "God was alone; there was none else besides Him." So lofty is this station that no testimony can bear it witness, neither evidence do justice to its truth. Wert thou to explore the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue for ever to be, known through Himself. And if thou dwellest in the land of testimony, content thyself with that which He, Himself, hath revealed: "Is it not enough for them that We have sent down unto Thee the Book?" (Koran 29:51) This is the testimony which He, Himself, hath ordained; greater proof than this there is none, nor ever will be: "This proof is His Word; His own Self, the testimony of His truth."

101 And now, We beseech the people of the Bayán, all the learned, the sages, the divines, and witnesses amongst them, not to forget the wishes and admonitions revealed in their Book. Let them, at all times, fix their gaze upon the essentials of His Cause, lest when He, Who is the Quintessence of truth, the inmost Reality of all things, the Source of all light, is made manifest, they cling unto certain passages of the Book, and inflict upon Him that which was inflicted in the Dispensation of the Koran. For, verily, powerful is He, the King of divine might, to extinguish with one letter of His wondrous words, the breath of life in the whole of the Bayán and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchres of their vain and selfish desires. Take heed, and be watchful; and remember that all things have their consummation in belief in Him, in attainment unto His day, and in the realization of His divine presence. "There is no piety in turning your faces toward the east or toward the west. but he is pious who believeth in God and the Last Day. (Koran 2:176) Give ear, O people of the Bayán, unto the truth whereunto We have admonished you, that haply ye may seek the shelter of the shadow extended, in the Day of God, upon all mankind.

THE BOOK OF IQAN, PART TWO

102 Verily He Who is the Day-star of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that is in heaven and on earth, though no man be found on earth to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the genso of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.

103 The significance and essential purpose underlying these words is to reveal and demonstrate unto the pure in heart and the sanctified in spirit that they Who are the Luminaries of truth and the Mirrors reflecting the light of divine Unity, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: "Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth."

104 To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving." (Koran 6:103) No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence: inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible

105 Gracious God! How could there be conceived any existing relationship or possible connection between His Word and they that are created of it? The verse: "God would have you beware of Himself" (Koran 3:28) unmistakably beareth witness to the reality of Our argument, and the words: "God was alone; there was none else besides Him" are a sure testimony of its truth. All the Prophets of God and their chosen Ones, all the divines, the sages, and the wise of every generation, unanimously recognise their inability to attain unto the comprehension of that Quintessence of all truth, and confess their incapacity to grasp Him, Who is the inmost Reality of all things.

106 The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: "His grace hath transcended all things; My grace hath encompassed them all" hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. Even as He hath said: "There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee." This is the significance of the tradition: "I am He, Himself, and He is I, myself '

107 The traditions and sayings that bear direct reference to Our theme are divers and manifold: We have refrained from quoting them for the sake of brevity. Nay, whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." (Koran 41:53) Again He saith: "And also in your own selves: will ye not then behold the signs of God?' (Koran 51:21) And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." (Koran 59:19) In this connection, He Who is the eternal King-may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: "He hath known God who hath known himself.'

108 I swear by God, O esteemed and honoured friend! Shouldst thou ponder these words in thine heart, thou wilt of

a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face.

109 From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things, visible and invisible. Thus hath He revealed: "Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee." Likewise, hath the eternal King spoken: "No thing have I perceived, except that I perceived God within it, God before it, or God after it." Also in the tradition of Kumayl it is written: "Behold, a light hath shone forth out of the Morn of eternity, and lo! its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished and the most excellent are the Manifestations of the Sun of Truth Nav all else besides these Manifestations, live by the operation of their Will, and move and have their being through the outpourings of their grace. "But for Thee, I would have not created the heavens." Nay, all in their holy presence fade into utter nothingness, and are a thing forgotten. Human tongue can never befittingly sing their praise, and human speech can never unfold their mystery. These Tabernacles of holiness. these primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest.

110 These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favoured, His holy, and chosen 104 Messengers, are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others." (Koran 2:253) It hath therefore become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings of God's attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty. To every discerning eye this is evident and manifest; it requireth neither proof nor evidence.

11 Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the inner meaning of God's holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness. They have strayed far from the fresh and thirst-subduing waters, and gathered round the salt that burneth bitterly. Concerning them, the Dove of Eternity hath spoken: "And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them." (Koran 7:145)

112 To this testifieth that which hath been witnessed in this wondrous and exalted Dispensation. Myriads of holy verses have descended from the heaven of might and grace, yet no one hath turned thereunto, nor ceased to cling to those words of men, not one letter of which they that have spoken them comprehend. For this reason the people have doubted incontestable truths, such as these, and caused themselves to be deprived of the Ridván of 106 divine knowledge, and the eternal meads of celestial wisdom.

113 And now, to resume Our argument concerning the question: Why is it that the sovereignty of the Qá'im, affirmed in the text of recorded traditions, and handed down by the shining stars of the Muḥammadan Dispensation, hath not in the least been made manifest? Nay, the contrary hath come to pass. Have not His disciples and companions been afflicted of men? Are they not still the victims of the fierce opposition of their enemies? Are they not today leading the life of abased and impotent mortals? Yea, the sovereignty attributed to the Qá'im and spoken of in the scriptures, is a reality, the truth of which none can doubt. This sovereignty, however, is not the sovereignty which the minds of men have falsely imagined. Moreover, the Prophets of old, each and every one, whenever announcing to the people of their day the advent of the coming Revelation, have invariably and specifically referred

to that sovereignty with which the promised Manifestation must needs be invested. This is attested by the records of the scriptures of the past. This sovereignty hath not been solely and exclusively attributed to the Qá'im. Nay rather, the attribute of sovereignty and all other names and attributes of God have been and will ever be vouchsafed unto all the Manifestations, as it hath already been explained, are the Embodiments of the attributes of God, the Invisible, and the Revealers of the divine mysteries.

114 Furthermore, by sovereignty is meant the allencompassing, all-pervading power which is inherently exercised by the Qá'im whether or not He appear to the world clothed in the majesty of earthly dominion. This is solely dependent upon the will and pleasure of the Oá'im Himself. You will readily recognize that the terms sovereignty, wealth, life, death, judgement and resurrection, spoken of by the scriptures of old, are not what this generation hath conceived and vainly imagined. Nay, by sovereignty is meant that sovereignty which in every dispensation resideth within, and is exercised by, the person of the Manifestation. the Dav-star of Truth. That sovereignty is the spiritual ascendancy which He exerciseth to the fullest degree over all that is in heaven and on earth, and which in due time revealeth itself to the world in 108 direct proportion to its capacity and spiritual receptiveness, even as the sovereignty of Muhammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'lláh-i-Ubayy, Abú-'Amír, the hermit, Ka'b-Ibn-i-Ashraf, and Nadr-Ibn-i-Hárith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow. Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their 109 midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

115 For this reason did Muhammad cry out: "No Prophet of God hath suffered such harm as I have suffered." And in the Koran are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies.

116 We shall cite in this connection only one verse of that Book. Shouldst thou observe it with a discerning eye, thou wilt, all the remaining days of thy life, lament and bewail the injury of Muhammad, that wronged and oppressed Messenger of God. That verse was revealed at a time when Muhammad languished weary and sorrowful beneath the weight of the opposition of the people, and of their unceasing torture. In the midst of His agony, the Voice of Gabriel, calling from the Sadratu'l-Muntahá, was heard saying: "But if their opposition be grievous to Thee—if Thou canst, seek out an opening into the earth or a ladder into heaven." (Koran 6:35) The implication of this utterance is that His case had no remedy, that they would not withhold their hands from Him unless He should hide Himself beneath the depths of the earth, or take His flight unto heaven.

117 Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none the less confess and acknowledge the greatness and overpowering majesty of that Day-star of loving kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. What thou dost witness today is but a confirmation of this truth. That spiritual ascendency, however, which is primarily intended, resideth within, and revolveth around Them from eternity even unto eternity. It can never for a moment be divorced from Them.

Its dominion hath encompassed all that is in heaven and on earth.

118 The following is an evidence of the sovereignty exercised by Muhammad, the Day-star of Truth. Hast thou not heard how with one single verse He hath sundered light from darkness, the righteous from the ungodly, and the believing from the infidel? All the signs and allusions concerning the Day of Judgement, which thou hast heard, such as the raising of the dead, the Day of Reckoning, the Last Judgement, and others have been made manifest through the revelation of that verse. These revealed words were a blessing to the righteous who on hearing them exclaimed: "O God our Lord, we have heard, and obeyed." They were a curse to the people of iniquity who, on hearing them affirmed: "We have heard and rebelled." Those words, sharp as the sword of God. have separated the faithful from the infidel, and severed father from son. Thou hast surely witnessed how they that have confessed their faith in Him and they that rejected Him have warred against each other, and sought one another's property. How many fathers have turned away from their sons; how many lovers have shunned their beloved! So mercilessly trenchant was this wondrous sword of God that it cleft asunder every relationship! On the other hand, consider the welding power of His Word. Observe, how those in whose midst the Satan of self had for years sown the seeds of malice and hate became so fused and blended through their allegiance to this wondrous and transcendent Revelation that it seemed as if they had sprung from the same loins. Such is the binding force of the Word of God, which uniteth the hearts of them that have renounced all else but Him, who have believed in His signs, and quaffed from the Hand of glory the Kawthar of God's holy grace. Furthermore, how numerous are those peoples of divers beliefs, of conflicting creeds, and opposing temperaments, who, through the reviving fragrance of the Divine springtime, breathing from the Ridván of God, have been arrayed with the new robe of divine Unity, and have drunk from the cup of His singleness!

119 This is the significance of the well-known words: "The wolf and the lamb shall feed together." (Bible, Isaiah 65:25) Behold the ignorance and folly of those who, like the nations of old, are still expecting to witness the time when these beasts will feed together in one pasture! Such is their low estate. Methinks, never have their lips touched the cup of understanding, neither have their feet trodden the path of justice. Besides, of what profit would it be to the world were such a thing to take place? How well hath He spoken concerning them: "Hearts have they, with which they understand not, and eyes have they with which they see not!" (Koran 7:178)

120 Consider how with this one verse which hath descended from the heaven of the Will of God, the world and all that is therein have been brought to a reckoning with Him. Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven. Thereby is the truth of these words concerning Him made manifest: "Swift is He in reckoning." Thus God turneth iniquity into righteousness, were ye to explore the realms of divine knowledge, and fathom the mysteries of His wisdom. In like manner, whosoever partook of the cup of love, obtained his portion of the ocean of eternal grace and of the showers of everlasting mercy, and entered into the life of faith-the heavenly and everlasting life. But he that turned away from that cup was condemned to eternal death. By the terms "life" and "death," spoken of in the scriptures, is intended the life of faith and the death of unbelief. The generality of the people, owing to their failure to grasp the meaning of these words, rejected and despised the person of the Manifestation, deprived themselves of the light of His divine guidance, and refused to follow the example of that immortal Beauty.

121 When the light of Koranic Revelation was kindled within the chamber of Muhammad's holy heart, He passed upon the people the verdict of the Last Day, the verdict of resurrection, of judgement, of life, and of death. Thereupon the standards of revolt were hoisted, and the doors of derision opened. Thus hath He, the Spirit of God, recorded, as spoken by the infidels: "And if thou shouldst say, 'After death ye shall surely be raised again,' the infidels will certainly exclaim, 'This is nothing but manifest sorcery.''' (Koran 11:7) Again He speaketh: "If ever thou dost marvel, marvellous surely is their saying, 'What! When we have become dust, shall we be restored in a new creation?''' (Koran 13:5) Thus, in another passage, He wrathfully exclaimeth: "Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!'' (Koran 50:15)

122 As the commentators of the Koran and they that follow the letter thereof misapprehended the inner meaning of the words of God and failed to grasp their essential purpose, they sought to demonstrate that, according to the rules of grammar, whenever the term "idhá" (meaning "if" or "when") precedeth the past tense, it invariably hath reference to the future. Later, they were sore perplexed in attempting to explain those verses of the Book wherein that term did not actually occur. Even as He hath revealed: "And there was a blast on the trumpet,-lo! it is the threatened Day! And every soul is summoned to a reckoning,-with him an impeller and a witness " (Koran 50:20) In explaining this and similar verses, they have in some cases argued that the term "idhá" is implied. In other instances, they have idly contended that whereas the Day of Judgement is inevitable, it hath therefore been referred to as an event not of the future but of the past. How vain their sophistry! How grievous their blindness! They refuse to recognize the trumpet-blast which so explicitly in this text was sounded through the revelation of Muhammad. They deprive themselves of the regenerating Spirit of God that breathed into it, and foolishly expect to hear the trumpet-sound of the Seraph of God who is but one of His servants! Hath not the Seraph himself, the angel of the Judgement Day, and his like been ordained by Muhammad's own utterance? Say: What! Will ye give that which is for your good in exchange for that which is evil? Wretched is that which ye have falsely exchanged! Surely ye are a people, evil, in grievous loss.

123 Nay, by "trumpet" is meant the trumpet-call of Muhammad's Revelation, which was sounded in the heart of the universe, and by "resurrection" is meant His own rise to proclaim the Cause of God. He bade the erring and wayward arise and speed out of the sepulchres of their bodies, arrayed them with the beauteous robe of faith, and quickened them with the breath of a new and wondrous life. Thus at the hour when Muhammad, that divine Beauty, purposed to unveil one of the mysteries hidden in the symbolic terms "resurrection," "judgement," "paradise," and "hell," Gabriel, the Voice of Inspiration, was heard saying: "Erelong will they wag their heads at Thee, and say, 'When shall this be? Say: 'Perchance it is nigh."" (Koran 17:51) The implications of this verse alone suffice the peoples of the world, were they to ponder it in their hearts.

124 Gracious God! How far have that people strayed from the way of God! Although the Day of Resurrection was ushered in through the Revelation of Muhammad, although His light and tokens had encompassed the earth and all that is therein, yet that people derided Him, gave themselves up to those idols which the divines of that age, in their vain and idle fancy, had conceived, and deprived themselves of the light of heavenly grace and of the showers of divine mercy. Yea, the abject beetle can never scent the fragrance of holiness, and the 118 bat of darkness can never face the splendour of the sun.

125 Such things have come to pass in the days of every Manifestation of God. Even as Jesus said: "Ye must be born again." (Bible, John 3:7) Again He saith: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (Bible, John 3:5-6) The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto "life" and "resurrection" and have entered into the "paradise" of the love of God. And whosoever is not of them, is condemned to "death" and "deprivation," to the "fire" of unbelief, and to the "wrath" of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have tasted not the ethereal cup of true knowledge, and whose hearts have been deprived of the grace of the holy Spirit in their day. Even as it hath been previously recorded: "Hearts have they with which they understand not." (Koran 7:178)

126 In another passage of the Gospel it is written: "And it came to pass that on a certain day the father of one of the disciples of Jesus had died. That disciple reporting the death of his father unto Jesus, asked for leave to go and bury him. Whereupon, Jesus, that Essence of Detachment, answered and said: "Let the dead bury their dead." (Bible, Luke 9:60)

127 In like manner, two of the people of Kúfih went to 'Ali, the Commander of the Faithful. One owned a house and wished to sell it; the other was to be the purchaser. They had agreed that this transaction should be effected and the contract be written with the knowledge of 'Alí. He, the exponent of the law of God, addressing the scribe, said: "Write thou: 'A dead man hath bought from another dead man a house. That house is bounded by four limits. One extendeth toward the tomb, the other to the vault of the grave, the third to the Şirát, the fourth to either Paradise or hell." Reflect, had these two souls been quickened by the trumpetcall of 'Alí, had they risen from the grave of error by the power of his love, the judgement of death would certainly not have been pronounced against them.

128 In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms "life," "resurrection," and "judgement." If one will ponder but for a while this utterance of 'Ali in his heart, one will surely discover all mysteries hidden in the terms "grave," "tomb," "sirat," "paradise" and "hell." But oh! how strange and pitful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: "He who is a true believer liveth both in this world and in the world to come." If by "life" be meant this earthly life, it is evident that death must needs overtake it.

129 Similarly, the records of all the scriptures bear witness to this lofty truth and this most exalted word. Moreover, this verse of the Koran, revealed concerning Hamzih, the "Prince of Martyrs," (Title of the uncle of Muhammad) and Abú-Jahl, is a luminous evidence and sure testimony of the truth of Our saying: "Shall the dead, whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?" (Koran 6:122) This verse descended from the heaven of the Primal Will at a time when Hamzih had already been invested with the sacred mantle of faith, and Abú-Jahl had waxed relentless in his opposition and unbelief. From the Wellspring of omnipotence and the Source of eternal holiness, there came the judgement that conferred everlasting life upon Hamzih, and condemned Abú-Jahl to eternal damnation. This was the signal that caused the fires of unbelief to glow with the hottest flame in the heart of the infidels, and provoked them openly to repudiate His truth. They loudly clamoured: "When did Hamzih die? When was he risen? At what hour was such a life conferred upon him?" As they understood not the significance of these noble sayings, nor sought enlightenment from the recognized expounders of the Faith, that these might confer a sprinkling of the Kawthar of divine knowledge upon them, therefore such fires of mischief were kindled amongst men.

130 Thou dost witness today how, notwithstanding the radiant splendour of the Sun of divine knowledge, all the people, whether high or low, have clung to the ways of those abject manifestations of the Prince of Darkness. They continually appeal to them for aid in unraveling the intricacies of their Faith, and, owing to lack of knowledge, they make such replies as can in no wise damage their fame and fortune. It is evident that these souls, vile and miserable as the beetle itself, have had no portion of the musk-laden breeze of eternity, and have never entered the Ridván of heavenly delight. How, therefore, can they impart unto others the imperishable fragrance of holiness? Such is their way, and such will it remain for ever. Only those will attain to the knowledge of the Word of God that have turned unto Him, and repudiated the manifestations of Satan. Thus God hath reaffirmed the law of the day of His Revelation, and inscribed it with the pen of power upon the mystic Tablet hidden beneath the veil of celestial glory. Wert thou to heed these words, wert thou to ponder their outward and inner meaning in thy heart, thou wouldst seize the significance of all the abstruse problems which, in this day, have become insuperable barriers between men and the knowledge of the Day of Judgement. Then wilt thou have no more questions to perplex thee. We fain would hope that, God willing, thou wilt not return, deprived and still athirst, from the shores of the ocean of divine mercy, nor come back destitute from the imperishable Sanctuary of thy heart's desire. Let it now be seen what thy search and endeavours will achieve.

131 To resume: Our purpose in setting forth these truths hath been to demonstrate the sovereignty of Him Who is the King of kings. Be fair: Is this sovereignty which, through the utterance of one Word, hath manifested such pervading influence, ascendancy, and awful majesty, is this sovereignty superior, or is the worldly dominion of these kings of the earth who, despite their solicitude for their subjects and their help of the poor, are assured only of an outward and fleeting allegiance, while in the hearts of men they inspire neither affection nor respect? Hath not that sovereignty, through the potency of one word, subdued, quickened, and revitalized the whole world? What! Can the lowly dust compare with Him Who is the Lord of Lords? What tongue dare utter the immensity of difference that lieth between them? Nay, all comparison falleth short in attaining the hallowed sanctuary of His sovereignty. Were man to reflect, he would surely perceive that even the servant of His threshold ruleth over all created things! This hath already been witnessed, and will in future be made manifest.

132 This is but one of the meanings of the spiritual sovereignty which We have set forth in accordance with the capacity and receptiveness of the people. For He, the Mover of all beings, that glorified Countenance, is the source of such potencies as neither this wronged One can reveal, nor this unworthy people comprehend. Immensely exalted is He above men's praise of His sovereignty; glorified is He beyond that which they attribute unto Him!

133 And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth—whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented—such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of his good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are more obvious than even the splendour of the noontide sun.

134 Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones. Moreover, if ascendency and dominion be interpreted to mean earthly supremacy and temporal power, how impossible will it be for thee to explain these verses: "And verily Our host shall conquer." (Koran 37:173) "Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it." (Koran 9:33) "He is the Dominant, above all things." Similarly, most of the Koran testifieth to this truth.

135 Were the idle contention of these foolish and despicable souls to be true, they would have none other alternative than to reject all these holy utterances and heavenly allusions. For no warrior could be found on earth more excellent and nearer to God than Husayn, son of 'Alí, so peerless and incomparable was he. "There was none to equal or to match him in the world." Yet, thou must have heard what befell him. "God's malison on the head of the people of tyranny!" (Koran 11:18)

136 Were the verse "And verily Our host shall conquer" to be literally interpreted, it is evident that it would in no wise be applicable to the chosen Ones of God and His hosts. inasmuch as Husayn, whose heroism was manifest as the sun, crushed and subjugated, quaffed at last the cup of martyrdom in Karbilá, the land of Táff. Similarly, the sacred verse "Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it. Were it to be literally interpreted it would never correspond with the truth. For in every age the light of God hath, to outward seeming, been quenched by the peoples of the earth, and the Lamps of God extinguished by them. How then could the ascendarcy of the sovereignty of these Lamps be explained? What could the potency of God's will to "perfect His light" signify? As hath already been witnessed, so great was the enmity of the infidels that none of these divine Luminaries ever found a place for shelter, or tasted of the cup of tranquillity. So heavily were they oppressed, that the least of men inflicted upon these Essences of being whatsoever he listed. These sufferings have been observed and measured by the people. How, therefore, can such people be capable of understanding and expounding these words of God, these verses of everlasting glory?

137 But the purpose of these verses is not what they have imagined. Nay, the terms "ascendancy," "power," and "authority" imply a totally different station and meaning. For instance, consider the pervading power of those drops of the blood of Husayn which besprinkled the earth. What ascendancy and influence hath the dust itself, through the sacredness and potency of that blood, exercised over the bodies and souls of men! So much so, that he who sought deliverance from his ills, was healed by touching the dust of that holy ground, and whosoever, wishing to protect his property, treasured with absolute faith and understanding, a little of that holy earth within his house, safeguarded all his possessions. These are the outward manifestations of its potency. And were We to recount its hidden virtues they would assuredly say: "He verily hath considered the dust to be the Lord of Lords, and hath utterly forsaken the Faith of God.

138 Furthermore, call to mind the shameful circumstances that have attended the martyrdom of Husayn. Reflect upon his loneliness, how, to outer seeming, none could be found to aid him, none to take up his body and bury it. And yet, behold how numerous, in this day, are those who from the uttermost corners of the earth don the garb of pilgrimage, seeking the site of his martyrdom, that there they may lay their heads upon the threshold of his shrine! Such is the ascendancy and power of God! Such is the glory of His dominion and majesty!

139 Think not that because these things have come to pass after Husayn's martyrdom, therefore all this glory hath been of no profit unto him. For that holy soul is immortal, liveth the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion. These Essences of being are the shining Exemplars of sacrifice. They have offered, and will continue to offer up their lives, their substance, their souls, their spirit, their all, in the path of the Well-Beloved. By them, no station, however exalted, could be more dearly cherished. For lovers have no desire but the good-pleasure of their Beloved, and have no aim except reunion with Him.

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140 Should We wish to impart unto thee a glimmer of the mysteries of Husayn's martyrdom, and reveal unto thee the fruits thereof, these pages could never suffice, nor exhaust their meaning. Our hope is that, God willing, the breeze of mercy may blow, and the divine Springtime clothe the tree of being with the robe of a new life; so that we may discover the mysteries of divine Wisdom, and, through His providence, be made independent of the knowledge of all things. We have, as yet, descried none but a handful of souls, destitute of all renown, who have attained unto this station. Let the future disclose what the Judgement of God will ordain, and the Tabernacle of His decree reveal. In such wise We recount unto thee the wonders of the Cause of God, and pour out into thine ears the strains of heavenly melody, that haply thou mayest attain unto the station of true knowledge, and partake of the fruit thereof. Therefore, know thou of a certainty that these Luminaries of heavenly majesty, though their dwelling be in the dust, yet their true habitation is the seat of glory in the realms above. Though bereft of all earthly possessions, yet they soar in the realms of immeasurable riches. And whilst sore tried in the grip of the enemy, they are seated on the right hand of power and celestial dominion. Amidst the darkness of their abasement there shineth upon them the light of unfading glory, and upon their helplessness are showered the tokens of an invincible sovereignty.

141 Thus Jesus, Son of Mary, whilst seated one day and speaking in the strain of the Holy Spirit, uttered words such as these: "O people! My food is the grass of the field, wherewith I satisfy my hunger. My bed is the dust, my lamp in the night the light of the moon, and my steed my own feet. Behold, who on earth is richer than !?" By the righteousness of God! Thousands of treasures circle round this poverty, and a myriad kingdoms of glory yearn for such abasement! Shouldst thou attain to a drop of the ocean of the inner meaning of these words, thou wouldst surely forsake the world and all that is therein, and, as the Phoenix wouldst consume thyself in the flames of the undying Fire.

142 In like manner, it is related that on a certain day, one of the companions of Sádiq complained of his poverty before him. Whereupon, Sádiq, that immortal beauty, made reply: "Verily thou art rich, and hast drunk the draught of wealth." That poverty-stricken soul was perplexed at the words uttered by that luminous countenance, and said: "Where are my riches, I who stand in need of a single coin." Sádiq thereupon observed: "Dost thou not possess our love?" He replied: "Yea, I possess it, O thou scion of the Prophet of God!" And Sádiq asked him saying: "Exchangest thou this love for one thousand dinars?" He answered: "Nay, never will I exchange it, though the world and all that is therein be given me!" Then Sádiq remarked: "How can he who possesses such a treasure be called poor?"

143 This poverty and these riches, this abasement and glory, this dominion, power, and the like, upon which the eyes and hearts of these vain and foolish souls are set,—all these things fade into utter nothingness in that Court! Even as He hath said: "O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing." (Koran 35:15) By 'riches' therefore is meant independence of all else but God, and by 'poverty' the lack of things that are of God.

144 Similarly, call thou to mind the day when the Jews, who had surrounded Jesus, Son of Mary, were pressing Him to confess His claim of being the Messiah and Prophet of God. so that they might declare Him an infidel and sentence Him to death. Then, they led Him away, He Who was the Day-star of the heaven of divine Revelation, unto Pilate and Caiaphas, who was the leading divine of that age. The chief priests were all assembled in the palace, also a multitude of people who had gathered to witness His sufferings, to deride and injure Him. Though they repeatedly questioned Him, hoping that He would confess His claim, yet Jesus held His peace and spake not. Finally, an accursed of God arose and, approaching Jesus, adjured Him saying: "Didst thou not claim to be the Divine Messiah? Didst thou not say, 'I am the King of Kings, My word is the Word of God, and I am the breaker of the Sabbath day?" Thereupon Jesus lifted up His head and said: "Beholdest thou not the Son of Man sitting on the right hand day?"" of power and might?" These were His words, and yet consider how to outward seeming He was devoid of all power except that inner power which was of God and which had encompassed all that is in heaven and on earth. How can I relate all that befell Him after He spoke these words? How shall I describe their heinous behaviour towards Him? They at last heaped on His blessed Person such woes that He took His flight unto the fourth Heaven.

145 It is also recorded in the Gospel according to St. Luke, that on a certain day Jesus passed by a Jew who was sick of the palsy, and lay upon a couch. When the Jew saw Him, he recognized Him, and cried out for His help. Jesus said unto him: "Arise from thy bed; thy sins are forgiven thee." Certain of the Jews, standing by, protested saying: "Who can forgive sins, but God alone?" And immediately He perceived their thoughts, Jesus answering said unto them: "Whether is it easier to say to the sick of the palsy, arise, and take up thy bed, and walk; or to say, thy sins are forgiven thee? that ye may know that the Son of Man hath power on earth to forgive sins." (Bible, Luke 5:18–26) This is the real sovereignty, and such is the power of God's chosen Ones! All these things which We have repeatedly mentioned, and the details which We have cited from divers sources, have no other purpose but to enable thee to grasp the meaning of the allusions in the utterances of the chosen Ones of God, lest certain of these utterances cause thy feet to falter and thy heart to be dismayed.

146 Thus with steadfast steps we may tread the Path of certitude, that perchance the breeze that bloweth from the meads of the good-pleasure of God may waft upon us the sweet savours of divine acceptance, and cause us, vanishing mortals that we are, to attain unto the Kingdom of everlasting glory. Then wilt thou comprehend the inner meaning of sovereignty and the like, spoken of in the traditions and scriptures. Furthermore, it is already evident and known unto thee that those things to which the Jews and the Christians have clung, and the cavilings which they heaped upon the Beauty of Muhammad, the same have in this day been upheld by the people of the Koran, and been witnessed in their denunciations of the "Point of the Bayán"-may the souls of all that dwell within the kingdom of divine Revelations be a sacrifice unto Him! Behold their folly: they utter the self-same words, uttered by the Jews of old, and know it not! How well and true are His words concerning them: "Leave them to entertain themselves with their cavilings!" (Koran 6:91) "As Thou livest, O Muhammad! they are seized by the frenzy of their vain fancies." (Koran 15:72)

147 When the Unseen, the Eternal, the divine Essence, caused the Day-star of Muhammad to rise above the horizon of knowledge, among the cavils which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people, of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers in the vale of remoteness and error: "The hand of God,' say the Jews, 'is chained up.' Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!" (Koran 5:64) "The hand of God is above their hands." (Koran 48:10)

148 Although the commentators of the Koran have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavour to apprehend the purpose thereof. He saith: How false is that which the Jews have imagined! How can the hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood-how can the hand of such a One be chained and fettered? How can He be conceived as powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saving; how far it hath straved from the path of knowledge and understanding! Observe how in this day also, all these people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy are closed, that from the day-springs of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest. Such is the measure of the understanding of these small-minded, contemptible people. These people have imagined that the flow of God's all-encompassing grace and plenteous mercies, the cessation of which no mind can contemplate, has been halted. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavour to quench with the bitter waters of their vain fancy the flame of God's burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God. The utter destitution into which this people have fallen doth surely suffice them, inasmuch as they have been deprived of the recognition of the essential Purpose and the knowledge of the Mystery and Substance of the Cause of God. For the highest and most excelling grace bestowed upon men is the grace of "attaining unto the Presence of God" and of His recognition. which has been promised unto all people. This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fulness of His absolute bounty upon His creatures. Of this grace and bounty none of this people hath partaken, neither have they been honoured with this most exalted distinction. How numerous are those revealed verses which explicitly bear witness unto this most weighty truth and exalted Theme! And yet they have rejected it, and, after their own desire, misconstrued its meaning. Even as He hath revealed: "As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await.

(Koran 29:23) Also He saith: "They who bear in mind that they shall attain unto the Presence of their Lord, and that unto Him shall they return." (Koran 2:46) Also in another instance He saith: "They who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host!"" (Koran 2:249) In yet another instance He revealeth: "Let him then who hopeth to attain the presence of his Lord work a righteous work." (Koran 18:111) And also He saith: "He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord." (Koran 13:2)

149 This people have repudiated all these verses, that unmistakably testify to the reality of "attainment unto the Divine Presence." No theme hath been more emphatically asserted in the holy scriptures. Notwithstanding, they have deprived themselves of this lofty and most exalted rank, this supreme and glorious station. Some have contended that by attainment unto the Divine Presence" is meant the "Revelation" of God in the Day of Resurrection. Should they assert that the "Revelation" of God signifieth a "Universal Revelation," it is clear and evident that such revelation already existeth in all things. The truth of this We have already 140 established, inasmuch as We have demonstrated that all things are the recipients and revealers of the splendours of that ideal King, and that the signs of the revelation of that Sun, the Source of all splendour, exist and are manifest in the mirrors of beings. Nay, were man to gaze with the eye of divine and spiritual discernment, he will readily recognize that nothing whatsoever can exist without the revelation of the splendour of God, the ideal King. Consider how all created things eloquently testify to the revelation of that inner Light within them. Behold how within all things the portals of the Ridván of God are opened, that seekers may attain the cities of understanding and wisdom, and enter the gardens of knowledge and power. Within every garden they will behold the mystic bride of inner meaning enshrined within the chambers of utterance in the utmost grace and fullest adornment. Most of the verses of the Koran indicate, and bear witness to, this spiritual theme. The verse: "Neither is there aught which doth not celebrate His praise" (Koran 17:44) is eloquent testimony thereto; and We noted all things and wrote them down," (Koran 78:29) a faithful witness thereof. Now, if by "attainment unto the Presence of God" is meant attainment unto the knowledge of such revelation, it is evident that all men have already attained unto the presence of the unchangeable Countenance of that peerless King. Why, then, restrict such revelation to the Day of Resurrection?

150 And were they to maintain that by "divine Presence" is meant the "Specific Revelation of God," expressed by certain Súfis as the "Most Holy Outpouring," if this be in the Essence Itself, it is evident that it hath been eternally in the divine Knowledge. Assuming the truth of this hypothesis, "attainment unto the divine Presence" is in this sense obviously possible to no one, inasmuch as this revelation is confined to the innermost Essence, unto which no man can attain. "The way is barred, and all seeking rejected." The minds of the favourites of heaven, however high they soar, can never attain this station, how much less the understanding of obscured and limited minds.

151 And were they to say that by "divine Presence" is meant the "Secondary Revelation of God," interpreted as the 'Holy Outpouring,' this is admittedly applicable to the world of creation, that is, in the realm of the primal and original manifestation of God. Such revelation is confined to His Prophets and chosen Ones, inasmuch as none mightier than they hath come to exist in the world of being. This truth all recognize, and bear witness thereto. These Prophets and chosen Ones of God are the recipients and revealers of all the unchangeable attributes and names of God. They are the mirrors that truly and faithfully reflect the light of God. Whatsoever is applicable to them is in reality applicable to God, Himself, Who is both the Visible and the Invisible. The knowledge of Him, Who is the Origin of all things, and attainment unto Him, are impossible save through knowledge of, and attainment unto, these luminous Beings who proceed from the Sun of Truth. By attaining, therefore, to the presence of these holy Luminaries, the "Presence of God" Himself is attained. From their knowledge, the knowledge of God is revealed, and from the light of their countenance, the splendour of the Face of God is made manifest. Through the manifold attributes of these Essences of Detachment. Who are both the first and the last, the seen and the hidden, it is made evident that He Who is the Sun of Truth is "the First and the Last, the Seen, and the Hidden." (Koran 57:3) Likewise the other lofty names and exalted attributes of God. Therefore, whosoever, and in whatever Dispensation, hath recognized and attained unto the presence of these glorious, these resplendent and most excellent Luminaries hath verily attained unto the "Presence of God" Himself, and entered the city of eternal and immortal life. Attainment unto such presence is possible only in the Day of Resurrection, which is the Day of the rise of God Himself through His all-embracing Revelation

152 This is the meaning of the "Day of Resurrection," spoken of in all the scriptures, and announced unto all people. Reflect, can a more precious, a mightier, and more glorious day than this be conceived, so that man should willingly forego its grace, and deprive himself of its bounties, which like unto vernal showers are raining from the heaven of mercy upon all mankind? Having thus conclusively demonstrated that no day is greater than this Day, and no revelation more glorious than this Revelation, and having set forth all these weighty and infallible proofs which no understanding mind can question, and no man of learning overlook, how can man possibly, through the idle contention of the people of doubt and fancy, deprive himself of such a bountiful grace? Have they not heard the well-known tradition: "When the Qá'im riseth, that day is the Day of Resurrection?" In like manner, the Imáms, those unquenchable lights of divine guidance, have interpreted the verse: "What can such expect but that God should come down to them overshadowed with clouds, (Koran 2:210) -a sign which they have unquestionably regarded as one of the features of the Day of Resurrectionreferring to Qá'im and His manifestation.

153 Strive, therefore, O my brother, to grasp the meaning of "Resurrection," and cleanse thine ears from the idle sayings of these rejected people. Shouldst thou step into the realm of complete detachment, thou wilt readily testify that no day is mightier than this Day, and that no resurrection more awful than this Resurrection can ever be conceived. One righteous work performed in this Day, equalleth all the virtuous acts which for myriads of centuries men have practised-nay. We ask forgiveness of God for such a comparison! For verily the reward which such a deed deserveth is immensely beyond and above the estimate of men. Inasmuch as these undiscerning and wretched souls have failed to apprehend the true meaning of "Resurrection" and of the "attainment unto the divine Presence," they therefore have remained utterly deprived of the grace thereof. Although the sole and fundamental purpose of all learning, and the toil and labour thereof, is attainment unto, and the recognition of, this station, yet they are all immersed in the pursuit of their material studies. They deny themselves every moment of leisure, and utterly ignore Him, Who is the Essence of all learning, and the one Object of their quest! Methinks, their lips have never touched the cup of divine Knowledge, nor do they seem to have attained even a dewdrop of the showers of heavenly grace.

154 Consider, how can he that faileth in the day of God's Revelation to attain unto the grace of the "Divine Presence" and to recognize His Manifestation, be justly called learned, though he may have spent aeons in the pursuit of knowledge, and acquired all the limited and material learning of men? It is surely evident that he can in no wise be regarded as possessed of true knowledge. Whereas, the most unlettered of all men, if he be honoured with this supreme distinction, he verily is accounted as one of those divinely-learned men whose knowledge is of God; for such a man hath attained the acme of knowledge, and hath reached the furthermost summit of learning.

155 This station is also one of the signs of the Day of Revelation; even as it is said: "The abased amongst you, He shall exalt; and they that are exalted, He shall abase." And likewise, He hath revealed in the Koran: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs." (Koran 28:5) It hath been witnessed in this day how many of the divines, owing to their rejection of the Truth, have fallen into, and abide within, the uttermost depths of ignorance, and whose names have been effaced from the scroll of the glorious and learned. And how many of the ignorant who, by reason of their acceptance of the Faith, have soared aloft and attained the high summit of knowledge, and whose names have been inscribed by the Pen of Power upon the Tablet of divine Knowledge. Thus, "What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation." (Koran 13:41) Therefore, it hath been said: "To seek evidence, when the Proof hath been established is but an unseemly act, and to be busied with the pursuit of knowledge when the Object of all learning hath been attained is truly blameworthy." Say O people of the earth! Behold this flamelike Youth that speedeth across the limitless profound of the Spirit, heralding unto you the tidings: "Lo: the Lamp of God is shining," and summoning you to heed His Cause which, though hidden beneath the veils of ancient splendour, shineth in the land of 'Iráq above the day-spring of eternal holiness.

156 O my friend, were the bird of thy mind to explore the heavens of the Revelation of the Koran, were it to contemplate the realm of divine knowledge unfolded therein, thou wouldst assuredly find unnumbered doors of knowledge set open before thee. Thou wouldst certainly recognize that all these things which have in this day hindered this people from attaining the shores of the ocean of eternal grace, the same things in the Muhammadan Dispensation prevented the people of that age from recognizing that divine Luminary, and from testifying to His truth. Thou wilt also apprehend the mysteries of "return" and "revelation," and wilt securely abide within the loftiest chambers of certitude and assurance.

157 And it came to pass that on a certain day a number of the opponents of that peerless Beauty, those that had strayed far from God's imperishable Sanctuary, scornfully spoke these words unto Muhammad: "Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour. (Koran 3:183) The purport of this verse is that God hath covenanted with them that they should not believe in any messenger unless he work the miracle of Abel and Cain, that is, offer a sacrifice, and the fire from heaven consume it; even as they had heard it recounted in the story of Abel, which story is recorded in the scriptures. To this, Muhammad, answering, said: "Already have Apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth." (Koran 3:182) And now, be fair; How could those people living in the days of Muhammad have existed, thousands of years before, in the age of Adam or other Prophets? Why should Muhammad, that Essence of truthfulness, have charged the people of His day with the murder of Abel or other Prophets? Thou hast none other alternative except to regard Muhammad as an impostor or a fool-which God forbid!--or to maintain that those people of wickedness were the self-same people who in every age opposed and caviled at the Prophets and Messengers of God, till they finally caused them all to suffer martyrdom.

158 Ponder this in thine heart, that the sweet gales of divine knowledge, blowing from the meads of mercy, may waft upon thee the fragrance of the Beloved's utterance, and cause thy soul to attain the Ridván of understanding. As the wayward of every age have failed to fathom the deeper import of these weighty and pregnant utterances, and imagined the answer of the Prophets of God to be irrelevant to the questions they asked them, they therefore have attributed ignorance and folly to those Essences of knowledge and understanding.

159 Likewise, Muhammad, in another verse, uttereth His protest against the people of that age. He saith: "Although they had before prayed for victory over those who believed not, yet when there came unto them, He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!" (Koran 2:89) Reflect how this verse also implieth that the people living in the days of Muhammad were the same people who in the days of the Prophets of old contended and fought in order to promote the Faith, and teach the Cause, of God. And yet, how could the generations living at the time of Jesus and Moses, and those who lived in the days of Muhammad, be regarded as being actually one and the same people? Moreover, those whom they had formerly known were Moses, the Revealer of the Pentateuch, and Jesus, the Author of the Gospel. Notwithstanding, why did Muhammad say: "When He of Whom they had knowledge came unto them" that is Jesus or Moses-"they disbelieved in Him?" Was not Muhammad to outward seeming called by a different name? Did He not come forth out of a different city? Did He not speak a different language, and reveal a different Law? How then can the truth of this 151 verse be established, and its meaning be made clear?

160 Strive therefore to comprehend the meaning of "return" which hath been so explicitly revealed in the Koran itself, and which none hath as yet understood. What sayest thou? If thou savest that Muhammad was the "return" of the Prophets of old, as is witnessed by this verse. His Companions must likewise be the "return" of the bygone Companions, even as the "return" of the former people is clearly attested by the text of the above-mentioned verses. And if thou deniest this, thou hast surely repudiated the truth of the Koran, the surest testimony of God unto men. In like manner, endeavour to grasp the significance of "return," "revelation," and "resurrection," as witnessed in the days of the Manifestations of the divine Essence, that thou mayest behold with thine own eyes the "return" of the holy souls into sanctified and illumined bodies, and mayest wash away the dust of ignorance, and cleanse the darkened self with the waters of mercy flowing from the Source of divine Knowledge; that perchance thou mayest, through the power of God and the light of divine guidance, distinguish the Morn of everlasting splendour from the darksome night of error.

161 Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness. These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: "No distinction do We make between any of His Messengers!" (Koran 2:285) For they one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty

They are all invested with the robe of Prophethood, and honoured with the mantle of glory. Thus hath Muhammad, the Point of the Koran, revealed: "I am all the Prophets." Likewise, He saith: "I am the first Adam, Noah, Moses, and Jesus." Similar statements have been made by 'Alí. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of divine knowledge, and have been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the day-springs of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: "Our Cause is but one." (Koran 54:50) Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imáms of the Muhammadan Faith, those lamps of certitude, have said: "Muhammad is our first, Muhammad our last. Muhammad our all.'

162 It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle. soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of being, those Luminaries of infinite and immeasurable splendour. Wherefore, should one of these Manifestations of Holiness proclaim saying: "I am the return of all the Prophets," He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established. Inasmuch as the return of the Prophets of God, as attested by verses and traditions, hath been conclusively demonstrated, the return of their chosen ones also is therefore definitely proven. This return is too manifest in itself to require any evidence or proof. For instance, consider that among the Prophets was Noah. When He was invested with the robe of Prophethood, and was moved by the Spirit of God to arise and proclaim His Cause, whoever believed in Him and acknowledged His Faith, was endowed with the grace of a new life. Of him it could be truly said that he was reborn and revived, inasmuch as previous to his belief in God and his acceptance of His Manifestation, he had set his affections on the things of the world, such as attachment to earthly goods, to wife, children, food, drink, and the like, so much so that in the day-time and in the night season his one concern had been to amass riches and procure for himself the means of enjoyment and pleasure. Aside from these things, before his partaking of the reviving waters of faith, he had been so wedded to the traditions of his forefathers, and so passionately devoted to the observance of their customs and laws, that he would have preferred to suffer death rather than violate one letter of those superstitious forms and manners current amongst his people. Even as the people have cried: 'Verily we found our fathers with a faith, and verily, in their footsteps we follow " (Koran 43.22)

163 These same people, though wrapt in all these veils of limitation, and despite the restraint of such observances, as soon as they drank the immortal draught of faith, from the cup of certitude, at the hand of the Manifestation of the All-Glorious, were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of "rebirth" and "return"? Hath it not been witnessed that these same people, ere they were endued with the new and wondrous grace of God, sought through innumerable devices, to ensure the protection of their lives against destruction? Would not a thorn fill them with terror, and the sight of a fox put them to flight? But once having been honoured with God's supreme distinction, and having been vouchsafed His bountiful grace, they would, if they were able, have freely offered up ten thousand lives in His path! Nay, their blessed souls, contemptuous of the cage of their bodies, would yearn for deliverance. A single warrior of that host would face and fight a multitude! And yet, how could they, but for the transformation wrought in their lives, be capable of manifesting such deeds which are contrary to the ways of men and incompatible with their worldly desires?

164 It is evident that nothing short of this mystic transformation could cause such spirit and behaviour, so utterly unlike their previous habits and manners, to be made manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmuteth the souls of men!

165 For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state. 166 Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touch-stone is at hand to assay it and distinguish it from copper?

167 Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless. It behooveth thee to exert thine utmost to attain unto this Elixir which, in one fleeting breath, causeth the west of ignorance to reach the east of knowledge, illuminates the darkness of night with the resplendence of the morn, guideth the wanderer in the wilderness of doubt to the well-spring of the Divine Presence and Fount of certitude, and conferreth upon mortal souls the honour of acceptance into the Ridván of immortality. Now, could this gold be thought to be copper, these people could likewise be thought to be the same as before they were endowed with faith.

before they were endowed with faith. 168 O brother, behold how the inner mysteries of "rebirth," of "return," and of "resurrection" have each, through these all-sufficing, these unanswerable, and conclusive utterances, been unveiled and unravelled before thine eyes. God grant that through His gracious and invisible assistance, thou mayest divest thy body and soul of the old garment, and array thyself with the new and imperishable attire.

169 Therefore, those who in every subsequent Dispensation preceded the rest of mankind in embracing the Faith of God, who quaffed the clear waters of knowledge at the hand of the divine Beauty, and attained the loftiest summits of faith and certitude, these can be regarded, in name, in reality, in deeds, in words, and in rank, as the "return" of those who in a former Dispensation had achieved similar distinctions. For whatsoever the people of a former Dispensation have manifested, the same hath been shown by the people of this latter generation. Consider the rose: whether it blossometh in the East or in the West, it is none the less a rose. For what mattereth in this respect is not the outward shape and form of the rose, but rather the smell and fragrance which it doth impart.

170 Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of one Cause, the manifestations of one Self, and the revealers of one Truth, and that thou mayest apprehend the mystic "return" of the Words of God as unfolded by these utterances. Reflect for a while upon the behaviour of the companions of the Muhammadan Dispensation. Consider how, through the reviving breath of Muhammad, they were cleansed from the defilements of earthly vanities, were delivered from selfish desires, and were detached from all else but Him. Behold how they preceded all the peoples of the earth in attaining unto His holy Presencethe Presence of God Himself-how they renounced the world and all that is therein, and sacrificed freely and joyously their lives at the feet of that Manifestation of the All-Glorious. And now, observe the "return" of the self-same determination, the self-same constancy and renunciation, manifested by the companions of the Point of the Bayán (The Báb). Thou hast witnessed how these companions have, through the wonders of the grace of the Lord of Lords, hoisted the standards of sublime renunciation upon the inaccessible heights of glory. These Lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God! On whom He will, He bestoweth His grace. Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.

171 From these statements therefore it hath been made evident and manifest that should a Soul in the "End that knoweth no end" be made manifest, and arise to proclaim and uphold a Cause which in "the Beginning that hath no beginning" another Soul had proclaimed and upheld, it can be truly declared of Him Who is the Last and of Him Who was the First that they are one and the same, inasmuch as both are the Exponents of one and the same Cause. For this reason, hath the Point of the Bayán-may the life of all else but Him be His sacrifice!-likened the Manifestations of God unto the sun which, though it rise from the "Beginning that hath no beginning" until the "End that knoweth no end," is none the less the same sun. Now, wert thou to say, that this sun is the former sun, thou speakest the truth; and if thou sayest that this sun is the "return" of that sun thou also speakest the truth. Likewise, from this statement it is made evident that the term "last" is applicable to the "first," and the term "first" applicable to the "last;" inasmuch as both the "first" and the "last" have risen to proclaim one and the same Faith.

172 Notwithstanding the obviousness of this theme, in the eyes of those that have quaffed the wine of knowledge and

certitude, yet how many are those who, through failure to understand its meaning, have allowed the term "Seal of the Prophets" to obscure their understanding, and deprive them of the grace of all His manifold bounties! Hath not Muḥammad, Himself, declared: "I am all the Prophets?" Hath He not said as We have already mentioned: "I am Adam, Noah, Moses, and Jesus?" Why should Muḥammad, that immortal Beauty, Who hath said: "I am the first Adam" be incapable of saying also: "I am the last Adam"? For even as He regarded Himself to be the "First of the Prophets"—that is Adam—in like manner, the "Seal of the Prophets" is also applicable unto that Divine Beauty. It is admittedly obvious that being the "First of the Prophets," He likewise is their "Seal."

173 The mystery of this theme hath, in this Dispensation, been a sore test unto all mankind. Behold, how many are those who, clinging unto these words, have disbelieved Him Who is their true Revealer. What, We ask, could this people presume the terms "first" and "last"—when referring to God—glorified be His Name!—to mean? If they maintain that these terms bear reference to this material universe, how could it be possible, when the visible order of things is still manifestly existing? Nay, in this instance, by "first" is meant no other than the "last" and by "last" no other than the "first."

174 Even as in the "Beginning that hath no beginnings" the term "last" is truly applicable unto Him who is the Educator of the visible and of the invisible, in like manner, are the terms "first" and "last" applicable unto His Manifestations. They are at the same time the Exponents of both the "first" and the "last." Whilst established upon the seat of the "first," they occupy the throne of the "last." Were a discerning eye to be found, it will readily perceive that the exponents of the "first" and the "last," of the "manifest" and the "hidden," of the "beginning" and the "seal" are none other than these holy Beings, these Essences of Detachment, these divine Souls. And wert thou to soar in the holy realm of "God was alone, there was none else besides Him," thou wilt find in that Court all these names utterly non-existent and completely forgotten. Then will thine eyes no longer be obscured by these veils, these terms, and allusions. How ethereal and lofty is this station. unto which even Gabriel, unshepherded, can never attain, and the Bird of Heaven, unassisted, can never reach!

175 And, now, strive thou to comprehend the meaning of this saying of 'Ali, the Commander of the Faithful: "Piercing the veils of glory, unaided." Among these "veils of glory" are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the divine Melody. "They have thrust their fingers into their ears." (Koran 2:19) And the people also, utterly ignoring God and taking them for their masters, have placed themselves unreservedly under the authority of these pompous and hypocritical leaders, for they have no sight, no hearing, no hearit, of their own to distinguish truth from falsehood.

176 Notwithstanding the divinely-inspired admonitions of all the Prophets, the Saints, and Chosen ones of God, enjoining the people to see with their own eyes and hear with their own ears, they have disdainfully rejected their counsels and have blindly followed, and will continue to follow, the leaders of their Faith. Should a poor and obscure person. destitute of the attire of men of learning, address them saying: "Follow ye, O people! the Messengers of God," (Koran 36:20) they would, greatly surprised at such a statement, reply: "What! Meanest thou that all these divines, all these exponents of learning, with all their authority, their pomp and pageantry, have erred, and failed to distinguish truth from falsehood? Dost thou, and people like thyself, pretend to have comprehended that which they have not understood?" If numbers and excellence of apparel be regarded as the criterions of learning and truth, the peoples of a bygone age, whom those of today have never surpassed in numbers, magnificence and power, should certainly be accounted a superior and worthier people.

177 It is clear and evident that whenever the Manifestations of Holiness were revealed, the divines of their day have hindered the people from attaining unto the way of truth. To this testify the records of all the scriptures and heavenly books Not one Prophet of God was made manifest Who did not fall a victim to the relentless hate, to the denunciation, denial, and execration of the clerics of His day! Woe unto them for the iniquities their hands have formerly wrought! Woe unto them for that which they are now doing! What veils of glory more grievous than these embodiments of error! By the righteousness of God! to pierce such veils is the mightiest of all acts, and to rend them asunder the most meritorious of all deeds! May God assist us and assist you. O concourse of the Spirit! that perchance ve may in the time of His Manifestation be graciously aided to perform such deeds, and may in His days attain unto the Presence of God.

178 Furthermore, among the "veils of glory" are such terms as the "Seal of the Prophets" and the like, the removal of which is a supreme achievement in the sight of these baseborn and erring souls. All, by reason of these mysterious sayings, these grievous "veils of glory," have been hindered from beholding the light of truth. Have they not heard the melody of that bird of Heaven, (Imám 'Alí) uttering this mystery: "A thousand Fátimihs I have espoused, all of whom were the daughters of Muhammad, Son of 'Abdu'lláh, the 'Seal of the Prophets?'" Behold, how many are the mysteries that lie as yet unravelled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasuries! Shouldest thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the "Beginning that hath no beginning"; and the Manifestations of His Beauty no beginning hath beheld, and they will continue to the "End that knoweth no end." Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.

179 Likewise, strive thou to comprehend the meaning of the melody of that eternal beauty, Husayn, son of 'Ali, who, addressing Salmán, spoke words such as these: "I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years, and to each one of these I declared 168 the Successorship conferred upon my father." He then recounteth certain details, until he saith: "I have fought one thousand battles in the path of God, the least and most insignificant of which was like the battle of Khaybar, in which battle my father fought and contended against the infidels." Endeavour now to apprehend from these two traditions the mysteries of "end," "return," and "creation without beginning or end."

180 O my beloved! Immeasurably exalted is the celestial Melody above the strivings of human ear to hear or mind to grasp its mystery! How can the helpless ant step into the court of the All-Glorious? And yet, feeble souls, through lack of understanding, reject these abstruse utterances, and question the truth of such traditions. Nay, none can comprehend them save those that are possessed of an understanding heart. Say, He is that End for Whom no end in all the universe can be imagined, and for Whom no beginning in the world of creation can be conceived. Behold, O concourse of the earth, the splendours of the End, revealed in the Manifestations of the Beginning!

181 How strange! These people with one hand cling to those verses of the Koran and those traditions of the people of certitude which they have found to accord with their inclinations and interests, and with the other reject those which are contrary to their selfish desires. "Believe ye then part of the Book, and deny part?" (Koran 2:85) How could ye judge that which ye understand not? Even as the Lord of being hath in His unerring Book, after speaking of the "Seal" in His exalted utterance: "Muhammad is the Apostle of God and the Seal of the Prophets," (Koran 33:40) hath revealed unto all people the promise of "attainment unto the divine "To this attainment to the presence of the immortal Presence. King testify the verses of the Book, some of which We have already mentioned. The one true God is My witness! Nothing more exalted or more explicit than "attainment unto the divine Presence" hath been revealed in the Koran. Well is it with him that hath attained thereunto, in the day wherein most of the people, even as ye witness, have turned away therefrom.

182 And yet, through the mystery of the former verse, they have turned away from the grace promised by the latter, despite the fact that "attainment unto the divine Presence" in "Day of Resurrection" is explicitly stated in the Book. It the hath been demonstrated and definitely established, through clear evidences, that by "Resurrection" is meant the rise of the Manifestation of God to proclaim His Cause, and by "attainment unto the divine Presence" is meant attainment unto the presence of His Beauty in the person of His Manifestation. For verily, "No vision taketh in Him, but He taketh in all vision." (Koran 6:103) Notwithstanding all these indubitable facts and lucid statements, they have foolishly clung to the term "seal," and remained utterly deprived of the recognition of Him Who is the Revealer of both the Seal and the Beginning, in the day of His presence. "If God should chastise men for their perverse doings. He would not leave upon the earth a moving thing! But to an appointed time doth He respite them." (Koran 16:61) But apart from all these things, had this people attained unto a drop of the crystal streams flowing from the words: "God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth," they would not have raised any unseemly cavils, such as these against the focal Center of His Revelation. The Cause of God, all deeds and words, are held within the grasp of His power. "All things lie imprisoned within the hollow of His mighty Hand; all things are easy and possible unto Him.' He accomplisheth whatsoever He willeth, and doeth all that He desireth. "Whoso sayeth 'why' or 'wherefore' hath spoken

blasphemy!" Were these people to shake off the slumber of negligence and realize that which their hands have wrought, they would surely perish, and would of their own accord cast themselves into fire—their end and real abode. Have they not heard that which He hath revealed: "He shall not be asked of His doings?" (Koran 21:23) In the light of these utterances, how can man be so bold as to question Him, and busy himself with idle savings?

183 Gracious God! So great is the folly and perversity of the people, that they have turned their face toward their own thoughts and desires, and have turned their back upon the knowledge and will of God—hallowed and glorified be His name!

184 Be fair: Were these people to acknowledge the truth of these luminous words and holy allusions, and recognise God as "Him that doeth whatsoever He pleaseth," how could they continue to cleave unto these glaring absurdities? Nay, with all their soul, they would accept and submit to whatsoever He saith. I swear by God! But for the divine Decree, and the inscrutable dispensations of Providence, the earth itself would have utterly destroyed all this people! "He will, however, respite them until the appointed time of a known day."

185 Twelve hundred and eighty years have passed since the dawn of the Muhammadan Dispensation, and with every break of day, these blind and ignoble people have recited their Koran, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.

186 And it came to pass that on a certain day a needy man came to visit this Soul, craving for the ocean of His knowledge. While conversing with him, mention was made concerning the signs of the Day of Judgement, Resurrection, Revival, and Reckoning. He urged Us to explain how, in this wondrous Dispensation, the peoples of the world were brought to a reckoning, when none were made aware of it. Thereupon, We imparted unto him, according to the measure of his capacity and understanding, certain truths of Science and ancient Wisdom. We then asked him saying: "Hast thou not read the Koran, and art thou not aware of this blessed verse: 'On that day shall neither man nor spirit be asked of his Sin?' (Koran 55.39) Dost thou not realize that by 'asking' is not meant asking by tongue or speech, even as the verse itself doth indicate and prove? For afterward it is said: 'By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet."" (Koran 55:41)

187 Thus the peoples of the world are judged by their countenance. By it, their misbelief, their faith, and their iniquity are all made manifest. Even as it is evident in this day how the people of error are, by their countenance, known and distinguished from the followers of divine Guidance. Were these people, wholly for the sake of God and with no desire but His good-pleasure, to ponder the verses of the Book in their heart, they would of a certainty find whatsoever they seek. In its verses would they find revealed and manifest all the things, be they great or small, that have come to pass in this Dispensation. They would even recognize in them references unto the departure of the Manifestations of the names and attributes of God from out their native land; to the opposition and disdainful arrogance of government and people; and to the dwelling and establishment of the Universal Manifestation in an appointed and specially designated land. No man, however, can comprehend this except he who is possessed of an understanding heart.

188 We seal Our theme with that which was formerly revealed unto Muhammad that the seal thereof may shed the fragrance of that holy musk which leadeth men unto the Ridvan of unfading splendour. He said, and His Word is the truth: "And God calleth to the Abode of Peace (Baghdad); and He guideth whom He will into the right way." (Koran 10:25) "For them is an Abode of Peace with their Lord! and He shall be their Protector because of their works." (Koran 6:127) This He hath revealed that His grace may encompass the world. Praise be to God, the Lord of all being!

189 We have variously and repeatedly set forth the meaning of every theme, that perchance every soul, whether high or low, may obtain, according to his measure and capacity, his share and portion thereof. Should he be unable to comprehend a certain argument, he may, thus, by referring unto another, attain his purpose. "That all sorts of men may know where to quench their thirst."

190 By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.

191 We have already in the foregoing pages assigned two stations unto each of the Luminaries arising from the Daysprings of eternal holiness. One of these stations, the station of essential unity, We have already explained. "No distinction do We make between any of them." (Koran 2:136) The other is the station of distinction, and pertaineth to the world of creation and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterised by a special attribute, fulfils a definite Mission, and is entrusted with a particular Revelation. Even as He saith: "Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit." (Koran 2:253)

192 It is because of this difference in their station and mission that the words and utterances flowing from these Well-springs of divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

193 It hath ever been evident that all these divergences of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of divine Revelation, and are established upon the seat of divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the divine Being. 194 Viewed in the light of their second station—the station

194 Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards,—they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith: "1 am the servant of God. (Koran 19:31) I am but a man like you." (Koran 18:110)

195 From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergences in the utterances of His Prophets and Chosen Ones.

196 Were any of the all-embracing Manifestations of God to declare: "I am God!" He verily speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His name and His attributes, are made manifest in the world. Thus, He hath revealed: "Those shafts were God's, not Thine!" (Koran 8:17) And also He saith: "In truth, they who plighted fealty unto thee, really plighted that fealty unto God." (Koran 48:10) And were any of them to voice the utterance: "I am the Messenger of God," He also speaketh the truth, the indubitable truth. Even as He saith: "Muhammad is not the father of any man among you, but He is the Messenger of God." (Koran 33:40) Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim: "I am the Seal of the Prophets," they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and "Hidden"—all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: "We are the servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity the Call of God Himself. Were the eve of discernment to be opened, it would recognise that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy.

For the slightest whispering of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

197 In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.

198 By virtue of this station, they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt. Therefore, these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of Holiness may cease to agitate the soul and perplex the mind.

199 Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor, having found them to be contrary to his inclination and desires, to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice. Were these to ask the Light of Truth concerning those images which their idle fancy hath carved, and were they to find His answer inconsistent with their own conceptions and their own understanding of the Book, they would assuredly denounce Him Who is the Mine and Wellhead of all Knowledge as the very negation of understanding. Such things have happened in every age.

200 For instance, when Muhammad, the Lord of being, was questioned concerning the new moons, He, as bidden by God, made reply: "They are periods appointed unto men." (Koran 2:189) Thereupon, they that heard Him denounced Him as an ignorant man.

201 Likewise, in the verse concerning the "Spirit," He saith: "And they will ask Thee of the Spirit. Say, 'the Spirit proceedeth at My Lord's command."" (Koran 17:85) As soon as Muhammad's answer was given, they all clamorously protested, saying: "Lo! an ignorant man who knoweth not what the Spirit is, calleth Himself the Revealer of divine Knowledge!" And now behold the divines of the age who. because of their being honoured by His name, and finding that their fathers have acknowledged His Revelation, have blindly submitted to His truth. Observe, were this people today to receive such answers in reply to such questionings, they would unhesitatingly reject and denounce them-nay, they would again utter the self-same cavils, even as they have uttered them in this day. All this, notwithstanding the fact that these Essences of being are immensely exalted above such fanciful images, and are immeasurably glorified beyond all these vain sayings and above the comprehension of every understanding heart. Their so-called learning, when compared with that Knowledge, is utter falsehood, and all their understanding naught but blatant error. Nay, whatsoever proceedeth from these Mines of divine Wisdom and these Treasuries of eternal knowledge is truth, and naught else but the truth. The saying: "Knowledge is one point, which the foolish have multiplied" is a proof of Our argument, and the tradition: "Knowledge is a light which God sheddeth into the heart of whomsoever He willeth" a confirmation of Our statement.

202 Inasmuch as they have not apprehended the meaning of Knowledge, and have called by that name those images fashioned by their own fancy and which have sprung from the embodiments of ignorance, they therefore have inflicted upon the Source of Knowledge that which thou hast heard and witnessed.

203 For instance, a certain man, (Háji Mírzá Karím Khán) reputed for his learning and attainments, and accounting himself as one of the pre-eminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse

other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, until one day a certain man informed Us that one of his compositions, entitled Irshadu'l-'Avám, (Guidance unto the ignorant.) could be found in this city. From this title We perceived the odour of conceit and vainglory, inasmuch as he hath imagined himself a learned man and regarded the rest of the people ignorant. His worth was in fact made known by the very title he had chosen for his book. It became evident that its author was following the path of self and desire, and was lost in the wilderness of ignorance and folly. Methinks, he had forgotten the well-known tradition which sayeth: "Knowledge is all that is knowable; and might and power, all creation." Notwithstanding, We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the "Mi'ráj" (Ascent) of Muhammad, of Whom was spoken: "But for Thee, I would not have created the spheres." We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'ráj". We gathered from his statements that unless a man be deeply versed in them all, he can never attain to a proper understanding of this transcendent and exalted theme. Among the specified sciences were the science of metaphysical abstractions, of alchemy, and natural magic. Such vain and discarded learnings, this man hath regarded as the pre-requisites of the understanding of the sacred and abiding mysteries of divine Knowledge.

204 Gracious God! Such is the measure of his understanding. And yet, behold what cavils and calumnies he hath heaped upon those Embodiments of God's infinite knowledge! How well and true is the saying: "Flingest thou thy calumnies unto the face of Them Whom the one true God hath made the Trustees of the treasures of His seventh sphere?" Not one understanding heart or mind, not one among the wise and learned, hath taken notice of these preposterous statements. And yet, how clear and evident it is to every discerning heart that this so-called learning is and hath ever been, rejected by Him Who is the one true God. How can the knowledge of these sciences, which are so contemptible in the eyes of the truly learned, be regarded as essential to the apprehension of the mysteries of the "Mi'ráj," whilst the Lord of the "Mi'ráj" Himself was never burdened with a single letter of these limited and obscure learnings, and never defiled His radiant heart with any of these fanciful illusions? How truly hath he said: "All human attainment moveth upon a lame ass, whilst Truth, riding upon the wind, darteth across space." By the righteousness of God! Whoso desireth to fathom the mystery of this "Mi'ráj," and craveth a drop from this ocean, if the mirror of his heart be already obscured by the dust of these learnings, he must needs cleanse and purify it ere the light of this mystery can be reflected therein.

205 In this day, they that are submerged beneath the ocean of ancient Knowledge, and dwell within the ark of divine wisdom, forbid the people such idle pursuits. Their shining breasts are, praise be to God, sanctified from every trace of such learning, and are exalted above such grievous veils. We have consumed this densest of all veils, with the fire of the love of the Beloved—the veil referred to in the saying: "The most grievous of all veils is the veil of knowledge." Upon its ashes, We have reared the tabernacle of divine knowledge. We have, praise be to God, burned the "veils of glory" with the fire of the beauty of the Best-Beloved. We have driven from the human heart all else but Him Who is the Desire of the world, and glory therein. We cleave to no knowledge but His Knowledge, and set our hearts on naught save the effugent glories of His light.

206 We were surprised exceedingly when We observed that his one purpose was to make the people realize that all these learnings were possessed by him. And yet, I swear by God that not one breath, blowing from the meads of divine knowledge, hath ever been wafted upon his soul, nor hath he ever unravelled a single mystery of ancient wisdom. Nay, were the meaning of Knowledge ever to be expounded unto him, dismay would fill his heart, and his whole being would shake to its foundation. Notwithstanding his base and senseless statements, behold to what heights of extravagance his claims have reached!

207 Gracious God! How great is Our amazement at the way the people have gathered around him, and have borne allegiance to his person! Content with transient dust, these people have turned their face unto it, and cast behind their backs Him Who is the Lord of Lords. Satisfied with the croaking of the crow and enamoured with the visage of the raven, they have renounced the melody of the nightingale and the charm of the rose. What unspeakable fallacies the perusal of this pretentious book hath revealed! They are too unworthy for any pen to describe, and too base for one moment's attention. Should a touchstone be found, however,

it would instantly distinguish truth from falsehood, light from darkness, and sun from shadow.

208 Among the sciences which this pretender hath professed is that of alchemy. We cherish the hope that either a king or a man of preeminent power may call upon him to translate this science from the realm of fancy to the domain of fact and from the plane of mere pretension to that of actual achievement. Would that this unlearned and humble Servant, who never laid any pretension to such things, nor even regarded them as the criterion of true knowledge, might undertake the same task, that thereby the truth might be known and distinguished from falsehood. But of what avail! All this generation could offer Us were wounds from its darts, and the only cup it profiered to Our lips was the cup of its venom. On our neck We still bear the scar of chains, and upon Our body are imprinted the evidences of an unyielding cruelty.

209 And as to this man's attainments, his ignorance, understanding and belief, behold what the Book which embraceth all things hath revealed; "Verily, the tree of Zaqqúm (Infernal tree) shall be the food of the Áthím." (27.Sinner or sinful. Koran 44:43–44) And then follow certain verses, until He saith: "Taste this, for thou forsooth art the mighty Karím!" (Honourable—Koran 44:49) Consider how clearly and explicitly he hath been described in God's incorruptible Book! This man, moreover, feigning humility, hath in his own book referred to himself as the "áthim servant": "Áthím" in the Book of God, mighty among the common herd, "Karím" in name!

210 Ponder the blessed verse, so that the meaning of the words: "There is neither a thing green nor sere but it is noted in the unerring Book," (Koran 6:59) may be imprinted upon the tablet of thy heart. Notwithstanding, a multitude bear him allegiance. They have rejected the Moses of knowledge and justice, and clung to the Samírí (A magician contemporary with Moses) of ignorance. They have turned away their eyes from the Day-star of truth which shineth in the divine and everlasting heaven, and have utterly ignored its splendour.

211 O my brother! A divine Mine only can yield the gems of divine knowledge, and the fragrance of the mystic Flower can be inhaled only in the ideal Garden, and the lilies of ancient wisdom can blossom nowhere except in the city of a stainless heart. "In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily." (Koran 7:57)

212 Inasmuch as it hath been clearly shown that only those who are initiated into the divine mysteries can comprehend the melodies uttered by the Bird of Heaven, it is therefore incumbent upon every one to seek enlightenment from the illumined in heart and from the Treasuries of divine mysteries regarding the intricacies of God's Faith and the abstruse allusions in the utterances of the Day-springs of Holiness. Thus will these mysteries be unravelled, not by the aid of acquired learning, but solely through the assistance of God and the outpourings of His grace. "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." (Koran 16:43)

213 But, O my brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century

214 That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should 194 treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God. and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succour the dispossessed, and never withhold his favour from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

215 These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the Path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," (Koran 29:69) he shall enjoy the blessing conferred by the words: "In Our ways shall We assuredly guide him." (Koran 29:69)

216 Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His 196 loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new ever a new ear a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.

217 I swear by God! Were he that treadeth the nath of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he would inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savours of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God-His wondrous utterances, His great works, and mighty deeds-from the doings, words and ways of men, even as the jeweller who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree-which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of "return" and "revival." How unspeakably glorious are the signs, the tokens, the revelations, and splendours which He Who is the King of names and attributes hath destined for that City! The attainment of this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable wisdom and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savours of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In every leaf ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

218 They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.

219 Wherefore, O my friend, it behooveth Us to exert the highest endeavour to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the "veils of glory": so that, with inflexible steadfastness, we may sacrifice our drooping souls in the path of the New Beloved. We should with tearful eyes, fervently and repeatedly, implore Him to grant us the favour of that grace. That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Koran: in this day the Bayán: and in the dispensation of Him Whom God will make manifest His own Book-the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme. In these cities spiritual sustenance is bountifully provided, and incorruptible delights have been ordained. The food they bestow is the bread of heaven, and the Spirit they impart is God's imperishable blessing. Upon detached souls they bestow the gift of Unity, enrich the destitute, and offer the cup of knowledge unto them who wander in the wilderness of ignorance. All the guidance, the blessings, the learning, the understanding, the faith, and certitude, conferred upon all that is in heaven and on earth, are hidden and treasured within these Cities.

220 For instance, the Koran was an impregnable stronghold unto the people of Muhammad. In His days, whosoever entered therein, was shielded from the devilish assaults, the menacing darts, the soul-devouring doubts, and blasphemous whisperings of the enemy. Upon him was also bestowed a portion of the everlasting and goodly fruits—the fruits of wisdom, from the divine Tree. To him was given to drink the incorruptible waters of the river of knowledge, and to taste the wine of the mysteries of divine Unity.

221 All the things that people required in connection with the Revelation of Muhammad and His laws were to be found revealed and manifest in that Ridván of resplendent glory That Book constitutes an abiding testimony to its people after Muhammad, inasmuch as its decrees are indisputable, and its promise unfailing. All have been enjoined to follow the precepts of that Book until "the year sixty" (The year 1882 A.D., the year of the Báb's Declaration.) --the year of the advent of God's wondrous Manifestation. That Book is the Book which unfailingly leadeth the seeker unto the Ridván of the divine Presence, and causeth him that hath forsaken his country and is treading the seeker's path to enter the Tabernacle of everlasting reunion. Its guidance can never err, its testimony no other testimony can excel. All other traditions, all other books and records, are bereft of such distinction, inasmuch as both the traditions and they that have spoken them are confirmed and proven solely by the text of that Book. Moreover, the traditions themselves grievously differ, and their obscurities are manifold.

222 Muhammad, Himself, as the end of His mission drew nigh, spoke these words: "Verily, I leave amongst you My twin weighty testimonies: The Book of God and My Family." Although many traditions had been revealed by that Source of Prophethood and Mine of divine Guidance, yet He mentioned only that Book, thereby appointing it as the mightiest instrument and surest testimony for the seekers; a guide for the people until the Day of Resurrection.

223 With unswerving vision, with pure heart, and sanctified spirit, consider attentively what God hath established as the testimony of guidance for His people in His Book, which is recognized as authentic by both the high and lowly. To this testimony we both, as well as all the peoples of the world, must cling, that through its light we may know and distinguish between truth and falsehood, guidance and error. Inasmuch as Muhammad hath confined His testimonies to His Book and to His Family, and whereas the latter hath passed away, there remaineth His Book only as His one testimony amongst the people.

224 In the beginning of His Book He saith: "Alif. Lám. Mím. No doubt is there about this Book: It is a guidance unto the God-fearing." (Koran 2:1) In the disconnected letters of the Koran the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured. For lack of space We do not dwell upon them at this moment. Outwardly they signify Muhammad Himself, Whom God addresseth saying: "O Muhammad, there is no doubt nor uncertainty about this Book which hath been sent down from the heaven of divine Unity. In it is guidance unto them that fear God." Consider, how He hath appointed and decreed this self-same Book, the Koran, as a guidance unto all that are in heaven and on earth. He, the divine Being, and unknowable Essence, hath, Himself, testified that this Book is, beyond all doubt and uncertainty, the guide of all mankind until the Day of Resurrection. And now, We ask, is it fair for this people to view with doubt and misgiving this most weighty Testimony, the divine origin of which God hath proclaimed, and pronounced it to be the embodiment of truth? Is it fair for them to turn away from the thing which He hath appointed as the supreme Instrument of guidance for attainment unto the loftiest summits of knowledge, and to seek aught else but that Book? How can they allow men's absurd and foolish sayings to sow the seeds of distrust in their minds? How can they any longer idly contend that a certain person hath 204 spoken this or that way, or that a certain thing did not come to pass? Had there been anything conceivable besides the Book of God which could prove a more potent instrument and a surer guide to mankind, would He have failed to reveal it in that verse?

225 It is incumbent upon us not to depart from God's irresistible injunction and fixed decree, as revealed in the above-mentioned verse. We should acknowledge the holy and wondrous Scriptures, for failing to do this we have failed to acknowledge the truth of this blessed verse. For it is evident that whoso hath failed to acknowledge the truth of the Koran hath in reality failed to acknowledge the truth of the preceding Scriptures. This is but the manifest implication of the verse. Were We to expound its inner meanings and unfold its hidden mysteries, eternity would never suffice to exhaust their import, nor would the universe be capable of hearing them! God verily testifieth to the truth of Our saying!

226 In another passage He likewise saith: "And if ye be in doubt as to that which We have sent down to Our Servant, then produce a Súrah like it, and summon your witnesses, beside God, if ye are men of truth." (Koran 2:23) Behold, how lofty is the station, and how consummate the virtue, of these verses which He hath declared to be His surest testimony, His infallible proof, the evidence of His all-subduing power, and a revelation of the potency of His will. He, the divine King, hath proclaimed the undisputed supremacy of the verses of His Book over all things that testify to His truth. For compared with all other proofs and tokens, the divinelyrevealed verses shine as the sun, whilst all others are as stars. To the peoples of the world they are the abiding testimony, the incontrovertible proof, the shining light of the ideal King. Their excellence is unrivalled, their virtue nothing can surpass. They are the treasury of the divine pearls and the depository of the divine mysteries. They constitute the indissoluble Bond the firm Cord, the Urvatu'l-Vuthqá, the inextinguishable Light. Through them floweth the river of divine knowledge, and gloweth the fire of His ancient and consummate wisdom. This is the fire which, in one and the same moment, kindleth the flame of love in the breasts of the faithful, and induceth the chill of heedlessness in the heart of the enemy.

227 O friend! It behooveth us not to waive the injunction of God, but rather acquiesce and submit to that which He hath ordained as His divine Testimony. This verse is too weighty and pregnant an utterance for this afflicted soul to demonstrate and expound. God speaketh the truth and leadeth the way. He, verily, is supreme over all His people; He is the Mighty, the Beneficent.

228 Likewise, He saith: "Such are the verses of God: with truth do We recite them to Thee. But in what revelation will they believe, if they reject God and His verses?" (Koran 45:5) If thou wilt grasp the implication of this verse, thou wilt recognize the truth that no manifestation greater than the Prophets of God hath ever been revealed, and no testimony mightier than the testimony of their revealed verses hath ever appeared upon the earth. Nay, this testimony no other testimony can ever excel, except that which the Lord thy God willeth.

229 In another passage He saith: "Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment." (Koran 45:6) The implications of this verse, alone, suffice all that is in heaven and on earth, were the people to ponder the verses of their Lord. For thou hearest how in this day the people disdainfully ignore the divinely-revealed verses, as though they were the meanest of all things. And yet, nothing greater than these verses hath ever appeared, nor will ever be made manifest in the world! Say unto them: "O heedless people! Ye repeat what your fathers, in a bygone age, have said. Whatever fruits they have gathered from the tree of their faithlessness, the same shall ye gather also. Ere long shall ye be gathered unto your fathers, and with them shall ye dwell in hellish fire. An ill abode! the abode of the people of tyranny." 230 In yet another passage He saith: "And when he

230 In yet another passage He saith: "And when he becometh acquainted with any of Our verses he turneth them to ridicule. There is a shameful punishment for them!" (Koran 45:8) The people derisively observed saying: "Work thou another miracle, and give us another sign!" One would say: "Make now a part of the heaven to fall down upon us" (Koran 26:187); and another: "If this be the very truth from before

Thee, rain down stones upon us from heaven." (Koran 8:32) Even as the people of Israel, in the time of Moses, bartered away the bread of heaven for the sordid things of the earth, these people, likewise, sought to exchange the divinelyrevealed verses for their foul, their vile, and idle desires. In like manner, thou beholdest in this day that although spiritual sustenance hath descended from the heaven of divine mercy, and been showered from the clouds of His loving kindness, and although the seas of life, at the behest of the Lord of all being, are surging within the Ridván of the heart, yet these people, ravenous as the dogs, have gathered around carrion, and contented themselves with the stagnant waters of a briny lake. Gracious God! how strange the way of this people! They clamour for guidance, although the standards of Him Who guideth all things are already hoisted. They cleave to the obscure intricacies of knowledge, when He, Who is the Object of all knowledge, shineth as the sun. They see the sun with their own eyes, and yet question that brilliant Orb as to the proof of its light. They behold the vernal showers descending upon them, and yet seek an evidence of that bounty. The proof of the sun is the light thereof, which shineth and envelopeth all things. The evidence of the shower is the bounty thereof, which reneweth and investeth the world with the mantle of life. Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy. "Marvel not if in the Koran the unbeliever perceiveth naught but the trace of letters, for in the sun, the blind findeth naught but heat."

231 In another passage He saith: "And when Our clear verses are recited to them, their only argument is to say, Bring back our fathers, if ye speak the truth!"" (Koran 45:24) Behold, what foolish evidences they sought from these Embodiments of an all-encompassing mercy! They scoffed at the verses, a single letter of which is greater than the creation of heavens and earth, and which quickeneth the dead of the valley of self and desire with the spirit of faith; and clamoured saying: "Cause our fathers to speed out of their sepulchres. Such was the perversity and pride of that people. Each one of these verses is unto all the peoples of the world an unfailing testimony and a glorious proof of His truth. Each of them verily sufficeth all mankind, wert thou to meditate upon the verses of God. In the above-mentioned verse itself pearls of mysteries lie hidden. Whatever be the ailment, the remedy it offereth can never fail.

232 Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Koran. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.

233 Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridván of divine goodpleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!

234 And likewise, He saith: "As for those who believe not in the verses of God, or that they shall ever meet Him, these of My mercy shall despair, and these doth a grievous chastisement await." (Koran 29:23) Also, "And they say, "Shall we then abandon our gods for a crazed poet?"" (Koran 37:36) The implication of this verse is manifest. Behold what they observed after the verses were revealed. They called Him a poet, scoffed at the verses of God, and exclaimed saying: "These words of his are but tales of the Ancients!" By this they meant that those words which were spoken by the peoples of old Muhammad hath compiled and called them the Word of God.

235 Likewise, in this day, thou hast heard the people impute similar charges to this Revelation, saying: "He hath compiled these words from the words of old;" or "these words are spurious." Vain and haughty are their sayings, low their estate and station! 236 After the denials and denunciations which they uttered, and unto which We have referred, they protested saying: "No independent Prophet, according to our Scriptures, should arise after Moses and Jesus to abolish the Law of divine Revelation. Nay, he that is to be made manifest

must needs fulfil the Law." Thereupon this verse, indicative of all the divine themes, and testifying to the truth that the flow of the grace of the All-Merciful can never cease, was revealed: "And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, 'God will by no means raise up a Messenger after Him.' Thus God misleadeth him who is the transgressor the doubter." (Koran 40:34) Therefore, understand from this verse and know of a certainty that the people in every age, clinging to a verse of the Book, have uttered such vain and absurd sayings, contending that no Prophet should again be made manifest to the world. Even as the Christian divines who, holding fast to the verse of the Gospel to which We have already referred, have sought to explain that the law of the Gospel shall at no time be annulled. and that no independent Prophet shall again be made manifest, unless He confirmeth the law of the Gospel. Most of the people have become afflicted with the same spiritual disease

237 Even as thou dost witness how the people of the Koran, like unto the people of old, have allowed the words "Seal of the Prophets" to veil their eyes. And yet, they themselves testify to this verse: "None knoweth the interpretation thereof but God and they that are well-grounded in knowledge. (Koran 3:7) And when He Who is well-grounded in all knowledge, He Who is the Mother, the Soul, the Secret, and the Essence thereof, revealeth that which is the least contrary to their desire, they bitterly oppose Him and shamelessly deny Him. These thou hast already heard and witnessed. Such deeds and words have been solely instigated by leaders of religion, they that worship no God but their own desire, who bear allegiance to naught but gold, who are wrapt in the densest veils of learning, and who, enmeshed by its obscurities, are lost in the wilds of error. Even as the Lord of being hath explicitly declared: "What thinkest thou? He who hath made a God of his passions, and whom God causeth to err through a knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath cast a veil-who, after his rejection by God, shall guide such a one? Will ye not then be warned?" (Koran 45:22)

238 Although the outward meaning of "Whom God causeth to err through a knowledge" is what hath been revealed, yet to Us it signifieth those divines of the age who have turned away from the Beauty of God, and who, clinging unto their own learning, as fashioned by their own fancies and desires, have denounced God's divine Message and Revelation. "Say: it is a weighty Message, from which ye turn aside!" (Koran 38:67) Likewise, He saith: "And when Our clear verses are recited to them, they say, This is merely a man who would fain pervert you from your father's worship. And they say, 'This is none other than a forged falsehood."" (Koran 34:43)

239 Give ear unto God's holy Voice, and heed thou His sweet and immortal melody. Behold how He hath solemnly warned them that have repudiated the verses of God, and hath disowned them that have denied His holy words. Consider how far the people have strayed from the Kawthar of the divine Presence, and how grievous hath been the faithlessness and arrogance of the spiritually destitute in the face of that sanctified Beauty. Although that Essence of lovingkindness and bounty caused those evanescent beings to step into the sacred river of wealth, yet some denounced Him as "a calumniator of God, the Lord of all creatures," others accused Him of being "the one that withholdeth the people from the path of faith and true belief," and still others declared Him to be "a lunatic" and the like.

240 In like manner, thou observest in this day with what vile imputations they have assailed that Gem of Immortality. and what unspeakable transgressions they have heaped upon Him Who is the Source of purity. Although God hath throughout His Book and in His holy and immortal Tablet warned them that deny and repudiate the revealed verses, and hath announced His grace unto them that accept them, yet behold the unnumbered cavils they raised against those verses which have been sent down from the new heaven of God's eternal holiness! This, notwithstanding the fact that no eye hath beheld so great an outpouring of bounty, nor hath any ear heard of such a revelation of lovingkindness. Such bounty and revelation have been made manifest, that the revealed verses seemed as vernal showers raining from the clouds of the mercy of the All-Bountiful. The Prophets "endowed with constancy," whose loftiness and glory shine as the sun, were each honoured with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth.

241 O brother, we should open our eyes, meditate upon His Word, and seek the sheltering shadow of the Manifestations of God, that perchance we may be warned by the unmistakable

counsels of the Book, and give heed to the admonitions recorded in the holy Tablets; that we may not cavil at the Revealer of the verses, that we may resign ourselves wholly to His Cause, and embrace wholeheartedly His law, that haply we may enter the court of His mercy, and dwell upon the shore of His grace. He, verily, is merciful, and forgiving towards His servants.

242 And likewise, He saith: "Say, O people of the Book! do ve not disavow us only because we believe in God and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?" (Koran 5:62) How explicitly doth this verse reveal Our purpose, and how clearly doth it demonstrate the truth of the testimony of the verses of God! This verse was revealed at a time when Islám was assailed by the infidels, and its followers were accused of misbelief, when the Companions of Muhammad were denounced as repudiators of God and as followers of a lying sorcerer. In its early days, when Islám was still to outward seeming devoid of authority and power, the friends of the Prophet, who had turned their face toward God, wherever they went, were harassed, persecuted, stoned and vilified. At such a time this blessed verse was sent down from the heaven of divine Revelation. It revealed an irrefutable evidence, and brought the light of an unfailing guidance. It instructed the companions of Muhammad to declare the following unto the infidels and idolators: "Ye oppress and persecute us, and yet, what else have we done except that we have believed in God and in the verses sent down unto us through the tongue of Muhammad, and in those which descended upon the Prophets of old?" By this is meant that their only guilt was to have recognized that the new and verses of God, which had descended upon wondrous Muhammad, as well as those which had been revealed unto the Prophets of old, were all of God, and to have acknowledged and embraced their truth. This is the testimony which the divine King hath taught His servants.

243 In view of this, is it fair for this people to repudiate these newly-revealed verses which have encompassed both the East and the West, and to regard themselves as the upholders of true belie? Should they not rather believe in Him Who hath revealed these verses? Considering the testimony which He Himself hath established, how could He fail to account as true believers them that have testified to its truth? Far be it from Him that He should turn away from the gates of His mercy them that have turned unto and embraced the truth of the divine verses, or that He should threaten those that have clung to His sure testimony! He verily establisheth the truth through His verses, and confirmeth His Revelation by His words. He verily is the Powerful, the Help in peril, the Almighty.

244 And likewise, He saith: "And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said "This is naught but palpable sorcery." (Koran 6:7) Most of the verses of the Koran are indicative of this theme. We have, for the sake of brevity, mentioned only these verses. Consider, hath anything else besides the verses been established in the whole Book, as a standard for the recognition of the Manifestations of His Beauty, that the people might cling to, and reject the Manifestations of God? On the contrary, in every instance, He hath threatened with fire those that repudiate and scoff at the verses, as already shown.

Therefore, should a person arise and bring forth a 245 myriad verses, discourses, epistles, and prayers, none of which have been acquired through learning, what conceivable excuse could justify those that reject them, and deprive themselves of the potency of their grace? What answer could they give when once their soul hath ascended and departed from its gloomy temple? Could they seek to justify themselves by saying: ' We have clung to a certain tradition, and not having beheld the literal fulfilment thereof, we have therefore raised such cavils against the Embodiments of divine Revelation, and kept remote from the law of God?" Hast thou not heard that among the reasons why certain Prophets have been designated as Prophets "endowed with constancy" was the revelation of a Book unto them? And yet, how could this people be justified in rejecting the Revealer and Author of so many volumes of verses, and follow the sayings of him who hath foolishly sown the seeds of doubt in the hearts of men, and who, Satan-like, hath risen to lead the people into the paths of perdition and error? How could they allow such things to deprive them of the light of the Sun of divine bounty? Aside from these things. if these people shun and reject such a divine Soul, such holy Breath, to whom, We wonder, could they cling, to whose face besides His Face could they turn? Yea-"All have a quarter of the Heavens to which they turn." (Koran 2:148) We have shown thee these two ways; walk thou the way thou choosest. This verily is the truth, and after truth there remaineth naught but error

246 Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the invisible Essence was revealed in the person of His Manifestation, certain souls, obscure and detached from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of divine guidance, and would attain unto the divine Presence. For this reason, the divines of the age and those possessed of wealth, would scorn and scoff at these people. Even as He hath revealed concerning them that erred: "Then said the chiefs of His people who believed not, 'We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgement, nor see we any excellence in you above ourselves: nay, we deem you liars.''' (Koran 11:27) They caviled at those holy Manifestations, and protested saying: "None hath followed you except the abject amongst us, those who are worthy of no attention." Their aim was to show that no one amongst the learned, the wealthy, and the renowned believed in them. By this and similar proofs they sought to demonstrate the falsity of Him that speaketh naught but the truth.

247 In this most resplendent Dispensation, however, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the cup of His divine Presence, and been invested with the honour of His most excellent favour. They have renounced, for the sake of the Beloved, the world and all that is therein. We will mention the names of some of them, that perchance it may strengthen the faint-hearted, and encourage the timorous.

248 Among them was Mullá Husayn, who became the recipient of the effulgent glory of the Sun of divine Revelation. But for him, God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory. Among them also was Siyyid Yahyá, that unique and peerless figure of his age,

249 Mullá Muhammad 'Alíy-i-Zanjání; Mullá 'Alíy-i-Bastami; Mullá Sa'id-i-Barfurúshí; Mullá Ni'matu'lláh-i-Mázindarání; Mullá Yúsúf-i-Ardibílí; Mullá Mihdíy-i-Khú'i; Siyyid Husayn-i-Turshízí; Mullá Mihdíy-i-Kandi; Mullá Báqir; Mullá 'Abdu'l-Kháliq-i-Yazdí; Mullá 'Alíy-i-Baraqání

250 and others, well nigh four hundred in number, whose names are all inscribed upon the "Guarded Tablet" of God. 251 All these were guided by the light of that Sun of divine

Revelation, confessed and acknowledged His truth. Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds, alone, testify to the truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marvelled at the manner of their sacrifice, suffice the people of this day? Is it not sufficient witness against the faithlessness of those who for a trifle betraved their faith, who bartered away immortality for that which perisheth, who gave up the Kawthar of the divine Presence for salty springs, and whose one aim in life is to usurp the property of others? Even as thou dost witness how all of them have busied themselves with the vanities of the world, and have strayed far from Him Who is the Lord, the Most High.

252 Be fair: Is the testimony of those acceptable and worthy of attention whose deeds agree with their words, whose outward behaviour conforms with their inner life? The mind is bewildered at their deeds, and the soul marvelleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls who breathe naught but the breath of selfish desire, and who lie imprisoned in the cage of their idle fancies, acceptable? Like the bats of darkness, they lift not their heads from their couch except to pursue the transient things of the world, and find no rest by night except as they labour to advance the aims of their sordid life. Immersed in their selfish schemes, they are oblivious of the divine Decree. In the daytime they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such petty-minded souls, and in ignoring the faith of them that have renounced, for the sake of the good-pleasure of God, their life, and substance, their fame renown, their reputation and honour? and

253 Were not the happenings of the life of the "Prince of Martyrs" (Imám Husayn) regarded as the greatest of all events, as the supreme evidence of his truth? Did not the people of old declare those happenings to be unprecedented? Did they not maintain that no manifestation of truth hath ever evinced such constancy, such conspicuous glory? And yet, that episode of his life, commencing as it did in the morning, was brought to a close by the middle of the same day, whereas, these holy lights have, for eighteen years, heroically endured upon them. With what love, what devotion, what exultation and holy rapture, they sacrificed their lives in the path of the All-Glorious! To the truth of this all witness. And yet, how can they belittle this Revelation? Hath any age witnessed such momentous happenings? If these companions be not the true strivers after God, who else could be called by this name? Have these companions been seekers after power or glory? Have they ever yearned for riches? Have they cherished any desire except the good-pleasure of God? If these companions, with all their marvellous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? I swear by God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of divine Revelation. "And they who act unjustly shall soon know what lot awaiteth them!" (Koran 26:227)

254 Furthermore, the sign of truth and falsehood is designated and appointed in the Book. By this divinelyappointed touchstone, the claims and pretensions of all men must needs be assaved, so that the truthful may be known and distinguished from the imposter. This touchstone is no other than this verse: "Wish for death, if ye are men of truth." (Koran 2:94, Koran 62:6) Consider these martyrs of unquestionable sincerity, to whose truthfulness testifieth the explicit text of the Book, and all of whom, as thou hast witnessed, have sacrificed their life, their substance, their wives, their children, their all, and ascended unto the loftiest chambers of Paradise. Is it fair to reject the testimony of these detached and exalted beings to the truth of this pre-eminent and glorious Revelation and to regard as acceptable the denunciations which have been uttered against this resplendent Light by this faithless people, who for gold have forsaken their faith, and who for the sake of leadership have repudiated Him Who is the First Leader of all mankind? This, although their character is now revealed unto all people who have recognized them as those who will in no wise relinquish one jot or one tittle of their temporal authority for the sake of God's holy Faith, how much less their life, their substance, and the like.

255 Behold how the divine Touchstone hath, according to the explicit text of the Book, separated and distinguished the true from the false. Notwithstanding, they are still oblivious of this truth, and in the sleep of heedlessness, are pursuing the vanities of the world, and are occupied with thoughts of vain and earthly leadership.

256 "O Son of Man! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thine head from slumber, for the Sun hath risen to the zenith; haply it may shine upon thee with the light of beauty."

257 Let it be known, however, that none of these doctors and divines to whom we have referred was invested with the rank and dignity of leadership. For well-known and influential leaders of religion, who occupy the seats of authority and exercise the functions of leadership, can in no wise bear allegiance to the Revealer of truth, except whomsoever thy Lord willeth. But for a few, such things have never come to pass. "And few of My servants are the thankful." (Koran 34:13) Even as in this Dispensation, not one amongst the renowned divines, in the grasp of whose authority were held the reins of the people, hath embraced the Faith. Nay, they have striven against it with such animosity and determination that no ear hath heard and no eye hath seen the like.

258 The Báb, the Lord, the most exalted-may the life of all be a sacrifice unto Him,-hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!" (Koran 59:2). By His references to their opposition He intended to invalidate the objections which the people of the Bayán might raise in the day of the manifestation of "Mustagháth" (He Who is invoked), the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayán a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred. were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. "Such is the bounty of God; to whom He will He giveth it.

259 Another proof and evidence of the truth of this Revelation, which amongst all other proofs shineth as the sun, is the constancy of the eternal Beauty in proclaiming the Faith of God. Though young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He was afraid of no one; He was regardless of consequences. Could such a thing be made manifest except through the power of a divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the

permission of God, only if the channel of his heart were to be linked with the Source of divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We wonder, do they ascribe so great a daring? Do they accuse Him of folly as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

260 Gracious God! In His Book, which He hath entitled "Qayyúmu'l-Asmá,"—the first, the greatest and mightiest of all books—He prophesied His own martyrdom. In it is this passage: "O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"

261 Likewise, in His interpretation of the letter "Há," He craved martyrdom, saying: "Methinks I heard a Voice calling in my inmost being: Do thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake.' And were I not regardful of this inevitable mystery, by Him, Who hath my being between His hands even if all the kings of the earth were to be leagued together they would be powerless to take from me a single letter, how much less can these servants who are worthy of no attention, and who verily are of the outcast... That all may know the degree of My patience, My resignation, and self-sacrifice in the path of God."

262 Could the Revealer of such utterance be regarded as walking any way but the way of God, and as having yearned for aught else except His good-pleasure? In this very verse there lieth concealed a breath of detachment, which if it were to be breathed full upon the world, all beings would renounce their lives, and sacrifice their souls. Reflect upon the villainous behaviour of this generation, and witness their astounding ingratitude. Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. And yet, what unseemly calumnies they have hurled against those Daysprings of Holiness? Thus do We recount unto thee that which the hands of the infidels have wrought, they who, in the Day of Resurrection, have turned their face away from the divine Presence, whom God hath tormented with the fire of their own misbelief, and for whom He hath prepared in the world to come a chastisement which shall devour both their bodies and souls. For these have said: "God is powerless, and His hand of mercy is fettered.'

263 Steadfastness in the Faith is a sure testimony, and a glorious evidence of the truth. Even as the "Seal of the Prophets" hath said: "Two verses have made Me old." Both these verses are indicative of constancy in the Cause of God. Even as He saith: "Be thou steadfast as thou hast been bidden." (Koran 11:113).

264 And now consider how this Sadrih of the Ridván of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold what steadfastness that Beauty of God hath revealed. The whole world rose to hinder Him, yet it utterly failed. The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervour increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.

265 And among the evidences of the truth of His manifestation were the ascendancy, the transcendent power, and supremacy which He, the Revealer of being and Manifestation of the Adored, hath, unaided and alone, revealed throughout the world. No sooner had that eternal Beauty revealed Himself in Shíráz, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power, emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean of divine wisdom which encompassed all beings! In every city, all the divines and dignitaries rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the Name of God, and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His will and wedded their soul to His remembrance.

266 Reflect: Who in this world is able to manifest such transcendent power, such pervading influence? All these stainless hearts and sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead

of complaining, they rendered thanks unto God, and amidst the darkness of their anguish they revealed naught but radiant acquiescence to His will. It is evident how relentless was the hate, and how bitter the malice and enmity entertained by all the peoples of the earth towards these companions. The persecution and pain they inflicted on these holy and spiritual beings were regarded by them as means unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture they suffered, and manifold the afflictions they endured, they became the object of universal opprobrium and execration. Methinks patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten only by their deeds.

267 Do thou ponder these momentous happenings in thy heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory. Then shall the spirit of faith, through the grace of the Merciful, be breathed into thy being, and thou shalt be established and abide upon the seat of certitude. The one God is My witness! Wert thou to ponder a while, thou wilt recognize that, apart from all these established truths and above-mentioned evidences, the repudiation, cursing, and execration, pronounced by the people of the earth, are in themselves the mightiest proof and the surest testimony of the truth of these heroes of the field of resignation 237 and detachment. Whenever thou dost meditate upon the cavils uttered by all the people, be they divines, learned or ignorant, the firmer and the more steadfast wilt thou grow in the Faith. For whatsoever hath come to pass, hath been prophesied by them who are the Mines of divine knowledge, and Recipients of God's eternal law.

268 Although We did not intend to make mention of the traditions of a bygone age, yet, because of Our love for thee, We will cite a few which are applicable to Our argument. We do not feel their necessity, however, inasmuch as the things We have already mentioned suffice the world and all that is therein. In fact, all the Scriptures and the mysteries thereof are condensed into this brief account. So much so, that were a person to ponder it a while in his heart, he would discover from all that hath been said the mysteries of the Words of God, and would apprehend the meaning of whatever hath been manifested by that ideal King. As the people differ in their We will accordingly make understanding and station, mention of a few traditions, that these may impart constancy to the wavering soul, and tranquillity to the troubled mind. Thereby, will the testimony of God unto the people, both high and low, be complete and perfect. 269 Among them is the tradition, "And when the Standard

of Truth is made manifest, the people of both the East and the West curse it." The wine of renunciation must needs be quaffed, the lofty heights of detachment must needs be attained, and the meditation referred to in the words "One hour's reflection is preferable to seventy years of pious worship" must needs be observed, so that the secret of the wretched behaviour of the people might be discovered, those people who, despite the love and yearning for truth which they profess, curse the followers of Truth when once He hath been made manifest. To this truth the above-mentioned tradition beareth witness. It is evident that the reason for such behaviour is none other than the annulment of those rules. customs, habits, and ceremonials to which they have been subjected. Otherwise, were the Beauty of the Merciful to comply with those same rules and customs, which are current amongst the people, and were He to sanction their observances, such conflict and mischief would in no wise be made manifest in the world. This exalted tradition is attested and substantiated by these words which He hath revealed: "The day when the Summoner shall summon to a stern business." (Koran 54:6).

270 The divine call of the celestial Herald from beyond the Veil of Glory, summoning mankind to renounce utterly all the things to which they cleave, is repugnant to their desire; and this is the cause of the bitter trials and violent commotions which have occurred. Consider the way of the people. They ignore these well-founded traditions. all of which have been fulfilled, and cling unto those of doubtful validity, and ask why these have not been fulfilled. And yet, those things which to them were inconceivable have been made manifest. The signs and tokens of the Truth shine even as the midday sun, and yet the people are wandering, aimlessly and perplexedly, in the wilderness of ignorance and folly. Notwithstanding all the verses of the Koran. and the recognized traditions, which are all indicative of a new Faith, a new Law, and a new Revelation, this generation still waiteth in expectation of beholding the promised One who should uphold the Law of the Muhammadan Dispensation. The Jews and the Christians in like manner uphold the same contention

271 Among the utterances that foreshadow a new Law and a new Revelation are the passages in the "Prayer of Nudbih": "Where is He Who is preserved to renew the ordinances and laws? Where is He Who hath the authority to transform the Faith and the followers thereo?" He hath, likewise, revealed in the Ziyárat (Visiting Tablet revealed by 'Alí.): "Peace be upon the Truth made new." Abú-'Abdi'lláh, questioned concerning the character of the Mihdí, answered saying: "He will perform that which Muhammad, the Messenger of God, hath performed, and will demolish whatever hath been before Him even as the Messenger of God hath demolished the ways of those that preceded Him."

272 Behold, how, notwithstanding these and similar traditions, they idly contend that the laws formerly revealed. must in no wise be altered. And vet, is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestations would be apparent. In the "Aválím," an authoritative and well-known book, it is recorded: "A Youth from Baní-Háshim shall be made manifest, Who will reveal a new Book and promulgate a new law;" then follow these words: "Most of His enemies will be the divines." In another passage, it is related of Sádiq, son of Muhammad, that he spoke the following: "There shall appear a Youth from Baní-Háshim, Who will bid the people plight fealty unto Him. His Book will be a new Book, unto which He shall summon the people to pledge their faith. Stern is His Revelation unto the Arab. If ye hear about Him, hasten unto Him." How well have they followed the directions of the Imáms of the Faith and Lamps of certitude! Although it is clearly stated: "Were ye to hear that a Youth from Baní-Háshim hath appeared, summoning the people unto a new and Divine Book, and to new and Divine laws, hasten unto Him," yet have they all declared that Lord of being an infidel, and pronounced Him a heretic. They hastened not unto that Háshimite Light, that divine Manifestation, except with drawn swords, and hearts filled with malice. Moreover, observe how explicitly the enmity of the divines hath been mentioned in the books. Notwithstanding all these evident and significant traditions, all these unmistakable and undisputed allusions, the people have rejected the immaculate Essence of knowledge and of holy utterance, and have turned unto the exponents of rebellion and error. Despite these recorded traditions and revealed utterances, they speak only that which is prompted by their own selfish desires. And should the Essence of Truth reveal that which is contrary to their inclinations and desires, they will straightway denounce Him as an infidel, and will protest saying: "This is contrary to the sayings of the Imáms of the Faith and of the resplendent lights. No such thing hath been provided by our inviolable Law." Even so in this day such worthless statements have been and are being made by these poor mortals.

273 And now, consider this other tradition, and observe how all these things have been foretold. In "Arbá'in" it is recorded: "Out of Bani-Háshim there shall come forth a Youth Who shall reveal new laws. He shall summon the people unto Him, but none will heed His call. Most of His enemies will be the divines. His bidding they will not obey, but will protest saying: 'This is contrary to that which hath been handed down unto us by the Imáms of the Faith.'" In this day, all are repeating these very same words, utterly unaware that He is established upon the throne of "He doeth whatsoever He willeth," and abideth upon the seat of "He ordaineth whatsoever He pleaseth."

274 No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the "Biháru'l-Anvar," the "Aválím," and the "Yanbú" of Sádiq, son of Muhammad, that he spoke these words: "Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Oá'im shall arise. He will cause the remaining twenty and five letters to be made manifest." Consider; He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the "Seal," as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the Qá'im will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed,-such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding. Should it fail to conform to their standards, they straightway reject it. "Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!" (Koran 25:44).

275 How, We wonder, do they explain the aforementioned tradition, a tradition which, in unmistakable terms, foreshadoweth the revelation of things inscrutable, and the occurrence of new and wondrous events in His day? Such marvellous happenings kindle so great a strife amongst the people, that all the divines and doctors sentence Him and His companions to death, and all the peoples of the earth arise to oppose Him. Even as it hath been recorded in the "Káfi." in the tradition of Jabír, in the "Tablet of Fátimih," concerning the character of the Qá'im: "He shall manifest the perfection of Moses, the splendour of Jesus, and the patience of Job. His chosen ones shall be abased in His day. Their heads shall be offered as presents even as the heads of the Turks and the Daylamites. They shall be slain and burnt. Fear shall seize them: dismay and alarm shall strike terror into their hearts. The earth shall be dyed with their blood. Their womenfolk shall bewail and lament. These indeed are my friends!' Consider, not a single letter of this tradition hath remained unfulfilled. In most of the places their blessed blood hath been shed; in every city they have been made captives, have been paraded throughout the provinces, and some have been burnt with fire. And yet no one hath paused to reflect that if the promised Qá'im should reveal the law and ordinances of a former Dispensation, why then should such traditions have been recorded, and why should there arise such a degree of strife and conflict that the people should regard the slaying of these companions as an obligation imposed upon them, and deem the persecution of these holy souls as a means of attaining unto the highest favour?

276 Moreover, observe how these things that have come to pass, and the acts which have been perpetrated, have all been mentioned in former traditions. Even as it hath been recorded in the "Rawdiy-i-Káfi," concerning "Zawrá." In the "Rawdiy, so of Vahháb, that Abú-'Abdi'lláh hath spoken: "Knowest thou Zawrá?" I said: "May my life be a sacrifice unto thee! They say it is Baghdád." "Nay," he answered. And then added: "Hast thou entered the city of Rayy?" (Ancient city near which Tehran is built.), to which I made reply: "Yea, I have entered it." Whereupon, He enquired: "Didst thou visit the cattlemarket?" "Yea," I answered. He said: "Hast thou seen the black mountain on the right hand side of the road? The same is Zawrá. There shall eighty men, of the children of certain ones, be slain, all of whom are worthy to be called caliphs." "Who will slay them?" I asked. He made reply: "The children of Persia!"

277 Such is the condition and fate of His companions which in former days hath been forefold. And now observe how according to this tradition. Zawrá is no other but the land of Rayy. In that place His companions have been with great suffering put to death, and all these holy beings have suffered martyrdom at the hand of the Persians, as recorded in the tradition. This thou hast heard, and unto it all testify. Wherefore, then, do not these grovelling, worm-like men pause to meditate upon these traditions, all of which are manifest as the sun in its noon-tide glory? For what reason do they refuse to embrace the Truth, and allow certain traditions, the significance of which they have failed to grasp, to withhold them from the recognition of the Revelation of God and His Beauty, and to cause them to dwell in the infernal abyss? Such things are to be attributed to naught but the faithlessness of the divines and doctors of the age. Of these, Şádiq, son of Muhammad, hath said: "The religious doctors of that age shall be the most wicked of the divines beneath the shadow ofheaven. Out of them hath mischief proceeded, and unto them it shall return.'

278 We entreat the learned men of the Baván not to follow in such ways, not to inflict, at the time of Mustagháth, upon Him Who is the divine Essence, the heavenly Light, the absolute Eternity, the Beginning and the End of the Manifestations of the Invisible, that which hath been inflicted in this day. We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge. And yet, notwithstanding all these admonitions, We perceive that a one-eyed man, who himself is the chief of the people, is arising with the utmost malevolence against Us. We foresee that in every city people will arise to suppress the Blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor and seek refuge from him in the wilderness, whilst others will resign themselves and, with absolute detachment, will sacrifice their lives in His path. Methinks We can discern one who is reputed for such devoutness and piety that men deem it an obligation to obey him, and to whose command they consider it necessary to submit, who will arise to assail the very root of the divine Tree, and endeavour to the uttermost of his power to resist and oppose Him. Such is the way of the people!

279 We fain would hope that the people of the Bayán will be enlightened, will soar in the realm of the spirit and abide therein, will discern the Truth, and recognize with the eye of insight dissembling falsehood. In these days, however, such odours of jealousy are diffused, that—I swear by the Educator of all beings, visible and invisible-from the beginning of the foundation of the world—though it hath no beginning-until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. For a number of people who have never inhaled the fragrance of justice, have raised the standard of sedition, and have leagued themselves against Us. On every side We witness the menace of their spears, and in all directions We recognize the shafts of their arrows. This, although We have never gloried in any thing, nor did We seek preference over any soul. To everyone We have been a most kindly companion, a most forbearing and affectionate friend. In the company of the poor We have sought their fellowship, and amidst the exalted and learned We have been submissive and resigned. I swear by God, the one true God! grievous as have been the woes and sufferings which the hand of the enemy and the people of the Book inflicted upon Us, yet all these fade into utter nothingness when compared with that which hath befallen Us at the hand of those who profess to be Our friends.

280 What more shall We say? The universe, were it to gaze with the eye of justice, would be incapable of bearing the weight of this utterance! In the early days of Our arrival in this land, when We discerned the signs of impending events, We decided, ere they happened, to retire. We betook Ourselves to the wilderness, and there, separated and alone, led for two years a life of complete solitude. From Our eyes there rained tears of anguish, and in Our bleeding heart there surged an ocean of agonizing pain. Many a night We had no food for sustenance, and many a day Our body found no rest. By Him Who hath My being between His hands! notwithstanding these showers of afflictions and unceasing calamities, Our soul was wrapt in blissful joy, and Our whole being evinced an ineffable gladness. For in Our solitude We were unaware of the harm or benefit, the health or ailment, of any soul. Alone. We communed with Our spirit, oblivious of the world and all that is therein. We knew not, however, that the mesh of divine destiny exceedeth the vastest of mortal conceptions, and the dart of His decree transcendeth the boldest of human designs. None can escape the snares He setteth, and no soul can find release except through submission to His will. By the righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart. Beyond these, We cherished no other intention, and apart from them. We had no end in view. And yet, each person schemed after his own desire, and pursued his own idle fancy. until the hour when, from the Mystic Source, there came the summons bidding Us return whence We came. Surrendering Our will to His, We submitted to His injunction

281 What pen can recount the things We beheld upon Our return! Two years have elapsed during 252 which Our enemies have ceaselessly and assiduously contrived to exterminate Us. whereunto all witness. Nevertheless, none amongst the faithful hath risen to render Us any assistance, nor did any one feel inclined to help in Our deliverance. Nay, instead of assisting Us, what showers of continuous sorrows, their words and deeds have caused to rain upon Our soul! Amidst them all, We stand, life in hand, wholly resigned to His will; that perchance, through God's loving kindness and His grace, this revealed and manifest Letter may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word. By Him at Whose bidding the Spirit hath spoken, but for this yearning of Our soul, We would not, for one moment, have tarried any longer in this city. "Sufficient Witness is God unto Us." We conclude Our argument with the words: "There is no power nor strength but in God alone." "We are God's, and to Him shall we return.

282 They that have hearts to understand, they that have quaffed the Wine of love, who have not for one moment gratified their selfish desires, will behold, resplendent as the sun in its noon-tide glory, those tokens, testimonies, and evidences that attest the truth of this wondrous Revelation. this transcendent and divine Faith. Reflect, how the people have rejected the Beauty of God, and have clung unto their covetous desires. Notwithstanding all these consummate verses, these unmistakable allusions, which have been revealed in the "Most weighty Revelation," the Trust of God amongst men, and despite these evident traditions, each more manifest than the most explicit utterance, the people have ignored and repudiated their truth, and have held fast to the letter of certain traditions which, according to their understanding, they have found inconsistent with their expectations, and the meaning of which they have failed to grasp. They have thus shattered every hope, and deprived themselves of the pure wine of the All-Glorious, and the clear and incorruptible waters of the immortal Beauty

283 Consider, that even the year in which that Quintessence of Light is to be made manifest hath been specifically recorded in the traditions, yet they still remain unmindful, nor do they for one moment cease to pursue their selfish desires. According to the tradition, Mufaddál asked Sádiq saying: "What of the sign of His manifestation, O my master?" He made reply: "In the year sixty, 254 His Cause shall be made manifest, and His Name shall be proclaimed."

284 How strange! Notwithstanding these explicit and manifest references these people have shunned the Truth. For instance, mention of the sorrows, the imprisonment and afflictions inflicted upon that Essence of divine virtue hath been made in the former traditions. In the "Bihár" it is recorded: "In our Oá'im there shall be four signs from four Prophets, Moses, Jesus, Joseph, and Muhammad. The sign from Moses, is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muhammad, the revelation of a Book similar to the Koran." Notwithstanding such a conclusive tradition, which in such unmistakable language hath foreshadowed the happenings of the present day, none hath been found to heed its prophecy, and methinks none will do so in the future, except him whom thy Lord willeth. "God indeed shall make whom He will to hearken, but We shall not make those who are in their graves to hearken.

285 It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language. the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Şádiq, son of Muḥammad, spoken: "God verily will test them and sift them." This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth." He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.

286 These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the non-fulfilment of the promises in the traditions, inasmuch as the meaning intended by the Imáms of the Faith is not known by this people, as evidenced by the traditions themselves. The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unravelled, and be made manifest unto them.

287 We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith. All are dwellers in the land of oblivion, and all are followers of the people of wickedness and rebellion. God will verily do unto them that which they themselves are doing, and will forget them even as they have ignored His Presence in His day. Such is His decree unto those that have 257 denied Him, and such will it be unto them that have rejected His signs.

288 We conclude Our argument with His words—exalted is He—"And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan unto him, and he shall be his fast companion." (Koran 43:36). "And whoso turneth away from My remembrance, truly his shall be a life of misery." (Koran 20:124).

289 Thus hath it been revealed aforetime, were ye to comprehend.

290 Revealed by the "Bá" and the "Há." (Baha'i)

291 Peace be upon him that inclineth his ear unto the melody of the Mystic Bird calling from the Sadratu'l-Muntahá!

292 Glorified be our Lord, the Most High!

The End



THE ISLAMIC SCRIPTURE

All works in this part of the Grand Bible are presented in their unabridged and full translations. Most of those works are accompanied by detailed pieces of extra information, such as a Glossary of Essential Islamic Words, and with important names of places, persons, things, and intellectual terms, as well as some English words when they carry in Islam a connotation that is different from 'western interpretation'.

The historical works are: **The Koran** (The Recital), **The Sira** (Sirat Rasul Allah / The Biography of Mohammed which is part of the Sunna, the tradition on Mohammed), **The Hadith** (Sahih al-Bukhari which is part of the Sunna), and **The Manual to Sharia Law** (Umdat al-Salik / The Reliance of the Traveller [Migrant] which informs about Islamic law, doctrine, and political ideology).

For the very first time, as supplement to the Manual of Sharia law, we have also displayed here modern Covenants, Charters and Constitutions as they are they were written on the basis of precisely those Islamic laws, doctrines, and political ideologies.

The 3 Major Books or The Trilogy of Islam

THE KORAN: The Recitation. The Koran is the central religious text of Islam, which Muslims believe to be a revelation from God (Arabic: Allah). The Koran is designed as a notebook arranged in verses that can easily be memorised. They are assorted into 30 parts, 114 chapters. Each chapter [sura or surah] consists of several verses, known as ayat, which originally means a "sign" or "evidence" sent by Allah. The number of verses differs from sura to sura. An individual verse may be just a few letters or several lines. The total number of verses in the most popular Hafs Koran is 6,236; without the 114 Bismillahs; chapter 9 has no Bismillah. In order to understand content and context, one must read the Sira which contains the narrative of the verses; The Hadith explain details; and the Tafsir discusses interpretations.

THE SIRA: The Sirat Rasul Allah, or Life of Allah's Messenger, is part of the Sunna, the traditions of Mohammed. The Sira, is the traditional Muslim biography of Mohammed from which, in addition to the Koran and trustable Hadiths, most historical information about his life and the early period of Islam is derived. The Sira shows what Islam is all about: Allah and Mohammed.

THE HADITH: The Hadith is part of the Sunna, the traditions of Mohammed. A hadith is the narration of an event from the life of Muhammad, the prophet of Islam. In English, the word hadith is also used as the plural for the Arabic "ahadith." The word hadith means piece of information and refers to (1st) A statement of Mohammed, (2nd) An action of Mohammed, (3rd) Mohammed's approval of an action done by other than him. The hadith is used along with the Quran to interpret Sharia while the Sira explains the reason. A book with hadith is salled "sahih" and means "authentic" or "sound." The most authentic Hadith can be found in the Sahih al-Bukhari [before 846 AD], the Sahih Muslim [before 875 AD], and the Sahih Ibn Hibban [before 965 AD].

THE TAFSIR: A fourth kind of authoritative Islamic book is the tafsir. It is an Islamic exegesis and attempts to provide elucidation, explanation, interpretation, context or commentary for clear understanding and conviction of "Allah's will", meaning the ideological, political, sociological doctrines that support jurisdiction, litigation, and jurisprudence of Sharia law. Al-Tabari's Tafsir in 40 volumes, called Jami' al-bayan 'an [or: fi] ta'wil ay al-Qur'an, lit. "Collection of Statements on Interpretation of Verses of the Koran', is the earliest major running commentary of the Koran to have survived in its original form. It is from before 923 AD and is notable for its comprehensiveness and citation of multiple, often conflicting sources.

Books that Islam recognises as Sacred

Islamic holy books are the texts which Muslims believe were authored by Allah through various prophets throughout humanity's history. All these books, in Muslim belief, promulgated the code and laws that Allad ordained for those people. Muslims believe the Quran to be the final revelation of God to mankind, and a completion and confirmation of previous scriptures. Despite the primacy that Muslims place upon the Quran as Allah's final word, Islam speaks of respecting all the previous scriptures, and belief in all the revealed books is an article of faith in Islam. Among the books considered to be revealed, the four mentioned by name in the Koran shareef are the Tawrat (Torah or the Law) revealed to Musa (Moses), the Zabur (Psalms) revealed to Dawud (David), the Injil (the Gospel) revealed to Isa (Jesus).

• THE TAWRAT: The Torah. According to the Quran, the Torah was revealed to Moses (Musa) but the Quran argues that the current Torah has suffered corruption over the years, and is no longer reliable. Moses and his brother Aaron (Hārūn) used the Torah to preach the message to the Israelites (Banu Isra'il). This is an Islamic misconception which refers most likely to the Book of Jubilees that covers much of the same ground as Genesis, but often with additional detail. The Book of Jubilees, sometimes called Lesser Genesis (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (Ethiopian Jews), where it is known as the Book of Division (Ge'ez: Mets'hafe Kufale). The text was utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls. There was an incident during the early Islam that could explain why Muslims think the Torah was corrupted. The Migration to Abyssinia (Arabic: al-hijra 'ila al-habasha), also known as the First Hegira (Arabic: hijra), was an episode in the early history of Islam, where Muhammad's first followers fled from the persecution of the ruling Quraysh tribe of Mecca. They sought refuge in the Christian Kingdom of Aksum, present-day Ethiopia and Eritrea (formerly referred to as Abyssinia), between 613 AD (9 BH) and 615 AD (7 BH). The first group of emigrants, comprising eleven men and four women, was granted asylum under King Ashama ibn-Abjar, the Negus (the king, or "al-Najashi" in Arabic) of the Kingdom of Aksum. This group included Muhammad's daughter Ruqayyah and his son-in-law Uthman ibn Affan, who later became the third caliph. They were brought in front of the Negus and his bishops where they all, according to the Sira, debated the scripture. The Muslims might have seen the Book of Jubilees, also known as Lesser Genesis, und assumed it were the Torah. Many of the Abyssinian exiles returned to Mecca in 622 and made the [second] hegira to Medina with Muhammad, while a second wave went to Medina in 628.

• THE SCROLLS OF ABRAHAM are believed to have been one of the earliest bodies of scripture, which were given to Abraham (ibrāhīm), and later used by Ishmael (Isma'il) and Isaac (Ishaq). Although usually referred to as "scrolls", many translators have translated the Arabic suhuf as "books". The Scrolls of Abraham are now considered lost rather than corrupted, although some scholars have identified them with the Testament of Abraham, an apocalyptic piece of literature available in Arabic at the time of Muhammad. The verse mentioning the "Scriptures" is in Quran 87:18-19 where they are referred to "Books of the Earliest Revelation".

• SCROLLS OF MOSES (Arabic: Suhufi Musa and / or As-Suhufi 'I-Ula - "Books of the Earliest Revelation"): These scrolls, containing the revelations of Moses, which were perhaps written down later by Moses, Aaron and Joshua, are understood by Muslims to refer not to the Torah but to revelations aside from the Torah. Some scholars have stated that they could possibly refer to the Book of the Wars of the Lord, a lost text spoken of in the Old Testament or Tanakh in the Book of Numbers. The verse mentioning the "Scriptures" is in Quran 87:18-19 where they are referred to "Books of the Earliest Revelation".

• THE ZABUR: The Quran mentions the Zabur [Psalms], often interpreted as being the **Book of Psalms**, as being the holy scripture revealed to King David (Dawud in Islam). Scholars have often understood the Psalms to have been holy songs of praise. The current Psalms are still praised by many Muslim scholars, but Muslims generally assume that some of the current Psalms were written later and are not divinely revealed. Quran 21:105 and Psalm 37:29 are direct counterparts.

• THE INJIL: The Injil [gospel] was the holy book revealed to Jesus (Isa), according to the Quran. Although some lay Muslims believe the Injil refers to the entire New Testament, scholars assume that it refers not to the New Testament but to an original Gospel, given to Jesus as the word of Allah. Therefore, according to Muslim belief, the Gospel was the message that Jesus, being divinely inspired, preached to the Children of Israel. The current canonical Gospels, in the belief of Muslim scholars, are not divinely revealed but rather are documents of the life of Jesus, as written by various contemporaries, disciples and companions. These Gospels, in Muslim belief, contain portions of the teachings of Jesus, but neither represent nor contain the original Gospel from Allah. which has been corrupted and/or lost. It is possible that the Muslims refered to a non-canonical gospel such as the Gospel of Didymus Judas Thomas, the Gospel of the Ebionites, the Gospel of the Hebrews, or the Gospel of Marcion.

Additional scrolls and texts: The Quran also mentions two ancient scrolls and another possible book:

• THE KITAB YAHYA: The Book of John the Baptist. There is an allusion to a Book (Kitab) of John the Baptist (Yahya). It is possible that portions of its text appear in some of the Mandæan scriptures such as the Ginza Rba or the Draša d-lahia "The Book of John the Baptist". Yahya is revered by Mandæans and by Sabians [a religious group mentioned in the Quran as a "People of the Book," along with the Jews and the Christians [Not to be confused with the Yemenite Sabaeans.]. They were identified by early writers with the ancient Jewish Christian group the Elcesaites [probably descendants of Essenes and Ebionites], and with gnostic groups such as the Hermeticists and the Manichaens.

Mohammed and the Koran

The main source of any authoritative Islamic teaching and ideology is, of course, Mohammed and the Koran. Everything that Muslims do or not do, in daily life, as well as in politics, is strictly based on the Koran, the Sira, and the Hadith. Muslims consider it, as they admit, a "comprehensive way of life." In other words, it is totalitarian. It affects not only Muslims but also any non-Muslim because the political ideologies in the Koran, the Sira, and the Hadith particularly target Kafirs [Islamic term for the vile non-Muslim]; and in this regard it does not matter if the non-Muslim is in any way religious or not. In this regard, Islamic texts differ a lot from any other religious text: While Hindu, Jewish, Christian and Buddhist texts are addressing only their own people, over 50% of the Islamic text corpus refers to the treatment of non-Muslims! Everyone is supposed to submit themselves to Islam because this is what the word Islam means and this explicitly includes all non-Muslims. Everyone can easily check that by opening chapters 2, 5, or 9. Their displayed hate against Jews, Idolaters [Hindus, Buddhists, Confucianists, Daoists, etc.], and Christians, is just breath-taking. The problem here is that those, often violent verses, from the chapters of the "Medina-Koran" are not only taught to adults. The Koran-teachers bear the main responsibility that these verses against non-Muslims, "unbelievers" or "disbelievers" and women are already heard by the youngest children beginning from the age between 2 and 5 because the mothers take them to the mosques' madrasas [Koran schools]. This is the age in which the Islamic brainwash is most effective and most lasting. Most western people, secular people, and people from the far east, have no idea how Muslims view them, how they really despise them. And in the end, it is the teachers -- no matter if we call them iman, ulama, mullah or by any other Islamic name who are responsible for wars, terror attacks, and artrocities inside and outside the "Umma," the Islamic nation of all Muslims (the allegiance of a Muslim is first and foremost to the Umma, never to the nation state he lives in.). They echo Mohammed and the Koran. It is the Koran that teaches the Koran-teacher, and it is that teacher who moulds the Muslim, there is no escape. The perpetrators then always quote the Islamic scripture to justify their deeds. The many victims of Islamic ideology give us the duty and the reason to show every aspect of the Islamic scripture from the historian's point of view. We can understand Islam only when we know the history of Islamic scripture and the life of Mohammed.

Structure of the Koran

The Koran is a small book. Its size accounts for c. 65% of the New Testament and it is designed as a notebook for memorising. It consists of 30 parts and of 114 chapters of varying lengths, each known as a Sura [also: Surah]. Each sura has a different number of verses. With the exception of an opening prayer [Sura 1], the chapters are arranged roughly from the longest to the shortest chapters. They are normally not arranged in a chronological order, which makes it devoid of any long context. Here in the Grand Bible they are chronological, because this order reveals Mohammed's life. Therefore this Koran is arranged in two main parts. Chapters are classified as Meccan or Medinan, depending on whether the verses were revealed to Mohammed before or after his migration of to the city of Medina: 87 suras were revealed to Mohammed in Mecca, 27 in Medina. These suras reflect Mohammed's attitude towards things. In Mecca he was a peaceful preacher with no success; he had perhaps about 150 followers, most of them from his own family. In Medina then, he became a caravan robber, then a warlord, and finally a politician and dictator: it took him 95 wars in 10 years to subjugate the entire Arabian peninsula which roughly has the size of India! And it is these Verses of the Medina Koran that abrogate any of the peaceful Meccan verses.

However, a sura classified as Medinan may contain Meccan verses in it and vice versa. Sura titles are derived from a name or quality discussed in the text, or from the first letters or words of the sura. Each sura, except Sura 9, starts with the Bismillah, an Arabic phrase meaning "In the name of God the merciful." Some scholar assume that Sura 9 has no Bismillah of "the merciful God" because it is the most cruel chapter. There are, however, still 114 Bismillahs in the Koran, due to its presence in Koran 27:30 as the opening of Solomon's letter to the Queen of Sheba.

Abrogation

The word "abrogation," or Naskh in Arabic, describes an Islamic tool developed to resolve contradictory rulings of Islamic revelation by superseding or canceling the earlier revelation. It was formulated already by Mohammed himself in the two Verses of abrogation:

Koran 2:106: What We abrogate of a sign or We cause it to be forgotten, We bring better than it or similar to it. Do not you know that Allah over every thing is All-Powerful? (tr. Abdel Haleem)

Koran 16:101: When We substitute one revelation for (another) revelation, - and Allah knows best what He reveals

(in stages),- they say, "Thou art but a forger": but most of them understand not.

Some verses mention the word abrogation [naskh] directly, others do not. Instead of the word naskh, other words are used, such as: "in place of" (baddal), "effaceth " (yamhua), "withdraw" (nadhhabanna), "forget" (tansha). Here are some examples [Notice the "We" with capital letter is the royal "we" used by Allah when refering to himself.]:

2:106: None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

22:52: Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm and establish His Signs: for Allah is full of Knowledge and Wisdom. The verses 7:154, 13:39, 16:101, 17:86, 45:29, 87:6-7 also mention the abrogation tool.

Chronology and Abrogation

Since an abrogating verse must have been revealed after the verse it abrogates, the validity of abrogation requires a knowledge of the chronology of the primary sources. It is the rule of abrogation that makes the contents of the Koran so dangerous for non-Muslims. This applies in particular in cases of law and warfare. Principally, any and all verses of the earlier Mecca Koran can be abrogated by these verses of the later Medina Koran: 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 666, 60, 110, 49, 9, 5.

Verses from the chapters 9 and 5 are the last ones revealed to Mohammed, and therefore, they are the strongest; unfortunately for Kafirs [non-Muslims], they are also the most violent verses. In other words, the two following verses must be understood as absolute commandments. In fact, they represent the Islamic declaration of war on non-Muslims. As Muslims view themselves as "the hand of Allah", they have to execute them on non-Muslims, apostates, and also on Muslims who do not support Jihad:

9:5 But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

9:29 Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, even if they are of the People of the Book [Jews, Christians, etc.], until they pay the Jizya [special tax of non-Muslims to be paid to Muslims] with willing submission, and feel themselves subdued.

From Prehistory to the Hashemite Clan

The Arabian Peninsula prior to the emergence of Islam in 610 AD was full of distinctive civilisations and it is advantageous to pay attention to them. The knowledge about these communities is limited and has been pieced together from archaeological evidence, accounts written outside of Arabia, and Arab oral traditions which were later recorded by Islamic historians.

Among the most prominent civilisations were the Thamud civilisation, which arose around 3000 BC and lasted to around 300 AD, and the Dilmun civilisation, which arose around the end of the fourth millennium and lasted to around 600 AD. Additionally, from the beginning of the first millennium BC, Southern Arabia was the home to a number of kingdoms such as the Sabaeans, and there is no doubt that merchants and other people from India left their mark. Eastern Arabia was inhabited by Semitic speakers who presumably migrated from the southwest, such as the so-called Samad population. A few nodal points were controlled by Iranian Parthian and Sassanian colonists. In northwestern and western Arabia, Aramaic speaking Hebrews did the same.

Pre-Islamic religions in Arabia included Arabian indigenous polytheistic beliefs, ancient Semitic religions (religions predating the Abrahamic religions which themselves likewise originated among the ancient Semiticspeaking peoples). However, a vast portion of the population, probably about the half of it, followed various forms of Judaism, Zoroastrianism, Christianity, Manichaeism, and Gnosticism.

The Quraysh are a mercantile Arab tribe that historically inhabited Jordan and northern Arabia, and, according to tradition, they controlled the city-state of Mecca and its Kaaba. If that legend is true, the historical Mecca [Makka] must have been in the North and not in Saudi-Arabia. The Armenian historian Tovma Artsruni recorded in the 870s AD that Mohammed's father and his brother came from the regions of Arabia Petraea in "the place called Paran, which is now called Maka" [see: The History of the House of Artsrunik, chapter 4]. The "Wilderness of Paran" is a location already mentioned in Genesis 21:21, Numbers 10:12, Deuteronomy 1:1; 33:2; Chronicles of Jerahmel, chapter 62:11. Titus Flavius Josephus even describes the caves in Paran [Petra], Jewish War 9:4; Antiquities 14:1; And in that area is only one city that fits this description but also the geographic details recorded in the Koran, and that is the City of Petra.

The Quraysh's progenitor was Fihr ibn Malik, whose full genealogy, according to traditional Arab sources, was the following: Fihr ibn Mālik ibn al-Nadr ibn Kināna ibn Khuzayma ibn Mudrika ibn Ilyās ibn Mudar ibn Nizār ibn Ma'add ibn 'Adnān. Thus, Fihr belonged to the Kinana tribe and his descent is traced to Adnan, the semi-legendary father of the northern Arabs.

The Islamic prophet Muhammad was born into the Hashemite clan of the tribe. The Hashemites, also known as the Banu Hashim, claim to trace their ancestry from Hashim ibn 'Abd Manaf (died c. 497 AD), the great-grandfather of the Islamic prophet Muhammad, although the definition today mainly refers to the descendants of Muhammad's daughter Fatimah. The Hashemites still reside north of Saudi-Arabia in Jordan and

Abdullah II bin Al-Hussein, King of Jordan, is one of them. In fact, as a member of the Hashemite dynasty, the royal family of Jordan since 1921, he is a 41st-generation direct descendant of Mohammed.

Mohammed and his Origin

The Koran [also: Quran or Qur'an] is the holy book of Islam. The Koran is considered by Muslims to be the literal "Word of Allah (the Muslim God)". This book is claimed to be different from other religious texts in that it is said to be the literal words of Allah, through the prophet Muhammad. In reality, it is a book of law and also a book of political doctrines. Muslims believe the Koran was first revealed to Muhammad by the archangel Gabriel in a cave on the mountain of Hira in Mecca, and then over a period of twentythree years until his death. The Koran was not written all together in book-form while Muhammad was alive. It was kept by oral communication and brief written records on single sheets. It took severeal decades until the Koran developed into the form we know today.

The language used in the Koran was not originally pure Arabic at the time when the Koran was written. In Sura 16:103, we find this remark: "And indeed We know that they say: Only a mortal teaches him [Mohammed]. The tongue of him whom they hint at is foreign, and this [Koran] is clear Arabic language." It seems to say that Mohammed was taught by a person who used Arabic that was mixed with foreign [Greek and Aramaic] words and therefore could not be clearly understood by all other Arabs. There was one place where such a mixed Arabic was in use at the time. In Petra [where most people spoke Arabic and Greek]. If Sura 16:103 refered to Mecca in Saudi-Arabia, it would not make any sense; but if that verse refered to "the regions of Arabia Petraea in the place called Paran, which is now called Maka" [a quote by Tovma Artsruni that refers to Petra], in which the inhabitants spoke several different languages, it would have made a lot of sense. It was the Arabic language structure used only in the Petra region" that was used in the Koran.

As Petra was the only region in which Arabs used the article "al-" [or "el-"], instead of "an-," The historian Dan Gibson found indications that Petra was Mohammed's original hometown and the place where parts of the Koran first were written down. Sura 43:2-3 seem to say that the people were pleased when Mohammed used only pure and clear Arabic: "By the Book that makes manifest! Surely We have made it an Arabic Koran that you may understand."

The Koran and its Hebrew Origin

A fact that is mostly overlooked is that the Koran, although claimed to be an Arab book, seem to be a Jewish book. When we say "Jewish", we actually refer to Judaism that is not represented by modern Rabbinic [Roman] Judaism but by the ancient Messianic Movement that left behind the Dead Sea Scrolls found in Qumran. There are reasons to make such a suggestion. When we read the Koran, all prophets are Israelites, only one is Arab. Mohammed himself, Muslims have an official list of those 25 prophets [in Arabic and Hebrew]: 1. Adam (Adam), 2. Idris (Enoch), 3. Nuh (Noah), 4. Hud (Eber), 5. Saleh (Salah), 6. Ibrahim (Abraham), 7. Lut (Lot), 8. Ismail (Ishmael), 9. Ishaq (Isaac), 10. Yaqub (Jacob), 11. Yusuf (Joseph), 12. Ayyub (Job), 13. Shu'ayb (Jethro), 14. Musa (Moses), 15. Harun (Aaron, brother of Moses), 16. Dhul-Kifl (Joshua, assistant of Moses), 17. Dawud (King David), 18. Sulavman (King Solomon), 19. Ilvas (Elijah), 20. Yasa (Elisha), 21. Yunus (Jonah), 22. Zakariyya (Zechariah), 23. Yahya (John, the Baptist), 24. Isa (Yeshua / Jesus, the Nazorean), 25. Muhammad (Mohammed). However, the list does not really end here. The following persons are also mentioned in the Koran:

• Cyrus the Great / Imru'l-Qays (Dhul-Qarnayn, King of Persia, called "the Messiah", the Anointed One [Isaiah 45:1]; See: Edict of Restoration [2 Chronicles 36:22-23; Ezra 1:1-4], Cyrus Cylinder).

• Sons of Jacob (Yaqub; who was also called "Israel"] had 12 biological sons through his two wives and his two concubines: 1. Reuben, 2. Simeon, 3. Levi, 4. Judah, 5. Dan, 6. Naphtali, 7. Gad, 8. Asher, 9. Issachar, 10. Zebulun, 11. Joseph, 12. Benjamin. These men are sometimes not considered to be prophets because of their behaviour with Yusuf (Joseph) and that they lied to their father. The offspring of Jacob's sons became the "tribes of Israel" following the Exodus from Egypt, when the Israelites conquered and settled in the Land of Israel [see: Amarna letters].

 Joshua (Yusha) was the assistant and successor of Moses. according to the Hebrew Bible, he was one of the two tribe messengers, along with Caleb that brought news that Jerusalem was habitable for the Jews; also mentioned in the Hadith.

• Caleb (Kaleb) was a companion of Moses and Joshua. In the Quran, Caleb is mentioned in the 5th Sura of the Quran (5:20-26).

 Khidr: The Quran also mentions the mysterious Khidr (but does not name him), identified with Melchizedek, a companion of Moses. Khidr might be a possible reference to the Mesopotamian figure Utnapishtim from the Epic of Gilgamesh, also known as Hasisatra or Atra-Hasis.

 Luqman (also known as Luqman the Wise, Luqmaan, Lukman, and Luqman al-Hakem) was a wise man after whom Sura Luqman [Sura 31] was named. Luqman (c. 1100 BC) was believed to be from Nubia or Ethiopia. The Koran does not identify him as a prophet but as a saint.

• Samuel was not mentioned by name, only referred to as a prophet sent to the Israelites and who anoints Saul as a king.

• King Saul (Talut) was not considered a prophet, but a divinely appointed king.

 Joachim (Imran): The Family of Imran is the name of the 3rd chapter of the Koran. Imran, not to be confused with Amram, is Arabic for the biblical figure Joachim, the father of Mary and maternal grandfather of Jesus.

• Mary (Maryam): Some scholars (such as Ibn Hazm) regard Mary as a messenger [nabi] and a prophetess, since God sent her a message through an angel and because she was a vessel for divine miracles.

Numerous other people from the Bible have been mentioned in the Hadith [Sahih al-Bukhari 846 AD, Sahih Muslim 875 AD, Sahih Ibn Hibban 965 AD] and the Tafsir al-Tabari 923 AD. These people include: Habil (Abel), Danyal (Daniel), Elizabeth (Alyassabat), Hosea, Isaiah (Ishiya), Jeremia, (Irmiya), Seth (Sheeth), Shem, Zechariah, son of Berekiah.

Muhammad borrowed, both, scripture and legend, from Judaism and there were two reasons that were as logical as compelling. He (1st) needed a well-known framework for the Koran and (2nd) he needed for his new religion the "aura of legitimacy" which could be provided only by authoritative contents. And in those times only contents of tradition and high regard could fulfil this task. Furthermore, if Mohammed really came from Petra, the logical choice had to be texts from Hebrew sources because a large part of the population of the region of Paran was of Judaic or Hebrew descent. He freely altered what he heard. Conceptions, matters of creed, views of morality, and of life in general, and more especially matters of history and traditions, have actually passed over from Judaism into the Koran. Even ordinary things, such as the clothing and wearing a kipa [a cap], the food laws, the purity laws, up to the traditions of pilgrimage and parambulating around the Tempel [by Muslims called Kaaba] in Mecca. Even the shape of the Kaaba is the same as the legendary Temple of Jerusalem: a cube.

The Hebrew Patriarchs in Koran and Hebrew Texts A. From Adam to Noah

• Creation – Adam is wiser than the angels are because he could name the animals (Sura 2:28-32) c.f. Midrash Rabbah on Numbers para. 19, Midrash Rabbah on Genesis para. 8 and 17, and Sanhedrin 38

• The story of Satan refusing to worship Adam (S. 7:10-18; 17:63-68, 18:48, 20:115, 38:71-86) was explicitly rejected by the Jews. c.f. Midrash Rabbah on Genesis para. 8

• Cain and Abel – sacrifice and murder.

Koran – raven tells Cain how to bury the body (Sura 5:31) Jews – raven tells parents how to bury body (Pirke Rabbi Eliezer Ch. 21)

Koran – slaying a soul is like slaying all mankind (Sura 5:35) this is taken out of context from Mishna Sanhedrin 4:5

• Idris (Enoch) – taken to Paradise after death and raised to life again. c.f. Sura 19:58 with Gen. 5:24 and Tract Dereen Erez (cited in Midrash Yalku Ch. 42)

B. From Noah to Abraham

 \bullet Angels living on earth, lusting after women and dividing marriages. S. 2:96 – alludes to Mdr. Abhkhir (quoted in Midr. Yalkut Ch. 44)

• Noah – role as teacher and seer and the flood of hot water both match rabbinical ideas. [Compare Sura 7:57-63, 10:72-75, 11:27-50, 22:43, 23:23-32, 25:39, 26:105-121, 29:13-14, 37:73-81, 54:9-18, 71:1ff with Sanhedrin 108, and Sura 11:40 with Midrash Tanchuma, Section Noah, Sura 11:42,

23:27 with Rosh Hashanan 162.] Noah's words are indistinguishable from Muhammad's (or Gabriel/Allah).

C. Abraham to Moses

• Abraham – Archetypal prophet, friend of God, lived in temple, wrote books. Conflict over idols lead to danger of being burned alive but he was rescued by God. (Compare Sura 2:60, 21:69-74, 29:23-27; 37:95-99 with Midrash Rabba on Genesis para. 38). So strong is Muhammad's identification with Abraham that he places words in Abraham's mouth that are not suitable to anyone outside Muhammad's context (e.g. Sura 24:88, 29:17-23)

 Joseph is the subject of almost all of the 12th sura. Additions to the Biblical story are derived from Jewish legends. (e.g. Joseph is warned away from Potiphar's wife in a dream (Sura 12:24, Sotah 6:2), Egyptian women cut their hands because of Joseph's beauty (Sura 12:31, compare with references in Midrash Yalkut to 'The Great Chronicle'.)

D. Moses and His Time

This is very similar to the Biblical account, but with some additions from Jewish fables and some errors.

• The infant Moses refused the breast of Egyptian women (Sura 28:11, Sotah 12,2)

• Pharaoh claims divinity (Sura 26:28, 28:38, Midrash Rabba on Exodus para. 5)

• Pharaoh eventually repents (Sura 10:90ff, Pirke Rabbi Eliezar section 43)

• God threatens to overturn the mountain onto the Israelites (Sura 2:60, 87; 7:170, Abodah Zerah 2:2)

• There is a confusion as to the exact number of plagues – is

it 5 (Sura 7:130) or 9 (S. 17:103; 27:12)
Haman (Sura 28:5,7,38; 29:38; 28:38) and Korah (Sura 29:38; 40:25) are thought to be advisors to Pharaoh.

 Miriam the sister of Aaron is also thought to be the mother of Jesus (Sura 3:30ff, 29:29, 46:12)

E. After Moses

 The Kings Who Ruled Over Undivided Israel: Very few particulars are given about Saul or David. Solomon is discussed in much more detail. The story about the Queen of Sheba (Sura 27:20-46) is virtually identical to the 2nd Targum on the Book of Esther.

• Holy Men After the Time of Solomon: Elijah, Jonah, Job, Shadrach, Mishach, Abednego (not by name), Ezra, Elisha

Views borrowed from Judaism

A. Doctrinal views

1. Unity of God

2. Creation - 6 days, 7 heavens (asserted in Chagiga, also the '7 paths' is used in the Talmud), 7 hells – including 7 gates and trees at the gates

3. Mode of Revelation

4. Retribution, including the last judgement and Resurrection – e.g. linkage of resurrection and judgement, evil state of the world before the Messiah/Mahdi, the war between Gog and Magog, a person's body will testify against them (e.g. S. 24:24), idols will be cast into hellfire, the wicked will be allowed to prosper so as to increase their iniquity. 1000 years is like a day to the Lord, the resurrected person will appear in the clothes in which he is buried

 Doctrine of spirits - similar beliefs regarding angels and demons (djinn). Though Islam has a much more earthy idea of paradise, some similarities remain.

B. Moral and Legal Rules

1. Prayer

• Matches the rabbis' positions for prayer (standing, sitting, reclining) see Sura 10:13

shorten prayer in war

prayer forbidden to the drunken

· prayer must be vocalised by not said loudly

• Daybreak discerned by the ability to distinguish a blue (black) from a white thread

2. Woman

- divorced woman waits three months before remarriage
- suckling time is two years

same limits on intermarriage

C. Views of Life

Death with the righteous is to be prized – Sura 3:191 and Numbers 23:10

Full understanding at 40 years – Sura 46:14 and Aboth $5{:}21\,$

Interceding effectively leads to reward - Sura 4:87 and Baba Kamma 92

At death family and goods don't follow a person, only works do – Sunna 689 and Pirke Rabbi Eliezer 34

Stories Borrowed from Judaism: We can assume that Muhammad acquired the Old Testament narratives from the Jews, because nothing is included that would be of particular interest to Christians. • Statements in the Koran Hostile to Judaism

Canaanites, Hebrews, Isralites, and Jews lived in Arabia already since the mid-second millenium BC. After the defeat of the Jewish Messianic Movement by the hands of Emperor Titus Flavius Vespasianus in the First Roman-Jewish War [66-73 AD], tens of thousands of Jews fled to Arabia. After the defeat of Simon bar Kokhba in the Third Roman-Jewish War [115–117 AD] against Emperor Hadrianus second wave of Messianic refugees followed because this time, the Romans expulsed almost all Jews from the Province of Judaea.

The entire Jewish population of Galilee massacred or expelled, following the Tenth Roman-Jewish War [as Part of the Roman–Sassanid War of 602–628] against Emperor Flavius Heraclius 614–617/625 AD. This war turned neatly into a war against Mohammed who just had started his conquest spree.

There were many Jewish clans-some records indicate more than twenty, of which three were prominent-the Banu Nadir, the Banu Qaynuqa, and the Banu Qurayza lived in the vicinity of Medina. Muhammad arrived in Medina in 622 believing the Jewish tribes would welcome him. Contrary to expectation, his relations with several of the Jewish tribes in Medina were uneasy almost from the start. This was probably largely a matter of local politics. Medina was not so much a city as a fractious agricultural settlement dotted by fortresses and strongholds, and all relations in the oasis were uneasy. In fact, Muhammad had been invited there to arbitrate a bloody civil war between the Khazraj and the Aws Allah, in which the Jewish clans, being their clients, were embroiled.

At Muhammad's insistence, Medina's pagan, Muslim and Jewish clans signed a pact to protect each other, but achieving this new social order was difficult. Certain individual pagans and recent Medinan converts to Islam tried to thwart the new arrangement in various ways, and some of the Jewish clans were uneasy with the threatened demise of the old alliances. Besides that, they must have viewed Mohammed as an imposter with his blasphemic claim to be the Messenger of God. At least three times in five years, Jewish leaders, uncomfortable with the changing political situation in Medina, went against Muhammad, hoping to restore the tense, sometimes bloody-but predictable-balance of power among the tribes. A bitter fighting ensued that culminated in the famous Battle of the Trench. For Mohammed, the Battles against the battle-hardened Jewish Messianic fighters had extremely high casualty rates in which he lost hundreds of well-known companions. His fury turned the Koran into a scripture of Jew-hatred.

Mohammed's aim was to bring about the union between all religions, but Judaism, with its host of laws, stood in his way. So he made a break with the Jews, declaring them enemies who killed the prophets, thought themselves favoured by God believed they alone would enter paradise, held Ezra to be the son of God, trusted in the intercession of their predecessors, and perverted the Bible.

To emphasise this break he changed some of the Jewish traditions. For example: (1st) Supper precedes prayer (sunna) in opposition to the Talmud's adamant stance that prayer has priority, (2nd) Sex is permitted during Ramadan. The Talmud forbids it on the evening of fasts. Also, men may only remarry the wives they have divorced if the woman has first married and divorced someone else. This is in direct opposition to the Bible, (3rd) Most of the Jewish dietary regulations are removed, (4th) Muhammad cites 'eye for eye' and rebukes the Jews for replacing it with the payment of money.

Islam retains much from pre-Islamic Arabia including Allah, the name for God. The concept of monotheism did exist in Arabia already before Mohammed – even the pagans worshipped a supreme God that ruled over all the others. The Sabeans [who spoke a south-Semitic language, and ruled the Kingdom of Saba (Sheba) in Yemen from c. 1000 BC to 275 AD] accounted for the main population and an own distinct religion. There are clear indications that surviving Jews who fled from the Roman-Jewish wars, immigrated to Yemen and Ethiopia. We know about the following customs that were practised by :

• 7 daily prayers, 5 of them at the same times as those chosen by Mohammed

prayed for the dead
fasted 30 days from night to sunrise

- observed Eed from the setting of 5 starts
- venerated the Kaaba

1. Cain and Abel – Sura 5:30-35, compare with the Targum of Jonathan ben Uzziah, the Targum of Jerusalem. Specifically there are parallels with Pirke Rabbi Eleazer (the story of the raven teaching people how to bury), and with Mishnah Sanhedrin (the commentary about the shedding of blood).

2. Abraham saved from Nimrood's fire – (Sura 2:260, 6:74-84, 21:52-72, 19:42-50, 26:69-79, 29:15,16; 37:81-95, 43:25-27, 60:4) taken from Midrash Rabbah (Genesis 15:7). The parallels are especially clear when the relevant hadith are consulted. The only significant difference is that in the Koran Abraham's father is called Azar, not Terah, most certainly an allusion to Assur [and Akkadian-Assyrian names like Assarhaddon, Assurbanipal etc.]

3. Visit of the Queen of Saba (Sheba) to Solomon (Sura 21:17ff) is taken from the 2nd Targum of the Book of Esther

4. Harut and Marut (Sura 2:96, especially Araish al-Majalis – the commentary on that ayat) similar to several accounts in the Talmud, especially Midrash Yalkut. The stories are the same except for the manes of the angels. The manes in the Koran are the same as those of two goddesses worshipped in Armenia.

5. A few other things taken by Islam from the Jews

'Sinai overhead' – Sura 2:172 and Abodah Sarah
The golden calf lowing – Sura 2:90 and Pirke Rabbi Eleazer

• Also, the Koran uses the word 'Sameri' for the man who built the golden calf – but Samaritans [a Hebrew sect] did not exist until 400 years after Moses.

6. A few other Jewish Matters

 Many words in the Koran are not Arabic but Chaldaean [Babylonian Akkadian, the east Semitic Lingua Franca of the Middle East from c. 2000 BC to 700 BC], Aramaic [the west Semitic Lingua Franca of the Middle East from c. 700 BC to 700 AD], Syriac Aramaic, Hebrew, etc.

• The concept of 7 heavens and 7 hells are in the Jewish books Hagigah and Zohar (Sura 15:44, 17:46)

• God's throne is above the waters (Sura 11:9) from the Jewish Rashi

 \bullet The angel Malik rules over Jehennam – the names is taken from Molech, the ruler of fire in pagan Palestine.

• There is a wall or partition separating heaven and hell (Sura 7:44) – a variety of places in the Jewish Midrash.

7. Religious usages of Islam taken from the Jews

• Daybreak begins when you can distinguish a white from a black(Islam)/blue(Jewish) thread (Sura 2:83, Mishnah Berakhoth)

• Sura 21:105 is a quotation of Psalm 37:11. How could the Koran quote the Psalms unless it came after them, therefore either the Psalms must be eternal as well, or the Koran is not.

• The Koran is preserved on "heavenly tablets" (Sura 85:21-22) – similar to the stone tablets of the decalogue (Deuteronomy 10:1-5) which Jewish legend had embellished to include the entire Torah, Writings, Prophets, Mishnah, and the Gemara (Rabbi Simeon). [The word "stone tablets" in Bible, Dead Sea scrolls and Koran refer to clay tablets (i.e., terracotta tablets) that were the main writing medium of the entire Middle East since the 4th millenium BC until c. 500 AD. Everythng was recorded on them, including the Flood Story and the Commandments (see: Amarna Letters and Instructions of Shuruppak). So, the word "stone tablets" is a synonym for "authoritative."

"Christian" Influence on Islam

Origins of the Koran from the Tales of Heretical Christian Sects and their scripture. We are talking here about Christians who were persecuted by the Christian Church of the Roman Empire and therefore fled into the Arabian desert before the time of Mohammed, meaning the Ebionites the Jewish Christians, the Gnostics, and alike. Archaelogists found their scripture at Nag Hammadi in Egypt.

1. The Seven Sleepers, or Companions of the Cave (Sura 18:8-26) is a story of Greek origin found in a Latin work of Gregory of Tours ('Story of Martyrs' 1:95) and was recognised by Christians as pious fiction.

2. The History of Mary (Sura 19:16-31, 66:12, 3:31-32 and 37-42, 25:37). Mary is said to be the sister of Aaron, the daughter of Imran (Hebrew Amran the father of Moses), and the mother of Jesus. The hadith tell us that Mary's mother was an aged, barren woman who promised to give her child to the temple if God gave it to her (from the Protevangelium of James the Less). The hadith also explain that the casting of rods mentioned in the Koran refers to when 6 priests were vying for who would raise Mary. They threw their rods into the river, only Zaccharias' rod floated (from the History of our Holy Father the Aged, the Carpenter (Joseph), and Arabic apocryphal book). Mary was denounced as an adulteress but pleaded her innocence (from Protevangelium a Coptic book on the Virgin Mary), and gave birth under a palm tree that aided her (from History of the Nativity of Mary and the Saviour's Infancy)

3. The Childhood of Jesus – Jesus spoke from the cradle and created birds of clay which he then turned to life (Sura 3:41-43, 5:119), from The Infancy Gospel of Thomas Chapter 1, 36, 46. Jesus was not really crucified (Sura 4:156) in accordance with the heretic Basilides (quoted by Iraneus). The writer of the Koran erroneously thought that the Trinity might consist of (God) the Father, (Mary) the Mother, and (Jesus) the Son (Sura 4:169, 5:77). In reality, the Trinity refers to God (the Father), Jesus (the Son), and the Holy Spirit (an entity that even not the best-educated Christians can explain well). As Pauline Christianity is a Roman religion, not a Hebrew one, the Trinity 4. Some other stories from Christian or heretical writers: In the hadith (Quissas al-Anbial) God sends angels together dust to create Adam and Azrael brings it from every quarter (Ibn Athir via Abdul Feda). This is from the heretic Marconion who argued that it was an angel (the 'God of the law') who created people, not the true God. The balance of good and bad deeds (S. 42:16, 101:5-6) is from the 'Testament of Abraham' and from the Egyptian 'Book of the dead.' Two New Testament verses are alluded to: (a) camel through the eye of a needle (Sura 7:38, Matthew 19:24), God has prepared for the righteous things that eyes have not seen nor ears heard (Abu Hureira quoting the prophet in Mishkat of the Prophet, 1 Corinthians 2:9).

Zoroastrian and Hindu Influence on Islam

Some Things in the Koran and the Sunna came from Zoroastrian and Hindu Beliefs. Arabian and Greek historians tell us that much of the Arabian peninsula was under Persian rule before and during Mohammed's life. Ibn Hisham tells us that the stories of Rustem, Isfandiyar and ancient Persia were told in Medina and the Quraish used to compare them with tales in the Koran (e.g. the tales told by Nadhr, son of al-Harith).

1. Ascent (Miraj) of the prophet (Sura 17:1) – There is a great variation in interpretation. Ibn Ishaq quotes A'isha and the prophet as saying this was an out of body journey. Muhyiad-Din [ibn al-'Arabi] agrees. But Ibn Ishaq also quotes the prophet saying that it was a literal journey. Cotada relates the prophet saying that it was a literal journey into the 7th heaven. In a Zorastrian story the Magi send one of their number into heaven to get a message from God (Ormazd = Ahura Mazda) (from the Pahlavi book Arta Viraf Namak – 220 AD) Also, the 'Testament of Abraham' tells of Abraham being taken up to heaven in a chariot.

2. Paradise – filled with houris (Sura 55:72, 56:22) – like the 'paries' in Zorastrianism. The words 'houry', 'djinn', and 'bihist' (Paradise) are derived from sources in the Avesta and Pahlavi languages. The 'youths of pleasure' (ghilunan) are also in Hindu tales. The name of the Angel of death is taken from the Jews (in Hebrew two names are given, Sammael and Azrael, the latter was borrowed by Islam), but the concept of the angel killing those in hell was taken from Zoroastrianism.

3. Azazil coming from hell – in the Muslim traditions he worshiped God 1000 years in each of the 7 heavens before reaching earth. Then he sat 3000 years by the gates of paradise trying to tempt Adam and Eve and destroy creation. This is very similar to the Zoroastrian tale regarding their devil (Ahriman) in the book Victory of God. The peacock agreed to let Iblis into Paradise in exchange for a prayer with magical qualities (the Bundahishnih) - an association also noted by the Zoroastrians (Eznik in his book Against Heresies).

4. The light of Mohammed was the first created thing (Qissas al-Anbia, Rauzat al Ahbab). The light was divided into 4, then each into 4. Mohammed was the first of the first divisions of light. This light was then placed on Adam and descended to the best descendent. This is virtually identical to the Zoroastrian view which described 4 divisions of light (the Minukhirad, Desatir-i Asmani, Yesht 19:31-37); the light was placed on the first man (Jamshid) and passed to his greatest descendent.

5. The Bridge Sirat is a concept from Dinkart, but it is named Chinavad by the Zoroastrians.

6. The concept that each prophet predicts the next prophet is from Desatir-i Asmani where each Zoroastrian prophet predicts the next one. Also, the openings of these books (i.e. the Desatir-i Asmani) is "In the name of God, the Giver of gifts, the Beneficent' which is similar to the opening of all the Suras 'In the name of God the Merciful, the Gracious.'

7. How could Mohammed have learned these stories? Rauzat al-Ahbab tells us that the prophet used to talk to people from all over the place. Al-Kindi accuses the Koran of including foolish old-wives tales. Also, in Sirat-Rasul we learn of the Persian, Salman, who advised Mohammed regarding the battle of the trench and was accused of helping compose the Koran. (The Koran mentions him, though not by name, in S. 16:105).

The Hanefites: The Banu Hanifa were a Hanafite Christian branch of Banu Bakr and led an independent existence prior to Islam. Their Influence on Mohammed and On His Teaching is most reliably described by Ibn Hisham quoting Ibn Ishaq's Sira [biography of Mohammed]. Six Hanefites are mentioned by name – Abu Amir (Medina), Ummeya (Tayif), Waraqa (became a Christian), Ubaidallah (became a Muslim, moved to Abyssiniya and gave up Islam for Christianity), Uthman, Zaid (banished from Mecca, lived on Mt. Hira where Mohammed went to meditate) (the latter four were from Mecca).

Conclusion – All this said, the variety of sources does not mean than Mohammed had no role in creating Islam. But we see that as circumstances in his life changed, so too did his revelation. For example, Sura 22:44 (pre-Hegira) permission is given to fight when persecuted, but in Sura 2:212-214) war is commanded even during the sacred months (post-Hegira). Then again after the Banu Quraiza are conquered comes Sura 5:37 commanding dire punishments for anyone who opposes Mohammed. Towards the end of Mohammed's life the sacred months come back into favour (Sura 9:2,29), but Muslims are also commanded to kill idolaters "wherever they may find them," (even if they are not fighting against Islam!), because they do not profess Islam, the "true religion".

The Jewish Foundation of Islam

Why is a large amount of the Koran based on Judaic sources? Why has Mohammed not chosen Arabic sources and legends as fondation of the Koran? Scholars assume that Arabian religious history did not provide many sources for him, this however is a rather wobbly explanation based on the historical cleansing that Muslims have committed in the Arabian peninsula after the victory of Islam.

Mohammed must have been familiar with a large range of apocryphal works of the Jews and Christians in Arabia; perhaps even with the Torah and other parts of the canonical Bible. He only knows the prophets with interesting stories and is therefore ignorant of Isaiah, Jeremiah, Ezekiel and all the minor prophets except Jonah. From popular tales the Arabs knew that the Jews felt that they had descended from a common ancestor, Abraham, via Ismael and Isaac respectively. Hagar is not mentioned in the Koran. The Koran says that they built the Kaaba (though later Muslim doctrine says that Adam built it and Abraham cleansed it of idols). It is possible that the 'hanifs' (Arab monotheists following the religion of Abraham) are an invention of later Islam. The story of Iblis (or Shaitan) prostrating himself before Adam (38:73-77) may not refer to worship as there is a possible Jewish source for this story in Sanhedrin 596. Shu'aib is probably the Biblical Jethro. Uzair is Ezra, and the Jews are accused of declaring him to be the son of God. Idris is also Ezra (the Greek name). Hebrew chronology is very week in the Koran, e.g. Mohammed seems to associate Moses near to Jesus (as Moses' sister is also Jesus' mother). Isa ibn Maryam [Yeshua the Son of Mary] is Jesus. Very little is known about him by Mohammed and there are no uniquely Christian doctrines in the Koran

The little that was known about Jesus came from (1st) the facts and fancies that were spread throughout all Arabia, and (2nd) a little via the Jews. The name 'Isa is itself inappropriate, it should be Yeshu in Arabic. Either it was given by the Jews (associating Jesus with their ancient enemy Esau) or it is a corruption of the Syriac name (Isho). In the Koran itself Jesus doesn't have a position higher than Abraham, Moses, or David This elevation occurred later in the caliphate when the Arabs had closer contacts with Christians. A few Christian terms (e.g. Messiah, Spirit) work their way into the Koran without any real understanding of what they mean. It was probably the migration to Abyssinia that increased Mohammed's interest in the Christian stories. Rudolph and Ahrens argue that if Mohammed had learned about Jesus from the Jews then he would have ignored or insulted him. But many Jews appreciated Jesus as a teacher while rejecting Christian dogmas. Also, Mohammed was aware of the large Christian empire, so he would have distrusted anyone who insulted Jesus. The only information about Christ in the Koran is the kind of stuff that wouldn't bother the Jews. The Koran's view of Jesus' mission is: (1st) confirm the true doctrine of the Torah. (2nd) preach monotheism. (3rd) warn against new sects. Sura 15:1-15 is a literary connection with the New Testament (Luke 1:5-25, 57-66). This is the story of Zechariah and John was probably related by a learned man but not a Christian as it was isolated from any association with Jesus' birth. In summary, there is nothing particularly Christian about Jesus in the Koran.

The traditional commentators frequently neglect the Jewish population in Arabia. In contrast to that, the Jews have been targetted in the Koran, the Sira, and the Hadith with the most violent tirades of hatred.

'The origin of the term Islam'

Traditionally 'Islam' is said to mean 'submission', especially to Allah. But, this is not the normal meaning one would expect of the 4th stem of the verb 'salima'. It is especially strange since 'submission' is not a prominent feature of Mohammed or his religion nor especially emphasised in the Koran. It is, however, an important attribute of Abraham, especially in his potential sacrifice of Ishmael.

The Narratives of the Koran (pp. 330-348)

Mohammed's use of stories about prophets served two functions: (1st) it provided a clear connection with the previous 'religions of the book', and (2nd) it showed his countrymen that his religion had been preached before and those who rejected it were punished. But, Mohammed's storytelling was boring and he was mocked by an-Nadr ibn al-Harith who insisted that his own tales of Persian kings were far more interesting. (After the battle of Badr the prophet had his revenge and slew an-Nadr.) Mohammed himself appreciated a good story and incorporated pretty bits of folk tale into the Koran where he could. However, this provided a dilemma for Mohammed. If he merely reproduced tales he would be accused of plagiarism, but if he changed them he would be accused of falsifying. He couldn't just invent new stories, for his imagination was vivid but not creative. All of his characters talk the same way and he has very little sense of action. His solution was to repeat the stories he had learned, but in fragments, using introductory words which imply that he could tell more if he chose (e.g. 'and when...', 'and then there was that time...')

The story of Joseph is the most complete narrative in the Koran, but it is still annoyingly short in detail. Why were the women given knives? What does the banquet have to do with anything? Why was Joseph put in prison after Potipher's wife confessed? Solomon and the Queen of Sheba (27:16-45) is taken directly from the Haggada (see above pp. 181-186). Jonah (37:139-148) is a condensation of the Biblical account, but the name given is based on the Greek rather than Hebrew form. Saul and Goliath ('Talut' and 'Jalut') is a confusion of the story of Gideon (Jdg. 7:47) with that of David and Goliath. The story of Moses (s. 28:2-46) is a summary of most of Ex. 1-4, though Mohammed does not associate Moses with the Israelites Haman is believed to be Pharaoh's vizier (also in s. 29 and 40). As in the Talmud (Sotah 126) the baby Moses refuses to suckle at an Egyptian breast. The marriage of Moses in Midian is loosely patterned after Jacob and Rachael; and a tower (virtually identical to the tower of Babel) is built by Pharaoh to reach Allah. This narrative illustrates the freedom which Mohammed felt as a prophet to alter the Biblical tradition.

Sura 18 is unusual because the stories in it are not from the Bible or Rabbinic literature, and Mohammed makes not mention to it elsewhere in the Koran.

1. The seven sleepers is from the legend of 7 Christian youths who fled from Ephasus to the mountains to escape the persecution of Decius (250 AD). Though a Christian tale it seems to have come to Mohammed via the Jews for several reasons (a) The hadith say that the Jews of Mecca were especially interested in this story (See Baidawi on vs. 23), (b) the rest of the stories in the chapter seem to have come via a Jewish rescension, and (c) internal evidence points to verse 18, which mentions the importance of 'clean' food, a concept important to Jews, not to Christians. There is nothing uniquely Christian about this tale. It could just as easily have been Israelite youths. Apparently the legend existed in different forms and Mohammed was challenged to know what challenge by insisting that only God knows the right answer.

 The next story is a common parable of a god-fearing poor man vs. an arrogant, impious rich man. The latter is punished.
 Then we have the story of Moses searching for the fountain of life which is the same as an episode from the legend of Alexander the Great with the name changed. This legend has roots in the Gilgamesh epic.

4. Finally, the narrative of the 'Two-horned' hero is again from Alexander the Great. He journey's to the place of the setting sun and to the place of its rising, as an emissary of God. He is protected against Gog and Magog (Yajuj and Majuj in the Koran) and Alexander builds a great wall. These fantasies echo those found in the Haggada, which reinforces the possibility of a Jewish source for the entire sura, likely a single document.

So, the sources of the Koran used by Mohammed include:

- 1. Biblical narrative with alteration
- 2. Jewish Haggada, well preserved

3. A small amount of ultimately Christian material from Aramaic documents.

4. Legends common to world literature introduced via the Jews at Mecca.

All of these were altered and rearranged for the purpose of providing his listeners with an Arabian revelation with enhanced credibility because it could be seen as part of a universal divine revelation.

CONVERSION LIST OF ISLAMIC YEAR AND CHRISTIAN YEAR on basis of the Gregorian Calendar BH: before 622 AD / AH: after 622 AD (Before Hijra or migration / After Hijra or migration) (Approximation)

94 DH 540 541 AD	92 DH 541 542 AD
84 BH 540–541 AD 82 BH 542 AD	83 BH 541–542 AD 81 BH 542-543 AD
80 BH 543-544 AD	79 BH 544-545 AD
78 BH 545-546 AD	77 BH 546-547 AD
76 BH 547-548 AD	75 BH 548-549 AD
76 BH 549-550 AD	73 BH 550-551 AD
72 BH 551-552 AD	71 BH 552-553 AD
70 BH 553-554 AD	69 BH 554-555 AD
68 BH 555-556 AD	67 BH 556-557 AD
66 BH 557-558 AD	65 BH 558-559 AD
64 BH 559-560 AD	63 BH 560-561 AD
62 BH 561-562 AD	61 BH 562-563 AD
60 BH 563-564 AD	59 BH 564-565 AD
58 BH 565-566 AD	57 BH 566-567 AD
56 BH 567-568 AD	55 BH 568-569 AD
54 BH 569-570 AD	53 BH 570-571 AD
52 BH 571-572 AD	51 BH 572-573 AD
50 BH 573-574 AD	49 BH 574 AD
48 BH 574-575 AD	47 BH 575-576 AD
46 BH 576-577 AD	45 BH 577-578 AD
44 BH 578-579 AD	43 BH 579-580 AD
42 BH 580-581 AD	41 BH 581-582 AD
40 BH 582-583 AD	39 BH 583-584 AD
38 BH 584-585 AD	37 BH 585-586 AD
36 BH 586-587 AD	35 BH 587-588 AD
34 BH 588-589 AD	33 BH 589-590 AD
32 BH 590-591 AD	31 BH 591-592 AD
30 BH 592-593 AD	29 BH 593-594 AD
28 BH 594-595 AD	27 BH 595-596 AD
26 BH 596-597 AD	25 BH 597-598 AD
24 BH 598-599 AD	23 BH 599-600 AD
22 BH 600-601 AD	21 BH 601-602 AD
20 BH 602-603 AD	19 BH 603-604 AD
18 BH 604-605 AD	17 BH 605-606 AD
16 BH 606-607 AD	15 BH 607 AD
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8 BH 613-614 AD	7 BH 614-615 AD
6 BH 615-616 AD	5 BH 616-617 AD
4 BH 617-618 AD	3 BH 618-619 AD
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14 AH 635-636 AD	15 AH 636-637 AD
16 AH 637-638 AD	17 AH 638-639 AD
18 AH 639-640 AD	19 AH 640-641 AD
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38 AH 658-659 AD 40 AH 660-661 AD	49 AH 659-660 AD 41 AH 661-662 AD

42 AH 662-663 AD	43 AH 663-664 AD
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46 AH 666-667 AD	47 AH 667-668 AD
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50 AH 670-671 AD	51 AH 671-672 AD
52 AH 672-673 AD	53 AH 673-674 AD
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64 AH 683-684 AD	65 AH 684-685 AD
66 AH 685-686 AD	67 AH 686-687 AD
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82 AH 701-702 AD	83 AH 702-703 AD
84 AH 703-704 AD	85 AH 704-705 AD
86 AH 705-706 AD	87 AH 706-707 AD
88 AH 707-708 AD	89 AH 708 AD
90 AH 709 AD	91 AH 709-710 AD
92 AH 710-711 AD	93 AH 711-712 AD
94 AH 712-713 AD	95 AH 713-714 AD
96 AH 714-715 AD	97 AH 715-716 AD
98 AH 716-717 AD	99 AH 717-718 AD
100 AH 718-719 AD	101 AH 719-720 AD
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112 AH 730-731 AD	115 AH 733-734 AD
116 AH 734-735 AD	117 AH 735-736 AD
118 AH 736-737 AD	119 AH 737 AD
120 AH 738 AD	121 AH 738-739 AD
122 AH 739-740 AD	123 AH 740-741 AD
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126 AH 743-744 AD	127 AH 744-745 AD
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130 AH 747-748 AD	131 AH 748-749 AD
132 AH 749-750 AD	133 AH 750-751 AD
134 AH 751-752 AD	135 AH 752-753 AD
136 AH 753-754 AD	137 AH 754-755 AD
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140 AH 757-758 AD	141 AH 758-759 AD
142 AH 759-760 AD	143 AH 760-761 AD
144 AH 761-762 AD	145 AH 762-763 AD
146 AH 763-764 AD	147 AH 764-765 AD
148 AH 765-766 AD	149 AH 766-767 AD
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152 AH 769-770 AD	153 AH 770-771 AD
154 AH 771 AD	155 AH 772 AD
156 AH 772-773 AD	157 AH 773-774 AD
158 AH 774-775 AD	159 AH 775-776 AD
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162 AH 778-779 AD	163 AH 779-780 AD
164 AH 780-781 AD	165 AH 781-782 AD
166 AH 782-783 AD	167 AH 783-784 AD
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208 AH 823-824 AD	209 AH 824-825 AD
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212 AH 827-828 AD	213 AH 828-829 AD
214 AH 829-830 AD	215 AH 830-831 AD
216 AH 831-832 AD	217 AH 832-833 AD
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242 AH 856-857 AD	243 AH 857-858 AD
244 AH 858-859 AD	245 AH 859-860 AD
246 AH 860-861 AD	247 AH 861-862 AD
248 AH 862-863 AD	249 AH 863-864 AD
250 AH 864-865 AD	251 AH 865-866 AD
252 AH 866-867 AD	253 AH 867-868 AD
254 AH 868-869 AD	255 AH 869-870 AD
256 AH 870-871 AD	257 AH 871-872 AD
258 AH 872-873 AD	259 AH 873-874 AD
260 AH 874 AD	261 AH 874-875 AD
262 AH 875-876 AD	263 AH 876-877 AD
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276 AH 889-890 AD	277 AH 890-891 AD
278 AH 891-892 AD	279 AH 892-893 AD
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282 AH 895-896 AD	283 AH 896-897 AD
284 AH 897-898 AD	285 AH 898-899 AD
286 AH 899-900 AD	287 AH 900-901 AD
288 AH 901-902 AD	289 AH 902-903 AD
290 AH 903 AD	291 AH 903-904 AD
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308 AH 920-921 AD	309 AH 921-922 AD
310 AH 922-923 AD	311 AH 923-924 AD
312 AH 924-925 AD	313 AH 925-926 AD

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316 AH 928-929 AD 317 AH 929-930 AD 452 AH 1060-1061 AD 453 AH 1061-1062 AD 588 AH 1192-1193 AD 589 318 AH 930-931 AD 319 AH 931-932 AD 454 AH 1062-1063 AD 455 AH 1064-1065 AD 590 AH 1194 AD 591 320 AH 932-933 AD 321 AH 933 AD 456 AH 1064 AD 457 AH 1066-1067 AD 592 AH 1195-1196 AD 593 322 AH 933-934 AD 323 AH 934-935 AD 458 AH 1065-1066 AD 459 AH 1066-1067 AD 594 AH 1197-1198 AD 595 324 AH 935-936 AD 325 AH 936-937 AD 460 AH 1067-1068 AD 461 AH 1068-1069 AD 596 AH 1199-1200 AD 597 326 AH 937-938 AD 327 AH 938-939 AD 462 AH 1069-1070 AD 463 AH 1071-1071 AD 598 AH 1201-1202 AD 599 328 AH 939-940 AD 329 AH 940-941 AD 466 AH 1073-1074 AD 467 AH 1074-1075 AD 600 AH 1203-1204 AD 601 330 AH 941-942 AD 331 AH 942-943 AD 466 AH 1073-1074 AD 467 AH 1074-1075 AD 602 AH 1205-1206 AD 603	AH 1191-1192 AD AH 1193-1194 AD AH 1194-1195 AD AH 1196-1197 AD AH 1198-1199 AD AH 1200-1201 AD AH 1200-1201 AD AH 1202-1203 AD AH 1204-1205 AD AH 1206-1207 AD AH 1208-1209 AD
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342 AH 953-954 AD 343 AH 954-955 AD 478 AH 1085-1086 AD 479 AH 1086-1087 AD 614 AH 1217-1218 AD 615	AH 1218-1219 AD
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	AH 1288-1289 AD
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	AH 1315-1316 AD
	AH 1317-1318 AD
	AH 1319-1320 AD
448 AH 1056-1057 AD 449 AH 1057-1058 AD 584 AH 1188-1189 AD 585 AH 1189-1190 AD 720 AH 1320-1321 AD 721 AD	AH 1321-1322 AD

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722 AH 1322-1323 AD	723 AH 1323-1324 AD	858 AH 1454 AD	859 AH 1454-1455 AD	994 AH 1585-1586 AD	995 AH 1586-1587 AD
724 AH 1324 AD	725 AH 1324-1325 AD	860 AH 1455-1456 AD	861 AH 1456-1457 AD	996 AH 1587-1588 AD	997 AH 1588-1589 AD
726 AH 1325-1326 AD	727 AH 1326-1327 AD	862 AH 1457-1458 AD	863 AH 1458-1459 AD	998 AH 1589-1590 AD	999 AH 1590-1591 AD
728 AH 1327-1328 AD	729 AH 1328-1329 AD	864 AH 1459-1460 AD	865 AH 1460-1461 AD	1000 AH 1591-1592 AD	1001 AH 1592-1593 AD
730 AH 1329-1330 AD	731 AH 1330-1331 AD	866 AH 1461-1462 AD	867 AH 1462-1463 AD	1002 AH 1593-1594 AD	1003 AH 1594-1595 AD
732 AH 1331-1332 AD	733 AH 1332-1333 AD	868 AH 1463-1464 AD	869 AH 1464-1465 AD	1004 AH 1595-1596 AD	1005 AH 1596-1597 AD
734 AH 1333-1334 AD	735 AH 1334-1335 AD	870 AH 1465-1466 AD	871 AH 1466-1467 AD	1006 AH 1597-1598 AD	1007 AH 1598-1599 AD
736 AH 1335-1336 AD	737 AH 1336-1337 AD	872 AH 1467-1468 AD	873 AH 1468-1469 AD	1008 AH 1599-1600 AD	1009 AH 1600-1601 AD
738 AH 1337-1338 AD	739 AH 1338-1339 AD	874 AH 1469-1470 AD	875 AH 1470-1471 AD	1010 AH 1601-1602 AD	1011 AH 1602-1603 AD
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742 AH 1341-1342 AD	743 AH 1342-1343 AD	878 AH 1473-1474 AD	879 AH 1474-1475 AD	1014 AH 1605-1606 AD	1015 AH 1606-1607 AD
744 AH 1343-1344 AD	745 AH 1344-1345 AD	880 AH 1475-1476 AD	881 AH 1476-1477 AD	1016 AH 1607-1608 AD	1017 AH 1608-1609 AD
746 AH 1345-1346 AD	747 AH 1346-1347 AD	882 AH 1477-1478 AD	883 AH 1478-1479 AD	1018 AH 1609-1610 AD	1019 AH 1610-1611 AD
748 AH 1347-1348 AD	749 AH 1348-1349 AD	884 AH 1479-1480 AD	885 AH 1480-1481 AD	1020 AH 1611-1612 AD	1021 AH 1612-1613 AD
750 AH 1349-1350 AD	751 AH 1350-1351 AD	886 AH 1481-1482 AD	887 AH 1482-1483 AD	1022 AH 1613-1614 AD	1023 AH 1614-1615 AD
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756 AH 1355-1356 AD	757 AH 1356-1357 AD	892 AH 1487 AD	893 AH 1487-1488 AD	1028 AH 1618-1619 AD	1029 AH 1619-1620 AD
758 AH 1357 AD	759 AH 1357-1358 AD	894 AH 1488-1489 AD	895 AH 1489-1490 AD	1030 AH 1620-1621 AD	1031 AH 1621-1622 AD
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770 AH 1368-1369 AD 772 AH 1370-1371 AD	771 AH 1369-1370 AD	906 AH 1500-1501 AD	907 AH 1501-1502 AD 909 AH 1503-1504 AD	1042 AH 1632-1633 AD	1043 AH 1633-1634 AD
	773 AH 1371-1372 AD	908 AH 1502-1503 AD	909 AH 1503-1504 AD 911 AH 1505-1506 AD	1044 AH 1634-1635 AD	1045 AH 1635-1636 AD
774 AH 1372-1373 AD	775 AH 1373-1374 AD	910 AH 1504-1505 AD	911 AH 1503-1508 AD 913 AH 1507-1508 AD	1046 AH 1636-1637 AD	1047 AH 1637-1638 AD
776 AH 1374-1375 AD 778 AH 1376-1377 AD	777 AH 1375-1376 AD	912 AH 1506-1507 AD 914 AH 1508-1509 AD	915 AH 1509-1510 AD	1048 AH 1638-1639 AD 1050 AH 1640-1641 AD	1049 AH 1639-1640 AD
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782 AH 1380-1381 AD	783 AH 1381-1382 AD	918 AH 1512-1513 AD	919 AH 1513-1514 AD	1052 AH 1642-1645 AD	1055 AH 1645-1646 AD
784 AH 1382-1383 AD	785 AH 1383-1384 AD	920 AH 1514-1515 AD	921 AH 1515-1516 AD	1056 AH 1646-1647 AD	1057 AH 1647-1648 AD
786 AH 1384-1385 AD	787 AH 1385-1386 AD	922 AH 1516-1517 AD	923 AH 1517-1518 AD	1058 AH 1648-1649 AD	1059 AH 1649-1650 AD
788 AH 1386-1387 AD	789 AH 1387-1388 AD	924 AH 1518-1519 AD	925 AH 1519-1520 AD	1060 AH 1650 AD	1061 AH 1650-1651 AD
790 AH 1388-1389 AD	791 AH 1389 AD	926 AH 1520 AD	927 AH 1520-1521 AD	1062 AH 1651-1652 AD	1063 AH 1652-1653 AD
792 AH 1389-1390 AD	793 AH 1390-1391 AD	928 AH 1521-1522 AD	929 AH 1522-1523 AD	1064 AH 1653-1654 AD	1065 AH 1654-1655 AD
794 AH 1391-1392 AD	795 AH 1392-1393 AD	930 AH 1523-1524 AD	931 AH 1524-1525 AD	1066 AH 1655-1656 AD	1067 AH 1656-1657 AD
796 AH 1393-1394 AD	797 AH 1394-1395 AD	932 AH 1525-1526 AD	933 AH 1526-1527 AD	1068 AH 1657-1658 AD	1069 AH 1658-1659 AD
798 AH 1395-1396 AD	799 AH 1396-1397 AD	934 AH 1527-1528 AD	935 AH 1528-1529 AD	1070 AH 1659-1660 AD	1071 AH 1660-1661 AD
800 AH 1397-1398 AD	801 AH 1398-1399 AD	936 AH 1529-1530 AD	937 AH 1530-1531 AD	1072 AH 1661-1662 AD	1073 AH 1662-1663 AD
802 AH 1399-1400 AD	803 AH 1400-1401 AD	938 AH 1531-1532 AD	939 AH 1532-1533 AD	1074 AH 1663-1664 AD	1075 AH 1664-1665 AD
804 AH 1401-1402 AD	805 AH 1402-1403 AD	940 AH 1533-1534 AD	941 AH 1534-1535 AD	1076 AH 1665-1666 AD	1077 AH 1666-1667 AD
806 AH 1403-1404 AD	807 AH 1404-1405 AD	942 AH 1535-1536 AD	943 AH 1536-1537 AD	1078 AH 1667-1668 AD	1079 AH 1668-1669 AD
808 AH 1405-1406 AD	809 AH 1406-1407 AD	944 AH 1537-1538 AD	945 AH 1538-1539 AD	1080 AH 1669-1670 AD	1081 AH 1670-1671 AD
810 AH 1407-1408 AD	811 AH 1408-1409 AD	946 AH 1539-1540 AD	947 AH 1540-1541 AD	1082 AH 1671-1672 AD	1083 AH 1672-1673 AD
812 AH 1409-1410 AD	813 AH 1410-1411 AD	948 AH 1541-1542 AD	949 AH 1542-1543 AD	1084 AH 1673-1674 AD	1085 AH 1674-1675 AD
814 AH 1411-1412 AD	815 AH 1412-1413 AD	950 AH 1543-1544 AD	951 AH 1544-1545 AD	1086 AH 1675-1676 AD	1087 AH 1676-1677 AD
816 AH 1413-1414 AD	817 AH 1414-1415 AD	952 AH 1545-1546 AD	953 AH 1546-1547 AD	1088 AH 1677-1678 AD	1089 AH 1678-1679 AD
818 AH 1415-1416 AD	819 AH 1416-1417 AD	954 AH 1547-1548 AD	955 AH 1548-1549 AD	1090 AH 1679-1680 AD	1091 AH 1680-1681 AD
820 AH 1417-1418 AD	821 AH 1418-1419 AD	956 AH 1549-1550 AD	957 AH 1550-1551 AD	1092 AH 1681-1682 AD	1093 AH 1682 AD
822 AH 1419-1420 AD	823 AH 1420-1421 AD	958 AH 1551-1552 AD	959 AH 1552 AD	1094 AH 1682-1683 AD	1095 AH 1683-1684 AD
824 AH 1421-1422 AD	825 AH 1422 AD	960 AH 1552-1553 AD	961 AH 1553-1554 AD	1096 AH 1684-1685 AD	1097 AH 1685-1686 AD
826 AH 1422-1423 AD	827 AH 1423-1424 AD	962 AH 1554-1555 AD	963 AH 1555-1556 AD	1098 AH 1686-1687 AD	1099 AH 1687-1688 AD
828 AH 1424-1425 AD	829 AH 1425-1426 AD	964 AH 1556-1557 AD	965 AH 1557-1558 AD	1100 AH 1688-1689 AD	1101 AH 1689-1690 AD
830 AH 1426-1427 AD	831 AH 1427-1428 AD	966 AH 1558-1559 AD	967 AH 1559-1560 AD	1102 AH 1690-1691 AD	1103 AH 1691-1692 AD
832 AH 1428-1429 AD	833 AH 1429-1430 AD	968 AH 1560-1561 AD	969 AH 1561-1562 AD	1104 AH 1692-1693 AD	1105 AH 1693-1694 AD
834 AH 1430-1431 AD	835 AH 1431-1432 AD	970 AH 1562-1563 AD	971 AH 1563-1564 AD	1106 AH 1694-1695 AD	1107 AH 1695-1696 AD
836 AH 1432-1433 AD	837 AH 1433-1434 AD	972 AH 1564-1565 AD	973 AH 1565-1566 AD	1108 AH 1696-1697 AD	1109 AH 1697-1698 AD
838 AH 1434-1435 AD	839 AH 1435-1436 AD	974 AH 1566-1567 AD	975 AH 1567-1568 AD	1110 AH 1698-1699 AD	1111 AH 1699-1700 AD
840 AH 1436-1437 AD	841 AH 1437-1438 AD	976 AH 1568-1569 AD	977 AH 1569-1570 AD	1112 AH 1700-1701 AD	1113 AH 1701-1702 AD
842 AH 1438-1439 AD	843 AH 1439-1440 AD	978 AH 1570-1571 AD	979 AH 1571-1572 AD	1114 AH 1702-1703 AD	1115 AH 1703-1704 AD
844 AH 1440-1441 AD	845 AH 1441-1442 AD	980 AH 1572-1573 AD	981 AH 1573-1574 AD	1116 AH 1704-1705 AD	1117 AH 1705-1706 AD
846 AH 1442-1443 AD	847 AH 1443-1444 AD	982 AH 1574-1575 AD	983 AH 1575-1576 AD	1118 AH 1706-1707 AD	1119 AH 1707-1708 AD
848 AH 1444-1445 AD	849 AH 1445-1446 AD	984 AH 1576-1577 AD	985 AH 1577-1578 AD	1120 AH 1708-1709 AD	1121 AH 1709-1710 AD
850 AH 1446-1447 AD	851 AH 1447-1448 AD	986 AH 1578-1579 AD	987 AH 1579-1580 AD	1122 AH 1710-1711 AD	1123 AH 1711-1712 AD
852 AH 1448-1449 AD	853 AH 1449-1450 AD	988 AH 1580-1581 AD	989 AH 1581-1582 AD	1124 AH 1712-1713 AD	1125 AH 1713-1714 AD
854 AH 1450-1451 AD 856 AH 1452-1453 AD	855 AH 1451-1452 AD 857 AH 1453-1454 AD	990 AH 1582-1583 AD 992 AH 1584-1585 AD	991 AH 1583-1584 AD 993 AH 1585 AD	1126 AH 1714-1715 AD 1128 AH 1715-1716 AD	1127 AH 1715 AD 1129 AH 1716-1717 AD
050 AH 1452-1455 AD	037 AH 1435-1434 AD	772 All 130 4 -1303 AD	773 AH 1303 AD	1120 All 1/13-1/10 AD	1127 AIL 1710-1717 AD

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1134 AH 1721-1722 AD	1135 AH 1722-1723 AD	1270 AH 1853-1854 AD	1271 AH 1854-1855 AD	1406 AH 1985-1986 AD	
1136 AH 1723-1724 AD	1137 AH 1724-1725 AD	1272 AH 1855-1856 AD	1273 AH 1856-1857 AD	1408 AH 1987-1988 AD	-
1138 AH 1725-1726 AD	1139 AH 1726-1727 AD	1274 AH 1857-1858 AD	1275 AH 1858-1859 AD	1410 AH 1989-1990 AD	
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1140 AH 1727-1728 AD	1141 AH 1728-1729 AD	1276 AH 1859-1860 AD	1277 AH 1860-1861 AD	1412 AH 1991-1992 AD	_
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1144 AH 1731-1732 AD	1145 AH 1732-1733 AD	1280 AH 1863-1864 AD	1281 AH 1864-1865 AD	1416 AH 1995-1996 AD	_
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1148 AH 1735-1736 AD	1149 AH 1736-1737 AD	1284 AH 1867-1868 AD	1285 AH 1868-1869 AD	1420 AH 1999-2000 AD	
1150 AH 1737-1738 AD	1151 AH 1738-1739 AD	1286 AH 1869-1870 AD	1287 AH 1870-1871 AD	1422 AH 2001-2002 AD	
1152 AH 1739-1740 AD	1153 AH 1740-1741 AD	1288 AH 1871-1872 AD	1289 AH 1872-1873 AD	1424 AH 2003-2004 AD	
1154 AH 1741-1742 AD	1155 AH 1742-1743 AD	1290 AH 1873-1874 AD	1291 AH 1874-1875 AD	1426 AH 2005-2006 AD	_
1156 AH 1743-1744 AD	1157 AH 1744-1745 AD	1292 AH 1875-1876 AD	1293 AH 1876-1877 AD	1428 AH 2007-2008 AD	_
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1158 AH 1745-1746 AD	1159 AH 1746-1747 AD	1294 AH 1877-1878 AD	1295 AH 1878-1879 AD	1430 AH 2008-2009 AD	_
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1162 AH 1748-1749 AD	1163 AH 1749-1750 AD	1298 AH 1881-1882 AD	1299 AH 1882 AD	1434 AH 2012-2013 AD	_
1164 AH 1750-1751 AD	1165 AH 1751-1752 AD	1300 AH 1883 AD	1301 AH 1883-1884 AD	1436 AH 2014-2015 AD	_
1166 AH 1752-1753 AD	1167 AH 1753-1754 AD	1302 AH 1884-1885 AD	1303 AH 1885-1886 AD	1438 AH 2016-2017 AD	1
1168 AH 1754-1755 AD	1169 AH 1755-1756 AD	1304 AH 1886-1887 AD	1305 AH 1887-1888 AD	1440 AH 2018-2019 AD	
1170 AH 1756-1757 AD	1171 AH 1757-1758 AD	1306 AH 1888-1889 AD	1307 AH 1889-1890 AD	1442 AH 2020-2021 AD	
1172 AH 1758-1759 AD	1173 AH 1759-1760 AD	1308 AH 1890-1891 AD	1309 AH 1891-1892 AD	1444 AH 2022-2023 AD	-
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			1313 AH 1895-1896 AD	1448 AH 2026-2027 AD	_
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1182 AH 1768-1769 AD	1183 AH 1769-1770 AD	1318 AH 1900-1901 AD	1319 AH 1901-1902 AD	1454 AH 2032-2033 AD	_
1184 AH 1770-1771 AD	1185 AH 1771-1772 AD	1320 AH 1902-1903 AD	1321 AH 1903-1904 AD	1456 AH 2034-2035 AD	L
1186 AH 1772-1773 AD	1187 AH 1773-1774 AD	1322 AH 1904-1905 AD	1323 AH 1905-1906 AD	1458 AH 2036-2037 AD	
1188 AH 1774-1775 AD	1189 AH 1775-1776 AD	1324 AH 1906-1907 AD	1325 AH 1907-1908 AD	1460 AH 2038-2039 AD	
1190 AH 1776-1777 AD	1191 AH 1777-1778 AD	1326 AH 1908-1909 AD	1327 AH 1909-1910 AD	1462 AH 2040-2041 AD	-
1192 AH 1778-1779 AD	1193 AH 1779-1780 AD	1328 AH 1910-1911 AD	1329 AH 1911 AD	1464 AH 2041-2042 AD	_
1192 AH 1780 AD	1195 AH 1780-1781 AD	1320 AH 1910-1911 AD	1331 AH 1912-1913 AD	1466 AH 2043-2044 AD	_
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1198 AH 1783-1784 AD	1199 AH 1784-1785 AD	1334 AH 1915-1916 AD	1335 AH 1916-1917 AD	1470 AH 2047-2048 AD	_
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1202 AH 1787-1788 AD	1203 AH 1788-1789 AD	1338 AH 1919-1920 AD	1339 AH 1920-1921 AD	1474 AH 2051-2052 AD	_
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1208 AH 1793-1794 AD	1209 AH 1794-1795 AD	1344 AH 1925-1926 AD	1345 AH 1926-1927 AD	1480 AH 2057-2058 AD	
1210 AH 1795-1796 AD	1211 AH 1796-1797 AD	1346 AH 1927-1928 AD	1347 AH 1928-1929 AD	1482 AH 2059-2060 AD	-
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1240 AH 1824-1825 AD	1241 AH 1825-1826 AD	1376 AH 1956-1957 AD	1377 AH 1957-1958 AD	1512 AH 2088-2089 AD	_
1242 AH 1826-1827 AD	1243 AH 1827-1828 AD	1378 AH 1958-1959 AD	1379 AH 1959-1960 AD	1514 AH 2090-2091 AD	-
1244 AH 1828-1829 AD	1245 AH 1829-1830 AD	1380 AH 1960-1961 AD	1381 AH 1961-1962 AD	1516 AH 2092-2093 AD	-
1246 AH 1830-1831 AD	1247 AH 1831-1832 AD	1382 AH 1962-1963 AD	1383 AH 1963-1964 AD	1518 AH 2094-2095 AD	- -
1248 AH 1832-1833 AD	1249 AH 1833-1834 AD	1384 AH 1964-1965 AD	1385 AH 1965-1966 AD	1520 AH 2096-2097 AD	
1250 AH 1834-1835 AD	1251 AH 1835-1836 AD	1386 AH 1966-1967 AD	1387 AH 1967-1968 AD	1522 AH 2098-2099 AD	
1252 AH 1836-1837 AD	1253 AH 1837-1838 AD	1388 AH 1968-1969 AD	1389 AH 1969-1970 AD		-
1254 AH 1838-1839 AD	1255 AH 1839-1840 AD	1390 AH 1970-1971 AD	1391 AH 1971-1972 AD		
1256 AH 1840-1841 AD	1257 AH 1841-1842 AD		1393 AH 1973-1974 AD		
		1392 AH 1972-1973 AD			
1258 AH 1843-1843 AD	1259 AH 1843-1844 AD	1394 AH 1974-1975 AD	1395 AH 1975-1976 AD		
1260 AH 1844-1845 AD	1261 AH 1845 AD	1396 AH 1976 AD	1397 AH 1976-1977 AD		
1262 AH 1845-1846 AD	1263 AH 1846-1847 AD	1398 AH 1977-1978 AD	1399 AH 1978-1979 AD		
1264 AH 1847-1848 AD	1265 AH 1848-1849 AD	1400 AH 1979-1980 AD	1401 AH 1980-1981 AD		

1407 AH 1986-1987 AD AD AD 1409 AH 1988-1989 AD AD 1411 AH 1990-1991 AD AD 1413 AH 1992-1993 AD AD 1415 AH 1994-1995 AD AD 1417 AH 1996-1997 AD 1419 AH 1998-1999 AD AD 1421 AH 2000-2001 AD AD AD 1423 AH 2002-2003 AD AD 1425 AH 2004-2005 AD AD 1427 AH 2006-2007 AD AD 1429 AH 2008 AD AD 1431 AH 2009-2010 AD AD 1433 AH 2011-2012 AD AD 1435 AH 2013-2014 AD AD 1437 AH 2015-2016 AD AD 1439 AH 2017-2018 AD AD 1441 AH 2019-2020 AD AD 1443 AH 2021-2022 AD AD 1445 AH 2023-2024 AD AD 1447 AH 2025-2026 AD AD 1449 AH 2027-2028 AD AD 1451 AH 2029-2030 AD AD 1453 AH 2031-2032 AD AD 1455 AH 2033-2034 AD AD 1457 AH 2035-2036 AD AD 1459 AH 2037-2038 AD AD 1461 AH 2039-2040 AD AD 1463 AH 2041 AD AD 1465 AH 2042-2043 AD AD 1467 AH 2044-2045 AD AD 1469 AH 2046-2047 AD AD 1471 AH 2048-2049 AD 1473 AH 2050-2051 AD AD AD 1475 AH 2052-2053 AD AD 1477 AH 2054-2055 AD AD 1479 AH 2056-2057 AD AD 1481 AH 2058-2059 AD AD 1483 AH 2060-2061 AD AD 1485 AH 2062-2063 AD AD 1487 AH 2064-2065 AD AD 1489 AH 2066-2067 AD AD 1491 AH 2068-2069 AD AD 1493 AH 2070-2071 AD AD 1495 AH 2072-2073 AD AD 1497 AH 2074-2075 AD AD 1499 AH 2076 AD 1501 AH 2077-2078 AD AD 1503 AH 2079-2080 AD AD 1505 AH 2081-2082 AD AD 1507 AH 2083-2084 AD AD 1509 AH 2085-2086 AD AD 1511 AH 2087-2088 AD AD 1513 AH 2089-2090 AD AD 1515 AH 2091-2092 AD AD 1517 AH 2093-2094 AD AD 1519 AH 2095-2096 AD AD 1521 AH 2097-2098 AD AD 1523 AH 2099-2100 AD

1403 AH 1982-1983 AD

1405 AH 1984-1985 AD

30

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THE 99 NAMES OF ALLAH Asma-ul-Husna, Collection of 99 Names of Allah in an Arabic-to-Roman transliteration and an English translation of each name.

	ASMA-UL-	THE 99 NAMES OF
	HUSNA	ALLAH
	Arabic Transliteration	English Translation
1	Ar-Rahman	The Beneficent
2	Ar-Raheem	The Merciful
3	Al-Malik	The Eternal Lord
4 5	Al-Quddus As-Salam	The Most Sacred The Embodiment of Peace
6	As-Salam Al-Mu'min	The Infuser of Faith
7	Al-Muhaymin	The Preserver of Safety
8	Al-Aziz	The Mighty One
9	Al-Jabbar	The Omnipotent One
10 11	Al-Mutakabbir Al-Khaaliq	The Dominant One The Creator
11	Al-Knaanq Al-Baari	The Evolver
13	Al-Musawwir	The Flawless Shaper
14	Al-Ghaffaar	The Great Forgiver
15	Al-Qahhaar	The All-Prevailing One
16 17	Al-Wahhab Ar-Razzaq	The Supreme Bestower The Total Provider
18	Al-Fattah	The Supreme Solver
19	Al-Alim	The All-Knowing One
20	Al-Qaabid	The Restricting One
21	Al-Baasit Al-Khaafid	The Extender
22 23	Al-Khaafid Ar-Rafi	The Reducer The Elevating One
23	Al-Mu'izz	The Honourer-Bestower
25	Al-Muzil	The Abaser
26	As-Sami'	The All-Hearer
27	Al-Baseer	The All-Seeing
28	Al-Hakam	The Impartial Judge The Embodiment of
29	Al-Adl	Justice
30	Al-Lateef	The Knower of Subtleties
31	Al-Khabeer	The All-Aware One
32	Al-Haleem	The Clement One
33 34	Al-Azeem Al-Ghafoor	The Magnificent One The Great Forgiver
35	Ash-Shakoor	The Acknowledging One
36	Al-Aliyy	The Sublime One
37	Al-Kabeer	The Great One
38 39	Al-Hafiz Al-Muqeet	The Guarding One The Sustaining One
40	Al-Muqeet Al-Haseeb	The Reckoning One
41	Al-Jaleel	The Majestic One
42	Al-Kareem	The Bountiful One
43	Ar-Raqeeb	The Watchful One
44 45	Al-Mujeeb Al-Waasi'	The Responding One The All-Pervading One
46	Al-Hakeem	The Wise One
47	Al-Wadud	The Loving One
48	Al-Majeed	The Glorious One
49	Al-Ba'ith Ash-Shaheed	The Infuser of New Life
50 51	Ash-Shaheed Al-Haqq	The All Observing Witness The Embodiment of Truth
52	Al-Wakeel	The Universal Trustee
53	Al-Qawwiyy	The Strong One
54	Al-Mateen	The Firm One
55	Al-Waliyy Al-Hameed	The Protecting Associate
56 57	Al-Hameed Al-Muhsee	The Sole-Laudable One The All-Enumerating One
58	Al-Mubdi	The Originator
59	Al-Mueed	The Restorer
60	Al-Muhyi	The Maintainer of life
61 62	Al-Mumeet Al-Hayy	The Inflictor of Death The Eternally Living One
62	Al-Qayyoom	The Self-Subsisting One
64	Al-Waajid	The Pointing One
65	Al-Maajid	The All-Noble One
66	Al-Waahid	The Only One
67 68	Al-Ahad As-Samad	The Sole One
68 69	As-Samad Al-Qaadir	The Supreme Provider The Omnipotent One
70	Al-Muqtadir	The All Authoritative One
71	Al-Muqaddim	The Expediting One

72	Al-Mu'akhkhir	The Procrastinator
73	Al-Awwal	The Very First
74	Al-Akhir	The Infinite Last One
75	Az-Zaahir	The Perceptible
76	Al-Baatin	The Imperceptible
77	Al-Waali	The Holder of Supreme Authority
78	Al-Muta'ali	The Extremely Exalted One
79	Al-Barr	The Fountain-Head of Truth
80	At-Tawwaab	The Ever-Acceptor of Repentance
81	Al-Muntaqim	The Retaliator
82	Al-Afuww	The Supreme Pardoner
83	Ar-Ra'oof	The Benign One
84	Maalik-ul-Mulk	The Eternal Possessor of Sovereignty
85	Zul-Jalaali-wal- Ikram	The Possessor of Majesty and Honour
86	Al-Muqsit	The Just One
87	Al-Jaami'	The Assembler of Scattered Creations
88	Al-Ghaniyy	The Self-Sufficient One
89	Al-Mughni	The Bestower of Sufficiency
90	Al-Maani'	The Preventer
91	Ad-Daarr	The Distressor
92	An-Naafi'	The Bestower of Benefits
93	An-Noor	The Prime Light
94	Al-Haadi	The Provider of Guidance
95	Al-Badi'	The Unique One
96	Al-Baaqi	The Ever Surviving One
97	Al-Waaris	The Eternal Inheritor
98	Ar-Rasheed	The Guide to Path of Rectitude
99	As-Saboor	The Extensively Enduring One

THE 99 NAMES OF MOHAMMED

In Islam, Mohammed is treated like a god in everything but name. This is the reason why he - of course - also must have 99 names. Here the Asma-e-Muhammad, the 99 Names of Mohammed in an Arabic-to-Roman and an English translation transliteration of each name.

	ASMA-E-	99 NAMES OF
	MUHAMMAD	MOHAMMED
	Arabic	English
	Transliteration	Translation
1	Aadil	The Justice
2	Aalim	The Scholar
3	Abdullah	Slave of Allah
4	Abu al Qaasim	The father of Qasim.
5	Abu at Tahir	The father of Tahir.
6	Abu at Tayyib	The father of Tayyib.
7	Abu Ibrahim	The father of Ibrahim.
8	Afoow	Forgiver.
9	Aheed	He who takes to one side.
10	Ahmad	Much praised
11	Ajeer	He who is rewarded.
12	Alam ul Eeman	The banner of faith.
13	Alam ul Yaqeen	The banner of belief.
14	Alamul Hudaa	Banner of guidance.
15	Aleem	The Knowledgeable
16	Ameen	The Honest One
17	An Najm-us-Saqib	Shining star.
18	Aqib	The Latest
19	Arabi	The Arabi
20	Awwal	The First
21	Ayn ul Ghurr	The chief of the chosen
	-	one.
22	Ayn un Naeem	The spring of blessing.
23	Aziz	The Honoured One
24	Baaligh	He who attains the
		elevated station.
25	Bar	Pious
26	Basheer	The Messenger of Good
-		News
27	Bayan	Obvious words
28	Burhan	The Evidence
29	Bushraa	Giver of good tidings.

30	Daa	I he Invitor
31	Daleel ul	To guide to virtue.
-	Khyayraat	To guide to virtue.
32	Faateh	The Victor
33	Faazil	Virtuous.
34	Faseehul Lisaan	The eloquent of speech.
35	Fatah	The Successor, The Opener
36	Ghani	The Rich
37	Gharib	The Poor
38	Ghaus	Succour, listener to
50	Onaus	complaints.
39	Ghays	Shower of mercy.
40	Ghiyaas	Full of succour.
41	Haad	The Leader
42	Habeebullah	Beloved of Allah.
43	Habieb	The Beloved
44	Hafeey	Very merciful.
45	Hafiz	The Guardian
46	Hakeem	The Wise
47	Hamid	The Praiser
48	Hamied	The Thankful
49	Haq	The True, The Truth
50	Harees-un-Alaikum	The Covetous for the
50	riarcos-un-Alaikuifi	Believers
51	TTt. t.	The Destroyer, The
51	Hashim	Crusher of Evil
		The Awakener, The
52	Hashir	Gatherer
50	TT 1 '	
53	Hashmi	The Hashmi
54	Hidayatullah	Gift of Allah.
55	Hijazi	The Hijazi
56	Hizbullah	Army of Allah.
57	Hudaa	Guide.
58	Hujjat	The Right Argument
59	Ikleel	Chief (of Prophets)
60	Imam	The Guide
61	Imamul Muttaqeen	Leader of the pious.
62	Izzul Arab	The honour of Arabs.
63	Jaami	Perfect.
64	Jabbar	Dominant.
65	Jawwad	The Generous
65 66	Kaaf	The Generous Sufficient, enough.
66 67	Kaaf Kaamil	Sufficient, enough. Perfect.
66 67 68	Kaaf Kaamil Kaashiful Kurab	Sufficient, enough. Perfect. He who solves difficulties.
66 67 68 69	Kaaf Kaamil Kaashiful Kurab Kafeel	Sufficient, enough. Perfect. He who solves difficulties. Surety.
66 67 68 69 70	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah.
66 67 68 69	Kaaf Kaamil Kaashiful Kurab Kafeel	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble
66 67 68 69 70 71	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of
66 67 68 69 70 71 72	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate.
66 67 68 69 70 71 72 73	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend
66 67 68 69 70 71 72	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate.
66 67 68 69 70 71 72 73	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend
66 67 68 69 70 71 72 73 74 75	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers.
66 67 68 69 70 71 72 73 74 75 76	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people.
66 67 68 69 70 71 72 73 74 75 76 77	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser
66 67 68 69 70 71 72 73 74 75 76	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Sermoniser for the people. The Sermoniser The Finalizer
66 67 68 69 70 71 72 73 74 75 76 77	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The Finalizer
66 67 68 69 70 71 72 73 74 75 76 77 78	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity
66 67 68 69 70 71 72 73 74 75 76 77 78	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The Finalizer
66 67 68 69 70 71 72 73 74 75 76 77 78 79	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khataebul Umam Khatieb Khatieb Khatim Maah Madani Madoow	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madoow Mahd	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madoow Mahd Mahdee	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 84	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madoow Mahd Mahdee Mahdiy	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is Well Guided
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madani Madoow Mahd Mahdee Mahdiy Mahmood	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is Well Guided The Commendable
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 85	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madani Madoow Mahd Mahdee Mahdiy Mahmood Makeen	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is guided.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madani Madoow Mahd Mahdee Mahdiy Mahmood	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of the Prophets. Sermoniser for the people. The Sermoniser The Finalizer The Silter of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. The Commendable Who is given Rank
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 85	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madani Madoow Mahd Mahdee Mahdiy Mahmood Makeen	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of the Prophets. Sermoniser for the people. The Sermoniser The Finalizer The Silter of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. The Commendable Who is given Rank
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Madao Madani Madani Madaow Mahd Mahdee Mahdy Mahdee Mahdy Makeen Makeen Makkoos bil Izz	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The Sitter of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is Well Guided The Commendable Who is given Rank Who is given rank. Chosen to be honoured.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamur Rusul Khatamur Rusul Khateebul Umam Khatieb Khatim Maah Madani Madoow Mahd Mahdee Mahdiy Mahdiy Mahmood Makeen Makeen	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of the Prophets. Sermoniser for the people. The Sermoniser The Finalizer The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is guided. The Commendable Who is given Rank Who is given rank. Chosen to be honoured.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleenullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Matah Madani Madani Madani Madoow Mahd Mahdee Mahdiy Mahnood Mahdee Mahdiy Mahmood Makeen Makeen Maksoos bil Izz Makhsoos bil Izz	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is guided. He Who is guided. He Who is guine Rank Who is given Rank Who is given Rank. Chosen to be honoured. Chosen to be on the right path.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Matheebul Umam Khatieb Khatim Madani Madani Madani Madani Madoow Mahd Mahdee Mahdiy Mahmood Makeen Makeen Makhsoos bil Izz Makhsoos bil Majd	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of the Prophets. Sermoniser for the people. The Sermoniser The Finalizer The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is guided. The Commendable Who is given Rank Who is given rank. Chosen to be honoured.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 90	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Madaou Madani Madani Madaow Mahd Mahdee Mahduy Mahdoow Mahd Mahdee Mahdiy Mahmood Makeen Makenos bil Izz Makhsoos bil Majd Makhsoos bil Majd	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is given Rank Who is given rank. Chosen to be honoured. Chosen to be on the right path. Picked up as a noble.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khatebul Umam Khatieb Khatim Madoow Mahd Madani Madoow Mahd Mahdee Mahdiy Mahdee Mahdiy Mahmood Makeen Makeen Makhsoos bil Izz Makhsoos bil Majd Makhsoos bil Majd	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The Friend Seal of the Prophets. Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is given Rank Who is given Rank Who is given Rank Who is given Rank Who is given rank. Chosen to be on the right path. Picked up as a noble. Known.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 90	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Madaou Madani Madani Madaow Mahd Mahdee Mahduy Mahdoow Mahd Mahdee Mahdiy Mahmood Makeen Makenos bil Izz Makhsoos bil Majd Makhsoos bil Majd	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The freind of Compassionate. The True Friend Seal of the Prophets. Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is given Rank Who is given rank. Chosen to be honoured. Chosen to be on the right path. Picked up as a noble.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Madoow Mahd Madani Madoow Mahd Mahdee Mahdiy Mahdee Mahdiy Mahdee Mahdiy Mahood Makeen Makeen Makhoos bil Izz Makhsoos bil Majd Makhsoos bil Majd	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is guided. He Who is given Rank Who is given Rank. Chosen to be honoured. Chosen to be on the right path. Picked up as a noble. Known. Secure.
66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93	Kaaf Kaamil Kaashiful Kurab Kafeel Kaleemullah Kareem Khaleel ur Rahman Khalil Khatamul anbiya Khatamur Rusul Khateebul Umam Khatieb Khatim Madani Madani Madani Madani Madani Madoow Mahd Mahdee Mahdiy Mahdee Mahdiy Mahmood Makeen Makeos bil Izz Makhsoos bil Izz Makhsoos bil Majd Maknoon Sharaf Maloom Mamoon Mansoor	Sufficient, enough. Perfect. He who solves difficulties. Surety. Who converses with Allah. The Noble The freind of Compassionate. The True Friend Seal of the Prophets. Seal of Messengers. Sermoniser for the people. The Sermoniser The Finalizer The obliterator of Infidelity The Resident of Madina Who is called. The Guided One Who is guided. He Who is guided. He Who is guided. He Who is guided. He Who is guided. Chosen to be honoured. Chosen to be on the right path. Picked up as a noble. Known. Secure. Who is helped
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The Invitor

GLOSSARY OF ESSENTIAL ISLAMIC WORDS

These are words, terms, and expressions either in Arabic or in English when the connotation is different from that of a non-Muslim English speaker.

This list of vocabulary should be read first because it explans in some detail what Islam is all about. It is arranged according to context.

Arabic names are ruled by grammar case like Latin or German. However, in this book we avoid using these cases as English-speaking readers should not be confused. A name such as Ali ibn Ab<u>i</u> Talib (Ali the son of Abu Talib) is here principally given in its nominative form: Ali ibn Ab<u>u</u> Talib.

Islam is based on three books: the Koran, the Sira, and the Hadith. This entire Islamic Trilogy must be ploughed through to comprehend the basics of this topic. The entire belief system of Islam is based on Mohammed only. In order to comprehend Islam, we must therefore read the Sira first. The Sira is the biography of Mohammed and its full title is Sirat Rasul Allah (Life of Allah's Messenger).

If one has read the Koran only and has not understood its contents, one cannot be surprised about it because the Koran represents only 14% of the Islamic Trilogy. The biographical Sira accounts for about 26% and the explanatory Hadith for about 60%. Another reason for its incomprehensibility lies in the structure of the Koran. Bill Warner explains: Less than 15% of all the Islamic Trilogy is concerned about god and religion. 85% is about law and rules for every aspect in a Muslim's daily life, and is about politics and ideology. To be clear about this fact: No other belief system on Earth deals that much with issues concerning non-members of precisely this belief system. Over 50% of the entire text has nothing to do with Muslims at all but prescribes how to deal with non-Muslims! Over 60% of the Koran, over 35% of the Hadith, and even over 80% of the Sira, deal with the "Kafirs" (Arabic plural: kuffar = the vile non-Muslim) and how to treat them, how to convert them to Islam, how to undermine their societies, how to fight against them, how to exploit them, and even how to kill them. Of the trilogy, the amount of text devoted to the kafir is in the Koran 64%, in the Sira 81%, and in the Hadith 37%, making 51% for the entire Trilogy. The amount of text devoted to jihad: the Koran from Mecca 0%, the Koran from Medina 24%, the Sira 67%, the Hadith 21%, the Trilogy 31%. Compare text that is devoted to Jew hatred: the Koran from Mecca 1%, the Koran from Medina 17%, the Sira 12%, the Hadith 8.9%, the Trilogy 9.3%. Hitler's book "Mein Kampf" (My Struggle) contains 7% Jew hatred.

WORDS FOR PERSONS AND PEOPLE:

• Allah = God (derived from the Hebrew word "Elohim' which means in original "Gods")

• Rasul / Rusul / Rasoul = Messenger or "bringer of divine revelation", another word for prophet

• Nabi = Prophet = religious teacher and leader, particularly a high-ranking one

• Muslim / Moslem = meaning a "Mohammedan", or as Islamic interpretation "the person who surrenders to God Allah, the Koran, and the Islamic authorities". The name's origin lies in the 8th century and comes from the Mesopotamian city of Mosul + man = Mosulman. Important: A Muslim is always a slave to Allah, to Mohammed, and Islam. It means that a Muslim always has to follow Mohammed's commandments found in the Sira, Koran, Hadith, and consecuently the Sharia law.

• Mecca Muslim = A Muslim who follows the more or less peaceful teachings of Mohammed. In his time in Mecca, Mohammed was bound to cautious and peaceful behaviour as he was in an inferiour position of political power. His time in Mecca was unsuccessful as he gained only around 100 followers during a twelve years activity in Mecca

• Medina Muslim = A Muslim who follows the violent teachings of Mohammed. In his time in Medina, Mohammed gained more political power by force. The more powerful he became the more ruthless and violent his behaviour turned towards to all opponents. As his political and military actions as Medina Muslim were much more successful than his humble and religious life as Mecca Muslim, modern Jihadists feel attracted to this success and copy Mohammed's violence as Medina Muslim. Mohammed gained millions of followers and the entire Islamic Calendar is based on this success.

• Muslimology = sociological study on Muslims, their feelings, beliefs and their opinion. It is all about opinion, not facts, The facts is that what we call Islam. And Islam is a doctrine of Mohammed which is strictly based on the texts in the Sira, Koran and the Hadith. Any debate about Islam cannot include Muslimology but must contain only the doctrine on which the life on every Muslim is based if we really want to figure out what is the difference between cause and effect.

• **Mohammedan** = someone who follows the Koran, the Sira, the Hadith. The belief system is called Mohammedanism or Islam

• Kafir / Kufr / Kufer / Kufar / Kafer = Islamic curse word that describes the disgust for a non-Muslim / disbeliever /

non-believer / unbeliever. Its Arabic plural form is kuffar. This notion is taught in all Koran schools (madrasses) to students from the earliest age on (age 3-5 years). In Islamic thinking, a Kafir is subordinate to a Muslim at all times. The typical western notion of equality, democracy, suffrage etc. is totally alien to Islam and therefore absolutely incompatible with it.

• **Dhimmi** = the non-Muslim or second-class citizen in a Muslim state who has to pay the Jizya tax. It is not openly imposed in today's Islamic countries because the Sharia turned almost everyone into a Muslim long ago, and also because powerful western countries forced Islamic states to abandon the Jizya.

• Muahid = another word for dhimmi. It means "agreement", literaly: "Ally" or "Ally maker". Muahidin was in medieval (Islamic) Spain a Jew or Christian who accepted Islamic supremacy.

• Salafist = A Muslim who follows the teachings of the The Salafi Movement, also called Salafist movement. Salafiya, and Salafism, is a reform branch or revivalist movement within Sunni Islam that developed in Egypt in the late 19th century as a response to Western European influence. It had roots in the 18th-century Wahhabi movement that originated in the Najd region of modern-day Saudi Arabia. It advocated a return to the traditions of the salaf, the first three generations of Muslims. Those generations included the Islamic prophet Mohammed and his companions (the Sahabah), their successors (the Tabi'un), and the successors of the successors (the Taba Tabi'in). The Salafist doctrine is based on looking back to the early years of the religion to understand how the contemporary world should be ordered. They reject religious innovation or "bid'ah", and support the implementation of sharia (Islamic law). The movement is often divided into three categories: the largest group are the purists (or quietists), who avoid politics; the second largest group are the activists, who get involved in politics; the third group are the jihadists, who form a minority and advocate armed struggle to restore the early Islamic movement. The appropriate western term for this kind of movement is "radicalisation" in its meaning "back to the roots".

• Umma / Ummah = the worldwide community of all Muslims regardless of their denomination, race or citizenship. The Umma is the only nation Muslims think of when identifying themselves. A Muslim would not identify himself first as Arab, Turk, Syrian, Egyptian, Iranian, Iraqi, etc. but always as Muslim first. The "nation-state" in a western sense of meaning has no significance in Islam. This is why Muslims never would whole-heartedly support the nation-state they live in.

• Mufti = Islamic scholar who interprets and expounds on Islamic law (Sharia and fiqh). Muftis are jurists qualified to give authoritative legal opinions known as fatwas. Historically, they were members of the ulama ranking above qadis.

• Mullah = Islamic teacher or "clergy" (the learned ones), scholar and religious leader (master, vicar, guardian) "the clergy", the ulama or mullahs. The ulama or mullahs are equivalent to "vicar, master, guardian". See Ulama

• Ulama (m) / Alimah (f) = Islamic teacher or "clergy". The Arabic term ulama or alim means "scholar", literally "the learned ones", also spelled ulema; feminine: alimah [singular] and uluma. See Mullah

• Imam = Islamic religious leader (ie. bishop, cardinal, metropolitan, etc.), leader of mullahs and ulama. The Imams are responsible for the doctrine taught at Koran schools.

 Emir (territorial and political entity: emirate) = an independent ruler or chieftain (King or Duke) and his realm.
 Vezier = high official or minister in certain Muslim states such as the Ottoman Empire.

• Sultan (territorial and political entity: sultanate) = Emperor. Islamic ruler or sovereign and his political realm, the Sultanate, a Muslim country or empire such as the Ottoman Empire.

• Caliph (territorial and religious entity: caliphate) = from "al-Khulafa". Islamic Pope and his political-religious realm, the Calipate, that is the title of the successors of Mohammed as rulers of the Islamic world.

• Sheik or Sheikh / Shaykh = meaning 'old man' is in Muslim countries the head (duke, prince) of an Arab tribe, village, town, caravan etc.; he is most likely also a religious leader as there is no division of government and religion in Islam!

• Sharif (also: Shareef, Sherif, Shareef, Alsharif, Alshareef, or Cherif) is a traditional Arabic title of nobility (meaning "noble", "highborn"). The feminine singular is sharifa(h) or shareefa(h). The masculine plural is Ashraf.

• Ikhwan = a "Muslim Brother". That is a member of the "Muslim Brotherhood" or one of its many branches (such as Islamic student organisations, or Islamic "Culture Clubs".). • Pasha (or Bashaw)

• Wahabist or Wahabi = A Muslim who follows Wahhabism (Arabic: al-Wahhabiyah), an Islamic doctrine and religious movement founded by Mohammed ibn Abd al-Wahhab. It follows the teachings of the Koran word for word

and has been described as "ultraconservative". "austere". "fundamentalist", or "puritan(ical)"; as an Islamic "reform movement" to restore "pure monotheistic worship" (tawhid) by devotees; and as a "vile sect" and as distortion of Islam by Islamic apologists. Mohammed ibn Abd al-Wahhab (1703-1792) started a reform movement advocating a purging of such widespread Sunni practices as the veneration of saints and the visiting of their tombs and shrines, that were practiced all over the Islamic world, but which he considered idolatrous impurities and innovations in Islam (Bid'ah). He formed a pact with a local leader, Mohammed bin Saud, offering political obedience and promising that protection and propagation of the Wahhabi movement meant "power and glory" and rule of "lands and men" (waaf). The House of Saud continued to maintain its politico-religious alliance with the Wahhabi sect over the next 150 years to the proclamation of the Kingdom of Saudi Arabia in 1932, and then into modern times. Today Ibn Abd Al-Wahhab's teachings are the official, state-sponsored form of Sunni Islam in Saudi Arabia. With the help of funding from Saudi petroleum exports, the movement underwent explosive growth beginning in the 1970s and now has worldwide influence. The US State Department has estimated that over the past four decades concerns in Riyadh have directed at least \$10 billion (£6bn) to select charitable foundations toward the subversion of mainstream Sunni Islam by Wahhabism. Wahhabism has been criticised for the destruction of historic shrines of saints, mausoleums, and other Muslim and non-Muslim buildings and artifacts. It has been accused of being 'a source of global terrorism", inspiring the ideology of the Islamic State of Iraq and the Levant (ISIS), and for causing disunity in Muslim communities by labelling Muslims who disagreed with the Wahhabi definition of monotheism as heretics and apostates (takfir) and justifying their killing. The Wahabists, as well as Al Oaeda, the Muslim Brotherhood and its offspring Hamas, are responsible for the current Islamic Civil War in many Muslim countries, as well as terror attacks and financing mosques and their Koran schools teaching Muslims in western countries how to undermine their legal and political systems by implementing Sharia law step by step in a pussyfooting way. These implementations begin with enforcing Political Correctness, demands for Halal food, forbidding non-Halal food at western public schools, demanding the provision of prayer rooms in western companies and schools, and by getting into commissions for school textbook creation in order to ensure that Islam is depicted there in a positive light.

WORDS FOR THINGS:

• Koran / Koran / Al-Koran / Al-Koran = The Recital / The Sayings of Mohammed

• Meccan Koran or Meccaniah. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• Medinan Koran or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. War and politics are the foundations of Islam and its Success. The entire Islamic Calendar is based on the events in Medinah! See: A.H.

• Sura / Surah = chapter (lit. 'folder'). The chapters in the Koran are not arranged chronologically but simply according to length: from the long to the short chapters. This arrangement is a propaganda trick: non-Muslims are not supposed to understand any context of this very public book without any assistance from a Muslim scholar.

• Ayah \doteq "verse" (The real translation of the word Ayat is actually "A Sign", meaning: "evidence", or "miracle"; plural: ayat, or ayas in English), one of the statement of varying length that make up the chapters (surah) of the Koran and are marked by a number.

• Ruku = "passage" or "stanza" — is a term that bears two distinct meanings that have to do with one another. A ruku is a paragraph of the Koran. There are 558 ruku's in the Koran. A ruku is used for a set of verses that forms one coherent unit or thought. Longer chapters in the Koran are usually divided into several ruku's, so that Muslim reciters could identify when to make "a ruku" (a bow down to the ground) in a prayer. The bow in the prayer itself is the second meaning.

• Sira / Seerah / Sirat = the biography on Mohammed known as Sirat Rasul Allah. The Sira is part of the Sunna.

• Hadith = the oral tradition about Mohammed and his followers (collected 250-300 years after Mohammed's death). The Hadith (pl. Ahadith) is part of the Sunna.

• Kitab = book. scipture

• **Mosque** = a temple for Muslims including their Koranschools for indoctrination. A mosque, from "masjid", meaning "place of ritual prostration" or "gathering place of peace" is a place of worship for Muslims in which any aggression and fight is strictly forbidden. • Qibla wall = front wall inside a mosque, similar to the wall behind the altar in synagogues and churches. The Muslim believers have to face this wall when praying. In mosques built after 730 AD, this wall has always been directed towards Mecca. In earlier mosques, however, the quibla walls were directed towards Petra, some towards lerusalem, and some others towards an imaginary parallel line that runs from Petra to Mecca.

• Madrass = Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque. See Ulama / Mullah. Children are indoctrinated in those institutions from the early age of 3 or 4.

• Hijab = obligatory head scarf or head shawl whorn by females. Wearing a hijab is meant as a political statement meaning "I always follow the perfect teachings of Islam first".

• Burka = A kind of obligatory gown that covers the entire body and head of a female. Wearing a burka is meant as a political statement meaning "I always follow the perfect teachings of Islam first".

• Chador (Persian, also variously spelled in English as chadah, chad(d)ar, chader, chud(d)ah, chadur) is an outer obligatory garment or open cloak worn by some women in Iran, Iraq, and some other countries under the Persianate cultural sphere, as well as predominantly Shia areas, i. e., Afghanistan, Azerbaijan, Bahrain, Pakistan, India, Kuwait, Lebanon, Syria, Tajikistan, and Turkey, in public spaces or outdoors. A chador is a full-body-length semicircle of fabric that is open down the front. This cloth is tossed over the woman's or girl's head and she holds it closed in the front. The chador has no hand openings, or any buttons, clasps, etc., but rather, it is held closed by her hands or tucked under the wearer's arms. Wearing a chador is meant as a political statement meaning "I always follow the perfect teachings of Islam first".

INTELLECTUAL TERMS:

• Islam = The Submission / Surrender. Islam is a dualistic belief system based solemnly on the sayings and deeds of Mohammed. Its duality is the result of history in which Mohammed was a more or less peaceful preacher in his hometown but became a military warlord and conqueror when he had been forced to leave his hometown. The entire Islamic scripture is based on these two different kinds of events. There are 2 distinct doctrines the have developed from these 2 events, Muslims got the two perceptions: 1. Dar as-Salam (house of peace, areas that have been subjugated under the total rule of Islam and its Sharia law; 2. Dar al-Harb (house of war, all other areas that were left to get conquered by future Muslim geneations). More than 50% of all Islamic scripture is concerned with non-Muslims, how to dehumanising them, cursing them, and how to use Sharia in order to wipe them and their civilisation off the face of the earth. Notice that Islamic scripture is not descriptive like the Old Testament but prescriptive. That means, everything Mohammed said and did is understood by Muslims as Precents and Obligations. Non-Muslims call this concept in their ignorance falsely "Radical Islam" or "Extremist Islam"

• Islamism = wrong word for Political Islam = putting the doctrines of Mohammed in the Koran, the Sira and the Hadith into practice. Clarification: Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

 Islamophobia = a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Jihad terror by speaking up. The word "Islamophobe" is often used by Muslims and their unaware allies to call anybody names who resists Islam by speaking against it. It is a concept which is used in a delberately confusing and misleading way to refer to two distinctive things: One of them is terror attacks on innocent people, and everyone should be afraid of these unjustifyable killings because they mean to kill You. At the same time there is THE Islamophobia the western "liberal" media always refer to. Here they refer to the critics of Islam who do analysis by showing in what way Jihadists justify their brutal actions by reciting texts (from the Sira, the Koran, the Hadith, the Sharia, the Tafsir, or other Islamic texts). This (often scientific provable) analysis is also called Islamophobia because the political left-wing establishment and their media wish to silence those critics for the simple reason that those analyses may distroy their globalist and transnationalist

dream of Utopia in which everyone should be the same as anyone else. • Sabr = "endurance" or more accurately "perseverance"

 Sabr = "endurance" or more accurately "perseverance" and "persistence". The Arabic word root s-b-r as a verb means to bind or restrain. As Islam is a dualistic belief systen "sabr" is best characterised as being one of the two parts of (the other being shukr). It teaches to remain spiritually steadfast, and to keep doing good actions in the personal and collective domain, specifically when facing opposition or encountering problems, setbacks, or unexpected and unwanted results. It is patience in face of all unexpected and unwanted outcomes. Sabr is the main doctrine to implement Sharia law in non-Muslim countries step by step relentlessly.

• Shukr is an Arabic term denoting thankfulness, gratitude or acknowledgement by humans, being a highly esteemed virtue in Islam. The term may also be used if the subject is God, in which case it takes the meaning of "divine responsiveness". Shukr is to recognise a blessing and display it. It has been said that it was originally kashr, meaning 'to unveil and expose,' then the first two letters were swapped. Its opposite is "kufr" or "kafir", which is 'to cover, conceal, and forget a blessing.

• Kafir or kufr (Arabic: kafir; plural kafiruna, kuffar or kafarah; feminine kafirah; feminine plural kafirat or kawafir) is an Arabic term (from the root k-f-r "to cover") which is often translated as "infidel". The term refers to a person who rejects or disbelieves in the supreme authority of Allah and his messenger Mohammed. This word however is not a neutral term but an Islamic curse-word that is best translated as "vile infidel / rejector / disbeliever / unbeliever / nonbeliever, etc.

 Riddah / Irtidad = Apostacy or abandonment of Islam by a Muslim in word or through deed. It includes the act of converting to another religion or non-acceptance of any faith to be irreligious. In Islam, it is a crime as well as a sin, an act of treason punishable with the death penalty.

• Sunni Islam = largest denomination of Islam, followed by circa 85% of the world's Muslims. Its name comes from the word sunnah, referring to the behaviour of the Islamic prophet Mohammed.

• Shia / Shiah (from Shi'atu Ali, "adherent of Ali") = branch of Islam which disgreed upon Mohammed's succession. Mohammed designated his cousin and son-in-law Ali ibn Abu Talib as his successor. However, 14 of Mohammed's companions committed a coup d'etat and made Abu Bakr, father-in-law through his daughter Aisha, Caliph of the new Islamic empire.

• Sunna / sunnah / sunnat = body of traditional, social, and legal custom and practice of the Islamic community, based on the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic prophet Mohammed, as well as various reports about Mohammed's companions.

• Hadith = Sunnah = report or recording of the events with and around Mohammed and his laws, ideology, teachings, etc. Sahih al-Bukhari and Sahih al Muslim.

• Tafsir / Tafseer = Exegesis (from the Greek: "to lead out") is a critical explanation or interpretation of a text, particularly a religious text.

• Sharia / Shariah = "The Path". The Sharia law code reflects everything that Mohammed said, decided and did, recorded in the Sira, the Koran and the Hadith. It has its origin in Jewish jurisprudence (the Jewish 613 Mitzvot). in Islam also known as "shari at Musa" (law of Moses) which itself has its origin in the Law Code of Hammurabi. In contrast to Jewish law, Sharia is brutally repressive and shows no compassion, and this causes therefore an unsolulable conflict between Western law systems and the Sharia itself. About 15% of it deals with the Muslims life and how it should be organised in term of food, drinks, sex, prayers, etc. Around 85%, however, does not deal with religion at all but with politics. Sharia is meant to govern all aspects of Muslim life, so it is a comprehensive, totalitarian, political, military and legal doctrine, largely busy with gaining and keeping political power

• **Bismillah** is an Arabic phrase meaning "In the name of God"; it is the first phrase of each Koran chapter (except Chapter 9). It also refers to the Koran's opening phrase (named the basmala).

• Dhimmitude = the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as secondclass citizens in an Islamic state. They must pay the Jizya which is a protection racket.

• Fiqh = General term. Islamic jurisprudence. Fiqh is often described as the human understanding of the Sharia, that is, human understanding of the divine Islamic law that can be found in the Koran, the Sira, and the Hadith (the teachings and practices of the Islamic prophet Mohammed and his companions).

• Dawah (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress nonbelievers but to wipe out entire civilisations. • Hudna = truce / ceasefire / a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• Jihad = (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is one of the most important commandments and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. The interpretation of Jihad as Holy War or terrorism is wrong. It encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted society or state. The United States has been at war against Islamic Jihadists since the Declaration of Independence was made public and Jihadist pirates of the Barbary states attacked U. S. merchant ships and turned the ship crews into slaves.

• Jizya / poor-due / poll-tax / dhimmi-tax = a special tax demanded from non-Muslims by authorities of a Muslim state. The Jizya is like the Mafia protection racket, a scheme or operation where criminals (rackteers and Islamic states) demand protection money to provide protection (from the Muslims, called dhimmi), including their life and properties. For muslim states it was (besides slave trade) often their main source of revenue. A modern source of Jizya is the system of social welfare which the migrants exploit when they come to western countries. The fact that countries such as India or China have no social system to speak of, is one of the reasons why they are unattractive to muslims although they are often geographically closer to a muslim homeland than western Europe.

• Rajm = execution by stoning from the Jewish Mishnah law code. Death penalty and also stoning existed in antique Jewish jurisprudence but as Judaism is deeply uncomfortable with capital punishment, it was hardly ever used. so much so that the rabbis of the erected significant legal bulwark carried out by 23 judges who had to vote unanimously in a complicated voting system that made capital punishment exceedingly rare. The lack of Mohammed's compassion let it become a regular event in Islam.

• Qibla / Qiblih / Kibli = "Direction" (also written Qiblah, Qibleh, Kiblah, Kible or Kibla), is the direction that should be faced when a Muslim performs prayers. It is fixed onto the location of the Kaaba in Mecca. Before c, 725 AD. it was Petra in Jordan.

• Hijra = migration, or to be more precise, the forced migration of Mohammed and all his followers. They had to leave Mohammed's hometown for disobeying the laws of the hometown and causing trouble.

• Dar as-Salam (house / abode of peace) = Dar al-Islam (house/abode of Islam) = Dar al-Tawhid (house/abode of monotheism) = country with Muslim majority and Sharia law. This "house" is at peace because Islam has with its Sharia law the totalitarian upper hand there.

• Dar al-Harb (house / abode of war) country with a majority of non-Muslims and no Sharia law. It is considered by Muslims as "potential warzone because Islam and its Sharia law has not yet been fully established there.

• Nikah = In Islam, marriage is a legal contract between a man and a woman. A formal, binding contract - verbal or on paper - is considered integral to a religiously valid Islamic marriage, and outlines the rights and responsibilities of the groom and bride. It also means "consumation", that is having sex with the wife.

• Jahiliyyah = Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• Taqiyyah = Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or another Muslim or the Islamic course is under threat. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who have been persecuted by the Sunni Muslims. • Fitna (temptation, trial; sedition, civil strife) = civil war, trial, affliction, or distress. A word with important historical implications, it is also widely used in modern Arabic.

• Fatwa = a nonbinding but authoritative legal opinion or recommendation on matters of Islamic law (sharia), issued by a qualified jurist, denoting the status of a person on whom a legal penalty of outlawry has been imposed (similar in meaning to the German term "vogelfrei"). A jurist who issues fatwas is called a mufti and the act of issuing fatwas is called ifta.

• Xenophobia = the fear of anything or anyone foreign or strange. Xenophobia can involve perceptions of a native population towards immigrants and their activities against the natives and the desire to undermine their majority by (demographic) number or new laws. It is therefore the fear of losing national, ethnic or racial identity. The word "Xenophobe" is often used by Muslims and their unaware allies to call somebody names.

• Caliphate = Theocracy or being a theocrat ruler. All the first caliphs died violent deaths by being killed. The Caliphate was abolished by Mustafa Kemal Ataturk in 1924, probably as revenge against his Arab opponents. According to the Sharia law, no-one has the right to abolish the Caliphate. See Muslim Brotherhood.

• Muslim Brotherhood = also known as The Society of the Muslim Brothers, is a transnational Sunni Islamist organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey. • Zakat / Zakah / Zakat al-mal = Charity, or more precisely,

• Zakat / Zakah / Zakat al-mal = Charity, or more precisely. "zakat on wealth" is an Islamic form of alms-giving treated as religious obligation or tax, which, by Koranic ranking is the third of the so-called 5 Pillars of Islam.

• Tafsir / Tafseer = interpretation or exegesis of the Koran. An author of a tafsir is a mufassir. A tafsir attempts to provide elucidation, explanation, interpretation, context or commentary for the Koran. In short, it deals with the issues of linguistics, jurisprudence, and theology. The 40 volumes of the Tafsir al-Tabari is the most authoritative one.

• Shahada = creed or more precise: the uttered creed. By publically saying the following creed in Arabic, a person declares itself a Muslim: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Mohammedun rasul Allah" (I testify, that: "There is no god but Allah". And I testify, that: "Mohammed is the messenger of Allah".)

• Islamic Creed = The shahada, the two-part statement that "There is no god but God; Mohammed is the messenger of God" is often popularly called "the Islamic creed" and its utterance is one of the so-called "five pillars of Islam" (which cannot all be found in the Koran but in the Sunna.

In Islamic theology, the term most closely corresponding to "creed" is 'aqidah. The first such creed was written as "a short answer to the pressing heresies of the time" is known as Al-Fiqh Al-Akbar and ascribed to Abu Hanifa. Two well known creeds were the Fiqh Akbar II "representative" of the al-Ashari, and Fiqh Akbar III, "representative" of the Ash-Shafi'i.

 Iman in Islamic theology denotes a believer's religious faith in greater detail. Its most simple definition is the belief in the six articles of faith, known as arkan al-iman.

1. Belief in God (Tawhid)

2. Belief in the Angels (malak; plural: mala'ikah)

3. Belief in Divine Books *

4. Belief in the Prophets (See List of Prophets)

5. Belief in the Day of Judgement (Eschatology)

6. Belief in God's predestination (Eschatology: Qadar and Taqdeer = fate)

• The Divine Books. Islam has a set of books which are recognised as divine or holy books. They are:

A. The Koran (including the Sunnah: the Sira, the Hadith). The Koran is the central religious text of Islam, which Muslims believe to be a revelation from God (Arabic: Allah) to Mohammed. Koran, Sira, Hadith built a Trilogy. See Chronology of the Koran. Without reading the Sira and Hadith, the Koran cannot be understood as they deliver the context to the Koran. Muslims believe the Koran was verbally revealed by God to Mohammed through the angel Gabriel (Jibril), gradually over a period of approximately 23 years, beginning on 22 December 609 AD, when Mohammed was 40 and concluding in 632, the year of his death. Muslims regard the Koran as the most important miracle of Mohammed, a proof of his prophethood, and the culmination of a series of divine messages that started with the messages revealed to Adam and ended with Mohammed. It is often regarded as the finest work in classical Arabic literature but also as a work of unlimited hatred against Jews, Christians and anyone who is not a Muslim or even not devout. See: Kafir or Kufr.

B. The **Tawrat** (The Torah): According to the Koran, the Torah was revealed to Moses (Musa). The Koran argues that the current Torah has suffered corruption over the years, and is no longer reliable. (The Qumran Scrolls have revealed that this statement is a blatant lie and is anti-Jewish slander as the Torah has been copied over thousands of years much more perfect than the Koran)

C. The Zabur (The Book of Psalms): The Koran mentions the Zabur, often interpreted as being the Book of Psalms, as being the holy scripture revealed to King David. Koran 21:105 and Psalm 37:29 are direct counterparts.

D. The **Injil** or The Gospel of Jesus (it is unclear which one of the more than 30 gospels is meant): The Injil was the holy book revealed to Jesus (Isa), according to the Koran. Although many lay Muslims believe the Injil refers to the entire New Testament, scholars assume that it refers to one original Gospel, given to Jesus as the word of God, probably the Gospel of Thomas, the Gospel of the Ebionites or the Gospel of Muslim scholars, are not divinely revaled but rather are documents of the life of Jesus (Like the Sira about Mohammed), as written by various contemporaries, disciples and companions. These Gospels, in Muslim belief, contain portions of the teachings of Jesus, but neither represent nor considered "corrupted" and / or "lost".

E. The Scrolls of Abraham (Arabic: Shuhufi Ibrahim" and/or Arabic: Alsh-Shuhufi I-Ula - "Books of the Earliest Revelation"): The Scrolls of Abraham are believed to have been one of the earliest bodies of scripture, which were given to Abraham (Ibrahīm), and later used by Ishmael (Ismail) and Isaac (Ishaq). Although usually referred to as "scrolls", many translators have translated the Arabic shuhuf as "books". The Scrolls of Abraham are now considered "lost" rather than corrupted, although some scholars have identified them with the "Testament of Abraham" (See: Table of Contents), an apocalyptic piece of literature available in Arabic at the time of Mohammed.

F. The **Book of John the Baptiser** (Kitab Yahya = Book Yohanan): There is an allusion to a Book (Kitab) of John the Baptist (Yahya). It is possible that Muslims refer to the Mandaean scriptures such as the Ginza Rba or the Drasha d-Iahia "The Book of John the Baptist". Yahya is revered by the Mandaeans and by the Sabians.

G. The Scrolls of Moses (Arabic: "Shuhufi Musa" and/or Alsh-Shuhufi 1-Ula - "Books of the Earliest Revelation"): These scrolls, containing the revelations of Moses, which were perhaps written down later by Moses, Aaron and Joshua. are understood by Muslims to refer not to the Torah but to revelations aside from the Torah. Some scholars have stated that they could possibly refer to the "Book of the Wars of the Lord", a lost text spoken of in the Tanakh or Old Testament in the "Book of Numbers". The verse mentioning the "Scriptures" is in Koran 87:18-19 where they are referred to "Books of the Earliest Revelation". The Book of the Wars of the Lord is one of several non-canonical books referenced in the Bible which have now been completely lost. It is mentioned in Numbers 21:14-15, which reads: "From there they set out and camped on the other side of the Arnon, which is in the desert and bounding the Amorite territory. For Arnon is the border of Moab, between Moab and the Amorites. That is why the Book of the Wars of the LORD says: . Waheb in Suphah and the ravines of Arnon, and at the stream of the ravines that lead to the dwelling of Ar, which lies along the border of Moab." A notable reference to an unnamed book is mentioned in Exodus 17:14, where God commanded Moses to inscribe an Israelite military victory over the Amalekites in the book and recount it later in the hearing of his successor Joshua.

• Iman (concept) = faith or belief) in Islamic theology denotes a believer's faith in the metaphysical aspects of Islam. Its most simple definition is the belief in the six articles of faith, known as arkan al-īmān. The term iman has been delineated in both the Koran and hadith. According to the Koran, iman must be accompanied by righteous deeds and the two together are necessary for entry into Paradise. In the hadith, iman in addition to Islam and ihsan form the three dimensions of the Islamic religion.

There exists a debate both within and outside Islam on the link between faith and reason in religion, and the relative importance of either. Several scholars contend that faith and reason spring from the same source and hence must be harmonious.

The Six Articles of Faith, known as arkān al-īmān.

Faith (iman) breaks down into six axioms or postulate:

1. Belief in the existence and oneness of God (Allah).

2. Belief in the existence of Angels.

3. Belief in the existence of the books of which God is the author: the Koran (revealed to Mohammed), the Gospel (revealed to Jesus), the Torah (revealed to Moses), and Psalms (revealed to King David).

4. Belief in the existence of all Prophets: Mohammed being the last of them, Jesus the penultimate, and Moses sent before them. 5. Belief in the existence of the Day of Judgement: in that day, humanity will be divided into two groups: that of paradise and that of hell. These groups are themselves composed of subgroups.

6. Belief in the existence of God's predestination, whether it involves good or bad. Of these, the first five are mentioned together in the Koran and by Mohammed, while including a corollary of belief in Allah - the good and evil of fate ordained by God - has referred to all six together in the following manner in the Hadith of Gabriel: "Iman is that you believe in God and His Angels and His Books and His Messengers and the Hereafter and the good and evil fate [ordained by your God]." Another similar narration ascribed to Mohammed is: Ibn Abbas narrates that the Angel Jibril once asked the Prophet: "Tell me what is Iman?" The Prophet replied: "Iman is to believe in Allah, the Day of Judgement, His (Allah's) Angels, Books and Prophets and to believe in life after death; and to believe in Paradise and the Fire, and the setting up of the Mizan (scales) to weigh the deeds; and to believe in the Divine Decree, the good and the bad of it (all). Jibril then asked him: "If I do all this will I be with Iman?" The Prophet said: "When you have done all of this, you will be having Iman."

• Sawm / Siyam = Fasting, also commonly known as Ruzeh or Rozah (Persian) in some Muslim countries, is the practice of abstaining, usually from food, drink and sex. The observance of Sawm during the Islamic holy month of Ramadan (Ramzan) is the fourth of the Five Pillars of Islam.

• Hajj = annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims, and a mandatory religious duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.

• Hijra / Hijrah / Hegra / Hegira (Latin) = important Islamic doctrine and precept based on the migration of the Islamic prophet Mohammed and his followers from Mecca to Yathrib (later renamed by him to Medina) in 622 AD. When Mohammed lived in his hometown, he could not convert more than about 150 people to Islam. He had overwhelming success when he went to Medina as within about ten years after his migration, he had subdued everyone in the Arabian peninsula under the hegemony of Islam. The Hijra as precept of mass migration has therefore become so important to Islam that, with the Hijri year (Anno Hegirae, AH), the entire Islamic calendar is based on this doctrine.

• Umrah = Islamic pilgrimage to Mecca, Hijaz, Saudi Arabia, performed by Muslims that can be undertaken at any time of the year, in contrast to the Hajj which has specific dates according to the Islamic lunar calendar. Umrah means "to visit a populated place." In the Sharia, Umrah means to perform Tawaf, which is a ritual walk round the Kabah for seven times, in an anticlockwise direction.

• Kaaba / Kabah = (meaning: "The Cube"), also called al-Kabah al-Musharrafah (the Holy Kabah), is a building at the centre of the Al-Masjid Al-Haram mosque (The Sacred Mosque), in Mecca, Saudi Arabia. It is the most sacred site in Islam. It is considered by Muslims to be the Bayt Allah ("House of God"), and has a similar role to "The Temple" in ancient Judaism. There were several Kaaba buildings before Islam

• Muhajirun = Emigrants, they were the first converts to Islam and the Islamic Prophet Mohammed's advisors and relatives, who emigrated with him from Mecca to Medina. The event known in Islam as The Hijra. To bring Islam to other countries in order to subjugate all non-Muslims and subsequently to convert all humans on Earth to Islam (by any means necessary) is one of the highest virtues in Islam, following the example of Mohammed himself. Emigration is an important tool to gain back Waqfs (former Islamic land).

• Waqf = "Eternal Islamic Land". Every land that once was conquered by Muslims is considered to be "the perpetual, inalienable ownership of real estate by a corporation or legal institution such as Islam itself. In other words: modern countries such as the Iberian peninsula, southern France, southern Italy, Israel, Lebanon, north-western China, northern India, southern Russia, or the Balkans, are still today and for all times considered Islamic! Meaning: Muslims will do everything possible to get it back whatever amount of time or effort it takes!

• Takfir / Takfeer = controversial concept in Islamist discourse, denoting excommunication, as one Muslim declaring another Muslim as a non-believer (kafir). The act which precipitates takfir is termed mukaffir. Contemporary formulation and usage of the term have its roots in the 20thcentury Islamist theorist Sayyid Qutb's advocacy of takfirism (doctrine of excommunication) against the state or society deemed jahiliyah (state of ignorance and disbelief). According to Qutb, violence is required to be sanctioned against corrupt state leaders, on the premise that quietism is not the Islamic prescription against those deemed apostates. This position is widely held and applied by jihadist organizations to varying degrees. At the same time, the concept is opposed by religious establishment as an ostensible reason for violence. They hold that excommunication against those who profess their Islamic faith is not sanctioned by Islam, or an ill-founded takfir accusation is a major forbidden act (haram).

• Haram = forbidden. This may refer to: either something sacred to which access is forbidden to the people who are not in a state of purity or who are not initiated into the sacred knowledge; or to an evil thus "sinful action that is forbidden to be done". The term also denotes something "set aside", thus being the Arabic equivalent of the Hebrew concept "qados", and the concept of sacer (cf. sacred) in Roman law and religion. In Islamic jurisprudence, haram is used to refer to any act that is forbidden by Allah, and is one of five Islamic commandments (al-ahkam al-khamsah) that define the morality of human action.

• Halal (also spelled hallal or halaal) = permissible. It refers to what is permissible or lawful in traditional Islamic law. It is frequently applied to permissible food and drinks. In the Koran, the word halal is contrasted with haram (forbidden). In Islamic jurisprudence, this dualistic concept was elaborated into a more complex classification known as "the five decisions": mandatory, recommended, neutral, reprehensible, and forbidden. Islamic jurists disagree on whether the term halal covers the first three or the first four of these categories.

• Zina = Islamic legal term referring to unlawful sexual intercourse. According to traditional jurisprudence, zina can include adultery (of married parties), fornication (of unmarried parties), prostitution, bestiality, and rape. Classification of homosexual intercourse as zina differs according to legal school. The Koran disapproved of the promiscuity prevailing in Arabia at the time, and several verses refer to unlawful sexual intercourse, including one that prescribes the punishment of 100 lashes for fornicators. Four witnesses are required to prove the offense. Zina is considered to lead to confusion of lineage, leniency in morals, the disconnection among families, and unstable relationships. It is also considered haram (forbidden) to look at members of the opposite sex with desire.

• Shirk = sin of practicing idolatry or polytheism, i.e. the deification or worship of anyone or anything besides the singular God, i.e. Allah. It is the most despisable crime right after apostacy. Literally, it means ascribing or the establishment of "partners" placed beside God. It is the vice that is opposed to the virtue of Tawhid (monotheism). Let us clarify this sin: In Islamic viewpoint, a Christian is "committing shirk" quite simply by identifying Jesus with God, and saying, for example, "Merry Christmas" to a Muslim is understood by that Muslim as a curse against Allah. Those who practice shirk are termed mushrikun. Mushrikun (pl. of mushrik) are those who practice shirk, which literally means "association" and refers to accepting other gods and divinities alongside the god of the Muslims - Allah (as God's "associates"). In Islamic law shirk as a crime, can just be attributed to Muslims, since only a Muslim is legally responsible not to associate any partner to Allah. Within Islam, shirk is an unforgivable crime if it remains unpardoned before death: Allah may forgive any sin if one dies in that state except for committing shirk.

• Rashid / Rachid / Rasheed = the rightly guided. The Rashidun Caliphs (Rightly Guided Caliphs), often simply called, collectively, "the Rashidun", is a term used in Sunni Islam to refer to the 30-year reign of the first four caliphs (successors) following the death of the Islamic prophet Mohammed, namely: Abu Bakr, Umar, Uthman ibn Affan, and Ali of the Rashidun Caliphate, the first caliphate. The 5th caliph, Hassan the grandson of Mohammed, does not belong to them

• AH = Anno Hegirae = Hijri year, meaning the year in which Mohammed was forced by his hometown to migrate. The year 1 AH (1 Muharram) is assumed to be 15 July, 622 AD (known as the 'astronomical' or 'Thursday' epoch) or 16 July, 622 AD (the 'civil' or 'Friday' epoch). This date was chosen because it was the beginning of a successful spreading of Islam by violence. Muslims are totally indiferent towards Islamic violence, they see only the victory of Islam, not the suffering which it causes.

• Shura = consultation. The Koran and the Prophet Mohammed encourage Muslims to decide their affairs in consultation with those who will be affected by that decision. Shura is mentioned as a praiseworthy activity often used in organizing the affairs of a mosque, Islamic organisations, and is a common term involved in naming parliaments. Many traditional Sunni Islamic lawyers agree that to be in keeping with Islam, a government should have some form of council of consultation or majlis al-shura, although it must recognise that God and not the people are sovereign. As not the people are sovereign, a shura is therefore not a parliament in its western connotation and value.

ENGLISH WORDS USED BY MOHAMMEDANS:

• Migration / Emigration / Mass-migration = see Hijra. Migration is not an accidental event in Islam but a doctrine which is so important that the entire Islamic calendar is based on it. • "The Five Pillars of Islam" = 1. Shahada: Faith; 2. Salah: Prayer; 3. Zakat: Charity; 4. Sawm: Fasting; 5. Hajj: pilgrimage to Mecca

• "slander" has in western societies the meaning of gossip which is basically a lie. In Islam it means an uncomfortable statement which can be the truth but Muslims do not want to hear it.

 "revert" is (an Islamic term for) someone who converts from Judaism, Christianity or Zoroastrianism to Islam. This term refers to the Islam belief that those "people of the book" who have originally rejected Islam, which has been in Islamic thinking always the only true religion (even before the Hebrew Bible was written!), and later found the "right way back" to Islam.

• "religion of peace" is a term of deception assuming that the listening kafir (non-Muslim) does not know its meaning in Islamic context. The term "Islam is a religion of peace" refers only to the Arabic terms Dar as-Salam (house/abode of Peace) = Dar al-Islam (house/abode of Islam) = Dar al-Tawhid (house/abode of monotheism) = country with Muslim majority and Sharia law. As the Muslims killed or converted everyone in that country to Islam, there is peace.

 "terrorist" (general noun: terrorism) in Islam is someone who supports a non-Islamic religion, such as apologists or polemicists of Christianity, Judaism, Buddhism, Hinduism, etc. To this circle of persons belong also political supporters of: free speech, socialism, communism, nationalism, liberalism, or other ideologies which are not Islamic.

'peace treaty" is a western term that in reality always refer to the word "hudna" in Islam. A hudna is a truce that can last never more than for ten years. This misconception is the reason why western politicians are always (and always will be) frustrated in their efforts to create a lasting peace treaty with Islamic authorities. Witness to this fact are all the peace treaties that the United States have negotiated with Jihadists of the Barbary states between 1786 and 1816. The cause of the U.S. participation in a war was pirates from the Barbary States seizing American merchant ships and holding the crews for ransom, demanding the U.S. pay tribute (which was seen as Jizya in Islamic view) to the Barbary rulers. United States President Thomas Jefferson refused to pay this tribute. Sweden had been at war with the Tripolitans since 1800. The constant breach of any of those treaties led Thomas Jefferson read the Koran (and as soon he understood its contents) to the decision to create the United States Navy in order to crush the Jihadist Barbary states.

 "slavery" is legitimate in Islam, according to Islamic scripture. Slavery was organised by Islamic slave traders who sold African slaves to Europeans and American throughout many centuries. It is true that American companies bought millions of slaves for their plantations but it is also true that all those slaves were caught and sold by Islamic slave traders. Slavery has never been abolished in Islamic countries but only suspended for the simple reason that slavery is through all Islamic scripture part of the Islamic doctrine.

• "Apologist" is a person who offers a defence by argument. An apologist for Islam is a (non-Islamic or Islamic) person who tries to defend or protect Islam (usually without being aware that Islam is in its main substance not only a religion but in over 80% of its contents a totalitarian, political, and judicial system of doctrines.].)

• "blasphemy" is the act of insulting or showing contempt or lack of reverence to a deity, or sacred objects, or toward something considered sacred or inviolable. Some religions consider blasphemy to be a religious crime. As of 2012, antiblasphemy laws existed in 32 (mostly Islamic) countries, while 87 nations (mostly Western countries that consider themselves to be 'liberal' or 'democratic') had hate speech laws that covered defamation of religion and public expression of hate against a religious group.

· "Abrahamic religion", also referred to collectively as Abrahamism, are a group of Semitic-originated religious communities of faith that claim descent from the Judaism of the ancient Israelites and the worship of the God of Abraham. The Abrahamic religions claim to be "monotheistic", with the term deriving from the patriarch Abraham (a major biblical figure from The Old Testament, which is recognised by Jews, Christians, Muslims, and others). The major Abrahamic religions in chronological order of founding are Judaism (the base of the other two religions) in the 7th century BC, Christianity in the 1st century AD, and Islam in the 7th century AD. Chrstianity is considered as Abrahamic only because leaders of the early Roman Church insisted to accept the Old Testament as Christian scripture as legitimising factor. Christianity - that is the teachings of Jesus - itself is a Roman religion based on the Roman Imperial Cult, and, as Marcion already pointed out, has nothing to do with the wrathful and vindictive God of the Old Testament

 "monotheistic religion" or monotheism (as an "inclusive definition") is defined as the belief in the existence of only one god that created the world, is all-powerful and intervenes in the world. A broader (or exclusive) definition of monotheism is the belief in one god. Judaism, Christianity and Islam are considered to be monotheistic although only Judaism could rightfully make that claim. Christianity is not monotheistic at all. Its central figure Jesus Christ (which is not a name but two titles for "saviour" and "messiah" or "annointed one") has been treated as god since the 3rd century AD. Islam criticises Christianty for Jesus' elevation to a god-like figure. Islam, on the other hand does pretty much the same thing by treating Mohammed as god in everything but name. The proof is displayed by the fact that speaking up against Mohammed and his teachings is considered blasphemy by Muslims. In other words: Muslims betray the claimed "monotheistic" nature of their own belief system by including Mohammed into their own perception of blasphemy.

• "ethical monotheism" is a form of exclusive monotheism in which God is the source for one standard of morality, who guides humanity through ethical principles. The concept of ethical monotheism, which holds that morality stems from God alone and that its laws are unchanging, first occurred in Judaism, but is now a core tenet of most modern monotheistic religions, including Zoroastrianism, Christianity, Islam, Sikhism, and Bahai Faith.

Sikhism, and Bahai Faith. • "innocent people" When Muslims talk ar write about "innocent people"— then they mean Muslims. As far as non-Muslims are concerned, as they have not accepted Islam and its messenger Mohammed, Mohammedans consider this rejection "a crime against God", and therefore any non-Muslim cannot be considered "innocent" by Muslims. This explains why killing a non-Muslim is not considered a crime in Islamic countries!

• "Clash of Civilisations?" is the title of an essay written by the American Democrat Samuel Huntington. He outlined what consequences Western civilisation will face when they continue to ignore the seriousness of Islamic doctrine.

• "Golden Rule" is the rule of conduct formulated by Jesus the Nazorean: "Whatsoever ye would that men do to you, do ye even so to them [Matthew 7.12]. The Golden Rule is based on the Ten Commandments and is the main guideline of humanistic ethics in western countries / civilisations. Mohammed knew about it and the Ten Commandments can be found in his Koran too. However, Mohammed split the commandments and spread them all over the Koran as examples and allegories that can be abrogated by other rules. He did not want his political activities tied up by those rules.

• "Abrogation" is to cancel or overwrite a rule by another rule. In Islam, abrogation mainly affects the peaceful verses refering to Mohammed's time in Mecca that can be abrogated by all sorts of violent verses that refer to Mohammed's later life as politician and military commander in Medina. The dualism of Islam is based on these two totally different lives of Mohammed.

 "radical Islam" is the Medinan Islam, meaning the Islam based on violent sayings and deeds of Mohammed in Medina. It is called "radical" (according to the 'roots', Latin: 'radix') because of those Muslims who take every word in the Koran literally. There is no room for interpretation

• "moderate Islam" is the Meccan Islam, meaning the Islam based on peaceful sayings and deeds of Mohammed in Mecca. As the Meccan texts are the earliest Koran texts, they all can be abrogated by later (and therefore 'better') texts from Medina, such as Chapters 9 or 5 which are chronologically the last relevant chapters of the Koran. And they are extremely violent. Moderate Islam is not the Main stream Islam!

• "extremism" in Islam means deviation from the norm. A so-called "moderate Muslim" is an extremist in the Muslim point of view as he or she deviates from the Muslim norm which is nothing else but strictly following Mohammed and the Islamic scripture. A so-called "moderate Muslim" who does not follow the example of Mohammed is therefore is considered a traitor to Islam, an apostate. This is the main reason why Muslims kill Muslims.

• "slaves and slavery". Seven separate terms refer to slaves, the most common of which is the phrase "that which your / their right hands own / possess" (ma malakat aymanuhum / aymanuhumn / yaminuka), found in fifteen places in the Koran. This phrase often refers to female sex-slaves (concubines). The use of the phrase manalakat aymanukum and the cognate term mamluk (possessed) makes it clear that slaves in the Koranic discourse are regarded as property. (Encyclopaedia of the Koran. 5. Brill, pp. 57–58; Wikipedia under "ma malakat aymanukum"). We have to recognise that slavery has NOT been abolished by either any Islamic state or Muslim government - slavery has merely been suspended upon pressure from western countries.

"what your right hands possess" (Arabic term for slave: ma malakat aymanukum) is a Koranic expression referring to slaves, in particular sex-slaves. It is also rendered as "those whom you own", or "those whom you own as slaves". This expression and its variants are found in 15 passages of the Koran. It is the most common of the seven separate terms used in the Koran to refer to slaves. Slaves are mentioned in at least 29 verses of the Koran, most of these are Medinan and refer to the legal status of slaves.

• tawhid = The central Islamic doctrine that dictates there is no other god but Allah.

• Sufi = A branch of mystical Islam that emphasises selfdenial as a means of communion with god.

• Ramadan = The ninth month of the Islamic calendar, during which Muslims fast from sunrise to sunset. It commemorates the transmission of the Koran by the archangel Gabriel to Mohammed.

• "mischief in the land" is an unclear phrase that can be found in many places of the Islamic scripture. This phrase can refer to any thing that is wrong in the view of Muslims including "not believing in Allah and his messenger Mohammed", opposing Sharia, or just having a non-Muslim belief or no belief at all.

• "We" appears in the Koran when Allah (or Mohammed) speaks of himself in the 3rd Person Plural (see Allah). This form is called "the royal We".

• "tolerance" = From Latin tolerantia ("endurance") or tolerans, the present participle of Latin tolero ("endure") via Middle French tolerance. Please notice that modern Western people misunderstand this word as "acceptance" in a liberal sense of meaning. Muslims understand the word "tolerance" in its original meaning as "endurance" or "letting it be" for "the time being' but never as "indefinite acceptance"!

• "human rights" = that is in Muslim mind "everything and everyone that is concerned with Islam"! It does not include any typical western notion of humanism, freedom, free speech, emancipation of women or slaves etc. See: Cairo (Islamic) Declaration of Human Rights which is based on the Sharia only, not on 'Western Values!"

• "fundamental freedoms" = that is in Islam having the right and duty to spread Islam into non-Muslim countries by any means necessary and which follow the sayings and deeds of Mohammed.

• "good governance" = that is in Islamic thoughts always ruling according to the principles laid out by Mohammed.

• "peace" = means to be subjugated under Islamic hegemony. See "Dar as-Salam" and "Dar al-Harb".

• "nation" = Umma. In Muslim thinking, there are only two distinct nations: the Umma, that is the nation of all Muslims, and the other one is all nations of non-Muslims. See "Dar as-Salam" and "Dar al-Harb".

"Dar as-Salam" and "Dar al-Harb". • "humanity" In Muslim thinking, here too, there is no "one humanity" but always either Muslims (the Umma) or non-Muslims (kufare). See "Dar as-Salam" and "Dar al-Harb".

PLACES:

• Mecca = supposed hometown of Mohammed and trade route junction. Archaeological evidence does not confirm Mecca as significant settlement or trade route juction before c. 700 AD. Surveillance photographs from the International Space Station suggests this fact too. See: Petra

• Petra = The capital and main trading hub of the Arab Nabataeans and most probably Mohammed's real hometown as the Qiblas of all early mosques direct to Petra. All geographical decriptions of Mohammed's hometown match exactly with Petra, none with Mecca. Hegra (Medain Saleh) is a similar city about 450 km south-east of Petra.

Just as 'Allah' and 'Mohammed', "Mecca" had several different names, and Petra is probably one of them. Petra is listed in Egyptian campaign accounts and the Amarna letters as Pel, Sela or Seir. The name "Mecca" appears only one time in the Koran 48.24. The historian Tovma (or Thomas) Artsruni uses the name Mecca for the ancient City of "Petra" (city of rocks) when he writes about Mohammed: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

The Koran talks about "Becca" as the location of the "first house" in 3.96 and in Psalms 84.6 also appears "Becca" or "Baca": Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools..

In Koran Sura 15 we find al-Hijr "The Rock" (Greek: Petra) which also could refer to the neighbour city Madain Saleh, Hegira or Hijra 300 mi / 450km south-east of Petra in Saudi Arabia); the word Hijr is linguistically connected to Hijra (migration) which could have meant 'the stony way'. In Koran 6.22 is the name Umm al-Qura meaning mother of settlements', and "Metropolis" is another Greek name for Petra also meaning 'mother of settlements'. In Koran 18.9, Mecca is called al-Raqim and Flavius Josephus used Rakem for Petra: "and among them fell all their kings, five in number, viz. Evi, Zur, Reba, Hur, and Rekem, who was of the same name with a city, the chief and capital of all Arabia, which is still now so called by the whole Arabian nation. A recem from the name of the king that built it; but is by the Greeks called-Petra." Today, Arabs call Petra still "Rakmu". Josephus says that Aaron "came to a place which the Arabians esteem their metropolis, which was formerly called Arce, but has now the name of Petra, at this place, which was

encompassed with high mountains, Aaron went up one of them in the sight of the whole army,..." • Medinah / Madinah / Maddina / Medain (Arabic: 'the city';

 Medinah / Madinah / Madina / Medann (Arabic: 'the city'; pl. medun) = generally: first place where Mohammed emigrated to, known as Yatrib or Medina al-Nabi (city of the prophet), after he was thrown out of his hometown:

• Jerusalem = Yerushalayim, most holy city of Judaism, Christianity and Islam. As Islam has Jewish origin, Jerusalem is the third most important holy city in Islam.

• Damascus = Dimasq, capital of the Arab Umayyad Caliphate or Dynasty

• **Baghdad** = Bahdad, capital of the Arab Abbasid Caliphate or Dynasty

• **Cordoba** = capital of the (western) Umayyad Caliphate or Dynasty that ruled in Spain and western North Africa while the rest of the territory conquered by Muslims was ruled by the Abbasid Dynasty.

• Cairo = Al Qahirah, capital of Egypt and of the ancient Arab Fatimid Caliphate or Dynasty.

• Alexandria = Eskendereyah, capital of Egypt, Eastern Roman province capital and place of the largest library in antiquity. The Library of Alexandria was destroyed and all books burned by Muslims in their public bath houses which took about half a year.

• **Constantinople** (Greek: Constantinopolos, Latin: Byzantium, Turkish: Istanbul (Stambul) = capital of the Roman Empire until it was conquered by the Islamic Turks. Then it was the capital of the Ottoman Caliphate or Dynasty until 1924

• Roman Empire = Greek: Basileia Rhomaiona; Latin: Imperium Romanum; English: The (Eastern or Greek) Roman Empire. "Byzantine Empire" is a kind of political correctness term created in 1557 by the German historian Hieronymus Wolf in order to obfuscate the shame of western people upon the disastrous defeat of the Roman Empire by Islam in 1453. The name "Byzantine" was created in order to blur its real identity. It was a Christian Empire from the 5th to 15th century. The people of that empire called themselves Romans, never "Byzantines".

• Persian Empire = It was a Zoroastrian and Christian Empire with great Manichaean influence during its final centuries. The Persian Empire under Sassanid rule, its longlasting culture and its religions was wiped out by the Islamic invaders in 651 AD.

• The Crusades started mainly due to a blockade that Islamic Turks imposed on pilgrims who were heading towards the Holy Land. Judaism, Christianity and Islam had holy sites in the land now called Israel. Jerusalem, Nazareth, Bethlehem and other religious sites belonged to the Roman Empire before they fell under the control of Muslims during the Caliphate of Umar. The crusades were conducted 1096 to 1291 as a late response on the Islamic Conquest during. Due to poor organisation and greed, western European crusaders caused the death of hundreds of thousands by pillaging, plundering, famine, epidemics; most of the victims were not Muslims but Christians of the Eastern Roman Empire.

• Islamic Conquest has been a systematic all out attack on non-Muslims for now 1400 years. Particularly between 622 and 1700, Muslims forced millions of Europeans, Persians, Indians and Africans into slavery. Non-Islamic Civilisations have been systematically annihilated. Death toll: between 200 and 400 million. The Islamic Conquests of Timur (1370– 1405) alone cost the lives of 15-20 million Zoroastrians, Jews, Christians, Hindus and Buddhists.

IMPORTANT WARS, CALIPHATES AND DYNASTIES:

The Rule of Mohammed, 620-632
Wars of Apostasy (Ridda Wars), 632–633

• War of Succession, 632

• Arab Rashidun Caliphate, 632–661; It was ruled by Mohammed's five closest followers: 1: Abu Bakr, 2: Umar, 3: Uthman, 4. Ali, 5: Hassan.

• 1st Muslim Civil War, 661; war of succession in the Rashidun Caliphate between Ali and the Umayyads (and Aisha)

• Arab Umayyad Caliphate or Dynasty, 661-750

• (western) Arab Umayyad Caliphate or Dynasty

 2nd Islamic Civil War, 680–692; struggle for supremacy inside the Umayyad Dynasty
 3rd Islamic Civil War, 746–750; It was fought between

the Umayyads and the Abbasids.

• Arab Abbasid Caliphate or Dynasty, 750-1258 and 1261-1517

• 4th Islamic Civil War, 811–813/819, provincial turmoil lasting into the 830s

• 5th Islamic Civil War (865–866), between caliphs al-Mu'tazz and al-Musta'in

• 6th Islamic Civil War, the Fitna of al-Andalus (1009– 1031), within the (western) Umayyad Caliphate of Cordoba. The war ended when the Cordoban elite abolished the caliphate and established an independent state (taifa).

• Kurdish Ayyubid dynasty or Sultanate, 1171-1260; ruled by Saladin

• Turkish Ottoman Caliphate, Sultanate and Dynasty, 1517–1924

• Turkish Republic. It came into being due to disastrous death tolls during World War 1. Of about 20 million Turkish citizens, 800,000 died on the battlefields and circa 4 million from famine and desease, 25% of the population. Mustafa Kemal Ataturk took over power to get rid of a defeated, corrupt and rotting state. Ruthlessly and relentlessly, he reformed Turkey into a modern state. In 1924, he abolished the calphate and sultanate which led to the foundation of the Muslim Brotherhood in 1928.

• Modern Islamic Civil War. Starting in 2010 with the socalled "Arab Spring" which is not about "freedom" or "moderates against fundamentalists" but about suppremacy within Islam again. Basically, the incumbent potentates are fighting against Islamic mainstream (Wahabi radicals, Muslim Brotherhood and their world-wide student organisations) that wants to re-establish the Caliphate in order to achieve hegemony and absolute supremacy of Islam over the entire world. In Islamic view, this war has to go on until all Islamic states are united and all non-Muslim civilisations under the absolute suppremacy of the caliphate.

IMPORTANT PEOPLES AND TRIBES (BANU, BENI OR BANI)

• ibn / bin / ben = 'son of' such as in Zurah ibn Kilab; as short name variation with capital letter: Ibn Ishaq (Son of Isaac) for 'Mohammed ibn Ishaq ibn Yasar ibn Khiyar' in which we find 3 times 'ibn'.

• bint = 'daughter of', such as in Atikah bint Murrah

• Bani / Banu / Beni = the 'children of / 'clan of / 'tribe of / 'sons of / 'house of as in 'Bani Israel', 'Banu Hashim', or 'Bani Saud', the House of Saud'. Often abbreviated to B.

 Banu Hanifa (of al-Yamama or Yamamah, a Christian branch of the Bani Bakr, lived close to al-Bahrayn; see Ridda Wars)

· Bani Bakr (branch of the Kinana - see Diyarbakir)

 The Anazzah or Anizah, a wide-spread tribe ling in the Arabian Peninsula, Iraq, the Levant; related to the Bani Bakr)
 Banu Bakr

• Banu Salih / Saleh

• Banu Judham (Judaist)

• Banu Hashim (Hashemites / Hashimi; named after Mohammed's great-grandfather Hashim ibn Abd Manaf (c.464-497 AD); see Royal House of Jordan.)

• Bani Quraysh or Koreish (branch of the Hashimi. The name Quraysh is linguistically related to the name Qurayza letting scientists assume that they had to do with one another. The Quraysh might have been a splinter group of the Qurayza • Quraysh = The Quraysh a mercantile Arab tribe that historically inhabited and controlled the north-western part of Arabia. The Islamic prophet Mohammed was born into the Banu Hashim clan of the Quraysh tribe in a region which in antiquity was known as Nabataea. The Quraysh staunchly opposed Mohammed until converting to Islam en masse in 630 AD by promising them the most powerful and lucrative positions in the Muslim state. Afterward, leadership of the Quraysh as was the case with the Rashidun, Umayyad, and Abbasid caliphs.

• Banu Qurayza or Koreiza (tribe built by members of the Jewish Messianic Movement that were fighting against Titus Flavius Vespasianus' Roman Legions [66-73 AD] and fled into Arabian territory after they have lost that war. The Jewish Qurayza allied themselves with the Banu Aus and the Banu Khazraj in the Battle of the Trench, most likely due to the high Jiziya tax they had to pay to Mohammed's Muslims. After the Battle, Mohammed massacred 600-900 Qurayza warriors and sold their families and the rest of the population into slavery.)

• Banu Aus / Aws (from Yemen; allies of the Qurayza in the Battle of the Trench.)

• Banu Khazraj (from Yemen; allies of the Qurayza in the Battle of the Trench.)

• Banu Ghatafan

• Banu Tamim

• Banu Najran (Christian as the name derives from Nazorean meaning 'Keepers of Moses' Law')

- Banu al-Harith
- Banu Kab (or Ka'ab)

• Banu Kilab

• Banu Juhaynah (Judaist / Christian or Baptist movement? as the name derives from Yohanan [John the Baptist] .)

INTRODUCTION ON THE DOCTRINES, IDEOLOGIES AND LAWS IN ISLAM

MARTIN LUTHER ON ISLAM AND THE KORAN Translations of Two Prefaces on Islam:

Author: Dr Martin Luther Preface to the Libellus de ritu et moribus Turcorum, 1530 Preface to Bibliander's Edition of the Koran, 1543 Source: Word & World, Volume 16, Number 2, Spring 1996 Translatiom: Sarah Henrich and James L. Boyce, 1996 Estimated Range of Dating: 1530-1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. But the Turks also pressed westward into Europe, conquering Greece and the Baltics. In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp. 161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by swordwielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p. 184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clanouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favor of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lise he kills souls and with murder he kills hodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg,.We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of hisownpreface.. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau, .A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared.. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for sometwenty years before his release in 1458. AlthoughLuther dates the writing .almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author.s reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules A translation of the preface referred to in Dietrich's letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther.s preface in WA 30/2:198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran21 and the Critique of the Alcoran by Nicholas of Cusa: I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of

refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies-and, I might almost say, in customs-than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us-or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendor of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople-i.e., written some seventy years ago-but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendor of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he

will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KOR.AN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any same or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: "This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever." And Christ says: "If you abide in me, and my words abide in you; whatever you ask will be done for you." And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God's Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was

crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those

uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church's teachings be eternal, yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

ISLAM: WHAT THE WEST NEEDS TO KNOW Video Documentary, Transcript Transcription: Lord Henfield, 2020 Estimated Range of Dating: 2006 A.D.

(This is the transcript of a documentary quoting scholars who analyse the political and ideological doctrines found in the Koran, the Sira, and the Hadith. They compare Islamic teachings with the, often shocking, unawareness and ignorance of Western politicians and the media. We are not focussing on the religion of Islam here as it covers less than 20% of the entire Islamic scripture. The documentary was produced and directed by Gregory M. Davis and Bryan Daly, 2006. Notes of clarification are in round or square brackets.)

Tony Blair, Prime Minister of Great Britain; Quote: "I wish to say finally, as I have said many times before, that this is not a war with Islam. It angers me, as it angers the vast majority of Muslims, to hear Bin Laden and his associates described as Islamic terrorists. They are terrorists, pure and simple. Islam is a peaceful and tolerant religion, and the acts of these people [the Jihadists who killed c. 3,000 people with their aeroplane attacks onto the World Trade Center in New York on the 11th of September 2001.] are wholly contrary to the teachings of the Koran.

George W. Bush, President of the United States of America; Quote: "I also want to speak tonight directly to Muslims throughout the world. We respect your faith. It is practiced freely by many millions of Americans, and by millions more in countries that America counts as friends. Its teachings are good and peaceful and those who commit evil in the name of Allah blaspheme the name of Allah."

Bill Clinton, President of the United States of America; Quote: "I want you to understand, I want the world to understand that our actions today were not aimed against Islam, the faith of hundreds of millions of good peace-loving people all around the world, including the United States. No religion condones the murder of innocent men women and children. But our actions were aimed at fanatics and killers who wrap murder in the cloak of righteousness. And in so doing, profane the great religion in whose name they claim to act."

Ken Bibley born: England, 1942. Kidnapped and executed by Jihadists immediately after this video-take, Iraq, 2004. Quote: "My name is Ken Bigley from Liverpool and Bolton District. I am here as well and I think, this is possibly my last chance to speak to somebody who will listen. From you, I need you to be compassionate as you have always said you were, and help me! I don't want to die!"

ISLAM: WHAT THE WEST NEEDS TO KNOW

Serge Trifkovic, Foreign Affairs Editor, Chronicles Magazine: The tendency of western political leaders to deny the connexion between orthodox Islamic mainstream and terrorist violence is replicated in the universities and the media wherever you look, both in western Europe and in North America. The members of the elite class have this tendency to proclaim Islam some mysterious, authentic Islam, to be peaceful and to be tolerant, and those Muslims prone to violence are proclaimed to be a non-representative fringe. Well, I would really appreciate if people who make such claims, could then explain the continuity of violence, from the earliest day of Islam, from the earliest days of the prophet [Mohammed] and his immediate successors, throughout the 13 centuries of recorded history.

Robert Spencer, Author, Islam Unveiled: The real burning question in the world today is: Does Islam and Islamic civilisation actually sanction the violence that we are seeing being perpetrated in its name around the world? And to that we have to answer, if we are going to be honest about it, with an unqualified Yes. The Islamic sources, the Islamic texts, starting with the Koran, but not limited to the Koran, the Islamic texts, including the Hadith Islamic tradition, the Islamic theology, Islamic law, the traditions of the interpretation of the Koran throughout history, and Islamic history itself, all bear witness to the fact that Islam has a developed doctrine, theology and law, that mandates violence against unbelievers.

Bat Ye'or, Author, The Dhimmi: Jews and Christians under Islam: The origins are, of course, in the Muslim desire to impose all over the world, the only religion - the only just religion - which is Islam. And the suppression of all other religions in order to establish the rule of Allah over the whole earth. This is a religious duty, which binds the whole community, and which the Muslim community is obliged to to impose because they are obliged to obey the order of Allah, and this is the the desire of Allah as expressed in the Koranic revelation.

Abdullah Al-Araby, Director, The Pen versus The Sword Publications: I believe that those terrorists that want to do harm to others, are applying the true Islam that was practiced byMohammed and his followers in the early stage of Islam. PART 1 OF 6 "THERE IS NO GOD BUT ALLAH AND MOHAMMED IS HIS PROPHET"

Spencer: In Islamic theology, the prophet Mohammed is considered "al-Insan al-Kamil," which is the perfect man. He is the model par excellence, to be imitated. He is the person, that, the more a Muslim is like him, the better off he is. So the prophet Mohammad is revered today in the Islamic world as the primary model of human behaviour.

Walid Shoebat, Author, Why I Left Islam: Mohammed, the prophet of Islam, wiped out all the Jews from Saudi Arabia. There were three tribes: Banu Nadir, Banu Quraiza, Banu, Qaynuqa. We were proudly studying this in school as Mohammed, the prophet of Islam, ordered the beheading of the Jews of Banu Quraiza and the women being taken as concubines. As soon as a child had pubic hair, he was beheaded. So the the Jewish population was either extradited or beheaded. The story of Rabbi Kinana is a well-known documented story in Islam. Rabbi Kinana was tortured by the order of the prophet of Islam himself: His eyes were put out, he was burned in order to confess where the Jewish tribes were hiding their goods, their gold, and their silver, and all those kind of things. And this is right from the Hadith. This inspired us, as Palestinians, inspired us on fighting Jihad against the Jews in Palestine.

Authoritative Islamic History: The Life of Mohammed, SIRAT RASUL ALLAH, by Muhammad bin Ishaq (died 773 AD), edited by Abdul Malik bin Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), p.464: Then they (the Jewish Quraiza tribe) surrendered, and the Apostle (Mohammed) confined them in Medina . . . then the Apostle went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches . . . There were 600 or 700 in all, though some put the figureas high as 800 or 900.

Spencer: [This is] another example, that may be even more chilling of the deleterious influence that Mohammed's example has upon the Islamic world, was exemplified recently by an Egyptian leader of a radical Muslim party, who wrote just recently that he couldn't believe that the beheadings in Iraq were being protested by Muslims. Weren't they aware that the prophet Mohammed himself beheaded between 600 and 900 men personally, members of the Jewish Quraiza tribe in Arabia after he had defeated them? Didn't they realise that if the prophet did it, then this was the proper way to behave? And so the Mujahedeen in Iraq, who were beheading people, are simply obeying the example of the prophet.

Now we can see then that since the prophet Mohammed himself participated in many battles and raids [95 wars and battles], and did indeed perpetrate these beheadings, he ordered the assassination of several of his political opponents, and he behaved in general like a typical 7th century warlord. The problem is that when this is transferred to 21st century behaviour, 21st century contexts of behaviour, then what you get are terrorists.

The Koran occupies a place that has no parallel in western civilisation. The Koran is considered by Muslims and by traditional Islamic theology to be dictated word for word by god himself by allah himself through the angel Gabriel to the prophet Mohammed. As a result, every word of it is the words of God himself. Every word of the Koran, unless it is canceled by another section of the Koran itself, is valid for all time and cannot be questioned, cannot be reformed, cannot be changed within an Islamic context. This means that moderate Muslims, peaceful Muslims, if they are sincere, have to reject entirely Koranic literalism. But to do so puts them outside the sphere of anything that has been considered orthodox Islam throughout history because to do so is to reject the very basic premise of Islam that this is a book that is dictated by God and is a perfect copy of a perfect book, the um al-kitab, the mother of the book that has existed forever with allah in heaven

THE NOBLE KORAN, translated with parenthetical notes by Dr Muhammad Taqi-ud-Din Al-Hilali and Dr Mohammed Musin Khan; Surah 98 Verse 6: Verily, those who disbelieve (in the religion of Islam the Koran and prophet Mohammed) from among the People of the Scripture (lews and Christians) and al-Mushrikun (other disbelievers) will abide in the Fire of Hell. They are the worst of creatures.

Trifkovic: So the Koran is simply a set of direct commandments or else, narratives, descriptions, sometimes very distorted descriptions, of Judaism and Christianity. Because of the normative nature of those commandments, the second important body for Islamic jurisprudence and for Islamic polity is the tradition of the prophet, the Hadith.

Spencer: Now the Hadith are absolutely necessary to make any sense of the Koran because Allah addresses Mohammed in the Koran and they talk about incidents in Mohammed's life but they do not fill in the narrative details. So you have to go to the Hadith, the traditions of the prophet Mohammed, in order to understand what is being said in the Koran and why. The Hadith are many many volumes of traditions of the prophet. Various Muslim scholars, beginning in the 8th century, which is some considerable time after the life of the prophet Mohammed who died in 632, they started to collect these traditions and to try through various means to winnow out the authentic ones from the inauthentic. From an Islamic standpoint, if something that Mohammed said or did, is recorded in one of those books, then it has authority second only to the Koran. And in those books there is a great deal that illuminates what the Koran says and how it is applicable to Muslims in the present.

Authoritative Traditions of the Prophet Mohammed, the HADITHS OF SAHH AL-BUKHARI, translated with Parenthetical Notes by Dr Muhammad Musin Khan. Volume 4, Book 52, Hadith number 53: The prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it... except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)." The prophet said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it."

Trifkovic: Since there is no sense of natural morality in Islam, you have to go into either the Koran or the Hadith to find out what is allowed and what is not allowed.

Spencer: And in those books we have very clear instructions from the prophet Mohammed that it is the responsibility of Muslims to meet the unbelievers on the battlefield, to invite them either to accept Islam, or to accept second class Dhimmi status, Dhimmi status in the Islamic state, and if they refuse both of those, then to wage war against them

THE NOBLE KORAN, translated with parenthetical notes by Dr Muhammad Taqi-ud-Din Al-Hilali and Dr Mohammed Musin Khan; Surah 9 Verse 29: Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and his Messenger and fight against those who acknowledge not the religion of truth (i.e., Islam) among the People of the Scripture (Jews and Christians), until they pay the Jizya (the poll tax) with willing submission and feel themselves subdued.

Shoebat: The Koran is broken down into two sections: One is called Makiya, which means what was inspired to Mohammed the prophet of Islam in Mecca; and one is called Madaniya, what was inspired to the prophet of Islam in Medina or Yathrib. In Mecca, you find much of the peaceful verses. Mohammed used to live with the Jewish community and the Christian community in peace and harmony, so there were many verses in the Koran that . . . even the Muslims used to worship in the direction of prayer towards Jerusalem, they saw many elements of a unity between the Jewish and the Christian and the Muslim faith.

Trifkovic: There are indeed some verses in the Koran that could be called peaceful and tolerant, notably the injunction against compulsion in religion. Those verses almost invariably date back to the beginnings of Mohammed's prophetic career in his native city of Mecca, where he was powerless, where he was only beginning to attract followers.

Al-Araby: Only few relatives and and friends accepted the religion at that time and he has many foes so the revelations of that time were very peaceful.

Trifkovic: Well, it all changes with the establishment of Mohammed's theocratic statelet in the City of Medina. He becomes a warlord, he becomes the head of a totalitarian state, he becomes very rich, very powerful, and very intolerant. And then. many of these early verses in fact get abrogated.

Spencer: In Sura 2 verse 106 of the Koran, it says, or Allah says, I should say, that if We abrogate (We = being Allah; Allah in the Koran uses the royal We) abrogate a verse, then we shall give you one that is better. THE NOBLE KORAN; Sura 2 Verse 106: Whatever a

THE NOBLE KORAN; Sura 2 Verse 106: Whatever a verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?

Spencer: This is the basis, the foundation, of the Koranic doctrine, of "nasikh" which is (the Arabic word for) abrogation. And it is the idea that, when there are verses that are contradictory or appear to be contradictory in the Koran, the one that is revealed later chronologically, is better as Allah has promised and cancels the earlier one.

Shoebat: Now the violence started, now you had to weigh between peaceful verses and non-peaceful verses. So the edict was, that these were made null and void.

Trifkovic: It is indeed a very curious concept for a non-Muslim to accept the notion that god may change his mind about a topic and may issue one injunction in AD 614 (THE NOBLE KORAN, 2:256: "There is no compulsion [i.e., coercion] in religion.) and then a very different one in AD 627 (THE NOBLE KORAN, 9:5: "Kill the unbelievers wherever you find them... But if they repent and accept Islam ... then leave their way free.") - this is indeed what has happened in Islam.

Spencer: It is very important to understand that the Koran is not arranged chronologically, it is arranged simply on the basis of the longest chapter to the shortest. Trifkovic: And so you will find in the book itself some of these more tolerant verses at a later point in the book than the very intolerant ones, advocating violence and subjugation of infidels. But that does not mean they came into being later on - quite the country! If there is ever a contradiction between two injunctions, the ones that came later on in Medina are the ones that retain their validity, and the early ones from Mecca have been abrogated.

Shoebat: The peaceful verses became Mansukh, means "null and void" with verses like the Verse of the Sword.

Spencer: Traditional Islamic theology has it that the 9th chapter of the Koran, Sura 9 is the last revealed in the career of the prophet, and it is the only one that does not begin with Bismillah al Rahman al Rahim, "In the name of Allah the Compassionate, the Merciful." Some have said "that is because there is no compassion or mercy in this particular chapter, and that it is the Koran's last word on jihad, and in particular on how Muslims should behave toward unbelievers. In it is the celebrated Verse of the Sword.

Shoebat: What does the verse of the sword say? It is very clear "that when the forbidden months are over, kill the people of the book wherever you find them, lay siege for them, lay wait for them, lay ambush for them, kill them wherever you find them." In fact I converted to Christianity. Mohammed clearly stated "that in the ends of days there will be many who defect from the faith, kill them when you see them, wherever you find them." So this is the question that the West needs to understand?

PART 2 OF 6 "THE STRUGGLE"

Jounalist at a press conference in the White House of the Bush administration: You said that the president re-iterated the message of tolerance and the importance that this is not a campaign against Islam or arab nations generally. Has it been communicated the administration from those nations from that part of the world that you've been talking to recently that is a highly critical thing for the president to do not just once but over and over again. So why...?

Condoleza Rice (being totally ignorant of Islamic doctrines in the Koran) **answers:** "We are a country that judges people not by their religious beliefs or by their colour but by the fact that we are all Americans. So that was the first part of the message. The second part of the message is that we have a lot of friends around the world who are Muslim. We have countries that are long friends of the United States who are of the Islamic faith and the president wanted to be very clear that this is not a war of (quote: Civilisations), that this is not a war against Islam. This is a war against people who, in many ways, pervert what Islam stands for. Islam stands for peace and stands for non-violence and he wanted to make that very very clear."

Spencer: Islam and Islamic civilisation are unique in their stance toward non-believers, and that Islam is the only religion in the world that has a developed doctrine theology and law that mandates violence against unbelievers, that there are peaceful Muslims there are Muslims around the world who are moderate who live in harmony with their non-Muslim neighbours and have no intention of ever waging war against them in any way. But the fact is that they have a very slim justification for their own peacefulness within the Islamic sources themselves, and they are only at peace with their neighbours insofar as they are either ignorant of what Islam teaches about how Muslims should behave toward unbelievers, or they have explicitly rejected, consciously rejected, those elements of Islam. There are, in short, peaceful and moderate Muslims but no peaceful and moderate Islam.

The idea that Islam is a religion of peace however is paradoxically enough held even by the most violent and radical of Muslims. Sayyed Qutb^{*}, the Egyptian Muslim theorist whose writings are revered by radical Muslims today, by terrorists today. He wrote and insisted that Islam is a religion of peace. When you study his writings (Islam and Universal Peace; or: his most famous work Milestones), it becomes clear that he meant that Islam is dedicated to establishing the hegemony of Islamic law over the world. When that hegemony is established, peace will reign in the world. Therefore, Islam is a religion of peace.

THE NOBLE KORAN; 9:5: Then when the sacred months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the mushrikun (unbelievers) wherever you find them, and capture them, and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat, "the Islamic prayers"), and give Zakat (alms), then leave their way free. Verily Allah is Oft-Forgiving, Most Merciful.

(* Sayyid Qutb (1906–1966) was an Islamic theorist, educator, author, and the leading member of the Egyptian Muslim Brotherhood. He taught Islamic principles such as: Islam cannot accept or agree to a situation which is half-Islam and half-Jahiliyya [separated from Allah]. . . Faith is not by wishful thinking, it is what takes root in the heart and shows in one's actions. . . All people go to Allah after their death, but the happy person is the one who goes to Allah while still alive. . . A martyr is the one who bears witness that the Shari'ah of Allah is more valuable to him than his own life. He and his brother Muhammad Qutb influenced with their teachings many Koran teachers and ordinary Muslims, including Osama bin Laden. All teachings of the Qutb brothers are strictly in line with the Koran, the Sira, and the Hadith. Here a couple of quotes by Sayyid Qutb:

• Islam prescribes the bases of social justice. It insures that the poor have claims on the possessions of the rich, and it lays down a just policy for government and finance. It does not need to numb people's feelings and does not call on people to abandon their rights on earth and to expect them only in the Kingdom of Heaven. [Sayyid Qutb and Islamic Activism: A Translation and Critical Analysis of Social Justice in Islam, 1996, p. 16]

 Islam's way of life is unique, for in systems other than Islam, some people worship others in some form or another. Only in the Islamic way of life do all men become free from the servitude of some men to others and devote themselves to the worship of Allah alone, deriving guidance from Him alone, and bowing before him alone, [Milestones, 1964, p. 11]

 Islam chose to unite earth and heaven in a single system, present both in the heart of the individual and the actuality of society, recognizing no separation of practical exertion from religious impulse... The center of its being and the field of its action is human life in its entirety, spiritual and material, religious and worldly. Such a religion cannot continue to exist in isolation from society, nor can its adherents be true Muslims unless they practice their faith in their social, legal and economic relationships. [Social Justice in Islam, 1953, p. 26]

• The cardinal principle that Islam ratifies along with that of the right of individual possession is that the individual is in a way a steward of his property on behalf of society; his tenure of property is more of a duty than an actual right of possession. Property in the widest sense is a right that can belong only to society, which in turn receives it as a trust from Allah who is the only true owner of anything. [Social Justice in Islam, 1953, p. 132]

• The establishing of the dominion of Allah on earth, the abolishing of the dominion of man, the taking away of sovereignty from the usurper to revert it to Allah, and the bringing about of the enforcement of the Divine Law (Shari'ah) and the abolition of man-made laws cannot be achieved only through preaching. Those who have usurped the authority of God and are oppressing Allah's creatures are not going to give up their power merely through preaching; if it had been so, the task of establishing God's religion in the world would have been very easy for the Prophets of Allah. This is contrary to the evidence from the history of the Prophets and the story of the struggle of the true religion, spread over generations. [Milestones, 1964, Ch. 4, Jihad in the cause of Allah, p. 68.]

• The defeatists should fear Allah lest they distort this religion and cause it to become weak on the basis of the claim that it is a religion of peace. Yes, it is the religion of peace but in the sense of saving all of mankind from worshiping anything other than Allah and submitting all of mankind to the rule of Allah. [Fiqh al-Da'wah. pp. 217–222]

 Islam knows only two kinds of societies, the Islamic and the Jahili [Kafirs, infidels]. The Islamic society is that which follows Islam in belief and ways of worship, in law and organization, in morals and manners. The Jahili society is that which does not follow Islam and in which neither the Islamic belief and concepts, nor Islamic values and standards, Islamic laws and regulations, or Islamic morals and manners are cared for. [Milestones, 1964, Ch. 7, Islam is the Real Civilization, p. 106.].)

Shoebat: But the problem is, the peaceful Muslims do not understand the edicts that comes out of the jurisprudence of Islam (Sharia). If you look at the interpretation of these verses in al-azhar university, in the Islamic Sharia schools in Jerusalem and Jordan in Syria and Damascus, all throughout the Middle East, the jurisprudence of Islam clearly state emphatically that the Verse of the Sword made null and void all the peaceful verses. And what does the Verse of the Sword say?

Shoebat: ... kill them when you see them, wherever you find them. This is not an allegoric kill, it is a literal kill. It is the killing of Zarakawi, right in front of the camera, it is the lynching that you see in Ramallah, it is the killing of over a million of Sudanese, in Sudan, cutting the hands in the feet from opposite sides. And here's the dilemma: the peaceful verse even the peaceful verse that is quoted even by Bush, the verse goes as follows: "Whoever kills a life without just cause or for doing mischief in the land, then it is as he killed the entire earth." You will find the same verse in the Judeo-Biblical tradition but most westerners never skip after that verse which makes very clear "but as those who do mischief in the land, then cut their hands and their feet from opposite sides and crucify them, literally! And that is what you see what happened in Afghanistan, that's what you see what happened in Sudan, a huge amount of crucifixions and killings and beheadings, and amputations and public assassinations. They really want to revive Islam as it used to be. This is why they call it Islamic fundamentalism.

THE NOBLE KORAN; 5:33: The recompense of those who wage war against Allah and his Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on the opposite sides or be exiled from the land. That is their disgrace in this world, and the great torment is theirs in the Hereafter.

SAHIH AL-BUKHARI; Volume 8, Book 82, Hadith number 795: "The prophet cut off the hands and feet of the men belonging to the tribe of Uraina and did not cauterise their bleeding limbs till they died."

Al-Araby: There is no assurance of what is known in Christianity as salvation and insurance of being saved and guaranteeing going to heaven. However there are certain things that can help. So if if a Muslim, for instance, died while he was practicing Jihad, he is supposed to go to paradise.

Shoebat: In the Islamist thinking the assurance of your salvation is dying as a martyr in accordance to the verse in the Koran "Do not think that the ones, who die in the cause of Allah in Jihad, are dead but are living. So this assures salvation!

Spencer: This is the calculus behind modern suicide bombing. Many people will say, modern Muslim advocates will say, that "Islam forbids suicide," and this is plainly dishonest because all the advocates all the defenders of suicide bombing in the Islamic world start out by saying this is not suicide; the intention of the person is not to kill himself, the intention of the person is to kill others. And that is sanctioned because it is Islamic Jihad. And if in the process, they are killed themselves that's an unavoidable consequence of their actions and they will be rewarded with the reward of martyrs in paradise.

Trifkovic: [The] Koran is quite clear about the heavenly reward for a Jihadist who falls fighting in the path of Allah. He will be granted instant access to paradise and a Muslim paradise is an extremely sensual one. It is full of huri's blackeyed beauties that will await the martyr and the gratification that follows is eminently unsuitable for family audience.

Spencer: The Koran contains no guarantee of paradise except for those who slay and are slain in the Cause of Allah.

THE NOBLE KORAN; 9:111: Verily, Allah has purchased of the believers their lives and their properties for the price that theirs shall be the Paradise they fight in Allah's Cause, so they kill (others) and are killed. then rejoice in the bargain which you have concluded that is the supreme success.

Spencer: In other words the guarantee of paradise is for people who are killed while they are killing to establish the hegemony of Allah or Islamic law in the world.

Al-Araby: Jihad in Islam can be spiritual or physical. The spiritual Jihad is thriving to be a better model. But also, there is a physical part of Jihad that he cannot take it away from Islam

Shoebat: Jihad in Islam means "struggle." That is what the literal meaning of the word is: struggle. But what the west does not understand is that the hadith the compilation of the traditions of the prophet Mohammed of Islam has almost about 100 hadiths regarding Jihad. And if you look at every single one of them, every single one of them has the sword war or a military effort, and in the end of the expedition, Jihad expedition, he said now i resort to the jihad within the jihad that is within the self-struggle. And as a matter of fact, I had this dialogue with an Islamist one time. He says 'Walid come on, tell the West that Jihad means struggle," I said, yes, it does mean self-struggle, you are right, Jihad does mean selfstruggle, but so does Mein Kampf (by Adolf Hitler). Mein Kampf means "My Struggle" in the same fashion the Islamists look at Jihad.

Trifkovic: It is a very dangerous element of the Islamic teaching because this instant gratification through martyrdom is an attractive concept, and, by the way, when the so-called martyr operation is carried out by Hamas what is announced from the minarets of mosques is not the death of so and so who carried out the attack, but the wedding of so and so to the hurie's. In other words, they immediately make the implication that far from having to cry over his disappearance over the end of his physical life, his parents should be happy and celebrate and throw a party because their son is now being not only transported into heaven but greeted there with these voluptuous beauties.

Shoebat: Shahid, the word shahid means "witness," to witness, to testify, to testify that there is no god but Allah and Mohammed is his Messenger, and you die as a shahid for that cause. You are a witness. You are considered a witness, a martyr. And a martyr becomes glorified. Your family will glorify you after you die. To a Muslim fundamentalist, living in the Middle East, I had to be initiated. I had to basically either kill my first Jew or destroy my first Zionist infrastructure. I had to prove, beyond a shadow of a doubt, that I was worthy. And there are ample amount of students, teenagers, men, who are willing to die as suicide martyrs willing to put explosives, the martyr application is filled. There are many applicants there are not enough bombs to fulfill the applicants. And to get on one of those missions, indeed you must have been chosen, you must have been really good, you must have been violent enough, you must have been going out on every demonstration in the streets of Jerusalem or Bethlehem or our village, you must have shown yourself worthy of a greater operation. So when I explain what I have done and people have seen me in the community and I was worthy, and I ended up in prison, I was, of course, recruited. And I remember Mr Mahmoud. He was proud to have planted 15 bombs that killed many Israelis. And he was being bailed out by a Jewish Israeli lawyer. He was back right in the street. So you find your bomb maker and you apply. You say, "Look I want to join, I want to do my first modern operation, planting the bomb, or whatever. And you need connexions. So I found my connexion. I rendezvoused with this guy in Jerusalem, and he built this explosive charge with a timer, and a loaf of bread, and I had to smuggle it from the Temple Mount under the auspices of al-Wakf department. The al-Wakf Police is the Islamic police appointed by the government to watch over the holy sites them knowingly that I had explosive charges smuggled me, so i can escape from the checkpoints.

There, I carried my explosive charge from Jerusalem to Bethlehem. I was supposed to put the explosive charge at 6.00 pm exactly. I was supposed to have this explosive charge in my hands at 6 pm exactly. At 5 to 6, I saw some Arab children running around and I didn't want to kill any Arabs. So I decided to place the explosive charge on the roof. I tossed it on the roof. At 6.00 pm. It went off and there was this big explosion. I looked behind me. I saw this thick black smoke coming out of the building and I started running. That was the moment I first got a glimpse of the reality of killing. I thought, people have died and I remember I did not sleep for three days constantly worried that I have killed somebody. Even terrorists have a reality check that you kill or you are about to die. You can sense it. This is why in Israel, the way, the nature of finding out a terrorist suicide bomber, is to look at their eyes. They will have these glossy eyes, they are sweating profusely, they are not paying attention because in their mind they are about to go. And that is you weigh the reality of what; now you're gonna die. And many times, I have been in this situation where I had thought that I was gonna get killed, shooting back and forth, as we stoned at the Israelis and they shoot back at us, and things like that. I was face to face with death. When you think in your mind you're going to die, you struggle between the requirements of your Islamic upbringing and between the reality that you value your life; and at some point, one has to outweigh the other. And for a Muslim fundamentalist we always chose death. We always chose the suicide. My cousin died in his way in a street. and he got killed. He died. I had people, relatives die; and fighting the Israelis. And as I look at it now, I think what a waste. What a waste of life!

PART 3 OF 6 "EXPANSION"

Tony Blair in a short conversation with a Muslim politician. Muslim politician: So in other words, who gives you the right to change or topple the government in another country? Blair: It should not be us that puts together the new government. It should be the people of Afghanistan, inside Afghanistan, and those that have had to flee from Afghanistan. I think that is the right way to do it. Now, can I say, I enjoy very much doing this interview with you. - And I think that, whatever differences there are between us, it is important we carry on with this dialogue. May be, one of the problems that arises out of all this, is there has been insufficient dialogue between the Arab world and the West, between Islam and between people of other faiths, and I hope that we can establish a proper dialogue; and may be that would be some good that could emerge out of the terrible events of the 11th of September.

Muslim: Some personal questions at the end: I know you have so many meetings and people are waiting outside. I have read, I think in The Times, that you read about Islam. What do you know about Islam?

Blair: Well, I do not in any shape or form pretend to be an expert but I do read this

Muslim: What interests you?

Blair: I read the message of the Koran in so far as it can be translated and I read about Islam and I enjoy doing that, and I think there's you know i've learned things about the Koran that I never knew before and I think a lot of Christians would be interested. That is one of the reasons I say to you, it would be good if we, out of this, we had some more dialogue, and some more faith, and the reason I have to leave you now is because I am going to meet some religious leaders, both Muslim and Christian and Jewish upstairs, and in order to discuss with them how we can bring the faiths closer together. Thank you very much. [Note: After some political platitudes from Blair, the Muslim politician tried to probe Blair as to his knowledge about Islam. Blair revealed in his answer that he either did not know anything about the Koran or he did not understand its content; which seem to be more likely.]

Spencer: Islam understands its earthly mission to be to extend the law of Allah over the world by force. Now this is distinct from extending the religion by force. Muslims often indignantly deny that Islam was spread by the sword, as the old expression goes, and that anybody is ever forced to convert to Islam. Now, of course, forced conversions are a constant hallmark of Islamic history but they are technically forbidden by Islamic law. Now, the idea in Islam is that Muslims must wage war to establish the hegemony of Islamic law. Not everybody will be forced to become Muslim but the non-Muslims [living in Muslim countries or areas] will be relegated to second-class status. They will not be able to live in the society as equals to the Muslims, and it is the responsibility of Muslims around the world to fight to institute that kind of society.

SAHIH AL-BUKHARI, Volume 4, Book 53, Hadith 392: While we were in the Mosque the Prophet came out and said "Let us go to the Jews." We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam you will be safe. You should know that the Earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and his Apostle."

Bat Ye'or: The Muslims see the extent extension of Jihad as a war liberating the infidels from their infidelity and a a privilege for them to enter in the religion of Islam and to abandon their the wrong belief. So Jihad is seeing as a favour which is given to the infidel population in order to change their ways [of Ife] and convert to the true religion: Islam.

THE NOBLE KORAN 8:67: It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives) but Allah desires for you the Hereafter. And Allah is All-Mighty, All Wise.

Shoebat: In the Muslim thinking, in the Muslim Sharia, the way the world is depicted is in two houses. It is called dar al-Islam or dar al-Harb, "The House of Islam" or "The House of War." So the whole world is under these two houses. If you are not a Muslim you are under The House of War. Yet in the West, the apologists, the Islamic apologists, would say, "No that is not accurate, it is the House of Peace and the House of Islam. And in fact, that is not accurate! If you look at the Hadith and if you look at what comes from the highest jurisprudence in the Middle East that's what is being tanght.

Bat Ye'or: Now the infidel population are seeing this war as a genocidal war since as it is described in the Muslim historians of Jihad as well as extremely numerous Christian sources this war was conducted in great ferocity. Whole cities were given up to massacres. Entire populations were deported into slavery or massacred.

SAHIH AL-BUKHARI, Volume 4, Book 53, Hadith 386: The companion of the Prophet and the second Caliph Umar sent the Muslims to the great countries to fight the pagans ... When we reached the land of the enemy, the representative of Khosrau (Persia) came out with forty thousand warriors, and an interpreter got up saying "Let one of you talk to me!" Almughira replied ... Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or give Jizya (tribute) and our Prophet has informed us that our Lord says: Whoever amongst us is killed (martyred) shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master."

Bat Ye'or: There have been in fact two big waves of Jihad: the Arab waves which started in the in the seventh century and in in the course of one century only has Islamised huge territory, mainly Christian territory from Portugal to Armenia, but also Islamised Persia which was not Christian but mainly Zoroastrian, except for Iraq, which was mainly Christian in the North and Jewish and Christian in the South. The second wave of Islamisation started in the 11th century, with the Turkish tribes so although this regions of eastern Europe, Greece, Anatolia which is now Turkey, but was the seat of the Christian Byzantine (Roman) Empire, and Serbia, Bulgaria, Romania, were integrated into the dar al-Islam which is the "Land of Islam" (the "House of Peace"). So all the countries around the Mediterranean which once have been Christian became the Islamic Empire. This Turkish wave lasted from the 11th century till the 17th century where the Turkish army were stopped at the gate of Vienna in 1683.

Trifkovic: The Crusades (1095-1270 AD) are not understood in Muslim world today very differently to the way they are understood in the western Academia and in the discourse of the western elite class. Both talk of the crusades as an "aggressive war of conquest" by Christian Europe against "peaceful innocent Muslims." One may ask, however, what were those Muslims doing in the Holy Land in the first place? Well, what happened is that Mohammed and his successors waged the series of wars of conquest and in one such onslaught in the fourth decade of the seventh century the holy land palestine israel was conquered by Muslims and so when Seljuk Turks started interfering with the ability of Christian pilgrims to go to the Holy Land, to go to Jerusalem, and when their physical safety was no longer guaranteed, the

western Christians acted not only as reconquers of a land that had been once theirs they also acted as, quite rightly, one might say, protectors of their holy places. Now, a "defensive war" in the case of the Muslims is even a war of conquest because they are obligated to spread Islam. But a land which which had once been Muslim, in particular, must be reconquered, and "Jihad" is the rightful name of that war of the conquest. So they could never accept the crusader states in Antiochia and Jerusalem because they were dar al-Harb (house of war) reinstated into dar al-Islam (house of peace). And this is a contemporary aspect of the Israeli-Palestinian conflict of which many westerners are not fully aware. Exactly the same psychology that prompted Saladin and others to fight the crusaders is now motivating Hamas. In both cases it is not only a matter of the nationalistic desire of Arabs to expel European or Jewish settlers it is also the Koranic obligation of all good Muslims to make sure that the land once ruled by Muslims will be reverted to their rule.

From the British historian Hilaire Belloc's THE GREAT HERESIES, 1938: "... It has always seemed to me possible, and even probable, that there would be a resurrection of Islam and that our sons or our grandsons would see the renewal of that tremendous struggle between the Christian culture and what has been for more than a thousand years its greatest opponent." ... "The suggestion that Islam may re-arise sounds fantastic, but this is only because men are always powerfully affected by the immediate past - one might say that they are blinded by it ...," ... "But not so very long ago, less than a hundred years before the Declaration of Independence ... Vienna was almost taken and only saved by the Christian army under the command of the King of Poland ... on a date that ought to be among the most famous in history - September 11, 1683.

Spencer: On September 11, 1683 the siege of Vienna was broken that was the high point of Islamic Jihad expansion into europe after that Islam went into decline and the Islamic world was colonised and in a drastically weakened state it seems very likely almost certain, as far as I am concerned, that Osama bin Laden chose September 11th in 2001 to signal that the decline of the Islamic world was over and that the Jihadists were back and we're going to pick up where they left off in vienna in 1683. [Note: Peter Scholl-Latour, a French-German journalist and highly revered due to his umpteen relationships with leaders of the Mujaheddin and other Muslim leaders across the World, was the first person who was fully aware what the date 11 September really means. He stated this fact in public shortly after the Muslim attack on the World Trade Center in New York in 2001.]

Trifkovic: If we look at the tectonic plates between Islamic world and non-Islamic world today, we notice something very interesting: that, even very diverse Muslim societies which cannot be easily branded under one civilisation label, have something in common: and it is the tendency to be in conflict with their [non-Muslim] neighbours. If we look at the extreme southeastern outreach of Islam we we see East Timor (Timor Leste) where Indonesian Muslims slaughtered a third of the population of this former portuguese colony, who are by the way roman catholics. In the southern Philippines, we see an extremely violent Islamic rebellion which has been simmering and becoming more or less violent for years, In indonesia itself, we had religious conflict in the spy silence where the beleaguered Christian minority is in danger of extinction. We have very active Islamic movements, both, in Thailand and in China in Xinjiang [where two totalitarian systems clash over the issue of total suppremacy: Islam and the Chinese Communist Party. The Chinese leaders are fully aware why the fight Islam]. In the Indian subcontinent, the history is tragic indeed: that is where the Holocaust, the Hindu Holocaust, took place in medieval times - a little known episode in the history of Islam [unknown] in the Western World, but the one that left a deep dramatic mark on on the people of the region and where the conflict is still latently present in the province of Kashmir [and Punjab in which the Sikhs fight against Islam successfully for over 500 years]. In Africa there is the constant war in Sudan which finally has gained some prominence in the western decision-making circles but which has been going on for 20 years and it is impossible to estimate the number of lives it has claimed but it certainly goes into many hundreds of thousands [today, the south of Sudan is an independent state called South Sudan]. There is the constant instability in Nigeria between the resurgent central and northern states which are increasingly pressurising the government in lagos into accepting Sharia law as the law of the land in those provinces. And of course, there is Mauritania where Muslims constantly battle non-Muslim southerners. Then, there is, of course, Chechnya in the Caucasus. And in Europe itself, we have the conflict in the former Yugoslavia between the Bosnian Muslims and Ithe Christian Orthodox] Serbs and [the Christian Catholic] Croats respectively. And the conflict between the [Muslim] Albanians [in Albania and Kosova] and the [Orthodox] Serbs, [Muslim] Albanians and [Orthodox] Macedonians and quite possibly, before too long, [Muslim] Albanians and [Orthodox] Greeks. So [ironically speaking], if we, eliminate these

conflicts, if we eliminate from the equation Chechnya, the Balkans, Sudan, the world is a pretty peaceful* place; if we eliminate from the terrorist equation the terrorist acts carried out by the Muslims over the past five years [recorded in 2006], we would come to realise that "the war on terror" is unnecessary because terror is not a very big problem.

(*The following casualty list covers all publicly known Islamic Jihad attacks from 11 September 2001 to 30 March 2021. We can estimate that there are a number of unknown cases.

In detail: 2001: 176 Jihad attacks in 12 countries, 3508 killed, 1561 injured. 2002: 667 Jihad attacks in 23 countries, 3149 killed, 6055 injured. 2003: 870 Jihad attacks in 33 countries, 3279 killed, 6706 injured. 2004: 1115 Jihad attacks in 37 countries, 7099 killed, 14558 injured, 2005: 1863 Jihad attacks in 38 countries, 7648 killed, 12864 injured. 2006: 2778 Jihad attacks in 42 countries, 15225 killed, 19484 injured. 2007: 3106 Jihad attacks in 45 countries, 20581 killed, 27339 injured. 2008: 2207 Jihad attacks in 42 countries, 10716 killed, 17804 injured. 2009: 2131 Jihad attacks in 40 countries, 9172 killed, 18612 injured. 2010: 2035 Jihad attacks in 48 countries, 9262 killed. 17470 injured. 2011: 1998 Jihad attacks in 57 countries, 9098 killed, 16926 injured. 2012: 2485 Jihad attacks in 58 countries, 11558 killed, 20273 injured. 2013: 2834 Jihad attacks in 48 countries, 16799 killed, 29596 injured. 2014: 3021 Jihad attacks in 55 countries, 32986 killed, 27561 injured. 2015: 2911 Jihad attacks in 53 countries. 27721 killed, 26192 injured. 2016: 2518 Jihad attacks in 59 countries, 21470 killed, 26772 injured. 2017: 2094 Jihad attacks in 61 countries, 16685 killed, 14588 injured. 2018: 2002 Jihad attacks in 55 countries, 11882 killed, 11533 injured. 2019: 1761 Jihad attacks in 54 countries, 10519 killed, 10725 injured. 2020: 2146 Jihad attacks in 53 countries, 10148 killed, 7729 injured. 2021: 503 Jihad attacks in 32 countries, 2454 killed, 1605 injured.

This is a Total of 41,221 Jihad attacks with 260,959 people killed and 335,953 injured.)

PART 4 OF 6, "WAR IS DECEIT"

A Senator from Nevada, United States [unwittingly confusing "Muslims" with "Islam," knowing obviously nothing about the doctrines of Islam, using the phrase "Islam dictates" unawarely what it really means, in his speech to Congress]: Madam President, Senator from Nevada. I have been on the floor before speaking about Islam, and what a great religion it is, I have said before and I repeat that my wife's primary physicians are two members of the Islamic faith her internist and the person that has performed surgery on her I know them well been in their homes socialised with them talked about very serious things with them we've helped each other with family problems I have been to the new mosque with them in Las Vegas they are wonderful people with great families and I have come to realise that Islam is a good religion it's a good way of life people have a good health code as their religion dictates and they have great spiritual values as their religion dictates and it's too bad that there are some people misdirected people around the world trying to take away from this very fine religion I believe that they cannot give this religion a bad name I think that the power of this religion and the power of the people in this religion will overcome these evil people who are using this fine religion to do bad things to innocent people.

Spencer: Islam is a religion and a political system that dictates, that one must carry out warfare against unbelievers until they either convert or submit, and this is the justification that the terrorists around the world are using for what they're doing, and that justification is based on core elements of Islamic tradition, that being the case it's very difficult for moderate Muslims, peaceful Muslims, to stand up within the Islamic community and to say this is not part of Islam, they only do so out of conscious deception intending to mislead westerners, in the in accord with the Islamic doctrine of Taqiyya, or religious deception, or they do so on the basis of simuly being unaware of what Islam actually teaches

of simply being unaware of what Islam actually teaches. SAHIH AL-BUKHARI, Volume 4, Book 52, Hadith 269: The prophet said, "War is deceit." [This is the shortest Hadith recorded.]

Al-Araby: Lying generally speaking, is not allowed in an Islam. But unlike other religions, there are certain situations where a Muslim can lie and that would be acceptable, even encouraged. This concept is called al-Taqiyya and means "prevention." So a Muslim is allowed to to lie to prevent harm that may come to him or to Islam

Spencer: When one is under pressure one may lie in order to protect the religion. This is taught in the Koran: chapter 3 verse 28, chapter 16 verse 106.

Al-Araby: There are certain provisions for lying. So, a Muslim can lie for the cause of Islam, can lie to keep peace and his family, so he can lie to his wife. A Muslim can lie to his fellow Muslim to keep peace in the society. Mohammed himself ordered people to lie when people that he ordered to go and kill somebody they told him we cannot kill him unless we lie to that person he said okay fine lie. The Life of Mohammed, SIRAT RASUL ALLAH, p. 367: The Apostle said . . . "Who will rid me of ibn al-Ashraf?" Mohammed bin Maslama, brother of the Bani Abdul-Ashal, said, "I will deal with him for you, O Apostle of God, I will kill him. The Apostle said, "Do so if you can." . . . He said, "O Apostle of God, we shall have to tell lies." The Apostle answered, "Say what you like, for you are free in the matter."

Video clip advertising Amercan Muslims [4 Muslims anonymously introducing themselves and what they claim to stand for; here numbered 1-4]: America is the land of diversity and service. - 1. I am an African American, my forefathers overcame the trials of slavery; 2. I am native American, I am a journalist, wife and mother; 3. I am with European heritage, one of my ancestors was a member of the Continental Congress; 4. I am Hispanic American, I have been a girl scout since I was six years old and now I am a troop leader 1. I served in our nation's armed forces as have many of my relatives. 2. my father served two tours of duty in Vietnam: 3. another fought for freedom of Gettysburg; 4. two of my uncles fought for our country in the Korean war; 1. and I am an American Muslim: 2 and Lam an American Muslim: 3 and I am an American Muslim; 4. I am an American Muslim. -Muslims are part of the fabric of this great country and are working to build a better America! [Notice: that (1st) those introductions suggest the United States always have been also Muslim, and (2nd) that Islam stand for diversity. This is not supported by Islamic scripture. On the contrary, the "Umma" is the nation a Muslim has to pledge allegiance to, never to a non-Muslim nation state like the USA. Notice also: Anything which is not found in the Koran, the Sira, and the Hadith, is considered not Islamic and therefore viewed by Muslims as 'null and void"; this includes any Western law.]

Trifkovic: The spokesmen for Islam in the Western World know how to play the game. They know how to present their cause in the way that is not only regarded as acceptable by the societal mainstream, but also reasonable, and even one might say, just. They will appeal to democratic institutions and their human rights, in the full knowledge that given the power to do so, they would abolish those institutions and deny those rights to others.

SAHIH AL-BUKHARI, Volume 7, Book 67, Hadith 427: The prophet said, "By Allah and Allah willing if I take an oath and later find something else that is better than that then I do what is better and expiate my oath."

Shoebat: When I used to be working as a translator at the Loop College in Chicago, the fundraising for Jihad movements for the PA, the PLO at that time, we would do the translation for the announcements, or the flyers that we hand out, or we put on the walls of the college, and I remember the Arabic would be basically the facts, bring your friends, we were intending to raise funds to support our Jihad brothers in Lebanon, whether they are fighting in southern Lebanon against Israel or whatever, and then comes the English part. In the English part it would be the standard: "we will be conducting a Middle Eastern Cultural Party, you are welcome, we will be serving lamb and baklava."

So the west does not understand [and this also belongs to al-Taqiyyah, the Sacred Lie], as when we get together, as a group, our conversations are different. As soon as a Westerner would come into the scene, then the whole conversation changes. It becomes patable to a Western mind. When I used to go to work let's say during the gulf war I used to go to work at an American company and everybody would be hovering around the tv set. As soon as there is a scud missile hitting Riyadh, or something like that, and everybody will be distraught unhappy if a scud lands in the American camp, and I will be standing there right amongst the American employees, "Oh that's too bad, you know, oh that's too bad, I'm sorry, that, you know, we had loss of life," And out of frustration, from having to keep the truth of what I really felt, I would drill down the window on the freeway going home and scream as loud as I can, "Allahu Akbar" (Allah is great), because this is the chantation you do when the enemy is killed, when you win, so if it was a victorious day for the Iragis. when they land a Scud missile, it will be "Allahu Akbar" on the freeway I know nobody could hear me now and when I went to my apartment home the rest of the apartment complex were also Arabs from the Middle East we hah got together in my apartment watch the gulf war and we would be praising Allah every time. There was some incident where Americans got killed, but it wasn't the same face that we put on when we were in an American environment in American environment. you played different scenario you acted as you are on their side. So there is this whole facade that is hidden from the West, of how Muslim fundamentalists, who want to propagate Jihad in America, can act publicly.

An American News Reader: "Is what we are witnessing today a Clash of Civilizations?" [* Reference to S. Huntington's essay "Clash of Civilizations?"] - We ask that of noted Palestinian scholar and professor of English and comparative literature at Columbia University, Dr Edward Said [a well-known apologist for Islam and Muslims]."... Edward Said: "No, I do not think so. I think, the whole thesis is a bit of a false one because in the first place, civilisations are not, you know, little packages that are kind of completely detached from each other. They are all connected in one way or another. And, you know, what is so-called 'Western Civilisation' has many elements of Islamic, and Confucian, and Latin American, and Russian all the things . . . ' [basically saying that every culture be just the same, Islam be just like the others; the typical excuse of a Globalist saying: "Forget about your nation state"; which is a pretty logical reply of an apologist for Islam, as he knows, a Muslim's allegiance goes always first to 'The Umma,' the nation of all Muslims, but not to a nation state such as Egypt, Iraq, Syria, Pakistan, etc.]

Bat Ye'or: The basis of and profit of this new version of Islam as a religion of peace and tolerance was Eduard Said who established in all universities and in academia this Islamic vision of peace on this basis the whole history of Dhimmitudine Jihad disappeared.

Spencer: Eward Said, who in his book Orientalism posited that criticism of the Islamic world on the part of Westerners was racist and imperialist. It is spread in order to make political points, to accustom Westerners to the idea that Muslims are here to stay in the United States, and that they must not be questioned in terms of their loyalty to the secular framework of Western society of the United States, and of Europe as well; that they must not be questioned in this, despite Islam's historical, political character, because Islam is a 'religion of peace' and this fiction has become so entrenched in American public discourse. as to be practically beyond question, such that anybody who does question it is immediately branded as a racist, a hate monger, a bigot. And this is a very effective tool in a country where racism is the cardinal sin above all to silence any effective debate about the continuing attachment of Muslim immigrants to Sharia law and their intentions toward the secular systems in which they now reside.

PART 5 OF 6 "MORE THAN A RELIGION"

Announcement by a spokesman of the Bush-Administration: "This is not a clash against Islam or Arabs. This is about freedom not culture. It is about working with Islamic governments who want to move forward into the modern world, working with Islamic governments who see their face as the face of peace, and working against the violence, and the terror and the people that seek to hold back the world, and would seek to disrupt peace and freedom for others. And so that is what it's about for us um the true faith of Islam we believe is a religion of peace! ... and we intend to work with them in that regard the true faith of Islam we believe is a religion of peace!"

Al-Araby: Islam has to be known as more than a religion. The idea that Islam is a spiritual religion like for instance Christianity is completely incorrect.

Trifkovic: It would be incorrect to describe Islam as primarily let alone solely a religion since its early beginning in Mohammed's lifetime, it has also been a geopolitical project and a system of government a political ideology, if you will.

Spencer: Islam, from its beginnings, was both a religion and a system of government. For example the Islamic calendar does not base year one from the time that Mohammed was born or the time that Mohammed received his first revelation from god, which I think are both what westerners might expect, but from the time that Mohammed became the leader of an army and the head of state in Medina. This is the beginning of the Islamic calendar because in the Islamic understanding Islam is a political and social system as well as an individual faith [Notice: this was also the first time that Islam had success due to its political doctrines; before that, Mohammed gained only 150 followers in the 12 years he preached peacefully in Mecca. This superiority of Islam as a doctrine spread by the sword is reflected in the abrogation rule in the Koran.].

Trifkovic: In Islam, the separation between temporal, secular and religious power is not only impossible, it is heretical! Only in the complete blending of all aspects of human activity and all aspects of political and legal functions of the state can we have the caliphate, the properly organised state that is pleasing to Allah.

Shoebat: When Westerners think of religion, whether it is Islam, Christianity, Judaism, Hinduism, and all the "isms" in the world, Westerners think that it is a personal issue: a Buddhist will go to the Temple and peacefully worship whatever he does, meditates, contemplates; a Jew goes to a synagogue and does his Mitzvah, his good deeds; a Muslim goes to the Mosque, pays Zakat, alms, or go to the pilgrimage, the Hadj, in Mecca, or a Christian goes to church on Sunday. They think, it is a personal issue, religion is a personal issue. So when they look at Islam they compare Islam with the way they understand religions. And that's the first mistake. Islam is not a religion for personal use. Islam is Shariah'allah [the Law of Allahl. Islam is a form of government to the world first, then to a personal application. It is not just how you pray or you pray towards Mecca, it is how you dress, you dress in Arab culture! You speak Arabic! You cannot go to heaven unless you pray in Arabic! You can't read the Koran in English and expect to get good deeds, to go to heaven! Read

the Koran in Arabic! It becomes an imperialistic system that everybody now must speak Arabic, think Arabic, practise the religion in Arabic! It s a form of law [dictating to you]: not just in how you eat, but how you get married, how you deal with your government, how you deal with your military, how you deal with the youth, how you deal with women. Every aspect of your life becomes Islam! Everything is Islam!

SAHIH AL-BUKHARI, Volume 2, Book 23, Hadith 413: The Jews brought to the Prophet a man and a woman from amongst them who had committed adultery (illegak sexual intercourse). The prophet ordered both of them to be stoned to death near the place of offering the funeral prayers beside the mosque.

SAHIH AL-BUKHARI, Volume 7, Book 62, Hadith 88: The Prophet wrote the marriage contract with Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e., till his death).

Spencer: In no way is Islamic Sharia, Islamic government, compatible with western understandings of human rights and freedom of conscience. Traditional Islam forbids conversion from Islam forbids anyone to leave Islam there's no way out and it forbids Muslims and non-Muslims to live as equals in society it mandates the second-class status of non-Muslims forbidding them to hold authority over Muslims forbidding them to hold certain jobs as a result it even mandated in history that houses of worship of Jews and Christians were neither to be built or repaired making communities relegated to a perpetual state of decline

THE NOBLE KORAN, **5:51**: O you who believe! Take not the Jews and the Christians as Auliyah (friends protectors helpers, etc.) they are but Auliyah to one another. And if any amongst you takes them as Auliyah, then surely he is one of them.

Trifkovic: It is not possible for a non-Muslim living in a Muslim society to invoke his civil rights and human rights that would be independent or separate from the Sharia concept. He is expected to submit to Sharia willingly. And if he accepts his dhimmitude, the position of a dhimmi, he will be a "protected person." A protected person is someone who is in fact a willing subordinate to the Muslim overlords.

The Life of Mohammed, SIRAT RASSUL ALLAH, p 368: We saluted the Prophet as he stood praying, and he came out to us, and we told him that we had killed God's enemy. He spat upon our comrade's wounds, and both, he and we, returned to our families. Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.

Shoebat: The Hadith very clearly says the hadith which is what Mohammed said, "I have been ordered to fight until everyone says that there is no God but Allah and Mohammed is the Messenger of Allah. So this is [the way] how Islam spread to North Africa, this is how Islam spread all the way to Indonesia, this is how Islam spread in the Middle East. - Svria was not a Muslim country, Lebanon was not Muslim, Saudi Arabia even was a mixed multitude - All throughout the Middle East that's how Islam spread it was by the sword. This is why you do not see any Synagogues in Saudi Arabia. You don't see any churches in Saudi Arabia. Christianity, virtually, is non-existent. Even in my village in Bethlehem, Muslims are taking over; there's only 20 per cent left of the Christian population. In Lebanon, Christian Lebanese are moving by the droves. Hezbollah there is very active. Lebanon used to be a Christian nation. Now all of a sudden it has been Islamised. So, Islam is moving.

Spencer: Muslims who come to the United States and comto western Europe with an idea that Sharia is the law of Allah, they look upon our freedom of religion, and they look upon the fact that non-Muslims are in power in the United States and in western Europe, making laws and making laws not on the basis of the law of Allah, but on the basis of consensus and free elections, they look upon all that as a manifestation of Jahiliyya, or unbelief, the "pre-Islamic Period of Ignorance, as the times in any nation's history before it became Muslim is referred to. So that you have Pakistan and Iran, and so on, they refer to the period of their history before they became Muslim as the "Period of Jahiliyya," they also will consider the United States and western Europe "to be in Periods of Jahiliyya" today, and many Muslims coming into the United States and western Europe will work to establish Islamic states here on the basis of the idea that the secular state, and the state based on elections, has no legitimacy and you don't have elections about the law of Allah. You simply obey what God says! [The phrase "We the People" in the Declaration of Independence is viewed as blasphemy already by many Muslims.]

PART 6 OF 6 "THE HOUSE OF WAR"

An Islamic Preacher [a so-called "hate-preacher"] in London, 2002: "....it's about time for the whole West to realise, Islam is the truth as a matter of time Islam could be implemented and the giant of Islam and the giant of the Islamic state is going to rise up again and it's going to be a fact and there's going to be a true fact in reality look the Muslims in Egypt they go for the Islamic state Jihad look in Iraq look in Afghanistan Pakistan in Pakistan even in europe people calling Allah!"

Spencer: The most important thing that the west needs to know about Islam today is that it has a political character and that it is not simply a religion but it is a religion or a belief system that mandates warfare against unbelievers for the purpose of establishing a societal model that is absolutely incompatible with western society. Americans need to know this western Europeans need to know this because Muslims are coming into western countries while holding these beliefs and intending to act upon them. They are the motivations behind modern terrorist activity and they are the goals of the of millions of Muslims in the United States and around the world. We need to know this so that we can protect ourselves but unfortunately because of Political Correctness and because of media and general government unwillingness to face the sources of Islamic terrorism these things remain largely unknown.

Shoebat: Islamic fundamentalism is a sleeper cell in America. A good point, a good case in point is the story of Saladin. Saladin is a great hero in Islam. Saladin was the one who defeated the crusaders. There was a treaty that's supposed to be happening between the crusaders and Saladin, and the story goes as follows: The Arab mediator came to Saladin and "The Koran says that if they concede to peace, then said. concede to it," which means that if the enemy wants peace let's have peace! - which is a verse you can find directly in the Koran. And Saladin responded with a great answer when he stated to the guy, "You are an Arab and I am a Kurd. You should know the Koran better than I, don't forget, the Koran also says, "Why should we concede for peace when we have the upper hand." So, you find both verses in the Koran. You concede to peace when you are the weaker party. This is why you hear the term "Hudna." Hudna is a peace treaty, a ceasefire, In Iraq, Sadhar asked for Hudna because he knew he can't defeat the Americans. You have Hudna's all over, when the enemy is stronger than you are. But as soon as you gain strength, then you don't concede for peace! This is why the face of Islamic fundamentalism in the West has a facade that Islam is a peaceful religion. Because they are waiting to have more Islamic immigrants, they are waiting to increase in number, waiting to increase in political power, and once they do, then look out! You'll see the real face of Islamic fundamentalism here in America.

Spencer: It is unfortunate, but there is no negotiating with the Jihadists, there is no "striking a deal" with them. Islamic law is very clear on that. And here, once again, this is an example: We need to take Islam seriously: Islamic law does not allow for treaties, it does not allow for "negotiated settlements" between Muslim states and non-Muslim states. All it allows for, is a temporary period of up to 10 years of Hudna, or what is commonly translated as "truce," to allow the Islamic forces to gather their strength. But that is not the same as peace as we know it. That is not the same as "the absence of a state of war," that is only a temporary law, in a war that the Jihadists consider has gone on for 14 centuries and are willing to fight for 14 more.

THE NOBLE KORAN, 47:4: So when you meet (in fight Jihad in Allah's Cause) those who disbelieve, smite at their necks (behead them) till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives) . . . Thus (you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam [i.e., are saved from the punishment in the Hell-fire] or at least come under your protection) but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (he lets YOU fight) in order to test you, some with others. But those who are killed in the way of Allah he will never let their deeds be lost.

Trifkovic: In Islamic thinking, the world is divided into the "House of Islam" where Islamic polity has been established, where Allah rules supreme, and the "House of War," which is the rest of the world. This dichotomy is reminiscent of other totalitarian ideologies, and most explicitly Communism. Both, Communism and Islam, seek the end of history in this world. The end of history will come when either the whole of our planet becomes dar al-Islam or else when the proletarian revolution brings the avant-garde of the working class to power all over the world, which will be the end of state, the end of money, and the end of class oppression. In both cases, it is possible to have a period of truce. It is possible to have, what would be called in modern words "peaceful coexistence" but that peaceful coexistence is a tactical ploy and not a permanent solution.

SAHIH AL-BUKHARI, Volume 4, Book 52, Hadith 196: Allah's Apostle said "I have been ordered to fight with the people till they say 'None has the right to be worshipped but Allah.'..."

Spencer: If we consider that "if only we changed our policies toward Israel" and "if only we changed our policies toward Iraq" or "changed our policies towards something lese" or "if only we had not taken out the Mosadeq regime in Iran in 1953" and other things people have said to me, these

ideas are ridiculous they are based on a fundamental misunderstanding of the motives and goals of the Jihadists. This is not a conflict that was created with the creation of the state of Israel or a conflict that was created when American armies went into Iraq. The global Jihad has gone on without interruption, without significant interruption, since the 7th century [Islam fought 548 wars and battles in the West and at least 400 wars and battles in the East during the last 14 centuries.], and it only declined in force and activity at periods when the Islamic world was too weak to prosecute it.

Bat Ye'or: The question now that we have to ask ourselves is: Do we want to preserve our Judeo-Christian values and our own civilisation or do we want do we choose to go towards a a dhimmitude an enlarged dhimmitude in Europe, which will engulf the whole of Europe, may be not America, but America will be isolated because it will have to deal in geopolitic with the Islamised, dhimmi Europe. And these are problems that have to to be taken into consideration by Europeans themselves in their choosing their identity and their future freedom or dimitude and by American also.

Trifkovic: In order to defend itself against the onslaught of global Jihad, which is coming in the century ahead - I have no doubt of that - the west would need to redefine itself and to say what exactly is the geographic and cultural space to be defended, and in the name of what. Defending it in the name of a lukewarm ideology and multiculturalism is impossible. Multiculturalism and Postmodern Liberalism are not worthy dying for. They are not something that can inspire people to do what their ancestors had done at Portier and the walls of Vienna in 1683. Wwhat global Jihad has on its side, is simpleminded commitment of millions of people to - not only spread the faith - but also better themselves, at the expense of the infidel (the Kafirs) in the first instance through immigration, and later on, if necessary, by other means.

Shoebat: What the West needs to understand about Islam, is that Islam has the potential of replacing the dangers that we just kind of did away with Nazism and Communism. Like Nazism and like Communism, in Islamism the end justifies the means. There is no respect for national borders, and the whole ideology is to promote their way of thinking and promote their way of life throughout the entire world. That is what is being taught in the Middle East, that is what is being coming out from all the jurisprudence in al-Azhar in Saudi Arabia, and all throughout the Muslim world, is that Islam will conquer and will continue to conquer until it triumphs, until everybody in the world says, "there's no God but Allah and Mohammed is his Prophet."

Friday Sermon, Abd al-Qader al Kilani Mosque, Baghdad, Iraq, 14 February, 2003: "... I advise you, oh America, Britain, and those whom Allah said about you: Allah's wrath upon you, the Jews, oh the sons of apes and pigs, there is no strife on the face of the earth that you have not sparked, Whenever they start the fire of strife, Allah extinguished it. May Allah extinguish your light and your fires. But we, we are the men whom Allah has chosen, and wanted, and made us strong, so as to pluck your heads, ripe for the picking, that rose and acted in tyranny and in arrogance. We will be the ones to pluck them, if Allah wills it."

Trifkovic: The peculiarity of Islam has to be faced, and it has to be faced frankly and openly. Unlike others - and I am again saying this in in the full knowledge that it will offend some western ears - unlike the Hindus, unlike the Confucians, unlike the Animists of sub-Saharan Africa, the Muslims have inherent tendency to expand, and to convert the rest of the world, not only to their religion, but to their outlook, and to their legal and moral system. They will not state this openly while they are in a minority in the countries to which they immigrate, but, we have seen this time and over again, throughout history, once they reach the numbers necessary to impose their will, they will do so!

Friday Sermon, Abd al-Qader al Kilani Mosque, Baghdad, Iraq, 14 February, 2003: "... They will know, and I do not want to mention their names from this pulpit. The Americans and their president, and the British, and their allies, and the Zionists, the spoiled offspring of this entity: Allahu Akbar! [Allah is the greatest]. If Allah permits us, Oh Umma [Nation] of Mohammed, even the stone will say, Oh Muslim, "A Jew is hiding behind me, come and cut off his head and we shall cut off his head. (the Sermoner is drawing a sword out of its sheath and waves it in the air and keeps shouting:) By Allah, we shall cut it off! Oh Jews, Allahu Akbar! Allahu Akbar! Allahu Akbar! (the crowd is standing up, turning mad, shouting:) Jihad for the sake of Allah! Jihad for the sake of Allah! Victory to Allah! Allahu Akbar! Allahu Akbar! The believers [Muslims] will triumph! Allahu Akbar! Allahu Akbar!....

Trifkovic: Miracles do happen. I do not know if it is another, maybe even deadlier terrorist attack [than 9/11/2001] that will act as a catalyst, or whether it will be a geopolitical confrontation in the Middle East itself, with Israel perhaps, and trust, that a jolt will bring back into the minds and hearts of westerners the awareness of the need to stand up and be counted! (The End, QM, 2006)

THE LOGIC OF ISLAM Lecture by Carl Goldberg David Horowitz Freedom Center Transcription: Lord Henfield, 2020 Estimated Range of Dating: 21 Oct. 2015

(Live has been miserable for over 99% of humanity for 99% of the time in the past. Our Western civilisation, with all its technology and scientific advance that we have now, however, is absolutely unique in history. Most people have enjoyed freedom, equality, tolerance, suffrage, and a huge amount of safety during the last 70 years. People do what they like, travel through the World where ever and whenever they want, get in touch with anyone in the world and buy any goods they may desire from other countries. People have developed the notion that all these things they grow up with, are natural and will always be there. But history clearly shows us that this state of advanced development is undoubtedly not natural. And it might come to an abrupt and sudden end; sooner than you would expect; and this end could come by our very own hands.

Since the end of the Second World War, most people in the Western World have lived in peace. Seventy-five years of relative peace and safety have created an incredible amount of complacency within Western societies. There are alarming signals.

Although education in Western countries is free for a great extent, the results, the skills, and the general abilities to reason and apply knowledge [of over 90% of all students in those countries] have dropped to an appalling low degree. This applies for mathematics and the other sciences, language, politics, geography, and in particular to history. Facts have been replaced by unfounded nonsense, dumb socialist, globalist, egalitarianist, and fascistoid racist filth.

Education based on facts and diligent learning has a slightly higher reputation in regions that once were ruled by the former Soviet Union. And it has the highest respect in China, where students with Confucian strictness absolve a 14hours day in the schools, 5 days a week, and 8 to 12 hours on Saturdays and Sundays plus 2 hours homework per day, that is a workload of about 100 to 120 hours per week; and it look the same during holidays! That elimates youth criminality to durable workforce in the world. It is the high degree of morality (without any god who threatens people with hellfire), sense of family honour, and the continuous desire for harmony that makes Chinese people extremely virtuous. And as we have discovered in recent years, it makes them extremly powerful, too.

The cycle of growth and improvement, that has come into being with the Industrial Revolution in Western countries, is clearly on a downturn. Useful traditions are abandoned, good behavour is derided and replaced by stupid Political Correctness that chokes our mind, senior citizens are being sent to asylums to die there in loneliness. Dishonesty and cowardice come along with greed, hubris and unlimited thrive for fun on an unexpected scale, and this involves almost everyone.

The notion that those freedoms need to have a counterbalance in devotion to duty and responsibility seem to have vanished into thin air. The youngest three generations [one generation being 20 years] of leaders, who have now replaced the World War generations, are totally inept and fabricate with their immoral decisions one disaster after the next. Political Correctness has turned into a fascistoid Woke movement that forcefully and deliberately tries to get rid of free speech, the main lifeline which democracy, freedom, and social justice in Western countries is based on. And if that is not enough, the political parties there have decided to lead their mortal enemies into their countries, in order to gain future votes.

These enemies do not stand for democracy, and freedom means a different thing for them, and so does tolerance and innocence; they passionately dispise LGBTO which carries in their countries of origin the death penalty, and equal rights for women are generally forbidden by their most holy scriptures, the Koran, the Sira, the Hadith and the Fascist ideology that is in them. And above all, they lie to their unaware hosts about their real intentions recorded and prescribed in their scripture. They masquerade as peaceful, virtuous, and nice whilst behind your back they employ their doctrines of Hijra [migration] and al-Taqiyya [the sacred concept of lies that brings their fascistic ideology to general acceptance until it is too late], and the implementation of Sharia law that begins with the demand of little and harmless looking things such as demands for prayertime, prayerplace, availability of Halal-food; then becoming more demanding by banning any pork products [and that includes also gummi bears and the like] and getting official permission to erect a mosque in which Koran teachers propagate hatred against "Kafirs" [Jews, Christians, Pagans, Chinese, Africans, Hindus, and all non-Muslims etc.] who are described as the "most vile of beings," and as "pigs and apes," who should "get their limbs cut off from opposite sides and should be crucified," to 3-years old children [who, of course, come together with their mothers to these social centres, the madrassas]. This kind of brainwash is long-lasting. All this, of course, is about Islam.

This transcript of the following lecture by Carl Goldberg analyses how the political doctrines in Islam work at what they aim at. What the Islamic scriptures prescribe, is shocking, and, according to our own analyses what he describes is only the tip of the iceberg.)

Transcript:

Has anyone heard about Islam lately? [Audience laughing] I love that, I ask that all the time. Actually you probably have not heard as much about Islam as you think you have. You understand it, and so when you hear things going on in the world and in Muslim countries, all of this murder and mayhem, and violent religious bigotry, and anti-semitism, and anti-Christianism, and homophobia, suppression of women, and the most cruel and sadistic types of murders that they keep thinking up all the time - all done in the name of Islam by religious Muslims, and they quote their sacred texts in order to support this.

Of course, that is not reported by the media. We know, it is Islam, but they do not - or, at least, they are not telling us. And so, what we want to do tonight, is to do two things. I want to explain to you, in a sort of a nutshell, the logic of Islam, so you can then take this knowledge and give it to others. Because, folks, we are losing the war. And we are losing it because we do not have enough people on our side. And this is kind of strange you would think it should be natural, given the nature of Islam and the nature of America that we should have a natural reaction everybody in the United States should have a natural reaction against Islam, pretty much like we had against communism - only even worse. But it is not happening. And what I want to do tonight is show why it is not happening, and then, when you understand, why it is not happening, you can use that knowledge to talk to others. Because we have got to get other people on our side. And so I want to explain to you the Logic of Islam in a way that you can explain it to others, and then I want to motivate you to explain it to others, when you go home tonight. If you do not tell other people and share with them what you are learning tonight, if you do not do that, we are going to lose. We have to become active. Consider yourself in a way to be missionaries you have to go spread our message because if nobody spreads the message it is not going to get spread and the media is against us [conservative Americans]. And, of course, to the extent that the Muslims have control of the media, and they do, they are against us, they do not want the message spread either. So, please, definitely go out and spread the message to others. It is crucially important to do that. And I shall explain some ways how you can do that at the end.

Now logic. I titled this the Logic of Islam. When I told one of our activist friends from New York that this was the title of my talk, he said, "Logic? - there is no logic in Islam!" But he's wrong. There is! There is a logic in Islam, and both, Muslims and non-Muslims, are imprisoned by it. They cannot break that logic. If you believe in Islam you cannot defeat the logic. And that is what we need to understand and to get other people to understand.

Now the question is, "Why do people not understand this? Well, there are barriers, linguistic barriers, semantic barriers, that prevent them from understanding it. And I want to deal with those tonight especially.

We need semantic clarity you know there was a a philosopher of science, Hans Reichenbach. He wrote an excellent book called The Rise of Scientific Philosophy, and on the very first page he says something really very profound that "The analysis of error begins with the analysis of language." And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! And I believe that is what is going on, and why we are unable to communicate our message, as we should communicate it to the rest of our fellow citizens.

The first major misunderstanding, when it comes to dealing with Islam, is the word "Islam." Now, you all know that it means "submission" but we are not talking about the etymological definition. Islam is usually taken to mean one or more of many things: It could be the history of Muslims and Islamic countries, it could be the various cultures in the world of Islam, it is the way Muslims behave, but first and foremost, we need to consider Islam to be the "Koran and Mohammed!" It is that simple. It is the belief system.

And the problem with understanding that people have is that they confuse the "belief system" with "people," with "Muslims." Muslims can behave in any which way, but the belief system does not change. And so, when we talk about Islam, and we need to get this to other people when we talk about them, is that Islam, when we say "Islam," we mean the "Koran and Mohammed;" and that's it!

This has very serious consequences in the following sense.... Well [before that], first let me back up just a second: You are all perhaps familiar with certain moderate Muslims like Tarek Fatah [is a Pakistani-Canadian journalist and author, born 1949]. Right, he came out with a statement in an article [published] not long ago. He says the tile of his article was "Here's the Real War within Islam." What did he mean by that? When uses the word "Islam" he is not talking about the "Koran and Mohammed." There is no war about that! - Unfortunately! He is talking about the "World of Islam." - There are Muslims, who are against and for Jihadism, but he, like other moderate Muslims, never talk about the "Koran and Mohammed."

And there is, of course, the "celebrity moderate Muslim" everybody knows, Dr Zuhdi Jasser, who wrote his autobiography entitled "Battle for the Soul of Islam." Now, he did not mean "battle for the soul of the Koran and Mohammed." He never talks about the Koran and Mohammed. He is talking about Muslims as people. Some are violent, and some are not violent. So he is also conflating the belief system with the people.

We need to stop doing that. We need to talk only about the belief system. And the reason why that is so important is because it is the belief system that is taught in all of the mosques! So the belief system will always produce a great number of Muslims who take it seriously. And that's why we have to, when we talk about Islam, let everybody know that what you are really talking about is the Koran and Mohammed.

Now everybody knows that there are moderate Muslims obviously. But there is no such thing as moderate Islam! And we need to make that clear to people also: Islam is the Koran and Mohammed, and it cannot be either moderate or immoderate. In fact, there's this very famous saying by Erdogan from Turkey who said, "There's no such thing as moderate Islam" That the very concept is ugly! Islam cannot be either moderate or a moderate. It is what it is! Islam is Islam, and that's it!"

Well, this is one of the strongest leaders Muslim leaders in the world he knows what he's talking about. What is he referring to, when he says "Islam can be neither moderate nor immoderate"? Well, he's obviously referring to the Koran and Mohammed, the belief system. He did not say so [directly] but that's it. Because Muslims as people, they can be moderate, they can be peaceful, but those are the ones who are not following the Koran and Mohammed.

There's another quotation by a former leader of the Council on American-Islamic Relations [CAIR], Bassem Khafagy who said I was the first to expose the notion of moderate, so-called "moderate Islam." He put it in quotes which is used as a means to canonise a "non Islamic Islam." - Forget that! A non Islamic Islam! - what in the world is that? Well, what he's talking about with "Islamic," he means the Koran and Mohammed, and so a non Islamic Islam would be Muslims who practice Islam without following the directives in the Koran and Mohammed, - that's what he's talking about. And so what he says, this so-called "moderation" means a violation of the laws of Islam. So, that is pretty clear, he's talking about the belief system and that's why we, when we talk to people, we have to be very clear that we are talking about the belief system, and not how Muslims behave or do not behave. Moderate Islam the is really nothing more than a deviation from Islam, - Islam, being the Koran and Mohammed.

You are all familiar with Bosch Boston I assume he's the the cartoonist who won the prize in the Mohammed cartoon contest he came out with a very good statement the other day he said that moderate Muslims are the main thing that otherwise impotence moderate Muslims do for Islam is that they discourage otherwise honest and knowledgeable people from condemning Islam. - Again Islam being the Koran and Mohammed, - and so these moderate Muslims create false hopes in people that they represent a viable form of Islam, the belief system, when they do not even talk about the belief system. And, of course, they do not represent any viable form at all! They are in fact rejected by their Muslim communities. Both, Tarek Fatah and Zuhdi Jasser, have told us that they have no support in the Muslim communities because what they are vaguely advocating, without actually saying it specifically, is a reform of the Koran and Mohammed, and, of course, they cannot do that. In fact, I remember a debate that Dr Jasser had with the Imam of a mosque in Tempe [Arizona] and it started out the where the Imam asked Dr Jasser, "Do you believe that the Koran is Allah's literal word?" - and Jasser said, "Yes of course!" - that was the end of the debate. I there's nothing more to debate after that if you are not going to question the Koran, there's nothing more to debate.

If you turn to page 2 in your handout for a moment: Let's talk about that. You see a triangle [a pyramid illustrating the Muslim population]. It is kind of a schematic version [of] how to divide up the Muslim community. This is the version that we are all given by the media: At the top you have got this "tiny minority of violent extremists," as they are called, and that of course includes those organisations like ISIS and al-Qaeda al-Shabaab in Somalia, Boko Haram in Nigeria, the Taliban [in Afghanistan] and so on. And then, presumably everybody else below that tip of the triangle is "moderate" because they are not going around blowing people up, shooting them, and cutting their heads off, and immolating them, and crucifying them, and what else. So people who do not do that are considered to be "moderates" by the ignorant non-Muslims. The problem with that politically correct division of the Muslim community we will then see on page 3. Considering all of these non or unviolent Muslims to be moderate blinds us to the hundreds of millions of Muslims who share the same goals as the violent extremists namely the establishment of a worldwide Islamic empire called the Caliphate. The same goals! Their methods of going about it are different, depending on the conditions. The Muslims as minorities in non-Muslim countries cannot afford to be violent because they would be crushed. And so they go about their subversive actions, [such as] infiltrating the institutions. And we'll talk a little bit more about that later.

So this is what we have to get across to people that these socalled moderate Muslims are not moderate at all. The ones that they think are moderate, simply because they are not cutting people's heads off. The entire Muslim Brotherhood is the middle part of that [shown] triangle, but they are as aggressive just not as violent as the rest of them. In fact, the violent extremists are all offshoots of the Muslim Brotherhood.

Now, there are lots of conservatives who have been infected by the diagram on page 2 among them are Dennis Prager even. All these people are on our sides but they will not acknowledge that Islam itself is the problem. They think that well political Islam or militant Islam and so on we'll be talking about those terms in a minute Dennis Prager is only one Hugh Hewitt, Bill O'Reilly, Megyn Kelly Michael Medved

Just last week Michael Medved had on his show, this woman, Karen Armstrong who was a first-class liar and propagandist for Islam, who said on his show that there's nothing in the Koran which would justify what the violent extremists are doing and he did not have the knowledge to contradict her. The fact that he had her on the programme in the first place showed that he did not understand what Islam was all about.

You are all familiar, of course, with what Denton Carson said about Islam a few weeks ago, that Islam is not compatible with our Constitution, not compatible with democracy. Michael Medved was one of the first people to attack Carson for saying that. So we have to get to these conservative journalists. I do not know what their email addresses are or their Facebook but maybe you do maybe you have a way of getting to them and explaining to them the chart on page three is the accurate division here and that

Islam itself is the problem has anyone read Glenn Beck's new book remember the title it is in capital letters it is about Islam that was very brave of him to do that because the title alone tells us the nature of the problem it is about Islam it is not about various types of slop again Islam is the Koran and Mohammed and so that's what it is all about because that's where the entire problem comes from let's now look at some more of the language and analyse the language that is used that people misunderstand because it is this misunderstanding that is preventing us from getting our message across the term political Islam dr. Jasser likes to use that a lot other people do too political Islam well I went to a party put on by a moderate Muslim a few years ago there are a lot of Muslims there including Dr. Jasser and I went around asking some of the Muslims you know what do you think about political Islam and they looked at me like this there is no such thing there is no such thing as political Islam remember Islam is the Koran and Mohammed it is inherently political it is not separate from Islam. Yusuf al-Qardawi [Yusuf Abdullah al-Qaradawi, born 1926], who is the leading Islamic religious authority in the world today. He says that Islam is both worship and politics very important point so you cannot separate political Islam from the rest of Islam because the political aspects of Islam come from the same place that the rest of Islam comes from from the Koran and from Mohammed so this notion of political Islam we have to get rid of that and we have to tell people that there's that political Islam comes from the same place that the rest of Islam comes from namely the Koran and Mohammed

(There are some more interesting things that this Qaradawi says. The Islamic nation is the Umma [or Ummah (pl. Umam) means "nation" in Arabic. It is a synonym for Ummat al-Islam, 'the Islamic community'; it is commonly used to mean the collective community of all Islamic people], and al-Qaradawi made it very clear that the "Muslims [are] slaves of Allah, and not Jordanians or Palestinians or Egyptians or Iraqis." In other words: The western-style nation-state means nothing in Islam; this is the reason why with more than 50 Islamdominated states, the largest voting block in the UN is already the Islamic Umma!

Apostacy from Islam carries the death penalty for good reasons. Qardawi says: "If they had gotten rid of the apostasy punishment Islam wouldn't exist today."

"It has been determined by Islamic law that the blood and property of people of Dar Al-Harb (the House of War, meaning: all non-Muslims) is not protected. Because they fight against and are hostile towards the Muslims, they annulled the protection of his blood and his property." clearly expresses hatred against the West [or, as Muslims call it "the modern Rome"] which is supported by the texts in the Koran, the Sira, and the Hadith. And consequently, he said:

"We will conquer Europe, we will conquer America!"... "The Israelis have nuclear bombs but we have the children bomb and these human bombs must continue until liberation." refering to demography, meaning that Muslims promote having lots of children [who will turned into Jihadists] while Westerners are too lazy to have any children; Muslims simply will out-produce them. These two quotes make it very clear that Islam is not only a Fascist and Nazi ideology but also an imperialist ideology. And the next quote confirms that.

Hitler's book Mein Kampf [in Arabic: Jihad] as Hitler himself is highly revered among Islamic Jihadists: "Throughout history, Allah has imposed upon the [Jewish] people who would punish them for their corruption. The last punishment was carried out by Hitler. By means of all the things he did to them - even though they exaggerated this issue - he managed to put them in their place. This was divine punishment for them. Allah willing, the next time will be at the hands of the believers."

Another comment on Jihadists: "It is not suicide; it is martyrdom in the name of God. I consider this type of martyrdom operation as an indication of the justice of Allah almighty. Allah is just. Through his infinite wisdom, he has given the weak what the strong do not possess and that is the ability to turn their bodies into bombs as the Palestinians do.")

Another one: Islamism. What in the world is Islamism? People will say - and I have heard this said, even among conservatives - "Islamism" is the problem, not "Islam." Again, they are trying to separate Islamism from Islam. What is Islamism? It is nothing more than putting into practice the doctrines of the Koran and Mohammed. That's all it is, Islam is is the active ideological movement to make the Koran and Mohammed the law of the land, the Sharia law. That's what Islamism is. So when you hear people use the word "Islamism," remind them that this is only an aspect of Islam itself. It comes from Islam. Another one: People talk about versions of Islam. When we take Islam to mean the Koran and Mohammed, it does not come in different versions. You can pick up any copy of the Koran, any translation of it, and compare several of them (you can go to various websites Muslim websites by the way Muslim religious websites which have searchable Koran's and they'll give you six or seven or eight different English translations you can go them and look up any verse from the Koran and there are no different versions. There are slightly different translations but they all mean the same thing. There's one verse in the Koran where it says, "Allah says that non-Muslims are the worst of creatures," or "the vilest of creatures." Other translations will have "the lowest of animals." So it does not make any difference what translation it is it. All means the same thing: essentially subhuman! So there's no versions and we have to get people to understand that there are no different versions of Islam because it all goes back to the Koran and Mohammed They talk about versions of Sharia law. Well, there are no versions, in terms of what we are interested in. What interests us, by the way about Sharia law and about Islam, is only essentially their Jihadism, their permanent war against non-Muslims. That's essentially what we are interested in. We do not care how they pray, we do not care about their holidays. and so on, unless that affects us. And so versions of Sharia law, [there are] no "versions" of Sharia law, because it is all the same, when it comes to, for example death for apostasy, when it comes to making war on non-Muslims. There are no different versions. It is all the same. And so please, tell people that Sharia law like Islam does not come in different versions. The BBC, just the other day, had this sentence "Saudi Arabia enforces a strict version of Islamic law." Well, it is not a "version of Islamic law," they simply enforce Islamic law strictly. In other words: they enforce more of it than other countries which may enforce less of it. But it is not that the Sharia law changes. It is the application, the strict or less strict application, and it is not really splitting hairs. Because if people think that Sharia law comes in "mild versions," they will raise hopes that someday we will be able to spread this mild version around the Islamic world and we will all be fine again. But you cannot do that because it does not come in different versions. All you can do is encourage Muslims not to apply Sharia law strictly. So, get this notion of "versions" out of people's minds. It [Sharia law as well as Islam itself] does not come in different versions. So what they mean by strict version is a strict application!

Another term that we find all the time is "extremism." Now, extremism is used as a euphemism. "Extremism" does not really mean anything. There are extremists but not "extremISM." I mean: There are orthodontists but there's no such thing as "orthodontistISM." We do not really have "extremism" as a philosophy of a way to behave. There are "extremists" whose behaviour "deviates from the norm," That's all what "extreme" means. It means a "deviation from the norm." Whether a person is extremist or not depends on what your norms are. This same Imam, that debated Dr. Zuhdi Jasser, I spoke to him several years ago, and I asked him, "What do you think of Dr. Jasser? - he says Dr. Jasser is an extremist! - Wow! Dr. Jasser is an extremist! We think of Dr. Jasser as a moderate! But again, extremism means "deviation from the norm," Dr. Jasser deviates from the Islamic norm and therefore they [the Muslims] consider him to be an extremist! So let's not get confused by the term "extremist." TExtremist" means "deviation from the norm." We look at these Muslims who go around cutting people's heads off as "extremists" because they "deviate from OUR norm, not from Koranic and Mohammed norms. Does that makes sense? It is extremism from our point of view, not from their point of view! It is a relative term.

Look at the term "radicalisation." First of all, the term "radical." "Radical" essentially goes back to the [Latin] term [radix] meaning "roots." So, "a radical" is a person who goes to the roots of whatever belief system he is a radical of. He takes it literally, he follows it literally. That is what a radical does. And so, when we talk about "radicalism", those people should be [called] "radicals," who follow the norms of Islam, the Koran, and Mohammed [the Sira and Hadith]. They take it literally and seriously. Those are the radicals. What is radicalisation? Well, you take a Muslim [as example] who was not born a radical but at one point or another he becomes a radical. How does this happen? About five or six years ago, there was an interesting article in The Wall Street Journal about how children of secular parents, secular Christians, secular Jews, and even secular Muslims. Their children often become more religious than their parents. Only the Muslim parents were worried that their children would become radicalised. Why is that? Well, what happens when a teenager for example goes through all kinds of identity crises, he turns to his religion to establish his identity. And what does it mean in Islam? It means you read the Koran! You read the Koran and and you read Mohammed [Sira, Hadith] and you find out what your God really wants you to do! That is the process of radicalisation. Radicalisation is not going on the internet and being influenced by ISIS right away. They have already learned that their God requires them to make war on non-Muslims. That is what radicalisation is all about!

And people talk about "radical Islam." Again, that is a false term because, as we have already said, Islam is the Koran and Mohammed. It does not come in radical or non radical forms. It is what it is!

You may be familiar with the slogan "Radical Islam is the Problem and Moderate Islam is the Solution." I will not mention who promotes this slogan but he's one of us. The slogan is misguiding because there is no such thing as "radical Islam" or "moderate Islam" and so moderate Islam cannot be a solution to radical Islam if neither one of them at exist. [As Erdogan says,] Islam is Islam and that's it! And so we cannot raise any false hopes that moderate Islam is going to save us because it does not exist. There is no "moderate Koran" or "immoderate Koran." Remember: Islam is the Koran [Sira, Hadith].

Take the word "interpretation." I hear this all the time from people "That it all depends on how you interpret the Koran. Or some people have a different interpretation of it. Well, there is no different interpretation of it. It is what it is. What they mean, and what an interpretation is in fact, is assigning a meaning to a text that is not immediately obvious. For example, you could interpret the story of Genesis allegorically - many people have done that - That is an interpretation. It does not directly contradict the literal reading but it is a different way of understanding the literal reading. When the Koran tells you "Strike terror into the hearts of the unbelievers," "Cut their heads off" or "Strike their necks," [an old-fashioned phrase for "chop their heads off at the neck"], and so on. There is no interpretation of that changes the meaning of the word [which is "put them to death."]. The text says what it says. Now, there is a literal reading, but the literal reading is not "an interpretation." An interpretation assigns a meaning that is different from the literal meaning. Does that make sense?

This is what we run into all the time. People talk about "all depends on how you interpret it." People talk about "radical interpretation." No it is not a radical interpretation it is simply a literal reading and a strict following of the literal reading [or, as Muslims say "It is written!"]. That is not an interpretation. And so we have to be careful how we use that term "interpretation." "Interpretation," as I said, assigns "a meaning that is not necessarily obvious" but it is different from the literal reading. The literal reading is not an interpretation. People who read it literally are not interpreting the Koran, they are following it.

Another word that we run into frequently is "cherrypicking" and we get accused of cherry-picking if we quote verses from the Koran. Well, folks, the Koran is considered to be Allah's literal words. And so, cherry-picking does not make any sense. At least, they [the Muslims] are admitting that these verses are in the Koran that's important to start with. They are Allah's literal words and there's nothing that can contradict them.

Then, of course, you have the doctrine of abrogation* which I'm sure you are familiar with whereby the later verses of the Koran supersede the earlier verses. So, it is not a matter of cherry-picking. You find the verse in the Koran and if it is a later one it supersedes the earlier one and there's nothing wrong with taking out that verse and quoting it. All of the Muslim terrorists do that and they know the Koran. They all quote it.

[* Abrogation (Naskh) in the Koran: Naskh is an Arabic word usually translated as "abrogation". Naskh is used to resolve contradictory rulings of Islamic revelation by superseding or canceling the earlier revelation from the earlier Mecca period of Mohammed [c. 610-620 AD] with one from the later Medina period [c.620-632 AD]. See Koran: 2:106, 16:101, 17:86, 87:6-7. They are from Mohammed and considered the literal words of Allah, and are therefore official! To be precise, the last chapter revealed to Mohammed [Sura 9], including his infamous "Verse of the Sword," supersedes any earlier Verse in the Koran.]

supersedes any earlier Verse in the Koran.] Another one: "Context." They will tell you "You have to see those verses in context." A number of years ago, I had a debate with Dr. Jasser. We had a fairly good crowd and I gave him some of these verses from the Koran and I asked him, Zhudi, what do you do about the verses from the Koran? - It is very clear that the verses are aggressive against non-Muslims, - and he says, "Well, we moderate Muslims have to do something about these toxic verses in the Koran! I said, "Zhudi, 'toxic verses' in the Koran? You are talking about Allah's literal word here! If you ever said that in a Muslim country you would be lucky to get out with your head still on!" They stuck, the moderate Muslims. There is no context that will change the meaning of those verses. And so, it does not make any sense to look for context. Besides, the Koran is not organised chronologically as you know anyway. I advise everybody to read the Koran. Please read it, is the most important book in the world, not the best, but it is the most important one because more people take it more seriously than they take any other book, including the Bible! The Koran is taken very, very seriously.

Speaking of language: Does anyone stop to think about the name of the "Council on American-Islamic Relations," CAR? You have "relations" between two different groups - you cannot have relations with yourself. And here they are setting up two opposing groups: American and Islam, relations between the two. Normally, people do not think of that but they make that division. Now for public consumption, they will tell you "Muslims are as American as anybody else," but their name belies that! Their name tells us that, in fact, Muslims are not Americans in terms of values - We are not talking about passport citizenship - but in terms of values; that there is a contradiction between American and Islam, that is why they are having relations between the two of them.

Now let us look at a couple of words which they [the Muslims] use but have different meanings from the way we [the English speakers] use them. For example "freedom." Savvid Qutb, who was the ideologue of the Muslim Brotherhood, has made a statement something like "Muslims are striving for 'universal freedom'." What, in the world, could he be talking about? When Muslims use the term "freedom," it is the freedom to practice Islam! Did you know that Muslims do not have religious freedom in the United States? If you look at it closer: The reason is, that Islam requires the practice of Sharia law, and Sharia law for the most part is forbidden in the United States, because it violates American law, and Muslims are not permitted to practise those aspects of Sharia which violate American law! So, Muslims are not free to practise their religion here. Muslims are free NOT to practice Islam in the United States, and many of them do not practise Islam in the United States. If you look at that chart on page 3 again, you have this whole bottom section of the triangle [pyramid] of Muslims who do not follow the doctrines of Islam. Lots of them do not go to mosque, maybe 30 or 40 percent of American Muslims do not go to mosque. That is already a violation of Sharia law. And, by the way, it carries the death penalty [in Muslim countries]. Muslim males who refuse to go to Friday services are liable to be executed! It says so in Sharia law. Has anyone ever seen this book "Reliance of the Traveller"? ["traveller" here means the Muslim "Migrant" as migration is one of the most important doctrines in Islam; the entire Islamic calendar is based on it!] -Oh some people have, obviously. That is a Manual of Sharia Law, the most popular one, because it is all of one volume, 1400 pages of it, and it is approved by the highest Islamic religious authorities of the world, from Saudi Arabia, Syria, Jordan, Egypt, and the United States. So this book is approved as the model for Sunni Muslims to practise Sharia law, and that book says very clearly that any male Muslim who refuses to go to the communal services on Friday will be executed There are lots of things in there like that

Another word that is often used is "tolerance," that people claim that "Islam is tolerant." Well, what do they mean by that? "Tolerance" means that you are allowed to live. That is what tolerance means. For example, Christians and Jews are theoretically allowed to live under Islamic subjugation, subject to all kinds of restrictions on the practice of their religion. But they are allowed to live, as opposed to the Pagans [Indians, Chinese, etc.] who do not have that choice. Pagans are not tolerated! They must either convert or die. But christians and Jews are theoretically permitted to live*. That is tolerance! So, very different understanding of it. [because Mohammed recognised them as "People of the Book" and related to Islam. In reality, however, Muslim thugs like Timur butchered Jews, Christians, Zoroastrians, and others in their millions. [See: Sebeos' History, History of the House of the Artsrunik by Thomas (or Tovma) Artsruni, Yazidi Faith, Sikhism, Grand Bible.]

"Democracy." We just had Ben Carson tell us that "Islam was not compatible with democracy." Well, he's not the only one. Robert Spencer wrote a very good article listing a whole bunch of Muslim religious authorities who tell us that Islam is not compatible with democracy. Look at our [United States] Constitution. The Preamble: "We the People" starts out. That, right away, is a violation of Sharia law, because Sharia law is not based on "the people," it is based on their god 'Allah," as expressed in the Koran. So, democracy in Islam might mean that you are allowed to elect representatives, but the purpose of the representatives in Islam is not to make new laws, deciding what is right and what is wrong, because that authority belongs to their God only. The purpose of representatives in Islam is to apply Sharia law to modern conditions. And that's it! So, democracy in our sense is not there. You can choose your representative but the representative itself is limited. There's no such thing as the Bill of Rights, and separation of powers, and all this sort of stuff. They do not have that.

Another word is "justice." Listen to this statement and guess who said it: "Islam has always been a part of America's story the truth is that America and Islam are not exclusive instead they overlap and share common principles principles of justice and progress tolerance and the dignity of all human beings." Guess who said that. [audience: Obama!] Exactly! Remember when? In his maiden speech to the Muslim world in 2009 in Cairo he said that.

By the way, the very fact that he gave a speech to "the Muslim World" recognises and legitimises the division of the world into Muslims [dar al-islam, lit. territory of Islam, also called dar as-salam, lit. territory of peace; peace because already subjugated!] and non-Muslims [dar al-harb, lit. territory of war; a term of Islamic jurisprudence!], instead of in two countries. Here he says "justice as a common principle that we [Americans] share with Muslims." How can it be? What does justice mean? - liberty and justice for all? Well, justice is a system essentially of rewards and punishments based on your moral and legal standards. That is what justice is. Justice in Islam is a system of rewards and punishments based on Sharia law, which is based on the Koran! And that is very different from our laws and values. So we do not share the common meaning of "justice." Justice is very different there and here.

Another word is "innocent." You will hear this all the time: "Islam is against killing innocents, and people just lap that up. But the question is who is considered innocent? In Islam, anybody who resists Islam is not innocent verse 5:33 of the Koran makes it very clear: ["Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This 'penalty' is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.", meaning] "Anybody who resists Allah and Mohammed and the spread of Islam 'is to be crucified' or 'have their limbs cut off from opposite sides.' They are enemies. And so, all non-Muslims who refuse to convert are not innocent! So, we have to understand that, when we talk to people and explain to them and, they come and say, "Well, Islam says that they never persecute "innocent people." Of course, they do! But not 'innocent" in our terms, it is the people who are not innocent in their terms! By the way, no Israeli can be considered innocent in Islam [due to the doctrine of Waqf which says that former Muslim conquests always will be considered Islamic: this applies also for Spain, southern France, Greece, India, and others, of course], and so it is all right to kill any Israeli because they are not innocent!

Now let us look at the logic of Islam. We need to understand this in order to find out and to be able to communicate it, just what the nature of Islam is. The fundamental premise of Islam is that the Koran is considered to be Allah's literal word, perfect, complete, unchangeable, and valid for all of eternity!

This has very profound consequences, namely that if it is comes directly from their God God's literal word, everybody is stuck with it forever - Muslims AND non-Muslims! Nobody can ever reform God's literal word. What ever humans might dare to change with God's literal word, you cannot do that. And so, Muslims cannot either! That's why the moderate Muslims never talk about the Koran and Mohammed, even though they understand that this is what has to be reformed if you are going to reform Islam. But the very notion of reforming something that is perfect is logically absurd! You cannot reform anything that is perfect. And so, Islam cannot be reformed because the fundamental premise is that it is already perfect! Islam is the Koran and Mohammed. Those are perfect.

That is the first thing that you need to know about Islam. The second thing is you need to know about Islam is what the content of the Koran is. Now, that you know that the Koran is Allah's literal word, you have to know what the content of the Koran is. Most of you have an idea about it but if you want to turn to page 4 again you see just a couple of phrases.

The first one was about non Muslims being the lowest and the vilest of creatures. I have a text by one of the Muslim Ulama, a recognised scholar, about 40 years ago, where he says very plainly that "non-Muslims are beyond the pale of humanity." So, the notion that Muslims are fully human, and non-Muslims who reject Islam, are not fully human, this is something that comes directly from the Koran. It does not mean all Muslims believe it, but they are supposed to believe it. In fact, I was once on a Muslim website, I under a pseudonym, and I was asked a question of this Muslim woman and gave her that passage from the Koran and I asked, "Do you really believe this that non-Muslims are the worst of creatures, not human. She said, "Yes!" She has to say "Yes" because that is Allah's literal word. She has no choice about that. So if you pin people down on this, they have to say that.

Now the next one is that "non-Muslims [Kafirs] are your inveterate enemies," whether we like it or not, we have President Bush, President Obama, telling us "we are not at war with Islam, we will never be at war with Islam, we are not your enemy," Well, he can say that all he wants, but they [the Muslims] know that we [the Westerners, Christians, Jews, Atheists, etc.] are the enemy, because their God tells them so! All of our policies in Iraq, and Afghanistan, based on "winning the hearts and minds of a Muslim population" are undermined fundamentally because their god tells them that we are the enemy, no matter, how many mosques we build for them, how many water filtration plants, and schools, and whatever. It does not make any difference! They will take it but they will never consider us to be "their friends. The Koran does not put them to do that.

Now, how does Islam view the world? Well, you know that the Koran - and I again I urge you to read it if you have not already done so* - divides the world into two parts: Muslims and non-Muslims. That is the division. They do not see countries like we do. We look out of our window, and we see there is Mongolia, China, Brazil, Uruguay, and all the rest of them. They do not see that. They see Muslims and non-Muslims, and it does not make any difference what country you are in - You are either in "our camp," the "Muslim camp," part of the "Muslim Umma," or you are not; then you are in the "House of War." In other words: because Muslims are commanded to make war against non-Muslims, "You are either with us or against us." The entire Muslim community is considered to be a nation. That is a nation in every sense of the word! That is where your loyalty is. That is where your identity is. [It is a good advice to read the Sira before because this official biography of Mohammed fills largely the gaps in the narratives of the Koran.]

We have many examples like that. Look at the Boston bombers, Chechens from Chechnya. What in the world are they doing killing people in Boston [in 2013]? Well, it has nothing to do with the fact that their Chechens. You would think, if there were Chechen nationalists, they would be out killing Russians. But they did not do that. They killed Americans! Why? - Because first and foremost their identity is Islamic. They are Muslims, first and foremost. So they are at war with non-Muslims, wherever they happen to be. And they happened to be in Boston, so they killed non-Muslims in Boston. Again they are part of the nation [the Islamic Umma]. You heard of Louis Farrakhan's group [one of the predecessors of the "Black-Lives-Matter" movement], of course, the "Nation of Islam." The concept of "nation" is very strong in Islam and they tell us that. The Constitution of the Islamic Republic of Iran tells us that Muslims, all Muslims (!), form a single nation. So, to keep that in mind.

Next, of course, Muslims are considered superior to non-Muslims. We already talked about that, that non-Muslims are considered less than human. The Koran also it says that followers of Mohammed are merciful to believers and harsh or ruthless to unbelievers [Kafirs]. It is the opposite of the Golden Rule which has no qualifications. But in Islam, if you are a believer, you are treated one way, if you are an unbeliever, you are treated one way. And then there is the other division of the world which, of course, is into men and women, whereby men are considered morally and legally superior to women. This is a point that we really need to get across the people because our notion of gender equality is very strong, even and especially among liberals. We have to get it across to them that Islam undermines that and says from the beginning that women are inferior. That might be one way to get to them. Try it.

Another aspect here is human rights since non-Muslims are considered, legally and morally, inferior; and women are, legally and morally, inferior. That contradicts our notion of human rights. You can talk to people about human rights and show them that the Muslim world has their own version of human rights called the Cairo Declaration of Human Rights in Islam. You can google it. And it says very specifically in there that all human rights must come from Sharia Law, which includes the inferiority of non-Muslims and women.

So, the first misunderstanding of Islam mentioned before is that Islam is only the Koran and Mohammed [Sira, Hadith]. The second major misunderstanding that blocks people from appreciating it, is that they think of Islam as another religion. And in America you cannot criticise someone else's religion. We have religious freedom, and so it is wrong, they think, to criticise someone else's religion. What they do not know is that Islam is not just a religion, and this is in the words of the Islamic religious authorities. All of what I am giving you here is not my opinion, it comes straight from the Islamic religious authorities, and they will tell us that "Islam is a Complete Way of Life," or they use the word "A Complete Code of Life," that is the law code, that is Sharia law. When you look at the bottom of page 4, you have got another quotation where it says that "Islam is a Comprehensive Ideology. By the way, they call it an "ideology," I did not make that up. So it is a "comprehensive ideology." Now look at those words: "complete," "comprehensive," another word for that could be: "total," which means their ideology is "totalitarian." So Islam is not just a religion, it is a "totalitarian ideology," and they [the Muslims] will tell us that. They do not use the word "totalitarian" because that is not nice but they do call it "complete," and they do call it "comprehensive." And it covers everything, it covers all aspects of life, and they tell us that it does. So they tell us that Islam is not a religion like other religions and we have to believe them. We have to tell other people that Islam is not a religion like other religions and therefore should not be treated like other religions. If it is fundamentally different from other religions, it does not deserve the privileges of other religions. But people need to understand that! As long as people think that Islam is just a religion, there is no way to get through to them. It is useless. And we are going to lose because the Muslim community will masquerade as a religion and want all of the privileges of religion but, in fact, they are promoting an ideology.

Now, in addition to being totalitarian, if you look at the other verses from the Koran and Mohammed on page 4, where they [the Muslims] declare war against non-Muslims. And they declare war UNTIL everybody is Muslim UNTIL Islam triumphs throughout the world. That is imperialism, taken to the end degree because they want the whole world. That is the purpose of Islam, to establish a worldwide Caliphate! So Islam is an ideology, both, totalitarian and imperialist. If you speak of it to other people that way and show them with these verses from the Koran and Mohammed that so you can prove that it is using their words we might be able to get through to them. Because then we'll take their mind off religion and focus on ideology. There was a time when America focused on ideology, Fascism, Communism. People can understand that. and we have to get them to understand that Islam is an ideology, not just a religion. Do not say that it is not a religion! That will shut people off right away. You cannot get through to them. You have to tell them what the Muslims tell us: "It is a religion, but not a religion like other religions. That is what they need to understand. Those words are important.

If Islam is a totalitarian ideology and an imperialist ideology, what is a mosque? Well, a mosque is not just a house of prayer because Islam is not just a religion like other religions. So a Mosque becomes a propagation centre for the ideology. And, in fact, we have the words of Yusuf Qaradawi who tells us precisely that. He says that "the mosque since the time of the Prophet was a propagation center for their ideology. This is coming from the Islamic religious authorities.

The next logical conclusion of the fact that Islam is a totalitarian and imperialist ideology concerns "loyalty." It is not considered nice to impugn the loyalty of anybody. You may remember, a few years ago there were five congressmen who sent a letter to investigate the influence of the Muslim Brotherhood in our government. It was led by Michele Bachmann and there was Trent Franks and Louis Gohmert, and a couple of others. They also mentioned in investigating the Muslim Brotherhood. Huma Abedin, whom I am sure. you all know, is Hillary's Hillary Clinton's deputy who has been advising Hillary Clinton about the Muslim world, all the time [between 2009 and 2016], because Hilary does not know anything about it. And so she relies on Huma Abedin. Who is Huma Abedin? Well, her entire family is Muslim Brotherhood, her father was an imam with the Muslim Brotherhood until he died her mother is a member of the Sisterhood of the Muslim Brotherhood and still teaches it at Women's College in Saudi Arabia. Huma Abedin herself went to Georgetown and was on Executive Committee of the Muslim Student Association, which is Muslim Brotherhood. She wrote for the journal that her family sponsored which was a Muslim Brotherhood

Journal. So she herself has all of these Muslim Brotherhood ties when the congressman in the hinted that she needs to be investigated because of her ties to the Muslim Brotherhood, she was bitterly and disgracefully and mercilessly attacked not only by the Democrats but by the Republican elites. John McCain came down their throat for this. Well what is going on here? A religious Muslim cannot be loval to the United States or anything other that is not Muslim because it is a totalitarian ideology. There is no room for lovalty to anything else! If you are loyal to a totalitarian system, you cannot be loyal to anything else. You must be loyal only to that. And we have the words of the Islamic religious authorities about that. There is a phrase, I think on bottom of page 4 you have got there, were a leader of the Council on American-Islamic relations says "that if we are practicing Muslims, we are above the law of the land." They [the Muslims] say that. In addition to that, by the way, Dr. Jasser wrote a very good article, about five years ago, appeared to The Wall Street Journal calling into question the loyalty of Americans Muslim soldiers serving in our army, and he quoted the highest religious authority Muslim religious authority in the United States which said very plainly that there is an irreconcilable contradiction between loyalty to Islam and loyalty to the United States." Again, that is perfectly logical. If Islam is a totalitarian system you cannot have loyalty to anything else.

Jihad. You all know about Jihad. The book on Sharia law, which I quoted before, "Reliance of the Traveller," says very clearly, quote: "Jihad means to war against non-Muslims." You cannot get it plainer than that. That is what Jihad is.

Now, war is conducted in many ways. There is not only hot war, we are all familiar with that, and the danger of focusing on that, that it takes away our attention from the "stealth Jihad" as Robert Spencer wrote a book about, or "silent Jihad," or the "cultural Jihad," a "civilisational Jihad," we do not see it if we look only at the top [the "tiny" minority that represents violent Islam]. So that's another reason why that diagram on page three is so important. Because we are talking not only about that top part, we are talking about this enormous huge middle part which shares the same goals as the top part but they are just not violent. We do not see them if we look only at the top. We need to point out to people that it is not just the top that is a problem. It is the subversive aspects of the Muslims in the middle who share the same supremacist goals.

Let me speak for just a quick moment about the Middle East conflict. On page 4 you have got a couple of quotations, one from the Koran 9:29, in which Allah says "Make war for fight] the People of the Book [the Bible], that means Christians and Jews, UNTIL they pay the special [Jizya] tax and submit to Islamic law. So it is a declaration of war against Jews and Christians UNTIL they submit to Islamic law. Then you have the verse from Mohammed which talks about fighting the Jews who will hide behind stones and the stones will cry out saying "Abdullah there is a Jew hiding behind me come and kill him" This is a call to genocide and this quotation by Mohammed is considered sacred to all religious Muslims. Both of these [verses] taken together mean that the Muslims, if they are religious, can never make peace with Jews! That, folks, is the reason for the conflict over Israel. It has nothing to do with territory, it is not a matter of drawing new lines on old maps, it is not a matter of settlements. If you read the Hamas Charter, and I advise you to do that, [you can google it or see Grand Bible], read the text, they make it very clear that "this is a war against the Jews." It is not over territory.

By the way, do you know who the deadliest enemy of Israel is? [audience: Iran] Iran, and what is the real name of Iran? [audience: Persia] Not Persia! The Islamic Republic of Iran! The Iranians are not Palestinians. They are not Arabs, in fact, they do not like Arabs. Why are Iranians Israel's deadliest enemy? Well, because they are Islamic, not because they are Iranian. Before Khomeini took over Iran in 1979, Iran was an ally of Israel. So, it is not the Iranians per se as an ethnic group that is a problem. It is the fact that the country is dedicated to Islam! So the war against Israel is by all Muslim countries, and it is because of the doctrines of Islam! So what we are talking about here is not conceding various pieces of territory to the Palestinians, it is not a Palestinian-Israeli conflict, the Palestinians do not even have a right under Islam to concede any territory, and they will tell you that. So it is not a Palestinian-Israeli conflict. It is not even an Arab-Israeli conflict as it used to be called. It is an Islamic holy war against the Jews just like the Hamas Charter says it is. and by the way Hamas is the Palestinian branch of the Muslim Brotherhood. So it is not just Hamas. And when they quote this passage from Mohammed, they are not making it up. that is sacred to all religious Muslims. So that, in a nutshell, is what the conflict over Israel is all about

Now, what do we do about all of this? What is to be done? It is up to you and me and everybody else who now understands these things. You are now able to clear up the semantic mess that is preventing people from understanding. People who should be on our side, including all of those

but because they do not understand the correct definitions of Islam, and they do not understand that Islam is not just a religion they are in fact not on our side when it comes to Islam, because they are preventing us from taking action against Islam. - There's lots of actions that we can take, or at least have to be done on a legislative level. We will not talk about those here, but what can you do? Well, you know the questions of Islam has now been opened up in the Republican presidential campaign because of Dr. Ben Carson, who says that Islam, and he had no compunction about naming Islam he did not say "radical Islam," - he said "Islam" is not compatible with democracy, and not compatible with our Constitution. We need to encourage that discussion. Everybody you meet - you all have your spheres of influence some of them are larger than others, use those spheres of influence to get this point across that it is about Islam, as the title of Glenn Duck's book has it. Whenever you have contact to candidates, or, if you do not have contact then make make the contact to the candidate. Call them. Send emails to them let them know that they need for example to declare the Muslim Brotherhood to be a terrorist organisation. There is a bill in Congress, which is, I guess, been tabled for the time being, called the Muslim Brotherhood terrorist designation Act of 2014. Urge your representatives to get that out of committee and vote on it. We must go after the Muslim Brotherhood. We do not have to call it Islam as such, but people will get the message, start with the Muslim Brotherhood. There are other things that you can do. You are active people, you are intelligent people, educated people. you know how to write letters. We can organise focused email campaigns. Action Alerts. If you are interested in doing that, maybe once a week, write a short email. We need you because if somebody opens up his email in the morning and has a thousand emails in his inbox about Islam, he will pay attention. The Council on American-Islamic Relations [CAIR] organises Action Alerts to support Islam around the country. They even tell us what the issues are, and they tell us who to write to! We need to take that information and write to those people and tell them just the opposite. [In other words: Use the Islamic methods of propaganda.] They also give us websites of articles that support their position. We can go to those websites and contribute our comments in the readers comments. You would be surprised what kind of interesting discussions you can have! You can reach new people that way because of lots of readers read it. The Wall Street Journal has readers comments. Anybody ever write comments for The Wall Street Journal? You can do that. I urge you to do that. You can quote something from the Koran, quote something from a comment. Mention that Islam is not just a religion but also an ideology. People need to read that and hundreds of people will read that. So that's something you can do. We need to spread the word.

conservative people in the media. They should be on our side,

Another thing. Is anybody here active in any political party? - I will not mention any names - as precinct committeeman or precinct captain or whatever you call it, head of the precinct? that's the way to be really active! Not just to attend meetings that's not good enough. Get active in the party apparatus. Become a precinct head. These people have more influence on the voters and on the candidates than other members of the Republican Party have. And I understand that around the country there are over 200,000 vacant precinct captain positions. If they were taken over by people like you we could turn the Republican Party around and we have to do it because if the Republican Party does not save us with regard to Islam, nobody will! The Democrats are already in the pockets or the Muslims. Literally. The Republicans are split. We need to turn over that split and push the Republicans to take a stand on Islam. Ben Carson has done it. Ted Cruz is sort of doing it. He still talks about "radical Islam" but he's pretty strong on it. We need to push that. We need to get all of the candidates to bring this discussion out in the open. I hope that you now have a little understanding, more than you did before, about how to present it to people who are not yet on our side. Especially the conservatives, because the conservative movement is divided, and we must bring them on our side, and if we present a more or less united face and have our conservative journalists speak about "Islam as the problem," we can begin influencing lots and lots of people. Thank you very much! I shall stay for questions. Thank you! [Applause] I am staying here tonight. Thank you!

[Audience: "What about the difference between the Sunnis and the Shia's?"] The Sunnis and the Shia's. We do not have time to go into the origin of the split between them, but it is over 1,300 years old. It started when one party wanted a direct descendent of Mohammed to become the Caliph and the other party said "No, it does not have to be a direct descendent. We can take anybody who is a true Muslim." It started that way and then they became split. For our purposes the Sunnis and the Shiites are equal. They consider us to be their enemies, and they have the same Koran, and they have the same Mohammed, and they have the same phrases. The notion of Jihad in Shia Islam is exactly the same as in Sunni Islam! So from our [the Kafirs, the non-Muslims'] point of view it does not make any difference whether they are Shiite or Sunni. The Islamic Republic of Iran is Shiite. They want nuclear weapons - and, by the way, check out the Constitution of the Islamic Republic of Iran. You will find in the preamble where it says that, quote-"The armed forces of the Islamic Republic are to be used not only for defending the frontiers of the country but for spreading the word of Islam and fulfilling their ideological mission of Jihad."-unquote. This is their Jihad spreading the word of Islam to the rest of the world and they are going to use their armed forces to do it. This is a declaration of aggression, military aggression, against the rest of the world. It is in their constitution and nobody's aware of that.

[Audience: "The Koran is not arranged in any logical order which is confusing to read. Is there any Koran in chronological order available? And which Koran translation is authoritative?"]

Let me answer that: Yes, there is a translation that puts the verses in chronological order. It is done by Dr Bill Warner, to answer your first question. Yes, there are many Muslim websites that have English translations aproved by the Islamic authorites. Go on Google and search for "searchable Koran. That is all you need. You will get a number of Muslim religious websites which offer you many translations of the Koran. And you could compare the translations. Muslims do not use the translated Korans as the translators try to soften the harsh passages in the Koran. They try to explain them away and that's why Muslims do not use it. So, you can certainly get a reliable translation of the Koran. There are lots of them around. Get one from a mosque. It is useful to have such an authoritative translation. And the reason is that when you talk to other people you can tell them more authoritative that this is the Koran that is approved by the Islamic religious authorities and so nobody can say "That's a bad translation," they cannot get you on that. And by the way, speaking of translation, people will sometimes tell you that you cannot rely on the English translation. You have to speak Arabic. Nonsense! All of the Muslim terrorists, and almost all of them are Arabs, they do not read the Koran as translation, they read the Arabic original, and they come to the same conclusions.

[Audience: "Western countries have now lots of problems concerning Immigrants from Muslim countries. Why do they cause problems? Our people are concerned about all those problems they cause."]

Muslim immigrants are not just immigrants, just like Islam is not just a religion; and that these Muslim immigrants are bringing with them all of the baggage of Islam and you can explain to them what that entails, and the consequences of that these people bringing with them: The notion that non-Muslims are inferior and less than human, they are bringing with them the notion, if they are religious, that they must make war, Jihad, against non-Muslims, and eventually Islam must take over the world. They believe that.

[Audience: "It seems that the doctrine of Hijra has an effect on Islamic migants."]

Yes, many Muslims now feel that emigrating to non-Muslim countries is the way to spread Islam. And they are right. It is working. There are more than 55 million Muslims in Europe, I understand, and they do not assimilate like other immigrants did. Other immigrants could assimilate because their values did not contradict the host country's values! In Islam, they are bringing with them the values of Islam. And so, for a religious Muslim, to assimilate, he would have to give up his Islamic values. That is what prevents Muslim immigrants from assimilating. Now, there are some Muslims who are less religious, like the ones on the bottom of the triangle. They can assimilate because they are not religious. So in other words: they do not share Islamic values, even though they still identify themselves as Muslims. Does that make sense?

So talk to people. The immigration problem is perhaps one of the most serious problems because it cannot be reversed. Once you change the demography of the country, you cannot reverse that. And not only that: Muslims tend to reproduce it a much faster rate then non-Muslims do, and, by the way, Muslim men, even in an immigration, often have more than one wife! You put one officially as wife, the others go on welfare [they are often called "cousins" meaning being a cousin AND a wife at the same time.]. He has in an Islamic marriage to as many as four of them, and it exists all over Europe, it exists in the United States and Canada as well. So demography as part of the demographic Jihad. Jihad takes many forms: one is the demographic and that is through immigration and reproduction. So, yes, the immigration is very serious! Spread that message too. Immigrants do not assimilate because Islam is not a religion like other religions and therefore does not share our values.

[Audience: "At the bottom of your graph, the triangle, the pyamid, are the ignorant Muslims, those ones who do not follow the Koran, the Sira, the Hadith. Do they not realise the danger that "the few Islamic activists" at the top of that triangle, and the silent majority in the middle, impose on their own people?"] Well, you know, the first victims of Islam are the Muslims! We do not tend to think of it that way. But you see, what ISIS is doing now in Iraq. They are slaughtering Muslims, because those Muslims do not support them! So they are somewhat less strict in their application of Sharia law, they are not as religious as ISIS think they should be. The Taliban the same way! They were killing lots of Muslims in Afghanistan, they still are! So, Muslims are the first victims and those Muslims at the bottom, those will be the first victims when the ones at the top take political power. When they have the power to enforce Sharia law, they will enforce it first on the secular Muslims, and then on the non-Muslims!

[Audience: "Why do moderate Muslims do not speak out?"] Well, the reason is that they still identify themselves as Muslims! To speak out would require speaking about the Koran and Mohammed. And as soon as they do that, they call anything in the Koran and Mohammed into question! They would lose their identity as Muslims*. They have been raised with the identity as Muslims. It is been in their family for generations and generations. It is not an easy thing to do "to apostatise," to declare you are not a Muslim anymore, even in this [Western] country, they do not have to be afraid of being killed; in a Muslim country they would be killed because there is the death penalty for apostasy! But that's not the case here because it just does not happen at all in America. There are some honour killings but it is not quite the same. There are organisations of ex-Muslims. They are in public and they exist. So why do Muslims not apostatise [speak up]? - Because they would lose their friends, they would lose their relatives, they would lose their customers, if they have businesses with Muslims. And so there is a lot of [peer] pressure on them not to give up their Muslim identity.

The Koran is very clear that the believers should not take infidels as friends and protectors: "Let not believers take disbelievers as allies [awliyaa] rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination. Koran 3:28. Overall, the tradition encourages Muslims to keep to themselves and avoid entanglements with nonbelievers, be they atheist, polytheist, Christian or Jew: O ye who believe (Muslims)! take not the Jews and the Christians for your friends and protectors [awliyaa]: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is (one) of them! Koran 5:51. This is the doctrine, thought already to kids at the age of 2 or 3 by Koran teachers, that prevents assimilation! See also Koran 3:28: 3:118: 4:139: 4:144: 5:82: 5:57: 6:70: 28:86: 60:4-5: 60:7-9: Sahih Muslim 1:417: Sunan Abu Dawud 41:4815: etc.1

Let me tell you a little story about Dr. Jasser. About four years ago, a friend of mine had a letter published in the Phoenix Jewish News in which she quoted that passage by Mohammed about "the Jews hiding behind stones*, go and kill them." and the the Jewish news did not want to publish it by itself, so they went to Dr. Jasser to ask him what he thought of this. Well, Dr. Jasser as a "moderate Muslim" cannot disagree with Mohammed because he would lose his identity as a Muslim, if he disagreed with this passage by Mohammed. But he could not agree with it either, because then, he would lose his cachet as "moderate." So he said, it was forged! It was forged and that Mohammed never said it. How in the world does he know! The fact is, for more than a thousand years, all of the Islamic religious scholars said that Mohammed did say it. That's the dilemma that moderate Muslims are in. They cannot criticise the Koran and Mohammed [Sira, Hadith], otherwise they would lose their Muslim identity! And so, they speak out against ISIS. They speak out against "Political Islam," but they will never tell you where "Political Islam" comes from, because that would mean getting to the Koran and Mohammed. They cannot go there. Does that makes sense?

[* Sahih al-Bukhari, Volume 4, Book 52, Number 176: Narrated 'Abdullah bin Umar: Allah's Apostle said, "You (the Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O Abdullah (slave of Allah)! There is a Jew hiding behind me; so kill him.'" (See also: Sahih al-Bukhari, Volume 4, Book 52, Number 177 and Volume 4, Book 56, Number 791; Sahih Muslim, Book 041, Number 6981, 6983, 6984; 6985.) These verses are known as "Genocide Verses" or "Holocaust Verses" due to their obligation to kill all Jews.]

[Audience: Incitement seems to be another problem. I am thinking of the incitement of the Palestinians. If there were no incitement, if they would stop doing it, would it still be the same?]

Well, you have already seen that a religious Muslim cannot make peace with Jews because their god forbids it, and their prophet forbids it. Their God says you must make war against the Jews until they submit to Islamic law. And their Prophet Mohammed says you must fight them and kill them. So, there's no way that religious Muslims can make peace with the Jews. There's a second element, by the way, in the Israeli situation and it is part of Islamic law*: Once any territory has been conquered by Muslims it is considered sacred Muslim territory forever even if it is reconquered by somebody else, like the Spaniards retook Spain while the Muslims wanted back because it is considered Muslim territory. [A waqf (Arabic), also known as hubous or mortmain property is a perpetual, inalienable ownership of real estate and Islamic land under Islamic Sharia law.] The territory of today's Israel, of course, used to be under the Ottoman Empire, so it used to be Muslim territory, it is considered by Muslims to be Muslim territory forever! So you have these two elements that prevent peace with Israel. The first one is that they are required to make war against the Jews and either subjugate them to Islamic law or to kill them. And the second one is that it is on territory that was once controlled by Muslims. So the incitement is perfectly natural. It has to be there, but even if you were to take it away there still would be no peace! You would still have Hamas, you would still have Fatah, which in their charters they have both declared that Israel must be destroyed. There's no question about that. That was before the incitement. But the incitement is perfectly natural. By the way, the incitement is based on this cult of martyrdom which is strictly a religious concept. It has nothing to do with territory. So, it is a religious concept. Remember that verse 9:111 says that "Muslims who fight in the way of Allah and who kill and are killed will go straight to paradise. So you slay and are slain! By the way, the so-called suicide bombers are not considered suicides by the Muslims. Suicide is by taking your own life for personal reasons that's prohibited. But fighting for Allah and losing your life that gets you straight to paradise.

[Audience: "America's policy of interventions in the Middle East has achieved nothing, democracy is not really coming to Libya, Iraq, and those places. We are obviously supporting the wrong people and the only thing we achieve is getting Sharia law implemented in those freed countries, and brutal civils wars there. Why is our policy so screwed up?"]

Well, the reason that our policy is so screwed up is all based on a misunderstanding of Islam. We started out by defining Islam as the "Koran and Mohammed" and not as Muslims behaviour. And the ones who are conducting American policy are under the impression that if you just get rid of the dictators then the Muslim population might do well because there's nothing wrong with Islam, they think. This fundamental misconception has cost us many thousands of American lives and trillions of dollars trying to get these societies to become democratic and peaceful - well, they cannot do it because they are Muslims. What we did, of course, we overthrew Saddam Hussein and we now have ISIS we had al-Qaeda in Iraq before, and in addition to that we have now even made the Shiites in Iraq getting the majority. Our democracy put the majority in power. But that made Iraq into a semi-satellite of the Islamic Republic of Iran which was also Shiite. We overthrew Mubarak, we put the Muslim Brotherhood in power and Egypt until that was overthrown by General Sisi. In Libya we overthrew Gaddafi under the assumption "if we get rid of this nasty dictator we can get a democracy in Libya." Well, Libya is in a state of total anarchy now, dominated by various Muslim Brotherhood type groups or worse. So, this is the notion that John McCain has been under, that Obama has been under, that Bush has been under. We made our wars in Iraq and Afghanistan on that basis that if you get rid of the dictators we could make the society democratic and what they did not is the nature of Islam that dominates the hearts and minds of the population. So it is very important that we relate the notions of Islamism and Islam to one another. They are not distinct from one another! The notion that they are distinct has cost us already thousands of lives and trillions of dollars. If you get rid of the Islamists, Islam is fine. But it is not fine! This is the message that we need to get across to people because there is maybe more of it. You think you are going to get rid of Assad, who is a nasty dictator, but what are we going to get in return is not democracy, not liberalism. You just cannot do that because what you get is what you see now: you get ISIS, al Nusra, al Qaeda or the Muslim Brotherhood groups in various forms

[Audience: There is the question of reformability of Islam which looks rather doubtful after all your explanations."]

I am glad you brought that up. People, and that includes Dr. Jasser. He says "Islam has to undergo reformation like Christianity underwent a Reformation." What they do not understand is the nature of that reformation. The Christian Reformation did not reform the Gospels. It reformed the Catholic Church. It was a revolt against the political power of the Catholic Church and it put the religious texts into the hands of the believers. You already have had a revolution, a reform, like that in Islam. For hundreds and hundreds of years, Muslims were going along without much consciousness of the Jihadist nature of Islam they were just going about their business. Well with the Wahabis* and the others they have now put the Koran back into the centre of a Muslims life! That is the Reformation that is equivalent to the Christian Reformation. It is going back to the [roots of the] texts, not making their behaviour better! It is going back to the texts. That was the nature of the Christian Reformation lin the

1500s] and that is what is going on in Islam. People are returning to the Koran. And that's where the problem is, because the Koran is fundamentally different from the Judeo Christian texts. Yeah, there's lots of nastiness in the Old Testament but there's nothing in the Old Testament which says that the Jews have to make war against non-Jews so that Judaism can take over the world. It is not there. There is no imperialism in the Old Testament. It is a description of historical events. There were wars over territory and that was it. And then after that, there were no more wars for territory. In Islam you have texts such as "make war against non-Muslims UNTIL Islam takes over the world." That is imperialism. You do not have that in the Old Testament, let alone the New Testament. The Christians have a universal religion. They want everybody to become Christian in order to become saved and the way they go about that is you go forth and preach the gospel to every living creature. It does not say make war on them. Islam does say "make war on them." That's the fundamental difference in the texts. And in terms of reformation, the analogy is absolutely false if you think that a reformation has to make people better. The Christian Reformation was a return to the Christian sacred texts, putting them in the hands of people instead of through the intermediaries of the Catholic Church. In Islam there are no intermediaries like in the Catholic Church. Everyone has has the same relationship to god Allah. And the only way to find out what Allah wants is to read the Koran. And that is what the Islamic Revolution and reform has been all about what they call the Islamic Resurgence. It is a return to the literal texts.

[* Wahhabism is named after the 18th-century Islamic scholar, theologian, preacher and activist, Muhammad ibn Abd al-Wahhab (1703-1792). He started a reform movement in Arabia, based on literal reading of the Koran, the Sira and the Hadith, and thereby advocating Islamic Puritanism (purging of practices such as veneration of saints and pilgrimages to their tombs and shrines that were practised, which he considered idolatrous impurities and modern "Western" innovations in Islam). He formed a pact with a local leader, Muhammad bin Saud, offering political allegiance and promising protection and propagation of the Wahhabi Movement. The alliance between the Puritan Wahhabis and the House of Saud proved to be a durable one on into modern times. Today, Wahhab's teachings are the official, state-sponsored form of Sunni Islam in Saudi Arabia and the World. With the help of funding from Saudi petroleum exports, the movement underwent explosive growth beginning in the 1970s and now has worldwide influence. Qutb, Maududi, Bin Laden, Qaradawi, the Muslim Brotherhood, Hamas, CAIR, the MSA National, they all follow the Wahabi-Saudi Puritans whose teachings are strictly based on the Koran, the Sira, and the Hadith. The "Muslim Student Association" is the Wahabi arm in all Western educational institutions, pretty much like the "Confucius Institutes" of the Chinese Communist Party, who both are the fiercest rivals on influence in all western countries.]

[Audience: "As for the Koranic rule of abrogation, is it true that there is a Koran in chronological order?"]

Those of you who have read the Koran know that there is no order to it, except the longest chapter to the shortest chapter, no chronology, no thematic order! The first page of the Koran is an opening prayer, but after that is the longest chapter to the shortest chapter. and so how do you know which verse supersedes the earlier verses, which verses are the later verses? Well you can google a table which will list the "verses in chronological* order" to the extent that it is known [* One chronological sequence made by Ibn Abbas (Abd Allah ibn Abbas, c. 619-687 AD), cousin of Mohammed; and a more detailed one by German orientalist Theodor Nöldeke (1836-1930), Geschichte des Qorans, 1860]. So you can find out which verses came later and you will see that the more aggressive verses came later and therefore superseded the less aggressive verses. If you are familiar with Mohammed's prophetic career, so to say, he spent his first 13 years in Mecca where he was a tiny minority and he could not afford to be aggressive - he would have been crushed, as it was, he was persecuted. Finally he moved his band of merry followers to Medina, there were only about 150 people that he had, in 13 years. He was not successful. When he got to Medina he gradually acquired political power, still getting these revelations from Allah, and the more political power he acquired, the more aggressive these verses became, until finally, he acquired absolute dictatorial power. And that's when you have the offensive Jihad where Muslims must go and make war on everybody else. And, by the way, there's a verse in the Koran which is kind of interesting, where it says that "fighting is ordained for you [Muslims] even though you do not like it " What this shows us is that even in Mohammed's time many Muslims did not want to go out on Jihad! But he got this revelation from Allah saying you have to do it anyway even though you do not like it. So there was a division in the Muslim community even in Mohammed's time, and just as there is today! There are these Muslims on the

bottom of the triangle who do not want to have anything to do with Jihad but they are supposed to! Does that make sense? [Audience: "Dr Jasser, just as other Muslims and the media, seem to try everything that Islam does not become a bad name. They seem to tell us 'go asleep, nothing is happening here.' One does not want become or sound hysterical, but it all this does not sound very true. What are we going to do?"]

All right, yes! What are we going to do? You can talk to the people. It is fine if you can do that. I would be delighted; or get me to speak to any groups that you are able to organise. As for Jasser, he offers hope to a certain portion of the conservative public, because he does not speak to anybody else, that "Islam is basically okay, just get rid of Islamism and Political Islam." That, of course, is false. It is essentially a lie because Political Islam and Islamism, as you know, come from the Koran, just like the rest of Islam does, but Jasser will not tell you that. But by raising these false hopes in people, he divides the conservative community, and prevents us from taking a stand against our true enemy, which comes from the Koran. Any Muslims who follow the Koran are necessarily our enemies because their God tells them to be that. It is a serious situation. There are some people on our side who understand this and they have called Dr Jasser very very dangerous, because he raises these false hopes which prevent us from taking action against our enemies. In order to deal with our enemies we have to define the enemy first and foremost! If we cannot define the enemy, we cannot defend ourselves!

[Audience: "There is the problem of deception. People have the impression that most politcians lie to us as well as spokespersons of Islam seem to do the same thing. What is that all about?"]

Yes, essentially, it has to do with deception. In order to spread Islam, Muslims are actually required to deceive non-Muslims. Sometimes that means pretending to be "Moderates" when in fact they are not, like CAIR pretends to be moderate. The various Muslim Brotherhood front organisations in the United States pretend to be moderate. They are not, because they share the same goals as the others. So this is Taqiyyah [the "sacred lie;" See Koran: 2:225; 3:28; 3:54; 5:89; 8:30; 9:3; 10:21; 16:106; 40:28; 66:2; Sahih Bukhari: 49:857; 50:369; 52:269; 84:64-65; Sahih Muslim: 32:6303] and there are other versions of lying. In the Islamic Sharia Manual, the Reliance of the Traveller, there is a whole chapter on permissible lying where they define different types of lying which are all permissible. It is not permissible if you are doing it for selfish reasons. It is permissible, and even required, if there's no other way to achieve the strengthening of the Islamic community. That is first and foremost: For strengthening the Islamic community, if it takes lying to do that, then you have to lie! This raises the question, 'What about Muslim spokesman?" There are lots of them not just from CAIR. In my own personal opinion: never ever trust a Muslim spokesman any more than you would trust an employee of Philip Morris to tell you the truth about tobacco smoking. They will not do it! Their purpose is to promote Islam and they will tell you what they want you to know in order to promote Islam! If you want the truth about Islam, do not go to a Muslim spokesman; go to the sources! Go to the Koran. Go to the statements of Mohammed. And go to the most respected Islamic religious authorities like al-Qaradawi and many others. They will tell the truth about Islam because they are not talking to us! They are telling other Muslims how they are supposed to be good Muslims. So you can rely on them to tell the truth about Islam!

THE CLASH OF CIVILIZATIONS? Author: Samuel P. Huntington, Source: Foreign Affairs Summer 1993, 72/3. Estimated Range of Dating: 1992-1993 A.D.

(Samuel Phillips Huntington (1927–2008) was an American historian, adviser, political scientist, and member of the Democratic Party. He spent more than half a century at Harvard University. During the presidency of Jimmy Carter, Huntington was the White House Coordinator of Security Planning for the National Security Council. He is best known for his 1993 theory, the "Clash of Civilizations", of a post– Cold War new world order and for his treatise Who Are We? The Challenges to America's National Identity (2004)

The Challenges to America's National Identity (2004) During 1993, Huntington provoked great debate among international relations theorists with the interrogatively titled "The Clash of Civilizations?", an influential, oft-cited article published in Foreign Aflairs magazine. In the article, he argued that, after the fall of the Soviet Union, Islam would become the biggest obstacle to Western domination of the world. The West's next big war therefore, he said, would inevitably be with Islam. Its description of post-Cold War geopolitics and the "inevitability of instability" contrasted with the influential "End of History" thesis advocated by Francis Fukuyama.

Huntington expanded "The Clash of Civilizations?" to book length and published it as The Clash of Civilizations and the Remaking of World Order in 1996. The article and the book posit that post-Cold War conflict would most frequently and violently occur because of cultural rather than ideological differences. That, whilst in the Cold War, conflict occurred between the Capitalist West and the Communist Bloc East, it now was most likely to occur between the world's major civilizations-identifying seven, and a possible eighth: (i) Western, (ii) Latin American, (iii) Islamic, (iv) Sinic (Chinese), (v) Hindu, (vi) Orthodox, (vii) Japanese, and (viii) African. This cultural organization contrasts the contemporary world with the classical notion of sovereign states. To understand current and future conflict, cultural rifts must be understood, and culture—rather than the State—must be accepted as the reason for war. Thus, Western nations will lose predominance if they fail to recognize the irreconcilable nature of cultural tensions. Huntington argued that this post-Cold War shift in geopolitical organization and structure requires the West to strengthen itself culturally, by abandoning the imposition of its ideal of democratic universalism and its incessant military interventionism. Underscoring this point, Huntington wrote in the 1996 expansion, "In the emerging world of ethnic conflict and civilizational clash, Western belief in the universality of Western culture suffers three problems: it is false; it is immoral; and it is dangerous. '

The identification of Western Civilization with Western Christianity (Catholic-Protestant) was not Huntington's original idea, it was rather the traditional Western opinion and subdivision before the Cold War era [16] Critics (for example articles in Le Monde Diplomatique) call The Clash of Civilizations and the Remaking of World Order the theoretical legitimization of American-caused Western aggression against China and the world's Islamic and Orthodox cultures. Other critics argue that Huntington's taxonomy is simplistic and arbitrary, and does not take account of the internal dynamics and partisan tensions within civilizations. Furthermore, critics argue that Huntington neglects ideological mobilization by elites and unfulfilled socioeconomic needs of the population as the real causal factors driving conflict, that he ignores conflicts that do not fit well with the civilizational borders identified by him. and they charge that his new paradigm is nothing but realist thinking in which "states" became replaced by "civilizations". Huntington's influence upon U.S. policy has been likened to that of historian Arnold Toynbee's controversial religious theories about Asian leaders during the early twentieth century. The New York Times obituary on Huntington states that his "emphasis on ancient religious empires, as opposed to states or ethnicities, [as sources of global conflict] gained ... more cachet after the Sept. 11 attacks."

Huntington wrote that Ukraine might divide along the cultural line between the more Catholic western Ukraine and Orthodox eastern Ukraine: While a statist approach highlights the possibility of a Russian-Ukrainian war, a civilizational approach minimizes that and instead highlights the possibility of Ukraine splitting in half, a separation which cultural factors would lead one to predict might be more violent than that of Czechoslovakia but far less bloody than that of Yugoslavia.

Huntington's treatise Who Are We? The Challenges to America's National Identity (2004), is in fact a continuation of Clash of Civilizations. The book attempts to understand the nature of American identity and the challenges it will face in the future. In describing the American identity, Huntington first contests the notion that the country is, as often repeated, "a nation of immigrants". He writes that America's founders were not immigrants, but settlers, since British settlers came to North America to establish a new

society, as opposed to migrating from one existing society to another one as immigrants do. Later peoples who joined the culture present in the original British colonies, already established by these settlers, were indeed immigrants. Many people point to the American Creed as the core of American identity. Huntington defines the American Creed as embodying the "principles of liberty, equality, individualism, representative government, and private property."

As for the importance of Protestantism, Huntington states: "The American Creed is the unique creation of a dissenting Protestant culture". In particular, he highlights the: Protestant emphasis on the individual conscience and the responsibility of individuals to learn God's truths directly from the Bible promoted American commitment to individualism, equality, and the rights to freedom of religion and opinion. Protestantism stressed the work ethic and the responsibility of the individual for his own success or failure in life... With its congregational forms of church organization, Protestantism fostered opposition to hierarchy and the assumption that similar democratic forms should be employed in government. He predicted serious challenges to American identity. Huntington argues that it is during the 1960s that American identity begins to erode. This was the result of several factors:

• The beginning of economic globalization and the rise of global subnational identities

• The easing of the Cold War and its end in 1989 reduced the importance of national identity

 Attempts by candidates for political offices to win over groups of voters

• The desire of subnational group leaders to enhance the status of their respective groups and their personal status within them

 The interpretation of Congressional acts that led to their execution in expedient ways, but not necessarily in the ways the framers intended

• The passing on of feelings of sympathy and guilt for past actions as encouraged by academic elites and intellectuals

• The changes in views of race and ethnicity as promoted by civil rights and immigration laws

Another component of American identity that Huntington sees as under attack is the use of English. Up until the late 20th century, English has been the dominant language of America and was actively taught to immigrants. This was not only because Americans throughout history had spoken this language, but also because, with a variety of languages brought by different immigrant groups to the United States, teaching everyone to learn to speak and write English ensured communication among these groups. This tradition was inadvertently undermined by Title VI of the Civil Rights Act, which prohibited discrimination on the basis of "national origin". The act was interpreted to mean that potential voters who did not speak English were entitled to assistance under this "national origin" clause so that they would not be disadvantaged. This led to bilingual voting ballots and the beginning of bilingual education. In 1974, the Civil Rights Act "was amended to require schools to provide instruction in a student's native language and culture 'to the extent necessary to allow the child to progress effectively through the education system." However, Huntington states that the result was, as stated by 1985 Secretary of Education William Bennett, that the program became: "a way of enhancing students' knowledge of their native language and culture. Bilingual education was no longer seen so much as a means to ensure that students learned English, or as a transitional method until students learned English. Rather, it became an emblem of cultural pride, a means of producing a positive selfimage in the student [Who Are We? p. 164]. ")

Text of the original article:

1. THE NEXT PATTERN OF CONFLICT

WORLD POLITICS IS entering a new phase, and intellectuals have not hesitated to proliferate visions of what it will be -- the end of history, the return of traditional rivalries between nation states, and the decline of the nation state from the conflicting pulls of tribalism and globalism, among others. Each of these visions catches aspects of the emerging reality. Yet they all miss a crucial, indeed a central, aspect of what global politics is likely to be in the coming years. It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will be the battle lines of the future.

Conflict between civilizations will be the latest phase of the evolution of conflict in the modern world. For a century and a half after the emergence of the modern international system of the Peace of Westphalia, the conflicts of the Western world were largely among princes -- emperors, absolute monarchs and constitutional monarchs attempting to expand their bureaucracies, their armies, their mercantilist economic strength and, most important, the territory they ruled. In the process they created nation states, and beginning with the French Revolution the principal lines of conflict were between nations rather than princes. In 1793, as R. R. Palmer put it, "The wars of kings were over; the ward of peoples had begun." This nineteenth-century pattern lasted until the end of World War I. Then, as a result of the Russian Revolution and the reaction against it, the conflict of nations yielded to the conflict of ideologies, first among Communism, Fascism-Nazism and liberal democracy, and then between communism and liberal democracy. During the Cold War, this latter conflict became embodied in the struggle between the two superpowers, neither of which was a nation state in the classical European sense and each of which defined its identity in terms of ideology.

These conflicts between princes, nation states and ideologies were primarily conflicts within Western civilization, "Western civil wars," as William Lind has labeled them. This was as true of the Cold War as it was of the world wars and the earlier wars of the seventeenth, eighteenth and nineteenth centuries. With the end of the Cold War, international politics moves out of its Western phase, and its center-piece becomes the interaction between the West and non-Western civilizations and among non-Western civilizations. In the politics of civilizations, the people and governments of non-Western civilizations no longer remain the objects of history as targets of Western conialism but join the West as movers and shapers of history.

2. THE NATURE OF CIVILIZATIONS

DURING THE COLD WAR the world was divided into the First, Second and Third Worlds. Those divisions are no longer relevant. It is far more meaningful now to group countries not in terms of their political or economic systems or in terms of their level of economic development but rather in terms of their culture and civilization.

What do we mean when we talk of a civilization? A civilization is a cultural entity. Villages, regions, ethnic groups, nationalities, religious groups, all have distinct cultures at different levels of cultural heterogeneity. The culture of a village in southern Italy may be different from that of a village in northern Italy, but both will share in a common Italian culture that distinguishes them from German villages. European communities, in turn, will share cultural features that distinguish them from Arab or Chinese communities. Arabs, Chinese and Westerners, however, are not part of any broader cultural entity. They constitute civilizations A civilization is thus the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species. It is defined both by common objective elements, such as language, history, religion, customs, institutions, and by the subjective selfidentification of people. People have levels of identity: a resident of Rome may define himself with varying degrees of intensity as a Roman, an Italian, a Catholic, a Christian, a European, a Westerner. The civilization to which he belongs is the broadest level of identification with which he intensely identifies. People can and do redefine their identities and, as a result, the composition and boundaries of civilizations change.

Civilizations may involve a large number of people, as with China ("a civilization pretending to be a state," as Lucian Pye put it), or a very small number of people, such as the Anglophone Caribbean. A civilization may include several nation states, as is the case with Western, Latin American and Arab civilizations, or only one, as is the case with Japanese civilization.

Civilizations obviously blend and overlap, and may include subcivilizations. Western civilization has two major variants, European and North American, and Islam has its Arab, Turkic and Malay subdivisions. Civilizations are nonetheless meaningful entities, and while the lines between them are seldom sharp, they are real. Civilizations are dynamic; they rise and fall; they divide and merge. And, as any student of history knows, civilizations disappear and are buried in the sands of time.

Westerners tend to think of nation states as the principal actors in global affairs. They have been that, however, for only a few centuries. The broader reaches of human history have been the history of civilizations. In A Study of History, Arnold Toynbee identified 21 major civilizations; only six of them exist in the contemporary world.

3. WHY CIVILIZATIONS WILL CLASH

CIVILIZATION IDENTITY will be increasingly important in the future, and the world will be shaped in large measure by the interactions among seven or eight major civilizations. These include Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and possibly African civilization. The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another. Why will this be the case?

First, differences among civilizations are not only real; they are basic. Civilizations are differentiated from each other by

history, language, culture, tradition and, most important, religion. The people of different civilizations have different views on the relations between God and man, the individual and the group, the citizen and the state, parents and children, husband and wife, as well as differing views of the relative importance of rights and responsibilities, liberty and authority, equality and hierarchy. These differences are the product of centuries. They will not soon disappear. They are far more fundamental than differences among political ideologies and political regimes. Differences do not necessarily mean conflict, and conflict does not necessarily mean violence. Over the centuries, however, differences among civilizations have generated the most prolonged and the most violent conflicts.

Second, the world is becoming a smaller place. The interactions between peoples of different civilizations are increasings; these increasing interactions intensify civilization consciousness and awareness of differences between civilizations and commonalities within civilizations. North African immigration to France generates hostility among Frenchmen and at the same time increased receptivity to immigration by "good" European Catholic Poles. Americans react far more negatively to Japanese investment than to larger investments from Canada and European countries. Similarly, as Donald Horowitz has pointed out, "An Ibo may be . . . an Owerri Ibo or an Onitsha Ibo in what was the Eastern region of Nigeria. In Lagos, he is simply an Ibo. In London, he is a Nigerian. In New York, he is an African. The interactions among peoples of different civilizations enhance the civilization-consciousness of people that, in turn, invigorates

differences and animosities stretching or thought to stretch back deep into history.

Third, the processes of economic modernization and social change throughout the world are separating people from longstanding local identities. They also weaken the nation state as a source of identity. In much of the world religion has moved in to fill this gap, often in the form of movements that are labeled "fundamentalist." Such movements are found in Western Christianity, Judaism, Buddhism and Hinduism, as well as in Islam. In most countries and most religions the people active in fundamentalist movements are young, college-educated, middleclass technicians, professionals and business persons. The "unsecularization of the world,"

George Weigel has remarked, "is one of the dominant social factors of life in the late twentieth century." The revival of religion, "la revanche de Dieu," as Gilles Kepel labeled it, provides a basis for identity and commitment that transcends national boundaries and unites civilizations.

Fourth, the growth of civilization-consciousness is enhanced by the dual role of the West. On the one hand, the West is at a peak of power. At the same time, however, and perhaps as a result, a return to the roots phenomenon is occurring among non-Western civilizations. Increasingly one hears references to trends toward a turning inward and "Asianization" in Japan, the end of the Nehru legacy and the "Hinduization" of India, the failure of Western ideas of socialism and nationalism and hence "re-Islamization" of the Middle East, and now a debate over Westernization versus Russianization in Boris Yeltsin's country. A West at the peak of its power confronts non-Wests that increasingly have the desire, the will and the resources to shape the world in non-Western ways.

In the past, the elites of non-Western societies were usually the people who were most involved with the West, had been educated at Oxford, the Sorbonne or Sandhurst, and had absorbed Western attitudes and values. At the same time, the populace in non-Western countries often remained deeply imbued with the indigenous culture. Now, however, these relationships are being reversed. A de-Westernization and indigenization of elites is occurring in many non-Western countries at the same time that Western, usually American, cultures, styles and habits become more popular among the mass of the people.

Fifth, cultural characteristics and differences are less mutable and hence less easily compromised and resolved than political and economic ones. In the former Soviet Union, communists can become democrats, the rich can become poor and the poor rich, but Russians cannot become Estonians and Azeris cannot become Armenians. In class and ideological conflicts, the key question was "Which side are you on?" and people could and did choose sides and change sides. In conflicts between civilizations, the question is "What are That is a given that cannot be changed. And as we vou?' know, from Bosnia to the Caucasus to the Sudan, the wrong answer to that question can mean a bullet in the head. Even more than ethnicity, religion discriminates sharply and exclusively among people. A person can be half-French and half-Arab and simultaneously even a citizen of two countries. It is more difficult to be half-Catholic and half-Muslim.

Finally, economic regionalism is increasing. The proportions of total trade that are intraregional rose between 1980 and 1989 from 51 percent to 59 percent in Europe, 33 percent to 37 percent in East Asia, and 32 percent to 36

percent in North America. The importance of regional economic blocs is likely to continue to increase in the future. On the one hand, successful economic regionalism will reinforce civilization-consciousness. On the other hand, economic regionalism may succeed only when it is rooted in a common civilization. The European Community rests on the shared foundation of European culture and Western Christianity. The success of the North American Free Trade Area depends on the convergence now underway of Mexican. Canadian and American cultures. Japan, in contrast, faces difficulties in creating a comparable economic entity in East Asia because Japan is a society and civilization unique to itself. However strong the trade and investment links Japan may develop with other East Asian countries, its cultural differences with those countries inhibit and perhaps preclude its promoting regional economic integration like that in Europe and North America.

Common culture, in contrast, is clearly facilitating the rapid expansion of the economic relations between the People's Republic of China and Hong Kong, Taiwan, Singapore and the overseas Chinese communities in other Asian countries. With the Cold War over, cultural commonalities increasingly overcome ideological differences, and mainland China and Taiwan move closer together. If cultural commonality is a prerequisite for economic integration, the principal East Asian economic bloc of the future is likely to be centered on China. This bloc is, in fact, already coming into existence. As Murray Weidenbaum has observed, Despite the current Japanese dominance of the region, the Chinese-based economy of Asia is rapidly emerging as a new epicenter for industry, commerce and finance.

This strategic area contains substantial amounts of technology and manufacturing capability (Taiwan), outstanding entrepreneurial, marketing and services acumen (Hong Kong), a fine communications network (Singapore), a tremendous pool of financial capital (all three), and very large endowments of land, resources and labor (mainland China). . . . From Guangzhou to Singapore, from Kuala Lumpur to Manila, this influential network -- often based on extensions of the traditional clans -- has been described as the backbone of the East Asian economy. (Murray Weidenbaum, Greater China: The Next Economic Superpower?, St. Louis: Washington University Center for the Study of American Business, Contemporary Issues, Series 57, February 1993, pp. 2-3.)

Culture and religion also form the basis of the Economic Cooperation Organization, which brings together ten non-Arab Muslim countries: Iran, Pakistan, Turkey, Azerbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan, Tadjikistan, Uzbekistan and Afghanistan. One impetus to the revival and expansion of this organization, founded originally in the 1960s by Turkey, Pakistan and Iran, is the realization by the leaders of several of these countries that they had no chance of admission to the European Community. Similarly, Caricom, the Central American Common Market and Mercosur rest on common cultural foundations. Efforts to build a broader Caribbean-Central American economic entity bridging the Anglo-Latin divide, however, have to date failed.

As people define their identity in ethnic and religious terms, they are likely to see an "us" versus "them" relation existing between themselves and people of different ethnicity or religion. The end of ideologically defined states in Eastern Europe and the former Soviet Union permits traditional ethnic identities and animosities to come to the fore. Differences in culture and religion create differences over policy issues, ranging from human rights to immigration to trade and commerce to the environment. Geographical propinguity gives rise to conflicting territorial claims from Bosnia to Mindanao. Most important, the efforts of the West to promote its values of democracy and liberalism to universal values, to maintain its military predominance and to advance its economic interests engender countering responses from other civilizations. Decreasingly able to mobilize support and form coalitions on the basis of ideology, governments and groups will increasingly attempt to mobilize support by appealing to common religion and civilization identity.

The clash of civilizations thus occurs at two levels. At the micro-level, adjacent groups along the fault lines between civilizations struggle, often violently, over the control of territory and each other. At the macro-level, states from different civilizations compete for relative military and economic power, struggle over the control of international institutions and third parties, and competitively promote their particular political and religious values.

4. THE FAULT LINES BETWEEN CIVILIZATIONS

THE FAULT LINES between civilizations are replacing the political and ideological boundaries of the Cold War as the flash points for crisis and bloodshed. The Cold War began when the Iron Curtain divided Europe politically and ideologically. The Cold War ended with the end of the Iron Curtain. As the ideological division of Europe has disappeared, the cultural division of Europe between Western Christianity, on the one hand, and Orthodox Christianity and Islam, on the other, has reemerged. The most significant dividing line in Europe, as William Wallace has suggested, may well be the eastern boundary of Western Christianity in the year 1500. This line runs along what are now the boundaries between Finland and Russia and between the Baltic states and Russia, cuts through Belarus and Ukraine separating the more Catholic western Ukraine from Orthodox eastern Ukraine, swings westward separating Transylvania from the rest of Romania, and then goes through Yugoslavia almost exactly along the line now separating Croatia and Slovenia from the rest of Yugoslavia. In the Balkans this line, of course, coincides with the historic boundary between the Hapsburg and Ottoman empires. The peoples to the north

and west of this line are Protestant or Catholic: they shared the common experiences of European history -- feudalism, the Renaissance, the Reformation, the Enlightenment, the French Revolution, the Industrial Revolution; they are generally economically better off than the peoples to the east; and they may now look forward to increasing involvement in a common European economy and to the consolidation of democratic political systems. The peoples to the east and south of this line are Orthodox or Muslim; they historically belonged to the Ottoman or Tsarist empires and were only lightly touched by the shaping events in the rest of Europe; they are generally less advanced economically; they seem much less likely to develop stable democratic political systems. The Velvet Curtain of culture has replaced the Iron Curtain of ideology as the most significant dividing line in Europe. As the events in Yugoslavia show, it is not only a line of difference; it is also at times a line of bloody conflict.

Conflict along the fault line between Western and Islamic civilizations has been going on for 1,300 years. After the founding of Islam, the Arab and Moorish surge west and north only ended at Tours in 732. From the eleventh to the thirteenth century the Crusaders attempted with temporary success to bring Christianity and Christian rule to the Holy Land. From the fourteenth to the seventeenth century, the Ottoman Turks reversed the balance, extended their sway over the Middle East and the Balkans, captured Constantinople, and twice laid siege to Vienna. In the nineteenth and early twentieth centuries at Ottoman power declined Britain, France, and Italy established Western control over most of North Africa and the Middle East.

After World War II, the West, in turn, began to retreat; the colonial empires disappeared; first Arab nationalism and then Islamic fundamentalism manifested themselves: the West became heavily dependent on the Persian Gulf countries for its energy: the oil-rich Muslim countries became money-rich and, when they wished to, weapons-rich. Several wars occurred between Arabs and Israel (created by the West). France fought a bloody and ruthless war in Algeria for most of the 1950s; British and French forces invaded Egypt in 1956; American forces returned to Lebanon, attacked Libva, and engaged in various military encounters with Iran: Arab and Islamic terrorists, supported by at least three Middle Eastern governments, employed the weapon of the weak and bombed Western planes and installations and seized Western hostages. This warfare between Arabs and the West culminated in 1990, when the United States sent a massive army to the Persian Gulf to defend some Arab countries against aggression by another. In its aftermath NATO planning is increasingly directed to potential threats and instability along its "southern

tier."

This centuries-old military interaction between the West and Islam is unlikely to decline. It could become more virulent The Gulf War left some Arabs feeling proud that Saddam Hussein had attacked Israel and stood up to the West. It also left many feeling humiliated and resentful of the West's military presence in the Persian Gulf, the West's overwhelming military dominance, and their apparent inability to shape their own destiny. Many Arab countries, in addition to the oil exporters, are reaching levels of economic and social development where autocratic forms of government become inappropriate and efforts to introduce democracy become stronger. Some openings in Arab political systems have already occurred. The principal beneficiaries of these openings have been Islamist movements. In the Arab world, in short, Western democracy strengthens anti-Western political forces. This may be a passing phenomenon, but it surely complicates relations between Islamic countries and the West.

Those relations are also complicated by demography. The spectacular population growth in Arab countries, particularly in North Africa, has led to increased migration to Western Europe. The movement within Western Europe toward minimizing internal boundaries has sharpened political sensitivities with respect to this development. In Italy, France and Germany, racism is increasingly open, and political reactions and violence against Arab and Turkish migrants have become more intense and more widespread since 1990.

On both sides the interaction between Islam and the West is seen as a clash of civilizations. The West's "next

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4381 confrontation," observes M. J. Akbar, an Indian Muslim author, "is definitely going to come from the Muslim world. It is in the sweep of the Islamic nations from the Meghreb to Pakistan that the struggle for a new world order will begin." Bernard Lewis comes to a regular conclusion:

"We are facing a need and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations -- the perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both. (Bernard Lewis, "The Roots of Muslim Rage," The Atlantic Monthly, vol. 266, September 1990, p. 60; Time, June 15, 1992, pp. 24-28.)

Historically, the other great antagonistic interaction of Arab Islamic civilization has been with the pagan, animist, and now increasingly Christian black peoples to the south. In the past, this antagonism was epitomized in the image of Arab slave dealers and black slaves. It has been reflected in the ongoing civil war in the Sudan between Arabs and blacks, the fighting in Chad between Libyan-supported insurgents and the government, the tensions between Orthodox Christians and Muslims in the Horn of Africa, and the political conflicts, recurring riots and communal violence between Muslims and Christians in Nigeria. The modernization of Africa and the spread of Christianity in Nigeria. The modernization of Africa and the spread of Christianity are likely to enhance the probability of violence along this fault line. Symptomatic of the intensification of this conflict was the Pope John Paul II's speech in Khartoum in February 1993 attacking the actions of the Sudan's Islamist government against the Christian minority there.

On the northern border of Islam, conflict has increasingly erupted between Orthodox and Muslim peoples, including the carnage of Bosnia and Sarajevo, the simmering violence between Serb and Albanian, the tenuous relation between Bulgarians and their Turkish minority, the violence between Ossetians and Ingush, the unremitting slaughter of each other by Armenians and Azeris, the tense relations between Russians and Muslims in Central Asia, and the deployment of Russian troops to protect Russian interests in the Caucasus and Central Asia. Religion reinforces the revival of ethnic identities and restimulates Russian fears about the security of their southern borders. This concern is well captured by Archie Roosevelt:

Much of Russian history concerns the struggle between Slavs and the Turkish peoples on their borders, which dates back to the foundation of the Russian state more than a thousand years ago. In the Slavs' millennium-long confrontation with their eastern neighbors lies the key to an understanding not only of Russian history, but Russian character. To under Russian realities today one has to have a concept of the great Turkic ethnic group that has preoccupied Russians through the centuries. (Archie Roosevelt, For Lust of Knowing, Boston: Little, Brown, 1988, PP 332-333.)

The conflict of civilizations is deeply rooted elsewhere in Asia. The historic clash between Muslim and Hindu in the subcontinent manifests itself now not only is the rivalry between Pakistan and India but also in intensifying religious strife within India between increasingly militant Hindu groups and India's substantial Muslim minority. The destruction of the Avodhva mosque in December 1992 brought to the fore the issue of whether India will remain a secular democratic state or become a Hindu one. In East Asia, China has outstanding territorial disputes with most of its neighbors. It has pursued a ruthless policy toward the Buddhist people of Tibet, and it is pursuing an increasingly ruthless policy toward its Turkic-Muslim minority. With the Cold War over, the underlying differences between China and the United States have reasserted themselves in areas such as human rights, trade and weapons proliferation. These differences are unlikely to moderate. A "new cold war," Deng Xaioping reportedly asserted in 1991, is under way between China and America.

The same phrase has been applied to the increasingly difficult relations between Japan and the United States. Here cultural difference exacerbates economic conflict. People on each side allege racism on the other, but at least on the American side the antipathies are not racial but cultural. The basic values, attitudes, behavioral patterns of the two societies could hardly be more different. The economic issues between the United States and Europe are no less serious than those between the United States and Japan, but they do not have thesame political salience and emotional intensity because the differences between American culture and European culture are so much less than those between American civilization and Japanese civilization.

The interactions between civilizations vary greatly in the extent to which they are likely to be characterized by violence. Economic competition clearly predominates between the American and European subcivilizations of the West and between both of them and Japan. On the Eurasian continent, however, the proliferation of ethnic conflict, epitomized at the extreme in "ethnic cleansing," has not been totally random. It has been most frequent and most violent between groups belonging to different civilizations. In Eurasia the great historic fault lines between civilizations are once more aflame. This is particularly true along the boundaries of the crescentshaped Islamic bloc of nations from the bulge of Africa to central Asia. Violence also occurs between Muslims, on the one hand, and Orthodox Serbs in the Balkans, Jews in Israel, Hindus in India, Buddhists in Burma and Catholics in the Philippines. Islam has bloody borders.

5. CIVILIZATION RALLYING

THE KIN-COUNTRY SYNDROME GROUPS OR STATES belonging to one civilization that become involved in war with people from a different civilization naturally try to rally support from other members of their own civilization. As the post-Cold War world evolves, civilization commonality, what H. D. S. Greenway has termed the "kincountry" syndrome, is replacing political ideology and traditional balance of power considerations as the principal basis for cooperation and coalitions. It can be seen gradually emerging in the post-Cold War conflicts in the Persian Gulf, the Caucasus and Bosnia. None of these was a full-scale war between civilizations, but each involved some elements of civilization rallying, which seemed to become more important as the conflict continued and which may provide a foretaste of the future.

First, in the Gulf War one Arab state invaded another and then fought a coalition of Arab, Western and other states. While only a few Muslim governments overtly supported Saddam Hussein, many Arab elites privately cheered him on, and he was highly popular among large sections of the Arab publics. Islamic fundamentalist movements universally supported Iraq rather than the Western-backed governments of Kuwait and Saudi Arabia. Forswearing Arab nationalism, Saddam Hussein explicitly invoked an Islamic appeal. He and his supporters attempted to define the war as a war between civilizations. "It is not the world against Iraq," as Safar Al-Hawali, dean of Islamic Studies at the Umm Al-Qura University in Mecca, put it in a widely circulated tape. "It is the West against Islam." Ignoring the rivalry between Iran and Iraq,

the chief Iranian religious leader, Ayatollah Ali Khamenei, called for a holy war against the West: "The struggle against American aggression, greed, plans and policies will be counted as a jahad, and anybody who is killed on that path is a martyr.""This is a war," King Hussein of Jordan argued, "against all Arabs and all Muslims and not against Iraq alone."

The rallying of substantial sections of Arab elites and publics behind Saddam Hussein called those Arab governments in the anti-Iraq coalition to moderate their activities and temper their public statements. Arab governments opposed or distanced themselves from subsequent Western efforts to apply pressure on Iraq, including enforcement of a no-fly zone in the summer of 1992 and the bombing of Iraq in January 1993. The Western-Soviet-Turkish-Arab anti-Iraq coalition of 1990 had by 1993 become a coalition of almost only the West and Kuwait against Iraq. Muslims contrasted Western actions against Iraq with the West's failure to protect Bosnians against Serbs and to impose sanctions on Israel for violating U.N. resolutions. The West, they allege, was using a double standard. A world of clashing civilizations, however, is inevitably a world of double standards: people apply one standard to their kincountries and a different standard to others.

Second, the kin-country syndrome also appeared in conflicts in the former Soviet Union. Armenian military successes in 1992 and 1993 stimulated Turkey to become increasingly supportive of its religious, ethnic and linguistic brethren in Azerbaijan. "We have a Turkish nation feeling the same sentiments as the Azerbaijanis," said one Turkish official in 1992. "We are under pressure. Our newspapers are full of the photos of atrocities and are asking us if we are still serious about pursuing our neutral policy. Maybe we should show Armenia that there's a big Turkey in the region." President Turgut Ozal agreed, remarking that Turkey should at least "scare the Armenians a little bit." Turkey, Ozal threatened again in 1993, would "show its fangs."

Turkey Air Force jets flew reconnaissance flights along the Armenian border; Turkey suspended food shipments and air flights to Armenia; and Turkey and Iran announced they would not accept dismemberment of Azerbaijan. In the last years of its existence, the Soviet government supported Azerbaijan because its government was dominated by former communists. With the end of the Soviet Union, however, political considerations gave way to religious ones. Russian troops fought on the Side of the Armenians, and Azerbaijan accused the "Russian government of turning 180 degrees" toward support for Christian Armenia.

Third, with respect to the fighting in the former Yugoslavia, Western publics manifested sympathy and support for the Bosnian Muslims and the horrors they suffered at the hands of the Serbs. Relatively little concern was expressed, however, over Croatian attacks on Muslims and participation in the dismemberment of Bosnia-Herzegovina. In the early stages of

the Yugoslav breakup, Germany, in an unusual display of diplomatic initiative and muscle, induced the other 11 members of the European Community to follow its lead in recognizing Slovenia and Croatia. As a result of the pope's determination to provide strong backing to the two Catholic countries, the Vatican extended recognition even before the Community did. The United States followed the European lead. Thus the leading actors in Western civilization rallied behind its coreligionists. Subsequently Croatia was reported to be receiving substantial quantities of arms from Central European and other Western countries. Boris Yeltsin's government, on the other hand, attempted to pursue a middle course that would be sympathetic to the Orthodox Serbs but not alienate Russia from the West. Russian conservative and nationalist groups, however, including many legislators, attacked the government for not being more forthcoming in its support for the Serbs. By early 1993 several hundred Russians apparently were serving with the Serbian forces, and reports circulated of Russian arms being supplied to Serbia.

Islamic governments and groups, on the other hand, castigated the West for not coming to the defense of the Bosnians. Iranian leaders urged Muslims from all countries to provide help to Bosnia; in violation of the U.N. arms embargo. Iran supplied weapons and men for the Bosnians; Iranian-supported Lebanese groups sent guerrillas to train and organize the Bosnian forces. In 1993 up to 4,000 Muslims from over two dozen Islamic countries were reported to be fighting in Bosnia. The governments of Saudi Arabia and other countries felt under increasing pressure from fundamentalist groups in their own societies to provide more vigorous support for the Bosnians. By the end of 1992, Saudi Arabia had reportedly supplied substantial funding for weapons and supplies for the Bosnians, which significantly increased their military capabilities vis-a-vis the Serbs.

In the 1930s the Spanish Civil War provoked intervention from countries that politically were fascist, communist and democratic. In the 1990s the Yugoslav conflict is provoking intervention from countries that are Muslim, Orthodox and Western Christian. The parallel has not gone unnoticed. "The war in Bosnia-Herzegovina has become the emotional equivalent of the fight against fascism in the Spanish Civil War," one Saudi editor observed. "Those who died there are regarded as martyrs who tried to save their fellow Muslims."

Conflicts and violence will also occur between states and groups within the same civilization. Such conflicts, however, are likely to be less intense and less likely to expand than conflicts between civilizations. Common membership in a civilization reduces the probability of violence in situations where it might otherwise occur. In 1991 and 1992 many people were alarmed by the possibility of violent conflict between Russia and Ukraine over territory, particularly Crimea, the Black Sea fleet, nuclear weapons and economic issues. If civilization is what counts, however, the likelihood of violence between Ukrainians and Russians should be low They are two Slavic, primarily Orthodox peoples who have had close relationships with each other for centuries. As of early 1993, despite all the reasons for conflict, the leaders of the two countries were effectively negotiating and defusing the issues between the two countries. While there has been serious fighting between Muslims and Christians elsewhere in the former Soviet Union and much tension and some fighting between Western and Orthodox Christians in the Baltic states. there has been virtually no violence between Russians and Ukrainians.

Civilization rallying to date has been limited, but it has been growing, and it clearly has the potential to spread much further. As the conflicts in the Persian Gulf, the Caucasus and Bosnia continued, the positions of nations and the cleavages between them increasingly were along civilizational lines. Populist politicians, religious leaders and the media have found it a potential means of arousing mass support and of pressuring hesitant governments. In the coming years, the local conflicts most likely to escalate into major wars will be those, as in Bosnia and the Caucasus, along the fault lines between civilizations. The next world war, if there is one, will be a war between civilizations.

6. THE WEST VERSUS THE REST

THE WEST IS NOW at an extraordinary peak of power in relation to other civilizations. In superpower opponent has disappeared from the map. Military conflict among Western states is unthinkable, and Western military power is unrivaled. Apart from Japan, the West faces no economic challenge. It dominates international economic institutions. Global political and security issues are effectively settled by a directorate of the United States, Britain and France, world economic issues by a directorate of the United States, Germany and Japan, all of which maintain extraordinarily close relations with each other to the exclusion of lesser and largely non-Western countries. Decisions made at the U.N. Security Council or in the International Monetary Fund that reflect the interests of the West are presented to the world as reflecting the desires of the world community. The very phrase "the world community" has become the euphemistic collective

noun (replacing "the Free World") to give global legitimacy to actions reflecting the interests of the United States and other Western powers*. Through the IMF and other international economic institutions, the West promotes its economic interests and imposes on other nations the economic policies it thinks appropriate. In any poll of non-Western peoples, the IMF undoubtedly would win the support of finance ministers and a few others, but get an overwhelmingly unfavorable rating from just about everyone else, who would agree with Georgy Arbatov's characterization of IMF officials "neo-Bolsheviks who love expropriating other people's as money, imposing undemocratic and alien rules of economic and political conduct and stifling economic freedom.' (*Almost invariably, Western leaders claim they are acting on behalf of "the world community." One minor lapse occurred during the run-up to the Gulf War. In an interview on "Good Morning America," Dec. 21, 1990, British Prime Minister John Major referred to the actions "the West" was taking against Saddam Hussein. He quickly corrected himself and subsequently referred to "the world community." He was, however, right when he erred.)

Western domination of the U.N. Security Council and its decisions, tempered only by occasional abstention by China, produced U.N. legitimation of the West's use of force to drive Iraq out of Kuwait and its elimination of Iraq's sophisticated weapons and capacity to produce such weapons. It also produced the quite unprecedented action by the United States, Britain and France in getting the Security Council to demand that Libya hand over the Pan Am 103 bombing suspects and then to impose sanctions when Libya refused. After defeating the largest Arab army, the West did not hesistate to throw its weight around in the Arab world. The West in effect is using international institutions, military power and economic resources to run the world in ways that will maintain Western predominance, protect Western interests and promote Western political and economic values.

That at least is the way in which non-Westerners see the new world, and there is a significant element of truth in their view. Differences in power and struggles for military, economic and institutional power are thus one source of conflict between the West and other civilizations.

Differences in culture, that is basic values and beliefs, are a second source of conflict. V. S. Naipaul has argued that Western civilization is the "universal civilization" that "fits all men." At a superficial level much of Western culture has indeed permeated the rest of the world. At a more basic level, however, Western concepts differ fundamentally from those prevalent in other civilizations. Western ideas of individualism, liberalism, constitutionalism, human rights, equality, liberty, the rule of law, democracy, free markets, the separation of church and state, often have little resonance in Islamic, Confucian, Japanese, Hindu, Buddhist or Orthodox cultures. Western efforts to propagate each ideas produce instead a reaction against "human rights imperialism" and a reaffirmation of indigenous values, as can be seen in the support for religious fundamentalism by the younger generation in non-Western cultures. The very notion that there could be a "universal civilization" is a Western idea, directly at odds with the particularism of most Asian societies and their emphasis on what distinguishes one people from another. Indeed, the author of a review of 100 comparative studies of values in different societies concluded that "the values that are most important in the West are least important worldwide*." In the political realm, of course, these differences are most manifest in the efforts of the United States and other Western powers to induce other peoples to adopt Western ideas concerning democracy and human rights. Modern democratic government originated in the West. When it has developed colonialism or imposition. (* Harry C. Triandis, The New York Times, Dec. 28, 1990, p. 41, and "Cross-Cultural Studies of Individualism and Collectivism, Nebraska Symposium on Motivation, vol. 37, 1989, pp. 41-133.)

The central axis of world politics in the future is likely to be, in Kishore Mahbubani's phrase, the conflict between "the West and the Rest" and the responses of non-Western civilizations to Western power and values. (Kishore Mahbubani, "The West and the Rest," The National Interest, Summer 1992, pp. 3-13.) Those responses generally take one or a combination of three forms. At one extreme, non-Western states can, like Burma and North Korea, attempt to pursue a course of isolation, to insulate their societies from penetration or "corruption" by the West, and, in effect, to opt out of participation in the Western-dominated global community. The costs of this course, however, are high, and few states have pursued it exclusively. A second alternative, the equivalent of "band-wagoning" in international relations theory, is to attempt to join the West and accept its values and institutions. The third alternative is to attempt to "balance" the West by developing economic and military power and cooperating with other non-Western societies against the West, while preserving indigenous values and institutions; in short, to modernize but not to Westernize.

7. THE TORN COUNTRIES

IN THE FUTURE, as people differentiate themselves by civilization, countries with large numbers of people of different civilizations, such as the Soviet Union and Yugoslavia, are candidates for dismemberment. Some other countries have a fair degree of cultural homogeneity but are divided over whether their society belongs to one civilization or another. These are town countries. Their leaders typically wish to pursue a bandwagoning strategy and to make their countries members of the West, but the history, culture and traditions of their countries are non-Western. The most obvious and prototypical torn country is Turkey. The late twentieth-century leaders of Turkey have followed in the Attaturk tradition and defined Turkey as a modern, secular, Western nation state. They allied Turkey with the West in NATO and in the Gulf War; they applied for membership in the European Community. At the same time, however, elements in Turkish society have supported an Islamic revival and have argued that Turkey is basically a Middle Eastern Muslim society. In addition, while the elite of Turkey has defined Turkey as a Western society, the elite of the West refuses to accept Turkey and such. Turkey will not become a member of the European Community, and the real reason, as President Ozal said, "is that we are Muslim and they are Christian and they don't say that." Having rejected Mecca, and then being rejected by Brussels, where does Turkey look? Tashkent may be the answer. The end of the Soviet Union gives Turkey the opportunity to become the leader of a revived Turkic civilization involving seven countries from the borders of Greece to those of China. Encouraged by the West, Turkey is making strenuous efforts to carve out this new identity for itself.

During the past decade Mexico has assumed a position somewhat similar to that of Turkey. Just as Turkey abandoned its historic opposition to Europe and attempted to ioin Europe. Mexico has stopped defining itself by its opposition to the United States and is instead attempting to imitate the United States and to join it in the North American Free Trade Area. Mexican leaders are engaged in the great task of redefining Mexican identity and have introduced fundamental economic reforms that eventually will lead to fundamental political change. In 1991 a top adviser to President Carlos Salinas de Gortari described at length tome all the changes the Salinas government was making. When he finished, I remarked: "That's most impressive. It seems to me that basically you want to change Mexico from a Latin American country into a North American country." He looked at me with surprise and exclaimed: "Exactly! That's precisely what we are rying to do, but of course we could never say so publicly." As his remark indicates, in Mexico as in Turkey, significant elements in society resist the redefinition of their country's identity. In Tu rkey, Europeanoriented leaders have to make gestures to Islam (Ozal's pilgrimage to Mecca); so also Mexico's North Americanoriented leaders have to make gestures to those who hold exico to be a Latin American country (Salinas' Ibero-American Guadalajara summit).

Historically Turkey has been the most profoundly torn country. For the United States, Mexico is the most immediate torn country. Globally the most important torn country is Russia. The question of whether Russia is part of the West or the leader of the Slavic-Orthodox civilization has been a recurring one in Russian history. That issue was obscured by the communist victory in Russia, which imported a Western ideology, adapted it to Russian conditions and then challenged the West in the name of that ideology. The dominance of communism shut off the historic debate over Westernization versus Russification. With communism discredited Russians once again face that question.

President Yeltsin is adopting Western principles and goals and seeking to make Russia a "normal" country and a part of the West. Yet both the Russian elite and the Russian public are divided on this issue. Among the more moderate dissenters, Sergei Stankevich argues that Russia should reject the "Atlanticist" course, which would lead it "to become European, to become a part of the world economy in rapid and organized fashion, to become the eighth member of the Seven, and to particular emphasis on Germany and the United States as the two dominant members of the Atlantic alliance.' While also rejecting an exclusively Eurasian policy, Stankevich nonetheless argues that Russia should give priority to the protection of Russians in other countries. emphasize its Turkic and Muslim connections, and promote 'an appreciable redistribution of our resources, our options, our ties, and our interests in favor of Asia, of the eastern direction." People of this persuasion criticize Yeltsin for subordinating Russia's interests to those of the West, for reducing Russian military strength, for failing to support traditional friends such as Serbia, and for pushing economic and political reform in ways injurious to the Russian people. Indicative of this trend is the new popularity of the ideas of Petr Savitsky, who in the 1920s argued that Russia was a unique Eurasian civilization*. More extreme dissidents voice much more blatantly nationalist, anti-Western and antiSemitic views, and urge Russia to redevelop its military strength and to establish closer ties with China and Muslim countries. The people of Russia areas divided as the elite. An opinion survey in European Russia in the spring of 1992 revealed that 40 percent of the public had positive attitudes toward the West and 36 percent had negative attitudes. As it has been for much of its history, Russia in the early 1990s is truly a torn country. (* Sergei Stankevich, "Russia in Search of Itself," The National Interest, Summer 1992, pp. 47-51; Daniel Schneider, "A Russian Movement Rejects Western Tilt," Christian Science Monitor, Feb. 5, 1993, pp. 5-7.)

To redefine its civilization identity, a torn country must meet three requirements. First, its political and economic elite has to be generally supportive of and enthusiastic about the move. Second, its public has to be willing to acquiesce in the redefinition. Third, the dominant groups in the recipient civilization have to be willing to embrace the convert. All three requirements in large part exist with respect to Mexico. The first two in large part exist with respect to Turkey. It is not clear that any of them exist with respect to Russia's joining the West. The conflict between liberal democracy and Marxism-Leninism was between ideologies which, despite their major differences, ostensibly shared ultimate goals of freedom, equality and prosperity. A traditional, authoritarian, nationalist Russia could have quite different goals. A Western democrat could carry on an intellectual debate with a Soviet Marxist. It would be virtually impossible for him to do that with a Russian traditionalist. If, as the Russians stop behaving like Marxists, they reject liberal democracy and begin behaving like Russians but not like Westerners, the relations between Russia and the West could again become distant and conflictual.

[Owen Harries has pointed out that Australia is trying (unwisely in his view) to become a torn country in reverse. Although it has been a full member not only of the West but also of the ABCA military and intelligence core of the West, its current leaders are in effect proposing that it defect from the West, redefine itself as an Asian country and cultivate dose ties with its neighbors. Australia's future, they argue, is with the dynamic economies of East Asia. But, as I have suggested, close economic cooperation normally requires a common cultural base. In addition, none of the three conditions necessary for a torn country to join another civilization is likely to exist in Australia's case.]

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8. THE CONFUCIAN-ISLAMIC CONNECTION

THE OBSTACLES TO non-Western countries joining the West vary considerably. They are least for Latin American and East European countries. They are greater for the Orthodox countries of the former Soviet Union. They are still greater for Muslim, Confucian, Hindu and Buddhist societies. Japan has established a unique position for itself as an associate member of the West: it is in the West in some respects but clearly not of the West in important dimensions. Those countries that for reason of culture and power do not wish to, or cannot, join the West compete with the West by developing their own economic, military and political power. They do this by promoting their internal development and by cooperating with other non-Western countries. The most prominent form of this cooperation is the Confucian-Islamic connection that has emerged to challenge Western interests, values and power.

Almost without exception, Western countries are reducing their military power; under Yeltsin's leadership so also is Russia. China, North Korea and several Middle Eastern states, however, are significantly expanding their military capabilities. They are doing this by the import of arms from Western and non-Western sources and by the development of indigenous arms industries. One result is the emergence of what Charles Krauthammer has called "Weapon States," and the Weapon States are not Western states. Another result is the redefinition of arms control, which is a Western concept and a Western goal. During the Cold War the primary purpose of arms control was to establish a stable military balance between the United States and its allies and the Soviet Union and its allies. In the post-Cold War world the primary objective of arms control is to prevent the development by non-Western societies of military capabilities that could threaten Western interests. The West attempts to do this through international agreements, economic pressure and controls on the transfer of arms and weapons technologies.

The conflict between the West and the Confucian-Islamic states focuses largely, although not exclusively, on nuclear, chemical and biological weapons, ballistic missiles and other sophisticated means for delivering them, and the guidance, intelligence and other electronic capabilities for achieving that goal. The West promotes nonproliferation as a universal norm and nonproliferation treaties and inspections as means of realizing that norm. It also threatens a variety of sanctions against those who promote the spread of sophisticated weapons and proposes some benefits for those who do not. The attention of the West focuses, naturally on nations that are actually or potentially hostile to the West.

The non-Western nations, on the other hand, assert their right to acquire and to deploy whatever weapons they think necessary for their security. They also have absorbed, to the full, the truth of the response of the Indian defense minister when asked what lesson he learned from the Gulf War: "Don't fight the United States unless you have nuclear weapons.' Nuclear weapons, chemical weapons and missiles are viewed, probably erroneously, as the potential equalizer of superior Western conventional power. China, of course, already has nuclear weapons: Pakistan and India have the capability to deploy them. North Korea, Iran, Iraq, Libya and Algeria appear to be attempting to acquire them. Atop Iranian official has declared that all Muslim states should acquire nuclear weapons, and in 1988 the president of Iran reportedly issued a directive calling for development of "offensive and defensive chemical, biological and radiological weapons."

Centrally important to the development of counter-West military capabilities is the sustained expansion of China's military power and its means to create military power. Buoyed by spectacular economic development, China is rapidly increasing its military spending and vigorously moving forward with the modernization of its armed forces. It is purchasing weapons from the former Soviet states; it is developing long-range missiles; in 1992 it tested a onemegaton nuclear device. It is developing power-projection capabilities, acquiring aerial refueling technology, and trying to purchase an aircraft carrier. Its military buildup and assertion of sovereignty over the South China Sea are provoking a multilateral regional arms race in East Asia. China is also a major exporter of arms and weapons technology. It has exported materials to Libya and Iraq that could be used to manufacture nuclear weapons and nerve gas. It has helped Algeria build a reactor suitable for nuclear weapons research and production. China has sold to Iran nuclear technology that American officials believe could only be used to create weapons and apparently has shipped components of 300-mile-range missiles to Pakistan. North Korea has had a nuclear weapons program under way for some while and has sold advanced missiles and missile technology to Syria and Iran. The flow of weapons and weapons technology is generally from East Asia to the Middle East. There is, however, some movement in the reverse direction: China has received Stinger missiles from Pakistan

A Confucian-Islamic military connection has thus come into being, designed to promote acquisition by its members of the weapons and weapons technologies needed to counter the military powers of the West. It may or may not last. At present, however, it is, as Dave McCurdy has said, "a renegades' mutual support pact, run by the proliferators and their backers." A new form of arms competition is thus occurring between Islamic-Confucian states and the West. In an old-fashioned arms race, each side developed its own arms to balance or to achieve superiority against the other side. In this new form of arms competition, one side is developing its arms and the other side is attempting not to balance but to limit and prevent that arms build-up while at the same time reducing its own military capabilities.

9. IMPLICATIONS FOR THE WEST

THIS ARTICLE DOES not argue that civilization identities will replace all other identities, that nation states will disappear, that each civilization will become a single coherent political entity, that groups within a civilization will not conflict with and even fight each other. This paper does set forth the hypotheses that differences between civilizations are real and important; civilization consciousness is increasing; conflict between civilizations will supplant ideological and other forms of conflict as the dominant global form of conflict; international relations, historically a game played out within Western civilization, will increasingly be de-Westernized and become a game in which non-Western civilizations are actors and not simply objects; successful political, security and economic international institutions are more likely to develop within civilizations than across civilizations; conflicts between groups in different civilizations will be more frequent, more sustained and more violent than conflicts between groups in the same civilization; violent conflicts between groups in different civilizations are the most likely and most dangerous source of escalation that could lead to global wars; the paramount axis of world politics will be the relations between "the West and the Rest"; the elites in some torn non-Western countries will try to make their countries part of the West, but in most cases face major obstacles to accomplishing this; a central focus of conflict for the immediate future will be between the West and several Islamic-Confucian states.

This is not to advocate the desirability of conflicts between civilizations. It is to set forth descriptive hypotheses as to what the future may be like. If these are plausible hypotheses,

however, it is necessary to consider their implications for Western policy. These implications should be divided between short-term advantage and long-term accommodation. In the short term it is clearly in the interest of the West to promote greater cooperation and unity within its own civilization, particularly between its European and North American components; to incorporate into the West societies in Eastern Europe and Latin America whose cultures are close to those of the West; to promote and maintain cooperative relations with Russia and Japan; to prevent escalation of local intercivilization conflicts into major inter-civilization wars; to limit the expansion of the military strength of Confucian and Islamic states; to moderate the reduction of counter military capabilities and maintain military superiority in East and Southwest Asia; to exploit differences and conflicts among Confucian and Islamic states; to support in other civilizations groups sympathetic to Western values and interests; to international institutions that reflect and strengthen legitimate Western interests and values and to promote the involvement of non-Western states in those institutions

In the longer term other measures would be called for. Western civilization is both Western and modern. Non-Western civilizations have attempted to become modern without becoming Western. To date only Japan has fully succeeded in this quest. Non-Western civilization will continue to attempt to acquire the wealth, technology, skills, machines and weapons that are part of being modern. They will also attempt to reconcile this modernity with their traditional culture and values. Their economic and military strength relative to the West will increase. Hence the West will increasingly have to accommodate these non-Western modern civilizations whose power approaches that of the West but whose values and interests differ significantly from those of the West. This will require the West to maintain the economic and military power necessary to protect its interests in relation to these civilizations. It will also, however, require the West to develop a more profound understanding of the basic religious and philosophical assumptions underlying other civilizations and the ways in which people in those civilizations see their interests. It will require an effort to identify elements of commonality between Western and other civilizations. For the relevant future, there will be no universal civilization, but instead a world of different civilizations, each of which will have to learn to coexist with the others.

DAWA, THE ISLAMIC PROSELYTISATION The Pocket Dawah Manual Mission Dawah www.iera.org IERA Islamic Education & Research Academy www.missiondawah.com; Retrieved: 2019 Explanatory introduction: Lord Henfield Estimated Range of Dating: 2001-2019

(Proselytisation or Proselytism, also called Dawa or Dawah in Islam, is the practice of attempting to convert people to another religion. This act of religious conversion is illegal in some countries, particularly in Muslim countries, where it carries the death penalty for someone who tries to convert Muslims to another religion, as well as for the "ex-Muslim" himself or herself. He or she would then be considered as an "Apostate," a traitor. Apostacy is punishable by death. This alone clearly shows the general attitude of Islam. It hardly can be called "tolerant." It is the dehumanising attitude of Islam that has brought new religions into being, such as the defiant Sikhism in 16th century India and the Baha'i Faith in 19th century Persia and Iraq.

The adoption of a new religious identity also happens between different denominations, within the same faith, such as from Sunni Islam to Shi'a Islam. People convert to a different religion for various reasons, including active conversion by free choice due to a change in beliefs, secondary conversion, deathbed conversion, conversion for convenience, marital conversion, and forced conversion.

Dawa (Arabic: Da'wah, "invitation", also spelt da'awa, dawah, daawah or dakwah) is the act of inviting or calling people to embrace Islam. Da'wah literally means "issuing a summons" or "making an invitation". The plural is da'wat or da'awat. Muslims consider Dawah also as a political activity. A da'i, is a person who invites people to accept Islam through dialogue and other persuasive techniques. Dawa as the "Call towards God" is the means by which

Dawa as the "Call towards God" is the means by which Mohammed began spreading the message of the Koran to non-Muslims. The aim of Dawa outreach is also to engineer a reversal of what Muslims perceive as the decline of Islam in the modern era, through the systematic propagation of Islamic ideology and ultimately enable the establishment of an Islamic state. Dawa is the most important propaganda tool in Islam and is the subversive, indoctrinating precursor to Jihad. Its purpose and practice overlaps with Jihad [struggle] and Political Islam, that is the political doctrines put into practice by Sharia law. For good reasons, Koran, Sira, Hadith are explicitly named as the foundation of Islamic Sharia law in the constitutions of Saudi Arabia, the Islamic Republic of Iran, the Islamic Republic of Pakistan, and other Islamic states.

According to scholar Ayaan Hirsi Ali, dawa consists of communication or proselytisation. In practice, dawa by Islamist groups constitutes a process of radical ideological indoctrination, often under the cover of humanitarian relief work that is connected to jihad. Dawa activities carried out by Islamists target the individual, the family, the educational system, the workplace, the broader economy, society as a whole, and the political system. [The Challenge of Dawa, Political Islam as Ideology and Movement and How to Counter It, Hoover Institution Press, 2017]

The importance of Dawa has been emphasised many times in the Koran and the Hadith. Examples: Koran 3:104: "Let there arise among you a group inviting to all that is good, enjoining righteousness and forbidding evil. Those are the successful ones." Koran 3:110: "You are the best nation raised up for humankind. You enjoin righteousness, forbid corruption and you believe in Allah." Koran 16:125: "Call to the way of your Lord with wisdom and good preaching." Koran 41:33: "Who is better in speech than one who calls to Allah, does righteous deeds and says indeed I am among the Muslim, 3:4665 and 4:6470.]

In "The Challenge of Dawa," Mrs Hirsi Ali stated in 2017: "I believe the religion of Islam itself is indeed capable of reformation, if only to distinguish it more clearly from the political ideology of Islamism. But that task of reform can only be carried out by Muslims." Mrs Ayaan Hirsi Ali is unrealistic here. It is wishful thinking and pretty much the same as if Neville Chamberlain in 1938 would have said: "I believe the Nazi Party of Germany itself is indeed capable of reformation, if only to distinguish it more clearly from the political ideology of Naziism. But that task of reform can only be carried out by Nazis." This kind of thought raises false hopes in non-Muslim people. It did not happen during the past 1,400 years and it will not happen in the next 1,400

Mrs Hirsi Ali is not the only one who has these lenient thoughts, moderate Muslims think alike due to psychological reasons connected to their relatives and friends. Ayaan Hirsi Ali was born a Muslim, and in 2002, as result of the Islamic attack on the World Trade Center 9/11 2001, she left Islam. She should know, better than anyone else, that Islam is based on the Koran [and that includes Sira, Hadith]. The Koran is revered by all Muslims as Umm al-Kitab, the "mother of the book," the perfect book viable for all eternity. How will she reform anything that is already perfect? And how long can the West wait for any effective reforms of Islam? All the waiting and missed chances might one day end up in a "Vespasianic solution" administered by a furious Russia, United States, or, more likely, China, the only country that really understands the doctrines of Islam due to her own totalitarian doctrines. She will have no qualms to execute the delinquent. We must act and spread doubts in the minds and hearts of Muslims by ruthless and worldwide education about the contents of their scripture, giving them an alternative, Baha'i Faith, for instance, in which Allah plays a main role, but not Mohammed. Dawa is relentless propaganda because Mohammed was relentless. In the last ten years of his life, he fought 95 battles and wars and every Jihadist today wants to ape him.

The West and the Far East can beat Islam only by the same longterm relentlessness and the Islamic strategies, as Mohammed said, "War is deceit." (Sahih Bukhari, Volume 4, Book 52, Number 269). General Sun Wu said that already 1100 years earlier, but more precise: "All warfare is based on deception. Hence, when we are able to attack, we must seem unable; when using our forces, we must appear inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near." [The Sunzi Bingfa (Sun Tzu), 544–496 BC, The Art of War].

The texts of Koran, Sira, Hadith are not primarily about Muslims but about non-Muslims! Koran verses from Mecca are religious, Koran verses from Medina are mainly political, strategic, military, ideological, hateful against Kafirs, and violent. Repeated and relentless quoting from the Koran, Sira, Hadith, is the most essential tool in the fight of thoughts, not only academic statements that no commoner can earnestly proof right or wrong. Learn from the enemy and look how they do it. Each and every Jihadist quotes hundred percent correctly from the Islamic scripture because with these verses they justify their evil actions. And a Muslim on his / her Dawa spree does the very same.

DAWA IN PRACTICE

Dawa propagands is very sophisticated and it reaches the target people on several different ways. One way is through the internet, by Islamic websites that offer all kinds of documents for free download. That goes from the Koran in Arabic with transcription, translation and commentary, the Hadith in numerous collections, the Tafsir in endless versions and sizes, up to forums and instant chatrooms or tools with hosts who are willingly converse with anybody about any Islamic topic and problem; that can include help lines and Muslim marriage webpages. Those host are all to eager to meet you for a cosy coffee klatch or hen party in which the da'i (the Muslim host) presents himself smartly dressed (western style), sweet talking and so eloquent so that even the Pope would consider conversion to Islam. The da'i would approach the target person extremely gently and is armed with funny and colourful brochures leaflets and a Koran translated into the language of the target person, a Koran translated into bloomy phrases such as "strike their necks" instead of the the blunt Arabic "chop off their heads." The following examples aim to (Protestant) Christians and Atheists. They are the most easy prey to convince because their education in religious matters is the worst

Proselytisation Methods

The proselytisation methods are already defined by the Koran. Nothing in Islam is left purely to chance or to coincidence. The three main methods used are:

 Showing Gentleness: The Koran says: "And by the mercy of Allah you dealt with them gently. If you were harsh and hardhearted, they would have fled from around you." (Koran 3:159). It conveniently mentions Moses and Aaron who preached to Pharaoh, the claimant of God: So speak to him, both of you, mildly in order that he may reflect or fear God. (Koran 20:44). Mohammed was reported by his wife, Aisha to have said "Whenever gentleness is in a thing, it beautifies it, and whenever it is withdrawn from something, it defaces." (Sahih Al-Bukhari, 4:6274). And Muhammad was quoted by Jareer as saying, "One deprived of gentleness is deprived of all good." (Sahih Al-Bukhari, 4:6270)

Speaking a common language: As for the language style used, Mohammed gives here the advice, "I did not send any messenger except that he spoke the language of his people to explain to them." (Koran 14:4), meaning that a da'i always should use common and clearly articulated speech. And the words are always well-chosen: never criticising, cursing, complaining or inappropriate. Creating a friendly atmosphere of total agreement and agreeability is a must. The conversation is always relaxed and performed with ease.
 Convincing the target person by "Wisdom": "Invite to the

 Convincing the target person by "Wisdom": "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [right]y] guided ...". (Koran 16:125).

A classical example of diversion in dawa can be seen in the case of Prophet Yusuf in prison when two prisoners asked him to interpret their dreams. One of them said: "I saw myself pressing wine." The other said: "I saw myself carrying bread on my head and birds were eating from it." They asked: "Inform us of the interpretation of these things. Indeed, we believe you are one of the righteous." He replied: "Whenever food came to you as your provision, I informed you about it before it came. That is from what my Lord has taught me... As for one of you, he will pour wine for his lord to drink, and as for the other, he will be crucified and birds will eat from his head. This is the case judged concerning which you both inquire." (Koran 12:35-41)

Dawa manuals, trainings, workshops and locations

Dawa manuals, booklets or guides are training material that give a framework and methodology for a da'i to invite non-Muslims to accept and convert to Islam. The manuals present detailed guidance on how to carry out dialogue, various techniques and detailed steps of implementing dawa for non-Muslim individual or collective audiences as well as socio-religious groups like atheists, Buddhists, Christians, Hindus etc.

Trainings and workshops: Da'i are given trainings in the form of physical workshops and training sessions. Dawa trainings are also provided in the form of online video lessons, webinars, online discussion forums, handouts and quizzes.

Location: Doing dawa in the right location. It is always a location that the target person can chose to feel comfortable. However, for first contacts, any available place is possible, such as bus, train, library, cafe, canteen, toilet, park or street. A da'i gently tries to get in touch with you first just anywhere convenient. And they always give you something with his contact details on. And, of course, a da'i can also be a woman! The following Dawa Manual, made by an Islamic group that calls itself "Mission Dawah," gives us a pretty good idea what the whole thing is all about.)

Text

POCKET DAWAH MANUAL Mission Dawah www.iera.org IERA Islamic Education & Research Academy www.missiondawah.com; Retrieved: 2019 Explanatory Notes in Brackets: Lord Henfield Estimated Range of Dating: 2001-2019

Introduction Importance Of Dawah Initiation 1 Initiation 2 God's Existence Oneness Revelation Prophethood Common Contentions Shahadah Common Contentions To Shahadah After Shahadah Dawah In Action Checklist

INTRODUCTION

This booklet serves as a beginner's toolkit to understanding the importance of dawah and also how to give dawah. By the end of this booklet, you will have mastered a framework on how to convey the message of Islam effectively. This framework is like a skeleton which requires you to do further advanced studies in order to add meat to it.

IMPORTANCE OF DAWAH

Has the thought ever crossed your mind that your non-Muslim friends, neighbours, colleagues, acquaintances and even the local supermarket cashier will one day face Allah on the Day of Judgement and will be made to spend their eternal lives suffering in the depths of Hell?

What's even more profound is that YOU have a part to play in their fate. How? Let me explain . . .

Allah created man for a noble purpose: to worship Him and lead a virtuous life based on His teachings and guidance. How would man know his role and the purpose of his existence unless he received clear and practical instructions on what Allah wants him to do? Thus Allah chose from every nation a prophet to convey His message to the people. The sole mission of every prophet and messenger was ultimately to guide humanity to paradise.

However, the last of these prophets was Mohammad (PBUH) and there is no one else to come after him.

So the question arises: whose responsibility is it to guide mankind to paradise? Allah answers this in the Quran where He says:

"And let there be [arising] from you a nation inviting to all that is good (Islam), enjoining what is right and forbidding what is wrong, and those will be the successful." (Quran 3:104)

As Allah clearly states, it is our responsibility as Muslims to enlighten people about Islam and to continue spreading the message of Prophet Mohammad (PBUH). We learn from this erse that the one who adopts this noble duty and calls to Islam will be successful. In fact, taking the job of the prophets will not only result in satisfaction in this world, but also immense reward in the hereafter.

The Prophet Mohammad (PBUH) said:

"Whoever guides (another) to a good deed will get a reward similar to the one who performs it. " (Muslim)

So imagine you guide one person to Islam, and they start praying salaah, fasting, performing hajj and giving zakat. You would get the reward for all of that without ever doing the deeds yourself! But it does not stop there. Imagine that person gets married and has children who also grow up to be pious Muslims who do good deeds; you would get the reward for that too!

But wait, there's MORE! If they then have pious children who grow up to be practising Muslims and do good actions, then you will get the reward for all of their good deeds as well.

In fact, this could go on for generation after generation until the Day of Judgement. You could be standing on the Day of Judgement, witnessing crowds of people, all of whom are descendants of the person who became Muslim through your hands, enter into Paradise. Subhanallah the reward is unimaginable!

Allah says in the Ouran:

"Indeed, Allah will not change the condition of a people until they change what is in themselves." (Quran 13:11)

So making dawah a key part of your life defines who you are, which will have an immensely positive impact on you and the Ummah.

My dear brothers and sisters, let us not delay our responsibility any longer. It's time for us to step up to the mark and perform the duty of dawah commanded by Allah.

This booklet will guide you through some simple steps to giving effective dawah, so that you can help bring the light of Islam into someone's life inshaa'Allah.

THE GORAP APPROACH

An effective structure to introduce the foundations of Islam is the GORAP, which stands for:

- G GOD'S EXISTÉNCE O - ONENESS
- **R REVELATION**
- A AND
- **P PROPHETHOOD**

The GORAP method allows you to control your conversation and avoid difficult situations. It allows you to take the non-Muslim on a journey that reveals some of the compelling reasons for Islam being the truth. To learn the GORAP effectively, practise on a friend or a member of your family first. But before we go into the GORAP we need to look at how to initiate a dawah conversation.

INITIATION ONE

During dawah conversations, you are likely to be asked uncomfortable questions relating to topics such as terrorism, hijab, homosexuality and polygamy. We have to think about the most effective way of dealing with such questions.

Trying to answer EVERY uncomfortable question would most likely lead to an endless loop of argumentation, resulting in nothing more than a splitting headache!

The issue is that the non-Muslim does not understand the answers to the questions in the same way as we do. It is like they have a pair of red filtered glasses on and we are trying to persuade them that the sky is blue. But when they look at the sky, all they see is red!

So even if you give them the most persuasive logical reasons as to why the sky is blue, they will still say it's red. So the most effective way to show that the sky is blue is to first get them to take off their red filtered glasses so they can see what you see. In other words, instead of answering the question, you direct them to the foundations of Islam and show how you know Islam is the truth.

So the most effective way to respond would be to direct the uncomfortable questions to the GORAP.

As we know, Islam is the truth and Allah is Al-Hakeem, the All-Wise. Decisions of all issues and matters belong only to Allah, the Lord, who knows everything. Whereas we, as human beings, have limited knowledge and must therefore submit to and depend on Allah.

So the simple explanation for why we do things in the name of Islam is because Allah commands it. And we follow it because we know that it is the truth. In order for the non-Muslim to understand this, we must first convince them of the rational foundations of Islam using the GORAP method.

If we get them to agree that Islam is the truth, they would understand that whatever comes from the truth is the truth! Even if God was to say that we have to roller skate on Tuesdays or wear leather jackets on Fridays, we would have to do it as God knows us better than we know ourselves.

Here is an example of how to direct an uncomfortable question to the GORAP:

Kate: Hi Fatima, it's so hot! I don't know how you can wear that head scarf, it must be like torture! Why do you wear it anyway? I find it quite pointless and restricting.

Fatima: Kate, I totally understand why you would think that. In fact, I used to think the same thing before I used to wear it, so I really appreciate you asking me. But for you to truly understand why I wear the head scarf, you must first understand the foundations of Islam. Do you have a few minutes for me to explain this?

Kate: Yes sure.

In this example, Fatima was very empathetic rather than being defensive, and was able to create the avenue for her to go into the GORAP.

SUMMARY

How to direct an uncomfortable question to the GORAP 1. Acknowledge the question: "That is a good / important question. Thank you for asking me.'

2. Direct the conversation to the GORAP: For you to truly understand why I wear the head scarf, you must first understand the foundations of Islam.'

3. Get agreement: "Do you have a few minutes for me to explain this?

An important point here is that you can answer the question if you have the ability, as long as you then direct the conversation to the GORAP. You may get questions such as "Why are all Muslims terrorists?" You would then explain that Islam does not promote violence or allow innocent killing, but for them to truly understand what Islam teaches they must first understand the foundations of Islam.

INITIATION TWO

A dawah conversation can be initiated anywhere by simply asking the right type of questions. Firstly, let's look at how you can start a dawah conversation during street dawah.

1) Walk in front of a non-Muslim and hand out the initiation material.

2) Ask them a series of open-ended questions to start engaging in dialogue.

An example of this is:

• Excuse me, what do you think is the purpose of life?

• Do you follow a faith? (If yes, then why follow that faith?)

• Do you believe in a creator of our universe? (If yes, then why, and if no, why?)

Once they are engaged in the conversation, stop for a moment, introduce yourself, ask their name and shake hands if they are of the same gender. It is important to create trust and friendship early on.

3) Once you have built rapport, you can then direct this conversation to the GORAP.

Let's take another example of how to give dawah on the bus:

Wasim: Hello, do you mind if I sit there?

Man: Oh sure, please sit down.

Wasim: Thank you very much. (Smiled at man) I'm glad I got a seat; I would not have wanted to stand up for half an hour.

Man: (Laughs) Yes it's really busy around this time. Everyone is going back home from work.

Wasim: Yes, you're right. Are you from around here? Man: No. I just work here.

Wasim: Oh I see. I'm just studying here at the university.

Man: I used to go the university here too.

Wasim: Really, what did you study?

Man: I studied medicine. I'm now a doctor.

Wasim: Really? I'm doing the same thing! Just to let you know my name is Wasim. (Smiles and shakes hand) Man: Hi Wasim, my name's David.

Wasim: Nice to meet you David. I know this is random and a bit out of the blue but can I get your opinion on something I have been thinking about lately?

David: Sure, please go ahead ...

Wasim: How do you think the universe came into existence? David: Umm, I am not too sure. I have never really thought about it!

SUMMARY

How to initiate a dawah conversation:

1: Build conversation by asking questions

'What is your name?' "Where are you from?"

"What do you do for a living?"

2: Direct the conversation to a dawah conversation

"Can I get your opinion on something I have been thinking about lately?

3: Initiate the GORAP

"How do you think the universe came into existence?" "What do you think happens after we die?" "What do you think is the purpose of life?"

GOD'S EXISTENCE

Once they have answered your questions, you can direct the conversation to God's existence by doing the following:

Summarise the answers they gave to your question.
 Direct the conversation to God's existence by saying the following:

The most important question to first address is do we have a creator of our universe? Have you ever considered the following . . .

3) Two Quranic arguments for God's existence.

1. BEGINNING OF THE UNIVERSE

"Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain." (Quran 52: 35-36)

A) The universe had a beginning.

Science has discovered that the universe is expanding, and if we were to reverse this expansion, the universe would shrink down to nothing at all. Scientists do not know what was before the Big Bang, however one thing they do agree upon is that the universe is not eternal and had a beginning.

B) How did the universe come to exist?

X Did it come from nothing? From nothing, nothing comes. For example, if you heard a

loud bang, you would never assume it just came from nothing. Or would a pink elephant just pop out from nothing into your living room? Obviously not! So the universe could not have just come out of nothing.

X Did it create itself?

This is irrational because that would require it to be in existence and non-existence at the same time. It is like saying a mother gave birth to herself!

/ Or does it have a creator?

This is the most logical and rational conclusion.

C) The creator is powerful as it created the universe.

When we observe the planets, solar systems, galaxies, stars and everything else in the universe, this indicates that the creator must have an amazing amount of power and ability to be able to put the universe into existence.

ORDER IN OUR SOLAR SYSTEM

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding." (Quran 3:190)

SIMPLIFICATION:

A) Anything that is ordered indicates intelligence.

For example, if you were walking on a beach and saw the word 'hello' written in the sand, you would conclude that there is an intelligence that wrote this because the letters are ordered. You would never assume it happened by chance.

Or if you woke up in a factory and saw all the systems and machines manufacturing jeans, you would naturally conclude that there is an intelligence that manages this factory because it has order.

B) Our solar system is highly ordered with intricate systems, laws and patterns which indicate that there is an intelligent designer.

Let's look at some examples of our ordered and perfectly balanced solar system:

The sun's distance from the earth

The sun is at a perfect distance from the earth. If the sun was slightly further away, we would reeze and if it was any closer we would burn.

Gravity

If the gravitational force was altered, this would have a massive effect on our existence.

Ozone layer

If we did not have an ozone layer protecting us, we would be dramatically affected by the sun's harmful rays. Earth's axis

If the axis of the earth was altered, this would create chaos and our earth would be uninhabitable.

Size of the sun, earth and moon

If the size of the Sun or Earth was different, we would either be too hot or too cold. If the moon was a different size or did not exist, it would affect the gravitational force which stabilises the earth's axis. This would have a huge effect on our seasons and would increase the speed of the earth's rotation so that one day would only be a few hours long.

C) The order in our universe indicates the intelligence of the creator!

CONCLUSION:

From the two arguments above we can conclude that the best explanation for our existence is that there is a creator of our universe who has an amazing amount of power and intelligence

ONENESS

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." (Ouran 112)

It is important for the non-Muslim to agree that the creator is different from creation, as that negates all other false concepts of who the creator is, such as Jesus or an idol. This can be done by asking the following questions:

A) Is the creator the same or different from creation?

If they agree that the creator is different, this negates all religions that say that God is within the creation.

It is evident to see that the nature of the creator is different from the creation. The creator has the power and ability to put this universe into existence, including all of the intricate laws, systems and planets. Whereas we as humans cannot even create a fly!

Also, when we make a chair or a table, we do not become the table. We are distinct and different from what we make. Similarly with the creator, it would be irrational to say that the creator created us and then became us or part of His creation.

However, if the creator is within the creation, this would mean that we have more creation!

The creator would need a creator, and then the creator of the creator would also need a creator. And you would end up with an infinite chain of creators.

B) Can we have an infinite chain of creators?

Imagine you are in a car park and you hear an echo saying "HELLO... HELLO... HELLO." Would you assume that this echo is eternal? You wouldn't because you know it must have started somewhere. In the same way, we cannot have an infinite chain of creators, because it must have started somewhere by a creator that is uncreated.

Another example is if a man knocked on your door and said that his car has broken down and he needs you to help push the car to restart it.

And you say that you will only help if your neighbour helps because the car is heavy. But your neighbour says they will only help if their neighbour helps. And your neighbour's, neighbour's, neighbour says they will only help if their neighbours, helps! If this process of neighbours asking neighbours went on forever, would you ever help the man to move his car?

No, you wouldn't!

Now let's apply this principle to our scenario of creators creating creators going on forever. In the same way that the man's car would not restart or move, similarly, the universe would not have been created. So for the universe to be in existence, we could not have an infinite amount of creators and instead would need a creator who is eternal. This answers the common question of who created God.

C) God's Oneness

The order in the creation is evidence of God's oneness. This is because more than one creator would cause chaos within the creation. For example, if there are two CEOs of a company, they will both disagree on decisions, which will bring the company into chaos.

When we look at the stories of the ancient Greek gods, they would often go into war with each other.

However, as the universe is in order, this is evidence that the creator is one. As Allah says in the Quran:

"Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe." (Ouran 21:22)

CONCLUSION

The creator is uncreated because we are not able to have an infinite chain of creators. Due to this, we can conclude that the creator is unique, different from creation, self-sufficient and one.

Another proof of the oneness of God is the order within the creation. If there were more than one god, we would have seen disorder within the creation. As we have order within the creation, the creator must be one.

REVELATION

The next step is to show that the Quran is the revelation from the creator.

A) Need for revelation

As the creator has created us and provided food, clothing and oxygen, would it not make sense that He also provides for our spiritual needs, offers us guidance and explains the purpose of our creation?

The creator has sent manuals to mankind to announce His presence and provide guidance. The final manual sent by the

creator was the Quran, which was sent around 1400 years ago. The Quran serves as a compass for life. It offers us direction and allows us to understand why we exist. The guidance contained in the Quran enables all of us to live life in a way that God loves and is pleased with.

As the creator, God knows us best and is therefore best placed to guide us on how to function optimally. It is a bit like when you buy a mobile phone with a manual describing its functions. The Quran is therefore a handbook, from the Creator to the created, and is not something written by man.

However, anyone can write a book and claim it is from the creator. So a book that is truly from the creator would have

some evidence to show it is from the creator and not from man. We will now look at some of the compelling evidence that shows the Quran must be from the creator and not merely written by a human.

B) The amazing Quran

Preservation

"Verily, it is We who have sent down the Quran and surely, We will guard it (from corruption)" (Quran 15:10) One of the miraculous aspects of the Quran is that it has been preserved through oral tradition. The original texts of

most former divine books were lost altogether, however, the Quran exists exactly as it was revealed to the Prophet (PBUH). The Quran was memorised by the companions of the Prophet Mohammad (PBUH) who taught it to their students,

who then taught it to their students, and this has gone on until today. • Science - Cosmology

"And the heaven We constructed with strength, and indeed, We are [its] expander." (Quran 51:47)

The Quran talks about the expansion of the universe which was discovered in 1929 by Edwin Hubble. How did a book 1400 years old have this information? It must have been from the creator of the universe.

• Origin of life

"We made every living thing from water? Will they not believe?" (Quran 21:30)

The first thing scientists look for when trying to find life on another planet is water. This is because water is essential for all living things. Living things are made of cells and the majority of a cell is made from water. Mohammad (PBUH) did not have a microscope or any form of technology to know this. Therefore, this is another proof to show the Quran must be from the creator.

Mountains

"Have We not made the earth a resting place? And the mountains as stakes?" (Quran 78:6-7)

The Quran describes mountains as stakes, in other words having deep roots. Using modern technology, we have been able to confirm that mountains have large deep roots.

CONCLUSION:

As we can see, the Quran contains an amazing amount of information which could not have been known or available to Mohammad (PBUH). The only conclusion is that it must have been from the Creator of the universe.

PROPHETHOOD

The next step is to show that Mohammad (PBUH) was a truthful prophet from the creator.

A) Introducing prophets

The creator chose prophets to announce the presence of the creator and to be an example for how we should live our lives. All the prophets including Abraham, Moses, Jesus and Mohammad, peace be upon them all, had the same message.

Mohammad (PBUH) was known for having an amazing character even before claiming prophethood. In a time where corruption was widespread, Mohammad (PBUH) would not engage with the evils that the society was immersed in. He would look after the orphans and elderly and would help to improve the society. The people knew him as someone who was trustworthy and honest.

B) Was Mohammad (PBUH) a real prophet?

Was he: X A liar?

His enemies considered him to be honest and trustworthy and he had the nickname of Al-Ameen (the Trustworthy).

A liar normally lies to get some worldly gain. Mohammad (PBUH) was offered power, wealth and women by the chiefs of Makkah, but refused them all for the message he brought and as a result suffered great hardships.

Does this sound like the profile of someone who is a liar to you? X Deluded?

This is very problematic because a deluded person could

not have produced something as miraculous as the Quran.

Some could claim that he actually thought he was a

prophet but in reality he was not.

/ Speaking the truth?

CONCLUSION

In conclusion, Mohammad (PBUH) did not have the psychological profile of someone who was a liar or deluded. Therefore, he was telling the truth and he is the Messenger of God.

COMMON CONTENTIONS

I have never seen God. Therefore he does not exist...

Have you ever seen your great, great, great, great, great grandmother? We don't have her grave or DNA and have never seen her. In fact, we have no testable evidence that she ever existed. But can we deny that she existed just because we have not seen her? No.

But does not evolution disprove God?

No it does not. In fact, it does not even come into the discussion because we have been talking about how the universe came into existence. Evolution does not give answers to how the universe itself came into existence.

Jesus is Son of God

What do you mean by Son of God? Do you mean that God had intimate relations with a woman? I do not think that is what you mean.

Think about if I were to say to you that I have a fish called Flappy, who is my son. Flappy eats at the table, has his own room and the adoption papers are coming next week.

What would you think? That I am crazy, right?

That is because the fish has a different nature to me. But the creator also has a different nature to Jesus, so it does not make sense that Jesus is the son of God.

There is so much evil and suffering in the world so how can God exist?

In fact, this argument does not disprove God in any way, rather it is questioning the reason why God allows there to

be pain and suffering. If you are an atheist, then you believe this is the only life you get and want to make the most of it.

However, just because you may perceive something as evil or suffering does not mean that it actually is. For example, if a man stabbed babies with needles, you would perceive him as evil and that the baby is suffering. However, a doctor may need to give injections to babies to save their lives. In the same way, God tests us so we turn to Him. And if we get closer to God we get rewarded in the hereafter.

SHAHADAH

It's now time to go for GOLD and get the shahadah! We need to make the invitation to Islam, but before that, we need to make it clear what it means to become a Muslim.

A) Summary of Islam

Give a summary of the GORAP and get agreement from them on each point if they agree.

Once you have agreement on the beliefs of a Muslim, you then want to ask them if they know how to become a Muslim. They are likely to say no, but either way, you can then introduce the basic 5 pillars of Islam.

1. Testimony of faith

"To become a Muslim, you have to accept and testify that there is only one God wor thy of worship and that Mohammad (PBUH) is a prophet from God, which you have already agreed within our conversation. Once you have made this testimony you have entered into the fold of Islam and agreed that you will now live your life according to God's guidance, which is the Quran and the example of the Prophet Mohammad (PBUH)."

2. Praying

"Once you have entered into Islam you must start establishing the 5 daily prayers. In the same way that we need to eat three times a day for breakfast, lunch and dinner, similarly, our soul also needs to be nurtured through the 5 daily prayers. This is something that God commanded all the prophets in the past to do. However, Allah makes it very easy, so if you cannot pray standing, you can pray sitting, and if you can't pray sitting, you can even pray lying down."

3. Fasting

"You also need to fast in the month of Ramadan, which will strengthen your soul against desires and draw you closer to your creator."

4. Charity

"You will need to give 2.5% of your annual savings to charity. This will encourage generosity and help others. If you cannot afford to give this, then you receive the charity!" 5. Pilgrimage to Hajj

"If you have the ability and finance then you must go for the pilgrimage at least once in your life. This is where people from all around the world, regardless of colour or status, come together and worship the one creator." "So the purpose of life is to follow the creator's guidance which is the Quran and the example of the Prophet Mohammad (PBUH)."

B) Two paths

To add a sense of urgency, it is important to introduce the Day of Judgement, Paradise, Hellfire and death. • Day of Judgement

There will be a day when we will face our creator and we will be a day when we will face our creator and we will be questioned on whether or not we lived our life according to His guidance."

Hellfire / Paradise

"For those who followed their own desires and lived their life the way they wanted, they will go to Hell forever. Those who followed God's guidance will be admitted into Paradise and will remain there forever."

• Time / Death

"The reality is that this life is short and we can leave anytime. So we have to make that decision now whether we are going to follow the truth or not."

C) Ask for the shahadah

Are you ready to join the brotherhood / sisterhood of Islam? As mentioned this is a testimony, in front of your creator, that you will spend your life as a Muslim following His guidance.

"Ash-shadu an laa ilaaha il Allah wa ashadu anna Mohammad rasoolullah."

"I testify that there is nothing worthy of worship except Allah and that Mohammad is the Messenger of Allah."

CONTENTIONS WITH SHAHADAH

My family will not be happy

The reality is when you are in your grave or facing your creator on the Day of Judgment, it will not be about your family, but it will be about you and your creator.

I need to fix up first

Becoming a Muslim does not mean you become an angel overnight. Becoming a Muslim is taking the first step to becoming a better person.

I need to study more

What more is it that you need to study? We can take out all the other religions because we have agreed they all don't make sense as they do not have a logical understanding of the creator.

In regards to studying more about Islam, I have given you an outline of the foundations, which shows what we believe and what we do.

Anything else is just extra.

AFTER SHADADAH

Imagine if a fisherman went out into the sea every day and worked for hours trying to catch fish. By the end of the day he had a caught a bucket of fish, but every day by the time he got back home, all the fish had jumped out and he had no fish left. Would you agree that it would be a complete waste of his time and effort?

In the same way, it would be a waste of effort if you get many shahadahs but none of the people who have taken their shahadah become practising Muslims. If you think about it, Shaytan believes in Allah, he believes in the Quran and that Mohammad is the Prophet of Allah. But is he going to Jannah? No!

So what is the difference between Shaytan and a Muslim when they both believe in Allah and they both believe Mohammad (PBUH) is the final messenger? The difference is that the Muslim submits to Allah and follows Allah's guidance. The Muslim takes action and does not just keep it as a belief.

The key point here is that the ultimate goal is not the shahadah but Jannah.

So realise that it is YOUR responsibility to teach the new Muslim how to become a practising Muslim.

Here are some critical post-shahadah steps:

1) Teach them how to pray as soon as possible, ideally in their local mosque. Get them to establish their 5 daily salaat.

2) Swap contact details - contact them, take them out and get them to meet other brothers / sisters. Give them a taste of

the amazing brotherhood / sisterhood in Islam. 3) Make sincere dua for them!

4) Warn them of the potential pitfalls of being a new Muslim, such as reading misinformation about Islam over the Internet or being rejected by family and friends.

5) Introduce them to Muslim Now: www.muslimnow.com

DAWAH IN ACTION

Now that you have mastered an effective dawah method, you need to put it into action. So think about how you can make dawah a key part of your life and create a mass movement of dawah in your community. Here are some ideas: Build a dawah team

- Start a dawah table
- · Do one to one street dawah
- Speak to your neighbours

Create videos

- Write articles
- Teach others the GORAP
- Deliver talks focused on the GORAP

EXTRA RESOURCES

Books The Ouran

Every da'ee needs a solid every day relationship

with the Quran. The Man in the Red Underpants

A great book structured with the GORAP approach.

Websites

www.missiondawah.com

For extra dawah training and resources, visit the official Mission Dawah website.

www.onereason.org

The One Reason website is tailored to effectively convey the message of Islam to non-Muslims.

www.muslimnow.com

A website dedicated to welcome, empower and provide education for New Muslims. www.iera.org

Visit the official website for more information on the

Islamic Education and Research Academy (iERA). www.thebigdebates.com

The Big Debates is a platform which seeks to build bridges of understanding and discussion between Western and Islamic thinkers.

CHECKLIST

Look back at this checklist after giving someone dawah to make sure you mentioned everything this booklet has taught you:

GOD'S EXISTENCE

We can conclude that the best explanation for our existence is that there is a creator of our universe who has an amazing amount of power and intelligence. • ONEVES

ONENESS

We can conclude that the best explanation for our existence is that there is a creator of our universe who has an amazing amount of power and intelligence.

Another proof of the oneness of God is the order within the creation. If there were more than one god, we would have seen disorder within the creation. As we have order within the creation, the creator must be one.

REVELATION

As we can see, the Quran contains an amazing amount of information which could not have been known or available to Mohammad (PBUH). The only conclusion is that it must have been from the Creator of the universe

PROPHETHOOD

End of text.

He did not have the psychological profile of someone who was a liar or deluded. Therefore, he was telling the truth and he is the Messenger of God. WWW.MISSIONDAWAH.COM

[As we could see, the Da'i (the person who invites you to

Make sure that you know his. The Koran is a tiny book that

accounts for only 2/3 of the New Testament. The Koran is in

fact only a notebook stripped of any significant narrative and

therefore also of any context. The verses of the Koran are not

subject to any interpretation but are designed to be memorised by heart. The narratives should be read first. The

Sira is the most important set of narratives. Bill Warner, a

physicist and Biblical scholar, has analysed Sira and Koran,

and has consequently merged them together to a narrative

that makes sense. The Koran you buy from any bookshop has

neither narrative nor context. They are in the Sira and the

Hadith! All three books are called The Islamic Trilogy and

can be used as Counter-Dawa. Warner presents the Trilogy in

easy to understand formats. The Islamic Trilogy is available at:

 Sharia Law for the Non-Muslim, Dr. Bill Warner, Center for the Study of Political Islam (CSPI), 2010;

• Factual Persuasion, Changing the Minds of Islam's

https://archive.org/details/FactualPersuasionBillWarner • Self Study Course On Islam, Dr. Bill Warner, Center for

https://archive.org/details/self-study-course-on-islam-bill-

https://archive.org/details/TruthAboutMuhammadRobert

• The Truth About Muhammad, Robert Spencer, 2006

https://archive.org/details/sharia-law-for-non-muslims-

CSPI: https://www.cspii.org/

hill-warner

warnei

Spencer]

OTHER COUNTER DAWA WORKS:

Supporters, Dr. Bill Warner, CSPI, 2011

the Study of Political Islam (CSPI), 2011

accept Islam) has a clear concept to overwhelm the uneducated and unfilliated non-Muslim in a tick of time. He knows his

Islamic scriptures but usually also the Christian ones.

THE KORAN

The Recitation or The Recital, The Noble or Glorious Koran, The Notebook of Mohammed. Translation: Maulana Muhammad Ali, 1917 Estimated Range of Dating: 610-632 (last changes made: Umayyad Caliphate 661–750)

(In comparison with the Bible, the Koran is a relatively small book. Its size of text is equivalent to circa two thirds of the New Testament. Although the Koran had mainly been propagated through oral transmission, it also had already been recorded in at least three codices, most importantly the codex of Abdullah ibn Masud in Kufa, and the codex of Ubayy ibn Kab in Syria. According to Islamic tradition. Ali ibn Abu Talib, cousin of Mohammed, is mentioned as one of the earliest collectors of Koran texts. He did this on order of Mohammed himself. In Mohammed's house, he found in corners and behind pillows and cushions countless scraps of written notes as well as Koran texts on sheets of papyrus, vellum, and parchment. This event happened when Mohammed was still alive or shortly after. It shows that Mohammed seem to have the ability to read. That the Islamic scripture mentions, Mohammed dictated texts to his scribes shows also that he might not have been very skilled in the art of writing. Ali was able to gather quite a large collection of Koran texts. He most likely kept them in folders of the kind we know from the Nag Hammadi Library. A few Shia scholars argue that Ali had gathered the most complete collection of Koran texts, comprising the interpretation and the revelation, the precise and ambiguous verses, the abrogating and the abrogated verses; nothing was missing from it. It was presented to the community, but they refused to acknowledge his Koran texts. They also believe that Ali's version of the Koran contained verses that are not seen in the Uthmanic codex we have today.

There were 7 main bundels, briefcases, folders, or 'sections', and according to Theodor Nöldeke's research, the chapters (suras) were arranged as follows: 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98 (1st Section); 3, 11, 22, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106 (2nd Section); 4, 16, 23, 36, 42, 56, 67, 74, 107, 111, 112, 103, 101, 85, 95, 27 (3rd Section); 5, 10, 19, 26, 43, 49, 50, 54, 60, 86, 90, 94, 100, 108, 109 (4th Section); 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93, 102 (5th Section); 7, 14, 18, 24, 38, 39, 45, 98, 57, 73, 75, 78, 88, 89, 92, 110 (6th Section); 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114 (7th Section). If this account was historical reality is not clear (because there were also reports that the Koran chapters had in the beginning the order 96, 74, 68, 73, 111, 81, etc.). In Nöldeke's oppinion however, the Chapter arrangement of Ali's collection follows a certain pattern and is not accidental. Each of the 7 sections contained 16 or 17 chapters, beginning from low numbers gradualy growing to higher numbers, so that each section shows an average representation of the entire Koran.

The different names for 'revelation', like koran, kitab, and wahy, are allusions to its written origin. It seems that Mohammed had somehow endeavoured at a very early time to establish a new document of revelation as well as its written fixation. Already the Meccan sura 29:47 contains an allusion to writing down the revelations.

The Koran as it is known in the present, was first compiled into book format by Mohammed's secretary Zayd ibn Thabit (c. 610-660 AD) under Caliph Uthman ibn Alfan (r. 644-56) Sometime between 650 and 656, a committee appointed by Uthman is believed to have produced a singular version in seven copies, and Uthman is said to have sent to every Muslim province one copy of what they had copied, and ordered any other Koranic materials, whether written in fragmentary manuscripts or whole copies, be burnt. This was done to ensure that the collected and authenticated Koranic copy that Uthman collected became the primary source for others to follow, thereby ensuring that Uthman's version of the Koran remained authentic. For this reason, the Koran as it exists today is also known as the "Uthmanic Codex".

How the Koran texts were created in the first place was unclear for hundreds of years. In the Islamic scripture (the Koran, the Sira, and the Hadith) texts refer to "revelations" or "dreams" Mohammed might have had. However, when we browse through non-canonical Jewish and Christian texts of Gnostics. Mandaeans and some older texts from the Messianic Movement (which suffered a catatrophic defeat by the Romans and the survivors fled to Arabia leaving behind their texts in the Qumran caves), we understand that they were in circulation outside of the Roman Empire in the 6th and 7th centuries. It becomes evident that Mohammed got the many Jewish details (and to a lesser degree Christian details) from exactly those ancient texts. Several existed in Arabic translations or in Aramaic and were very popular in Arabia. As Mohammed travelled regularly to Judaea and Syria due to his trading business, it is feasable that he understood Aramaic. He might have discussed religious and legal matters with his acquaintances there.

Although Mohammed possessed some knowledge about Judaism and Christianity, there were some parts he did not properly comprehend. This is one of the reasons why he claimed the Jewish and Christian scripture were "currupted". One example may be the concept of Christian Trinity which he thought that it would sybolise God, Jesus, and Mary. He was also not aware - like most Christians today - that the origins of the Trinity as a concept was to be found in the Roman Imperial Cult (a kind of ministry of religion) that had a procedure to get the Roman Emperor, his Son and the Pantheon ('holy ghosts') deilied by the Senate in Rome. The Pontifex Maximus (the incumbent emperor) implemented the deification and over generations it became a custom, and a tradition when Christianity took possession of the huge beauraucratic apparatus of the Imperial Cult.

Before showing the translation of the Koran, it might be a good idea to review briefly the Prophet's circumstances before and after his emigration, as well as his political position in Medina vis-åvis the various parties. The difference of the Medina Koran to the Koran from Mecca can be understood by circumstances that Mohammed experienced after the deaths of his supportive uncle and his wife Khadija. At the beginning of the 20th century, Theodor Nöldeke analysed and described the situation as follows:

"Political and Religious Conditions at Yathrib before the Hijra

At Mecca Mohammed played the unenviable role of a prophet who appealed to only few men, mainly from the lowest strata of society, and whom most people considered a fool or impostor, and who was protected against personal libel only by his relatives in deference to indivisible family ties. With his emigration he suddenly became a recognised spiritual and, soon thereafter, temporal leader of a large community. In spite of Julius Wellhausen's great studies on pre-Islamic Medina, it is not quite clear what caused this remarkable change. For decades before the hijra Medina was the scene of violent feuds among the two great tribes, the Aws and Khazraj. The final great encounter in this struggle, the Battle of Buath, failed to establish the supremacy of the victorious Aws (Aus) and did not lead to an actual peace: on the contrary, the insecurity of the city became even greater than before, as the various blood-feuds were not officially settled and were left to personal vengeance. That the inhabitants of Yathrib later became so quickly accustomed to the supremacy of a stranger is certainly among the consequences of an anarchical situation that must have become increasingly unbearable as time went on. Nevertheless. contrary to what Leone Caetani argues, this cannot lead to the conclusion that the men of Medina, who had established contacts with Muhammad at Mecca, were politically motivated to pacify their city, even if it is quite possible that such matters had been discussed.

Although tradition explicitly maintains the latter point of view, it emphasises above all the religious aspect, saying that Muhammad had presented his ideas to a group of men from Medina who had come to visit the Kaaba and had encountered receptive hearts. After their return to Medina, the men presented such a lively propaganda for Islam that within less than two years a respectable community had been formed that was prepared to offer the vindicated Prophet a new homeland.

The Unprecedented Success of Islamic Propaganda at Yathrib

In order to explain the unprecedented success of Islam at Yathrib it has been pointed out that the Medinans must already have been familiar with the main tenets of Islam, thanks to the large number of Jews living in the city, as well as to the Christian Arab tribes residing in the vicinity, to whom

they were related in part. It is even noted that religious reformers such as the Khazrajite Aws b. Amir al-Rahib appeared among them and had followers. This is undoubtedly correct. Even though similar people existed in Mecca, and the religions of the People of the Book were not unknown there, nevertheless we must assume an incomparably stronger influx of Biblical ideas at Yathrib. The Medinan peasants could well have been more receptive to religion than the merchants of Mecca. Muslimtradition thus remains correct in its estimation that the religious atmosphere at Medina was the decisive moment for the acceptance of Mohammed. In this case, the mutation from spiritual authority to political leadership was not a preconceived idea but rather a result of the prevailing conditions brought about by the clever manipulations of the Prophet, whose political ability achieved here its first success. Not even two years after his emigration he was able to dare to dictate a kind of constitution7 to the inhabitants of Yathrib. What he seemed to have had in mind was a theocracy similar to that of Moses where "Allah and Mohammed" were the last resort in all conflicts.

The "Waverers" (munafiqun)

Among the factions we assume were at Medina only the true Muslims were unconditonally allied with him. This group consisted primarily of the Meccan emigrants and a not insignificant number of the inhabitants of Yathrib, who had enthusiastically embraced Islam and distinguished themselves sufficiently to be named the Helpers (anshar) of the Prophet. Still, many inhabitants of Medina harboured less than friendly sentiments towards Muhammad, neither recognising him as a prophet nor being inclined to accept him as a ruler. Because of his great, enthusiastic following they did not dare to take position against him openly but rather met him with a passive resistance that more than once crossed his plans. Their influence was such that he had to treat them with respect and occasionally even give in. This party of the Hypocrites and "waverers," was not particularly clearcut and simple. Even many who believed in Muhammad remained far from strict obedience, as the bonds of blood and family, uniting its members and making them subservient to the authority of an innate or chosen head, were extremely strong among the contemporary Arabs as well as among all people under a patriarch. The reputation of Abd Allah b. Ubayy b. Salul, the most famous of the Khazraj, who outnumbered the Aws, especially counteracted this. Even after this man had lost his direct political power, his influence was still large enough that Muhammad, who must have hated him dearly, was obliged until his death to treat him with consideration and nearly as an equal. Otherwise Muhammad would easily have had the whole clan against him, including the believers. The expression munafiq is occasionally extended also to include true believers, if they became disobedient or lax in the performance of obligations for any reason. The word very likely also referred to the multitude of those who-as the great rabble always does-supported the Prophet in his glory yet were inclined to desert him when things went wrong. The same must apply also to the Arab tribes who, since the Pact of Hudaybiyya, and particularly since the take-over of Mecca, went over to Muhammad. Some of them became true believers. but the greater part, among them the heads of the Quraysh, particularly the entire Banu Umayya b. Abd al-Shams, accepted Islam only forcedly or for personal advantage, although all of them were recognised as Muslims for political reason only (the War of Apostacy is proof to it).

The Pagan Population and the Jewish Tribes

In their dealings with the Prophet, the energy displayed by the "waverers" was far exceeded by that of the Jewish tribes living in Yathrib proper or in the nearby oases. In addition to their mental superiority over the Arabs, which they derived from an ancient literary tradition—regardless of how little one may value their scholarship—there were also martial bravery and other qualities that enabled them, in the wonderful way of all Jews, to become fully integrated without sacrificing their own identity.

In the beginning, Muhammad placed great hopes on them as a people who had already become familiar with the revelation. However, as they were not inclined to give up their established view for the sake of the new prophet, whose great deviation from their own faith was for them far easier to discern than for him, the discord increased and did not cease until all the Jews were either killed, banned, or subjugated. The hostility of the Jews was all the more dangerous because they hurt Muhammad not only by means of war and politics but also by mockery and biting interrogation about religious matters. If their various tribes had not been divided into two parts by the fightings of the Aws and Khazraj, Muhammad would have hardly been able to decimate them one after the other.

Content and Style of the Medinan Sūras

The pagans, against whom open warfare raged during the Medinan period, are now only rarely the target of verbal attacks. The Christians too, who after all were living far from Yathrib, and with whom Muhammad had hostile encounters only during his last years, he seldom mentions, although when he does it is rather congenially, accompanied merely by the disapproval of certain dogmas. Muhammad's assaults upon the Jews, on the other hand, are quite violent. After the hijra, this takes the form of his endeavour to show that they had always been obstinate and are therefore damned by God. The "waverers", too, are often severely reproved, although Muhammad frequently had to be more considerate when dealing with them. In the Koran he gives free rein to his feelings, albeit without divulging names. Moreover, the Prophet addresses here almost exclusively the "waverers" of Medina. The other Arabs, who likewise had adopted Islam only superficially, he attempted to win over with kindness instead of discouraging them with strong measures and words.

Finally, these suras are directed at the Muslims, although seldom with a view towards lecturing on dogmatic or moral articles of faith, subjects they were sufficiently familiar with from the Meccan sūras. Instead, he speaks on home ground and as their leader in the field, rebuking or praising, as the case may be, particularly after victory or defeat, putting events in their proper perspective, planning the future or issuing orders and laws. These legal revelations are of particular importance. Some of them are intended for the

moment, while others are for eternity. They settle civil and ritual matters without precisely defining them. Just as the Koran follows the dictates of the moment rather than a defined system, so also many of these laws evolve from decisions on contentious issues. Muhammad often added to the verdicts further regulations regarding issues that could possibly arise.

It is unlikely that such a statute-book evolved totally without concrete and actual issues. Several laws and ordinances also refer to the domestic affairs of the Prophet.

The new subjects which appeared on the Prophet's horizon, and which were dealt with in the suras, would have had to entail-one would think-considerable deviations from the style of the last Meccan period. Nevertheless, this is generally not the case. New expressions and idioms were nearly never applied unless absolutely required by the subject. This is most evident in those laws in whose formulation all rhetorical embellishment is avoided. It is only the rhyme-consisting here often of totally superfluous additions, therefore at times annoying-to which Muhammad remains enslaved. Since he seldom—as at Mecca—addresses the people in general but rather the respective parties separately, it is very rare here to find the address "O, you people!" In contrast, we frequently find "O, you believers!", and less frequently "O, you Jews!" 'waverers'", etc. Incidentally, we also find in these "O, you sūras the odd powerful and even poetic passage. In general, the Medinan revelations-which consist of rather brief laws. addresses, orders, etc.—are originally of a smaller volume than the majority of those from the late Meccan period, which tend to be lengthy lectures. On the other hand, the uniformity of the content resulted in disproportionately many single, Medinan revelations being put together to produce a single, collective sūra, so that the current Medinan sūras became the longest in our Koran. The development of the linguistic parlance as it appears before the emigration can later be demonstrated only in isolated instances-if at all. However, this very unreliable device can easily be done away with, as content, steady reference to established events or circumstances, and close connexion with the development of the new state supply much better guidance.

Anyone studying the history of Muhammad realises immediately the difference between the transmission of events before and after the emigration. In the former case, only a few reliable memoirs from a small circle are available, with uncertain chronology and many legends, whereas in the latter case, pure history predominates, enabling us to trace the events from year to year. We can thus establish a chronology of the Medinan suras with accurate details. Of course, much still remains uncertain: for many a period we have but approximate chronological limits of origin, and there remain still others where it can only be stated that they originate from the Medinan period."

The Koran is no narrative or story but merely a collection of sayings, short accounts, quotations from other texts, advice and law, allusions, alegories, propaganda and that what we today would call hate speech. In short, the Koran is a jumble of everything. As the Koran, the "Recital", was meant to be learnt by heart in its entirety, it was important that the learner could memorise the text with ease. For this reason, the greatest bulk of text was composed in groups of rhymes and endless repetitions. Moses can be found in the Koran 39 times, for instance.

The chapters (suras = folders) of the Koran we can buy in a bookshop are arranged basically from the longest chapters to the shortest chapters. Unfortunately for the reader, this order does not make any sense as the historical context was deliberately torn appart. Muslims claim that "Many chapters were revealed complete, especially the shorter ones; the longer ones, however, were revealed by portions. Chronologically, verses of one chapter were followed by those of a similar topic but from other time, hence in the arrangment of verses and chapters is not chronological. Other Muslims say: The Koran bears evidence that the arrangement of its chapters and verses was brought about by Mohammed himself and under the socalled 'guidance of Divine revelation' (Koran 75:17-18) and this arrangement did not follow the chronological order of the revelation." That these are cheap arguments going round the facts is obvious.

The structure of the Koran text is dualistic. The first part of the text refers to Mohammed's more or less peaceful life in MECCA; the largest bulk contains just religious ideas which we know from Judaism already. The second part of the text refers to Mohammed's violent life in MEDINA; it is very revolutionary indeed and it contains hatred against Jews, Christians and any other Kafir (non-Muslim), contains political ideology and propaganda, a blueprint for an entire new civilisation: a totalitarian theocracy that demands absolute submission under the rule of Mohammed's god Allah and himself! Those who do not want this face damnation, slavery, dimmitude and death. There can be no doubt that this Medina text imposes not only a threat but a real danger towards any non-Muslim society and civilisation that turns a blind eye. The Sharia law is mainly based on this second half

of the Koran. This is important to know as the Sharia is used as tool to undermine non-Islamic societies and their organisational structures by pussyfooting 'harmless' looking rules into the hosts society such as halal food rules, demanding prayer places and times, and trying to implement Muslim propaganda into the host's educational system, and last but not least, playing the eternal and pityful victim (whilst waging jihad war for the last 1400 years).

What we are going to show here now is the Koran in which the Chapters are arranged chronologically. The German Orientalist Theodor Nöldeke arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used.

The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE MECCA KORAN, Group 1 (Mohammed's first 5 years as preacher, 48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (Mohammed's 6th and 7th years as preacher, 21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (Mohammed's 8th to the 13th year as preacher, 21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

THE MEDINA KORAN, (Mohammed's 9 years as jihadist and warlord, 24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.

We also show you the traditional chapter arrangement by Ihn Abhas

THE MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83

THE MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110

Whatever number system you prefer to use, they are almost the same, therefore either of them can abrogate any nice and peaceful text from Mecca. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! A latter number in the Nöldeke sequence always prevails over an earlier one. This is the reason why chapter 9 and 5, for example, outweigh any of the other chapters!)

PART 1 THE KORAN OF MECCA

(Although it is possible and even desirable to arrange the Koran chapters in a chronological way, it is however not easy to define the exact position of some of the verses. As their correct place is still a matter of debate among scholars, we have decided not to change the traditional places of the verses within a chapter.

We have instead placed an asterisk* right behind the verse number when scholars believe that this particular verse belongs into the Koran of Medina. Three asterisks * * * indicate that the following verses

belong to another chapter, topic, collection, or time.)

GROUP 1 (Mohammed's first 5 years as preacher, 48 SURAS): 96; 74; 111; 106; 108; 104; 107; 102; 105; 92; 90; 94; 93; 97; 86; 91; 80; 68; 87; 95; 103; 85; 73; 101; 99; 82; 81; 53; 84; 100; 79; 77; 78; 88; 89; 75; 83; 69; 51; 52; 56; 70; 55; 112; 109; 113; 114; 1

KORAN CHAPTER 1 / Sura 96

The Clot / Al-Alaq

In the name of Allah, the Beneficent, the Merciful.

96:1 Read in the name of thy Lord who creates

96:2 Creates man from a clot,

96:3 Read and thy Lord is most Generous.

96:4 Who taught by the pen,

96:5 Taught man what he knew not.

96:6 Nay, man is surely inordinate,

96:7 Because he looks upon himself as self-sufficient.

96:8 Surely to thy Lord is the return.

- 96:9 Hast thou seen him who forbids
- 96:10 A servant when he prays? 96:11 Seest thou if he is on the right way.
- 96:12 Or enjoins observance of duty?
- 96:13 Seest thou if he denies and turns away?

96:14 Knows he not that Allah sees?

96:15 Nay, if he desist not, We will seize him by the forelock

96:16 A lying, sinful forelock!

96:17 Then let him summon his council.

96:18 We will summon the braves of the army.

96:19 Nay! Obey him not, but prostrate thyself, and draw nigh (to Allah).

KORAN CHAPTER 2 / Sura 74

The Clothed One (The One Wrapping Himself Up) /

Al-Muddaththir In the name of Allah, the Beneficent, the Merciful.

- 74:1 O thou who wrappest thyself up,
- 74:2 Arise and warn,
- 74:3 And thy Lord do magnify,
- 74:4 And thy garments do purify,
- 74.5 And uncleanness do shun
- 74:6 And do no favour seeking gain,
- 74:7 And for the sake of thy Lord, be patient.
- 74:8 For when the trumpet is sounded,
- 74:9 That will be that day a difficult day,
- 74:10 For the disbelievers, anything but easy.
- 74:11 Leave Me alone with him whom I created.
- 74:12 And gave him vast riches,
- 74:13 And sons dwelling in his presence.
- 74:14 And made matters easy for him,
- 74:15 And yet he desires that I should give more!
- 74:16 By no means! Surely he is inimical to Our messages.
- 74:17 I will make a distressing punishment overtake him.
- 74:18 Surely he reflected and determined,

74:19 But may he be destroyed how he determined!

- 74:20 Again, may he be destroyed how he determined!
- 74:21 Then he looked,
- 74:22 Then frowned and scowled,
- 74:23 Then turned back and was big with pride,
- 74:24 Then said: This is naught but magic from of old!
- 74:25 This is naught but the word of a mortal!

- 74:30 Over it are nineteen.

74:31 And We have made none but angels wardens of the Fire. and We have not made their number but as a trial for those who disbelieve, that those who have been given the Book may be certain and those who believe may increase in faith, and those who have been given the Book and the believers may not doubt; and that those in whose hearts is a disease and the disbelievers may say: What does Allah mean by this parable? Thus Allah leaves in error whom He pleases, and guides whom He pleases. And none knows the hosts of thy Lord but He. And this is naught but a Reminder to mortals.

74:33 And the night when it departs!

74:34 And the dawn when it shines!

- 74:26 I will cast him into hell.
- 74:27 And what will make thee realize what hell is?
- 74:28 It leaves naught, and spares naught.
- 74:29 It scorches the mortal.

74:32 Nay, by the moon!

KORAN CHAPTER 14 / Sura 97

KORAN CHAPTER 15 / Sura 86

86:3 The star of piercing brightness -86:4 There is nor a soul but over it is a keeper.

86:11 By the cloud giving rain,

86:13 Surely it is a decisive word, 86:14 And it is not a joke.

86:15 Surely they plan a plan,

KORAN CHAPTER 16 / Sura 91

91:1 By the sun and his brightness!

91:5 And the heaven and its make!

91:6 And the earth and its extension!

91:7 And the soul and its perfection!

Allah's she-camel, and (give) her (to) drink.

91:15 And He fears not its consequence.

In the name of Allah, the Beneficent, the Merciful.

KORAN CHAPTER 17 / Sura 80

80:1 He frowned and turned away,

Frowned (He Frowned) / Abasa

80:6 To him thou dost attend.

80:10 To him thou payest no regard.

80:11 Nay, surely it is a Reminder.

80:12 So let him who will mind it.

80:17 Woe to man! How ungrateful is he!

80:18 Of what thing did He create him?

80:20 Then makes the way easy for him,

80:24 Then let man look at his food -

80:28 And grapes and clover, 80:29 And the olive and the palm,

80:30 And thick gardens,

80:31 And fruits and herbage

80:25 How We pour down abundant water, 80:26 Then cleave the earth, cleaving (it) asunder,

80:27 Then cause the grain to grow therein,

80:32 A provision for you and your cattle.

80:13 In honoured books,

80:15 In the hands of scribes,

80:14 Exalted, purified,

80:16 Noble, virtuous.

proportions him,

grave.

80:9 And he fears

86:16 And I plan a plan.

The Sun / Al-Shams

(with the ground)

himself

for a while.

In the name of Allah, the Beneficent, the Merciful.

97:1 Surely We revealed it on the Night of Majesty

97:2 And what will make thee comprehend what the Night

of Majesty is? 97:3 The Night of Majesty is better than a thousand months. 97:4 The angels and the Spirit descend in it by the permission of their Lord — for every affair — 97:5 Peace it is till the rising of the morning.

86:2 And what will make thee know what the Comer by

The Comer by Night (The Night-Comer) / Al-Tariq

In the name of Allah, the Beneficent, the Merciful. 86:1 By the heaven and the Comer by night!

86:5 So let man consider of what he is ejected.

86:8 Surely He is able to return him (to life).

86:6 He is created of water pouring forth, 86:7 Coming from between the back and the ribs.

86:9 On the day when hidden things are manifested,

86:17 So grant the disbelievers a respite - let them alone

In the name of Allah, the Beneficent, the Merciful.

91:3 And the day when it exposes it to view!

91:4 And the night when it draws a veil over it!

91:9 He is indeed successful who causes it to grow, 91:10 And he indeed fails who buries it. 91:11 Thamud rejected (the truth) in their inordinacy,

91:2 And the moon when she borrows light from him!

91:8 So He reveals to it its way of evil and its way of good;

91:12 When the basest of them broke forth with mischief -

91:13 So Allah's messenger said to them (Leave alone)

91:14 But they called him a liar and slaughtered her. So

their Lord destroyed them for their sin and levelled them

80:2 Because the blind man came to him.80:3 And what would make thee know that he might purify

80:4 Or be mindful, so the Reminder should profit him?

80:5 As for him who considers himself free from need

80:7 And no blame is on thee, if he purify himself not.

80:19 Of a small life-germ. He creates him, then

80:21 Then He causes him to die, then assigns to him a

80:22 Then; when He will, He raises him to life again.

80:23 Nay, but he does not what He commands him.

80:8 And as to him who comes to thee striving hard,

86:10 Then he will have no strength nor helper.

86:12 And the earth opening (with herbage)!

The Majesty / Al-Qadr

of Majesty is?

night is?

74:35 Surely it is one of the gravest (misfortunes),

- 74:36 A warning to mortals, 74:37 To him among you who will go forward or will remain behind.
- 74:38 Every soul is. held in pledge for what it earns, 74:39 Except the people of the right hand.
- 74:40 In Gardens, they ask one another,
- 74:41 About the guilty:
- 74:42 What has brought you into hell?
- 74:43 They will say: We were not of those who prayed;
- 74:44 Nor did we feed the poor; 74:45 And we indulged in vain talk with vain talkers;
- 74:46 And we called the day of Judgement a lie;
- 74:47 Till the inevitable overtook us.
- 74:48 So the intercession or intercessors will not avail them. 74:49 What is then the matter with them, that they turn
- away from the Reminder.
- 74:50 As if they were frightened asses,
- 74:51 Fleeing from a lion?
- 74:52 Nay, every one of them desires that he should be given pages spread out
- 74:53 By no means! But they fear not the Hereafter.
- 74:54 Nay, it is surely a Reminder.
- 74:55 So whoever pleases may mind it.
- 74:56 And they will not mind unless Allah please. He is Worthy that duty should be kept to Him and Worthy to forgive

KORAN CHAPTER 3 / Sura 111

- The Flame / Al-Lahab
- In the name of Allah, the Beneficent, the Merciful.
- 111:1 Abu Lahab's hands will perish and he will perish.
- 111:2 His wealth and that which he earns will not avail him.
- 111:3 He will burn in fire giving rise to flames
- 111:4 And his wife the bearer of slander;
- 111:5 Upon her neck a halter of twisted rope!

KORAN CHAPTER 4 / Sura 106

- The Quraish (Mohammed's Tribe) / Al-Quraysh
- In the name of Allah, the Beneficent, the Merciful.
- 106:1 For the protection of the Quraish 106:2 Their protection during their journey in the winter
- and the summer
- 106:3 So let them serve the Lord of this House, feeds them against hunger,
- 106:4 Who and gives them security against fear.

KORAN CHAPTER 5 / Sura 108

- The Abundance of Good / Al-Kauthar In the name of Allah, the Beneficent, the Merciful.
- 108:1 I Surely We have given thee abundance of good.
- 108:2 So pray to thy Lord and sacrifice.
- 108:3 Surely thy enemy is cut off (from good).

KORAN CHAPTER 6 / Sura 104

- The Slanderer / Al-Humazah
- In the name of Allah, the Beneficent, the Merciful.
- 104:1 Woe to every slanderer, defamer!
- 104:2 Who amasses wealth and counts it
- 104:3 He thinks that his wealth will make him abide. 104:4 Nay, he will certainly be hurled into the crushing
- disaster; 104:5 And what will make thee realize what the crushing
- 104:6 It is the Fire kindled by Allah,
- 104:7 Which rises over the hearts.
- 104:8 Surely it is closed in on them.
- 104:9 In extended columns.

KORAN CHAPTER 7 / Sura 107

- Acts of Kindness (The Daily Necessaries) / Al-Maun
- In the name of Allah, the Beneficent, the Merciful.
- 107:1 Hast thou seen him who belies religion?
- 107:2 That is the one who is rough to the orphan, 107:3 And urges not the feeding of the needy.
- 107:4* So woe to the praying ones, 107:5* Who are unmindful of their prayer!
- 107:6* Who do (good) to be seen,
- 107:7* And refrain from acts of kindness!

- KORAN CHAPTER 8 / Sura 102 Worldly Gain (The Abundance of Wealth) / Al-Takathur
- In the name of Allah, the Beneficent, the Merciful.
- 102:1 Abundance diverts you, 102:2 Until you come to the graves
- 102:3 Nay, you will soon know,
- 102:4 Nay, again, you will soon know. 102:5 Nay, would that you knew with a certain knowledge!
- 102:6 You will certainly see hell;
- 102:7 Then you will see it with certainty of sight;
- 102:8 Then on that day you shall certainly be questioned about the boons.

KORAN CHAPTER 9 / Sura 105

The Elephant / Al-Fil In the name of Allah, the Beneficent, the Merciful.

- 105:1 Hast thou not seen how thy Lord dealt with the possessors of the elephant?
 - 105:2 Did He not cause their war to end in confusion?
- 105:3 And send against them birds in flocks? 105:4 Casting at them decreed stones —
- 105:5 So He rendered them like straw eaten up?

KORAN CHAPTER 10 / Sura 92

- The Night / Al-Lail
- In the name of Allah, the Beneficent, the Merciful.
- 92:1 By the night when it draws a veil! 92:2 And the day when it shines!
- 92:3 And the creating of the male and the female!
- 92:4 Your striving is surely (for) diverse (ends). 92:5 Then as for him who gives and keeps his duty,
- 92:6 And accepts what is good -
- 92:7 We facilitate for him (the way to) ease.
- 92:8 And as for him who is niggardly and considers himself
- self-sufficient,

Most High.

City

road is?

- 92:9 And rejects what is good -
- 92:10 We facilitate for him (the way to) distress.
- 92:11 And his wealth will not avail him when he perishes.
- 92:12 Surely Ours is it to show the way,
- 92:13 And surely Ours is the Hereafter and the former.
- 92:14 So I warn you of the Fire that flames. 92:15 None will enter it but the most unfortunate,
- 92:16 Who rejects (the truth) and turns (his) back.

92:19 And none has with him any boon for a reward,

In the name of Allah, the Beneficent, the Merciful.

90:3 And the begetter and he whom he begot!

90:6 He will say I have wasted much wealth.

90:7 Does he think that no one sees him?

90:11 But he attempts not the uphill road;

90:8 Have We not given him two eyes,

90:9 And a tongue and two lips,

90:13 (It is) to free a slave,

the people of the left hand.

90:14 Or to feed in a day of hunger

90:16 Or the poor man lying in the dust.

another to patience, and exhort one another to mercy.

In the name of Allah, the Beneficent, the Merciful.

94:7 So when thou art free (from anxiety), work hard,

The Brightness of the Day (The Early Hours) / Al-Duha

93:3 Thy Lord has not forsaken thee, not is He displeased.

93:4 And surely the latter state is better for thee than the

93:5 And soon will thy Lord give thee so that thou wilt be

93:6 Did He not find thee an orphan and give (thee) shelter?

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93:7 And find thee groping, so He showed the way? 93:8 And find thee in want, so He enriched thee?

93:9 Therefore the orphan, oppress not. 93:10 And him who asks, chide not.

93:11 And the favour of thy Lord, proclaim

In the name of Allah, the Beneficent, the Merciful.

94:8 And make thy Lord thy exclusive object.

94:1 Have We not expanded for thee thy breast,

94:2 And removed from thee thy burden,

94:3 Which weighed down thy back,

94:5 Surely with difficulty is ease.

94:6 With difficulty is surely ease:

KORAN CHAPTER 13 / Sura 93

93:1 By the brightness of the day!

93:2 And the night when it is still!

former

well pleased.

94:4 And exalted for thee thy mention?

90:15 An orphan nearly related,

90:20 On them is Fire closed over.

KORAN CHAPTER 12 / Sura 94 The Expansion / Al-Inshirah

92:17 And away from it shall be kept the most faithful to duty

92:20 Except the seeking of the pleasure of his Lord, the

90:2 And thou wilt be made free from obligation in this

90:4 We have certainly created man to face difficulties.

90:10 And pointed out to him the two conspicuous ways?

90:12 And what will make thee comprehend what the uphill

90:17 Then he is of those who believe and exhort one

90:18 These are the people of the right hand. 90:19 And those who disbelieve in Our messages, they are

90:5 Does he think that no one has power over him?

92:18 Who gives his wealth, purifying himself,

92:21 And he will soon be well-pleased.

KORAN CHAPTER 11 / Sura 90

90:1 Nay, I call to witness this City!

The City / Al-Balad

- 80:33 But when the deafening cry comes,
- 80:34 The day when a man flees from his brother.
- 80:35 And his mother and his father,
- 80:36 And his spouse and his sons.
- 80:37 Every man of them, that day, will have concern enough to make him indifferent to others.
- 80:38 Faces on that day will be bright,
- 80:39 Laughing, joyous.
- 80:40 And faces on that day will have dust on them,
- 80:41 Darkness covering them? 80:42 Those are the disbelievers, the wicked.

KORAN CHAPTER 18 / Sura 68

The Pen / Al-Qalam In the name of Allah, the Beneficent, the Merciful,

- 68:1 (By) the inkstand and the pen and that which they write!
- 68:2 By the grace of thy Lord thou art not mad.
- 68:3 And surely thine is a reward never to be cut off.
- 68:4 And surely thou hast sublime morals.
- 68:5 So thou wilt see, and they (too) will see.
- 68:6 Which of you is mad.
- 68:7 Surely thy Lord knows best who is erring from His way, and He knows best those who go aright.
- 68:8 So obey not the rejectors.
- 68:9 They wish that thou shouldst be pliant, so they (too) would be pliant.
- 68:10 And obey not any mean swearer,
- 68:11 Defamer, going about with slander,
- 68:12 Hinderer of good, out-stepping the limits, sinful,
- 68:13 Ignoble, besides all that, notoriously mischievous
- 68:14 Because he possesses wealth and sons 68:15 When Our messages are recited to him, he says: Stories of those of yore!
- 68:16 We shall brand him on the snout.
- 68:17* We shall try them as We tried the owners of the garden, when they swore to pluck its fruits in the morning, 68:18* And would not set aside a portion (for the poor)
- 68:19* But a visitation from thy Lord came on it, While
- they slept. 68:20* So it became as black, barren land -
- 68:21* Then they called out one to another in the morning, 68:22* Saying: Go early to your tilth, if you would pluck
- (the fruit). 68:23* So they went, while they said one to another in low

tones:

68:24* No poor man shall enter it to-day to you 68:25* And in the morning they went, having the power to prevent.

- 68:26* But when they saw it, they said: Surely we are in error;
- 68:27* Nay, we are made to suffer privation.
- 68:28* The best of them said: Said I not to you, Why do you
- not glorify (Allah)? 68:29* They said: Glory be to our Lord! surely we were unjust.
- 68:30* Then some of them advanced against others, blaming each other.
- 68:31* Said they: O woe to us! Surely we were inordinate
- 68:32* Maybe, our Lord will give us instead one better than
- it surely to our Lord we make petition. 68:33* Such is the chastisement. And certainly the chastisement of the Hereafter is greater, did they but know!
- 68:34 Surely the dutiful have with their Lord Gardens of bliss
- 68:35 Shall We then make those who submit as the guilty? 68:36 What is the matter with you? How do you judge?
- 68:37 Or have you a book wherein you read
- 68:38 That you shall surely have therein what you choose? 68:39 Or have you covenants from Us on oath, extending to
- the day of Resurrection, that yours is surely what you judge? 68:40 Ask them which of them will vouch for that.
- 68:41 Or have they associate-gods? Then let them bring their associates, if they are truthful.
- 68:42 On the day when there is a severe affliction, and they are called upon to prostrate themselves, but they are not able
- 68:43 Their looks cast down, abasement will cover them. And they were indeed called upon to prostrate themselves, while yet they were safe. 68:44 So leave Me alone with him who rejects this
- announcement. We shall overtake them by degrees, from whence they know not.
- 68:45 And I bear with them, surely My plan is firm.
- 68:46 Or dost thou ask from them a reward, so that they are burdened with debt?
- 68:47 Or is the unseen with them so that they write (it) down?
- 68:48* So wait patiently for the judgement of thy Lord, and be not like the Companion of the fish, when he cried while he was in distress

68:49* Had not favour from his Lord reached him, he would certainly have been cast down on naked ground, while he was blamed.

73:2 Rise to pray by night except a little, 73:3 Half of it, or lessen it a little,

thyself to Him with (complete) devotion.

but He --- so take Him for Protector.

manner.

and most effective in speech.

and respite them a little.

is ever fulfilled.

way to his Lord.

Merciful.

calamity?

heavy,

73:4 Or add to it, and recite the Koran in a leisurely

73:6 The rising by night is surely the firmest way to tread

73:7 Truly thou hast by day prolonged occupation.73:8 And remember the name of thy Lord and devote

73:9 The Lord of the East and the West - there is no God

73:10* And bear patiently what they say and forsake them

with a becoming withdrawal. 73:11* And leave Me and the deniers, possessors of plenty,

73:12 Surely with Us are heavy fetters and a flaming Fire,

73:14 On the day when the earth and the mountains quake

73:16 But Pharaoh disobeyed the messenger, so We seized him with a violent grip. 73:17 How, then, if you disbelieve, will you guard

yourselves on the day which will make children grey-headed?

73:18 The heaven being rent asunder thereby. His promise

73:19 Surely this is a Reminder so let him, who will, take a

73:20* Thy Lord knows indeed that thou passest in prayer

nearly two-thirds of the night, and (sometimes) half of it, and

(sometimes) a third of it, as do a party of those with thee. And Allah measures the night and the day. He knows that (all of) you are not able to do it, so He has turned to you (mercifully);

so read of the Koran that which is easy for you. He knows that

there are sick among you, and others who travel in the land

seeking of Allah's bounty, and others who fight in Allah's way.

So read as much of it as is easy (for you), and keep up prayer

and pay the poor-rate and offer to Allah a goodly gift. And

whatever of good you send on before hand for yourselves, you

will find it with Allah - that is best and greatest in reward.

And ask forgiveness of Allah. Surely Allah is Forgiving,

101:3 And what will make thee know how terrible is the

101:6 Then as for him whose measure (of good deeds) is

101:8 And as for him whose measure (of good deeds) is light,

99:6 On that day men will come forth in sundry bodies that

99:7 So he who does an atom's weight of good will see it

99:8 And he who does an atom's weight of evil will see it:

The Cleaving (The Cleaving Asunder) / Al-Infitar

In the name of Allah, the Beneficent, the Merciful.

82:3 And when the rivers are made to flow forth.

82:8 Into whatever form He pleases He casts thee.

82:9 Nay, but you give the lie to the Judgement, 82:10 And surely there are keepers over you,

82:5 Every soul will know what it has sent before and what

82:6 O man, what beguiles thee from thy Lord, the

82:7 Who created thee, then made thee complete, then made

101:4 The day wherein men will be as scattered moths,

101:5 And the mountains will be as carded wool.

101:10 And what will make thee know what that is?

In the name of Allah, the Beneficent, the Merciful.

99:1 When the earth is shaken with her shaking,

99:2 And the earth brings forth her burdens,

99:3 And man says: What has befallen her?

99:4 On that day she will tell her news,

99:5 As if thy Lord had revealed to her.

The Calamity (The Terrible Calamity) / Al-Qari'ah In the name of Allah, the Beneficent, the Merciful.

KORAN CHAPTER 24 / Sura 101

101:1 The calamity!

101:2 What is the calamity?

101:7 He will live a pleasant life.

101:11 A burning Fire.

The Shaking / Al-Zilzal

they may be shown their works.

it has held back.

thee in a right good state

82:11 Honourable recorders,

82:12 They know what you do.

Gracious?

KORAN CHAPTER 26 / Sura 82

82:1 When the heaven is cleft asunder,

82:4 And when the graves are laid open

82:2 And when the stars become dispersed,

101:9 The abyss is a mother to him.

KORAN CHAPTER 25 / Sura 99

73:13 And food that chokes and a painful chastisement.

and the mountains become (as) heaps of sand let loose. 73:15 Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh.

73:5 Surely We shall charge thee with a weighty word.

- 68:50* Then his Lord chose him, and He made him of the righteous.
- 68:51 And those who disbelieve would almost smite thee with their eyes when they hear the Reminder, and they say: Surely he is mad!
- 68:52 And it is naught but a Reminder for the nations.
- KORAN CHAPTER 19 / Sura 87
- The Most High / Al-Ala
- In the name of Allah, the Beneficent, the Merciful.
- 87:1 Glorify the name of thy Lord, the Most High!
- 87:2 Who creates, then makes complete.
- 87:3 And Who measures, then guides,
- 87:4 And Who brings forth herbage,
- 87:5 Then makes it dried up, dust-coloured.
- 87:6 We shall make thee recite so thou shalt not forget -87:7 Except what Allah please. Surely He knows the
- manifest and what is hidden
- 87:8 And We shall make thy way smooth to a state of ease. 87:9 So remind, reminding indeed profits.
- 87:10 He who fears will mind,
- 87:11 And the most unfortunate one will avoid it,
- 87:12 Who will burn in the great Fire.
- 87:13 Then therein he will neither live nor die.
- 87:14 He indeed is successful who purifies himself, 87:15 And remembers the name of his Lord, then prays.
- 87:16 But, you prefer the life of this world,
- 87:17 While the Hereafter is better and mote lasting.
- 87:18 Surely this is in the earlier scriptures 87:19 The scriptures of Abraham and Moses.

KORAN CHAPTER 20 / Sura 95

- The Fig / Al-Tin
- In the name of Allah, the Beneficent, the Merciful.
- 95:1 By the fig and the olive!
- 95:2 And mount Sinai!
- 95:3 And this City made secure! -
- 95:4 Certainly We created man in the best make.
- 95:5 Then We render him the lowest of the low.
- 95:6 Except those who believe and do good; so theirs is a
- reward never to be cut off. 95:7 So who can give the lie to thee after (this) about the
- Judgement? 95:8 Is not Allah the Best of the Judges?

KORAN CHAPTER 21 / Sura 103

KORAN CHAPTER 22 / Sura 85

85:1 By the heaven full of stars!

85:2 And the Promised day!

85:5 The fire fed with fuel

believed in Allah, the Mighty, the Praised,

And Allah is Witness of all things.

85:16 Doer of what He intends.

85:18 Of Pharaoh and Thamud?

85:21 Nay, it is a glorious Koran,

KORAN CHAPTER 23 / Sura 73

73:1 O thou covering thyself up!

85:22 In a guarded tablet.

Al-Muzzammil

85:6 When they sit by it,

borne!

believers.

The Stars (The Constellations) / Al-Buruj

In the name of Allah, the Beneficent, the Merciful.

The Time / Al-'Asr

- In the name of Allah, the Beneficent, the Merciful.
- 103:1 By the time!
- 103:2 Surely man is in loss,
- 103:3 Except those who believe and do good, and exhort one another to Truth, and exhort one another to patience

85:3 And the bearer of witness and that to which witness is

85:7 And they are witnesses of what they do with the

85:8 And they punished them for naught but that they

85:9 Whose is the kingdom of the heavens and the earth.

85:10 Those who persecute believing men and believing

women, then repent not, theirs is the chastisement of hell, and

theirs the chastisement of burning. 85:11 Those who believe and do good, theirs are Gardens

85:13 Surely He it is Who creates first and reproduces;

85:17 Has not there come to thee the story of the hosts,

85:15 Lord of the Throne of Power, the Glorious,

wherein flow rivers. That is the great achievement.

85:12 Surely the grip of thy Lord is severe.

85:14 And He is the Forgiving, the Loving,

85:19 Nay, those who disbelieve give the lie

85:20 And Allah encompasses them on all sides.

The Mantled One (The One Covering Himself Up) /

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In the name of Allah, the Beneficent, the Merciful

85:4 Destruction overtake the companions of the trench!

100:11 Surely their Lord this day is Aware of them.

Those Who Yearn (Those Who Pull Out) / Al-Nazi'at

In the name of Allah, the Beneficent, the Merciful.

79:4 And those that are foremost going ahead!

79:6 The day when the quaking one shall quake -

79:10 They say: Shall we indeed be restored to (out) first

79:12 They say; That would then be a return with loss.

79:15 Has not there come to thee the story of Moses, 79:16 When his Lord called him in the holy valley, Tuwa?

79:19 And I will guide thee to thy Lord so that thou fear

79:25 So Allah seized him with the punishment of the

79:27 Are you the stronger in creation or the heaven? He

79:29 And He made dark its night and brought out its light.

79:31 He brought forth from it its water and its pasture.

79:35 The day when man remembers all that he strove for,

79:40 And as for him who fears to stand before his Lord

79:42 They ask thee about the Hour, When will that take

79:46 On the day when they see it, it will be as if they had

KORAN CHAPTER 31 / Sura 79

79:1 By those yearning vehemently!

79:3 And those running swiftly!

79:2 And those going forth cheerfully!

79:5 And those regulating the Affair!

79:7 The consequence will follow it.

79:8 Hearts that day will palpitate,

79:11 What! After we are rotten bones?

79:14 When lo! they will be awakened.

79:17 Go to Pharaoh, surely he has rebelled.

79:18 And say: Wilt thou purify thyself?

79:20 So he showed him the mighty sign;

79:24 Then he said: I am your Lord, the most High.

79:26 Surely there is in this a lesson for him who fears.

79:28 He raised high its height, and made it perfect,

79:30 And the earth, He cast It after that.

79:34 So when the great Calamity comes;

79:37 Then as for him who is inordinate, 79:38 And prefers the life of this world,

79:39 Hell is surely the abode.

and restrains himself from low desires,

79:41 The Garden is surely the abode.

79.43 About which thou remindest?

79:44 To thy Lord is the goal of it.

but tarried for an evening or a morning.

KORAN CHAPTER 32 / Sura 77

79:32 And the mountains. He made them firm.

79:33 A provision for you and for your cattle.

79:36 And hell is made manifest to him who sees.

79:45 Thou art only a warner to him who fears it.

The Emissaries (Those Sent Forth) / Al-Mursalat

In the name of Allah, the Beneficent, the Merciful.

77:3 And those spreading (goodness), far and wide

77:7 Surely that which you are promised will come to pass.

77:10 And when the mountains are carried away as dust,

77:11 And when the messengers are made to reach their

77:14 And what will make thee comprehend what the day of

77:23 So We determined - how well are We at

77:27 And made therein lofty mountains, and given you to

77:1 By those sent forth to spread goodness!

77:2 Then those driving off the chaff!

77:4 Then those making a distinction!

77:5 Then those offering the Reminder, 77:6 To clear or to warn!

77:8 So when the stars are made to disappear,

77:9 And when the heaven is rent asunder,

77:12 To what day is the doom fixed?

77:15 Woe on that day to the rejectors!

77:18 Thus do We deal with the guilty.

77:19 Woe on that day to the rejectors!

77:24 Woe on that day to the rejectors!

77:16 Did We not destroy the former generations? 77:17 Then We followed them up with later ones.

77:20 Did We not create you from ordinary water?

77:21 Then We placed it in a secure resting-place,

77:25 Have We not made the earth draw to itself

77:13 To the day of Decision.

77:22 Till an appointed term,

77:26 The living and the dead,

appointed time,

Decision is?

determining!

drink of sweet water?

79:21 But he denied and disobeyed.

79:23 So he gathered and called out.

79:22 Then he went back hastily,

Hereafter and of this life.

made it.

place,

79:9 Their eyes downcast.

79:13 It is only a single cry,

state?

82:13 Surely the righteous are in bliss,

- 82:14 And the wicked are truly in burning Fire -
- 82:15 They will enter it on the day of judgement,
- 82:16 And will not be absent from it.
- 82:17 And what will make thee realize what the day of
- Judgement is? 82:18 Again, what will make thee realize what the day of

Judgement is?

82:19 The day when no soul controls aught for another soul. And the command on that day is Allah's.

KORAN CHAPTER 27 / Sura 81

- The Cessation (The Folding Up) / Al-Takwir
- In the name of Allah, the Beneficent, the Merciful.
- 81:1 When the sun is folded up.
- 81:2 And when the stars are dust-coloured,
- 81:3 And when the mountains are made to pass away,
- 81:4 And when the camels are abandoned,
- 81:5 And when the wild animals are gathered together,
- 81:6 And when the cities are made to swell,
- 81:7 And when men are united.
- 81:8 And when the one buried alive is asked
- 81:9 For what sin she was killed,
- 81:10 And when the books are spread,
- 81:11 And when the heaven has its covering removed,
- 81:12 And when hell is kindled,
- 81:13 And when the Garden is brought nigh 81:14 Every soul will know what it has prepared.
- 81:15 Nay, I call to witness the stars,
- 81:16 Running their course, (and) setting,
- 81:17 And the night when it departs,
- 81:18 And the morning when it brightens
- 81:19 Surely it is the word of a bountiful Messenger, 81:20 The possessor of strength, established in the presence
- of the Lord of the Throne,
- 81:21 One (to be) obeyed, and faithful.
- 81:22 And your companion is not mad
- 81:23 And truly he saw himself on the clear horizon.
- 81:24 Nor is he niggardly of the unseen
- 81:25 Nor is it the word of an accursed devil -
- 81:26 Whither then are you going?81:27 It is naught but a Reminder for the nations,
- 81:28 For him among you who will go straight.
- 81:29 And you will not, except Allah please, the Lord of the worlds.

KORAN CHAPTER 28 / Sura 53

- The Star / Al-Naim
- In the name of Allah, the Beneficent, the Merciful.
- 53:1 By the star when it sets!
- 53:2 Your companion errs not, nor does he deviate.
- 53:3 Nor does he speak out of desire.
- 53:4 It is naught but revelation that is revealed
- 53:5 One Mighty in Power has taught him,
- 53:6 The Lord of Strength. So he attained to perfection.
- 53:7 And he is in the highest part of the horizon.
- 53:8 Then he drew near, drew nearer yet,
- 53:9 So he was the measure of two bows or closer still.
- 53:10 So He revealed to His servant what He revealed.
- 53:11 The heart was not untrue in seeing what he saw.
- 53:12 Do you then dispute with him as to what he saw? 53:13 And certainly he saw Him in another descent,
- 53:14 At the farthest lote-tree.
- 53:15 Near it is the Garden of Abode.
- 53:16 When that which covers covered the lote-tree
- 53:17 The eye turned not aside, nor did it exceed the limit.
- 53:18 Certainly he saw of the greatest signs of his Lord.
- 53:19 Have you then considered Lat and 'Uzzi,
- 53:20 And another, the third, Manit?
- 53:21 Are the males for you and for Him the females?
- 53:22 This indeed is an unjust division!

53:23 They are naught but names which you have named, you and your fathers - Allah has sent no authority for them. They follow but conjecture and what (their) souls desire. And

certainly the guidance has come to them from their Lord. 53:24 Or shall man have what he wishes?

- 53:25 But for Allah is the Hereafter and the former (life)

53:26 And how many angels are in the heavens, whose intercession avails naught except after Allah gives permission to whom He pleases and chooses

53:27 Surely those who believe not in the Hereafter name the angels with female names.

- 53:28 And they have no knowledge of it. They follow but conjecture, and surely conjecture avails naught against Truth.
- 53:29 So shun him who turns his back upon Our Reminder, and desires nothing but this world's life.
- 53:30 That is their goal of knowledge. Surely thy Lord knows best him who strays from His path and He knows best him who goes aright.

53:31 And Allah's is whatever is in the heavens and whatever is in the earth, that He may reward those who do evil for that which they do, and reward those who do good with goodness.

53:32* Those who avoid the great sins and the indecencies, but the passing idea surely thy Lord is Liberal in Forgiving. He knows best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; so ascribe not purity to yourselves. He knows him best who guards. against evil.

- 53:33 Seest thou him who turns back, 53:34 And gives a little, then withholds?
- 53:35 Has he the knowledge of the unseen so that he can see? 53:36 Or has he not been informed of what is in the scriptures of Moses
- 53:37 And (of) Abraham who fulfilled (commandments)?
- 53:38 That no bearer of a burden bears another's burden:
- 53:39 And that man can have nothing but what he strives for:
- 53:40 And that his striving will soon be seen.
- 53:41 Then he will be rewarded for it with the fullest reward:
- 53:42 And that to thy Lord is the goal:
- 53:43 And that He it is Who makes (men) laugh and makes (them) weep:
 - 53:44 And that He it is Who causes death and gives life:
 - 53:45 And that He creates pairs, the male and the female:
 - 53:46 From the small life-germ when it is adapted: (Him).
 - 53:47 And that He has ordained the second bringing forth:
 - 53:48 And that He it is Who gives wealth and contentment: 53:49 And that He is the Lord of Sirius:
 - 53:50 And that He destroyed the first 'Ad:
 - 53:51 And Thamud, so He spared not:
- 53:52 And the people of Noah before. Surely they were most iniquitous and inordinate.
- 53:53 And the overthrown cities, He hurled down:
- 53:54 So there covered them that which coveted.
- 53:55 Which, then, of thy Lord's benefits wilt thou dispute?

53:56 This is a warner of the warners of old.

53:62 So bow down in prostration before Allah and serve

The Rending (The Bursting Asunder) / Al-Inshiqaq

84:4 And casts forth what is in it and becomes empty,

84:8 His account will be taken by an easy reckoning,

84:9 And he will go back to his people rejoicing.

84:15 Yea, surely his Lord is ever Seer of him.

84:16 But nay, I call to witness the sunset redness,

84:17 And the night and that which it drives on,

84:18 And the moon when it grows full,

84:22 Nay, those who disbelieve give the lie

84:23 And Allah knows best what they hide.

a reward that shall never be cut off.

KORAN CHAPTER 30 / Sura 100

100:4 Then thereby they raise dust,

84:24 So announce to them a painful chastisement.

The Assaulters / Al-Adiyat In the name of Allah, the Beneficent, the Merciful.

100:1 By those running and uttering cries!

100:2 And those producing fire, striking!

100:3 And those suddenly attacking at morn!

100:5 Then penetrate thereby gatherings – 100:6 Surely man is ungrateful to his Lord.

100:7 And surely he is a witness of that.

84:6 O man, thou must strive a hard striving (to attain) to

84:7 Then as to him who is given his book in his right hand,

84:10 And as to him who is given his book behind his back,

84:13 Surely he was (erstwhile) joyful among his people.

84:14 Surely he thought that he would never return (to

84:19 That you shall certainly ascend to one state after

84:20 But what is the matter with them that they believe

84:21 And, when the Koran is recited to them, they adore

84:25 Except those who believe and do good - for them is

100:8 And truly on account of the love of wealth he is

100:9 Knows he not when that which is in the graves is

100:10 And that which is in the breasts is made manifest?

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In the name of Allah, the Beneficent, the Merciful.

53:57 The near Event draws nigh.

KORAN CHAPTER 29 / Sura 84

84.1 When the heaven bursts asunder

84:3 And when the earth is stretched,

thy Lord, until thou meet Him.

84:11 He will call for perdition,

84:12 And enter into burning Fire.

84:2 And listens to its Lord and is made fit;

84:5 And listens to its Lord and is made fit.

53:61 While you sport?

(Him).

Allah)

another

(Him) not?

niggardly.

raised

not?

53:58 There is none besides Allah to remove it. 53:59 Wonder you then at this announcement? 53:60 And do you laugh and not weep,

75:27 And it is said: Who will ascend (with it)?

75:29 And affliction is combined with affliction 75:30 To thy Lord on that day is the driving.

75:31 So he accepted not the truth, nor prayed,

75:33 Then he went to his people in haughtiness.

75:35 Again, neater to thee and nearer (is woe).

75:36 Does man think that he will be left aimless?

75:40 Is not He Powerful to give life to the dead?

The Defrauders (Default in Duty) / Al-Tatfif

In the name of Allah, the Beneficent, the Merciful.

83:2 Who, when they take the measure (of their dues) from

83:3 And when they measure out to others or weigh out for

83:6 The day when men will stand before the Lord of the

83:11 Who give the lie to the day of Judgement.83:12 And none gives the lie to it but every exceeder of

83:13 When Our messages are recited to him, he says Stories

83:14 Nay, rather, what they earned is rust upon their

83:15 Nay, surely they are that day debarred from their

83:17 Then it will be said: This is what you gave the lie to.

83:18 Nay, surely the record of the righteous is in the highest places. 83:19 And what will make thee know what the highest

83:24 Thou recognizest in their faces the brightness of bliss.83:25 They are given to drink of a pure drink, sealed.

83:26 The sealing of it is (with) musk. And for that let the

83:28 A fountain from which drink those drawn near (to

83:29 Surely they who are guilty used to laugh at those who

83:30 And when they passed by them, they winked at one

83:31 And when they returned to their people, they

83:32 And when they saw them, they said Surely these are in

83:34 So this day those who believe laugh at the

69:3 And what would make thee realize what the sure Truth

69:5 Then as for Thamud, they were destroyed by the severe

69:6 And as for 'Ad, they were destroyed by a roaring,

69:7 Which He made to prevail against them for seven

nights and eight days continuously, so that thou mightest

have seen the people therein prostrate as if they were trunks of

69:9 And Pharaoh and those before him and the

83:33 And they were not sent as keepers over them.

83:36 Surely the disbelievers are rewarded as they did.

The Sure Truth (The Inevitable) / Al-Huggah

69:4 Thamud and 'Ad called the calamity a lie.

69:8 So canst thou see a remnant of them?

overthrown cities wrought evil.

In the name of Allah, the Beneficent, the Merciful.

83:35 On raised couches, gazing.

KORAN CHAPTER 38 / Sura 69

69:1 The sure Truth!

69:2 What is the sure Truth?

83:27 And it is tempered with water coming from above

83:16 Then they will surely enter the burning Fire.

83:21 Those drawn near (to Allah) witness it.

83:22 Surely the righteous are in bliss,

83:23 On raised couches, gazing

83:7 Nay, surely the record of the wicked is in the prison.

83:8 And what will make thee know what the prison is?

83:4 Do they not think that they will be raised again.

75:37 Was he not a small life-germ in sperm emitted?

75:38 Then he was a clot; so He created (him), then made

(him) perfect. 75:39 Then He made of him two kinds, the male and the

75:28 And he is sure that it is the parting,

75:32 But denied and turned back,

75:34 Nearer to thee and nearer,

KORAN CHAPTER 37 / Sura 83

83:1 I Woe to the cheaters!

them, they give less than is due.

83:5 To a mighty day?

83:9 It is a written book.

limits, every sinful one;

of those of yore!

hearts.

Lord.

places are?

aspirers aspire.

Allah).

believe.

another,

error

is?

punishment.

violent wind,

hollow palm-trees.

disbelievers

returned exulting.

83:20 It is a written book.

83:10 Woe on that day to the rejectors!

men, take it fully,

female.

worlds.

88:6 They will have no food but of thorns,

77:28 Woe on that day to the rejectors! 77:29 Walk on to that which you called a lie. 77:30 Walk on to the shadow, having three branches, 77:31 Neither cool, nor availing against the flame. 77:32 It sends up sparks like palaces, 77:33 As if they were tawny camels. 77:34 Woe on that day to the rejectors! 77:35 This is the day on which they speak not, 77:36 Nor are they allowed to offer excuses. 77:37 Woe on that day to the rejectors!

- 77:38 This is the day of Decision We have gathered you and those of yore.
- 77:39 So if you have a plan, plan against me (now). 77:40 Woe on that day to the rejectors!
- 77:41 Surely the dutiful are amid shades and fountains,
- 77:42 And fruits such as they desire.
- 77:43 Eat and drink pleasantly for what you did.
- 77:44 Thus do We reward the doers of good.
- 77:45 Woe on that day to the rejectors!
- 77:46 Eat and enjoy yourselves for a little; surely you are
- guilty. 77:47 Woe on that day to the rejectors!
- 77:48* And when it is said to them, Bow down, they bow not down
- 77:49 Woe on that day to the rejectors!
- 77:50 In what narration after it, will they believe?
- KORAN CHAPTER 33 / Sura 78
- The Announcement (The Tidings) / Al-Naba
- In the name of Allah, the Beneficent, the Merciful.
- 78:1 Of what do they ask one another? 78:2 Of the tremendous announcement
- 78:3 About which they differ.
- 78:4 Nay, they will soon know;
- 78:5 Nay, again, they will soon know.
- 78:6 Have We not made the earth an expanse
- 78:7 And the mountains as pegs?
- 78:8 And We have created you in pairs,
- 78:9 And made your sleep for rest,
- 78:10 And made the night a covering, 78:11 And made the day for seeking livelihood.
- 78:12 And We have made above you seven strong (bodies),
- 78:13 And made a shining lamp,
- 78:14 And We send down from the clouds water pouring
- forth in abundance, 78:15 That We may bring forth thereby grain and herbs,
- 78:16 And luxuriant gardens.
- 78:17 Surely the day of Decision is appointed -
- 78:18 The day when the trumpet is blown, so you come forth in hosts.
- 78:19 And the heaven is opened so it becomes as doors,
- 78:20 And the mountains are moved off, so they remain a semblance.
- 78.21 Surely hell lies in wait
- 78:22 A resort for the inordinate,
- 78:23 Living therein for long years.
- 78:24 They taste not therein coolness nor drink, 78:25 But boiling and intensely cold water,
- 78:26 Requital corresponding.
- 78:27 Surely they feared not the reckoning,
- 78:28 And rejected Our messages, giving the lie (thereto). 78:29 And We have recorded every thing in a book, 78:30 So taste, for We shall add to you naught but
- chastisement
- 78:31 Surely for those who keep their duty is achievement,
- 78:32 Gardens and vineyards,
- 78:33 And youthful (companions), equals in age,
- 78:34 And a pure cup.
- 78:35 They hear not therein vain words, nor lying
- 78:36 A reward from thy Lord, a gift sufficient;
- 78:37 The Lord of the heavens and the earth and what is between them~ the Beneficent, they are not able to address
- Him. 78:38 The day when the spirit and the angels stand in ranks; none shall speak except he whom the Beneficent permits and
- he speaks aright. 78:39 That is the True Day, so whoever desires may take
- refuge with his Lord. 78:40 Truly We warn you of a chastisement near at hand -
- the day when man will see what his hands have sent before, and the disbeliever will say O would that I were dust!

KORAN CHAPTER 34 / Sura 88

- The Overwhelming Event (The Overwhelming Calamity) / Al-Ghashiyah
- In the name of Allah, the Beneficent, the Merciful. 88:1 Has there come to thee the news of the Overwhelming
- Event? 88:2 Faces on that day will be downcast,
- 88:3 Labouring, toiling,
- 88:4 Entering burning Fire,
- 88:5 Made to drink from a boiling spring.

88:7 Neither nourishing nor satisfying hunger.88:8 Faces on that day will be happy, 88:9 Glad for their striving, 88:10 In a lofty Garden, 88:11 Wherein thou wilt hear no vain talk. 88:12 Therein is a fountain flowing. 88:13 Therein are thrones raised high 88:14 And drinking-cups ready placed, 88:15 And cushions set in rows, 88:16 And carpets spread out. 88:17 See they not the clouds, how they are created? 88:18 And the heaven, how it is raised high? 88:19 And the mountains, how they are fixed? 88:20 And the earth, how it is spread out? 88:21 So remind. Thou art only one to remind. 88:22 Thou art not a warder over them 88:23 But whoever turns back and disbelieves 88:24 Allah will chastise him with the greatest chastisement. 88:25 Surely to Us is their return, 88.26 Then it is for Us to call them to account

KORAN CHAPTER 35 / Sura 89 The Daybreak (The Dawn) / Al-Fajr

- In the name of Allah, the Beneficent, the Merciful.
- 89:1 By the daybreak!
- 89:2 And the ten nights!
- 89:3 And the even and the odd!
- 89:4 And the night when it departs!
- 89:5 Truly in this is an oath for men of understanding.
- 89:6 Hast thou not considered how thy Lord dealt with 'Ad,
- 89:7 (Of) Iram, having lofty buildings,
- 89:8 The like of which were not created in the land;89:9 And (with) Thamud who hewed out rocks in the valley;
- 89:10 And (with) Pharaoh, the lord of hosts,
- 89:11 Who exceeded limits in the cities,
- 89:12 And made great mischief there-in? 89:13 So thy Lord poured on them a portion of chastisement.
- 89:14 Surely thy Lord is Watchful;
- 89:15 As for man, when his Lord tries him, then gives him honour and favours him, he says: My Lord honours me
- 89:16 But when He tries him, then straitens to him his subsistence, he says: My Lord has disgraced me.
- 89:17 Nay, but you honour not the orphan.
- 89:18 Nor do you urge one another to feed the poor,
- 89:19 And you devour heritage, devouring all,
- 89:20 And you love wealth with exceeding love.
- 89:21 Nay, when the earth is made to crumble to pieces,
- 89:22 And thy Lord comes with the angels, ranks on ranks;
- 89:23 And hell is made to appear that day. On that day man
- will be mindful, and of what use will being mindful be then? 89:24 He will say: O would that I had sent before for (this)
- my life!

make.

of it.

them

- 89:25 But none can punish as He will punish on that day. 89:26 And none can bind as He will bind on that day.
- 89:27 O soul that art at rest,
- 89:28 Return to thy Lord, well-pleased, well-pleasing,
- 89:29 So enter among My servants,
- 89:30 And enter My Garden!

KORAN CHAPTER 36 / Sura 75 The Resurrection / Al-Qiyamah

- In the name of Allah, the Beneficent, the Merciful.
- 75:1 Nay, I swear by the day of resurrection! 75:2 Nay, I swear by the self-accusing spirit!

75:6 He asks: When is the day of Resurrection?

75:7 So when the sight is confused,

75:8 And the moon becomes dark,

75:11 No! There is no refuge!

75:15 Though he put up excuses.

75:21 And neglect the Hereafter

75:23 Looking to their Lord.

and what he put off.

75:3 Does man think that We shall not gather his bones?

75:5 Nay, man desires to go on doing evil in front of him.

75:9 And the sun and the moon are brought together — 75:10 Man will say on that day Whither to flee?

75:13 Man will that day be informed of what he sent before

75:16 Move not thy tongue therewith to make haste with it. 75:17 Surely on Us tests the collecting of it and the reciting

75:25 Knowing that a great disaster will be made to befall

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75:12 With thy Lord on that day is the place of rest.

75:14 Nay, man is evidence against himself,

75:18 So when We recite it, follow its recitation.

75:24 And (other) faces that day will be gloomy,

75:19 Again on Us rests the explaining of it.

75:20 Nay, but you love the present life,

75:22 (Some) faces that day will be bright,

75:26 Nay, when it comes up to the throat,

75:4 Yea, We are Powerful to make complete his whole

69:10 And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

- 69:11 Surely We carried you in the ship, when the water rose high,
- 69:12 That We might make it a reminder for you, and that the retaining ear might retain it.
- 69:13 So when the trumpet is blown with a single blast, 69:14 And the earth and the mountains are borne away and crushed with one crash
- 69:15 On that day will the Event come to pass,
- 69:16 And the heaven will be cleft asunder; so that day it will be frail,
- 69:17 And the angels will be on its sides. And above them eight will bear that day thy Lord's Throne of Power. 69:18 On that day you will be exposed to view — no secret
- of yours will remain hidden.
- 69:19 Then as for him who is given his book in his right hand, he will say: Lo! Read my book.
- 69:20 Surely I knew that I should meet my account.
- 69:21 So he will be in a life of bliss,
- 69:22 In a lofty Garden.
- 69:23 Its fruits are near.
- 69:24 Eat and drink pleasantly for that which you sent on before in bygone days.
- 69:25 And as for him who is given his book in his left hand - he will say: O would that my book had not been given to me!
- 69:26 And I had not known what my account was!
- 69:27 O would that (death) had made an end (of me)!
- 69:28 My wealth has not availed me.
- 69:29 My authority has gone from me.
- 69:30 Seize him, then fetter him,
- 69:31 Then cast him into the burning Fire, 69:32 Then insert him in a chain the length of which is
- seventy cubits.
- 69:33 Surely he believed not in Allah, the Great,
- 69:34 Nor did he urge the feeding of the poor.
- 69:35 Therefore he has nor here this day a true friend,
- 69:36 Nor any fond except refuse,
- 69:37 Which none but the wrongdoers eat.
- 69:38 But nay! I sweat by that which you see,
- 69:39 And that which you see not!
- 69:40 Surely, it is the word of an honoured Messenger;
- 69:41 And it is not the word of a poet. Little is it that you believe!
- 69:42 Nor the word of a soothsayer. Little is it that you
- mind!
- 69:43 It is a revelation from the Lord of the worlds.
- 69:44 And if he had fabricated against Us certain sayings,
- 69:45 We would certainly have seized him by the right hand, 69:46 Then cut off his heart's vein.
- 69:47 And not one of you could have withheld Us from him. 69:48 And surely it is a Reminder for the dutiful.
- 69:49 And We certainly know that some of you are rejectors.
- 69:50 And it is indeed a (source of) grief to the disbelievers. 69:51 And surely it is the certain Truth.
- 69:52 So glorify the name of thy Lord, the Incomparably Great.
 - KORAN CHAPTER 39 / Sura 51
 - The Scatterers / Al-Dhariyat
- In the name of Allah, the Beneficent, the Merciful.
- 51:1 By those scattering broadcast
- 51:2 And those bearing the load!
- 51:3 And those running easily!
- 51:4 And those distributing the Affair! -
- 51:5 What you are promised is surely true,
- 51:6 And the Judgement will surely come to pass.
- 51:7 By the heaven full of paths!
- 51:8 Surely you are of varying opinion
- 51:9 He is turned away from it who would be turned away.
- 51:10 Cursed be the liars!
- 51:11 Who are in an abyss, neglectful;
- 51:12 They ask: When is the day of Judgement?
- 51:13 (It is) the day when they are tried at the Fire.
- 51:14 Taste your persecution! This is what you would hasten on.
- 51:15 Surely the dutiful are amidst Gardens and fountains, 51:16 Taking that which their Lord gives them. Surely they
- were before that the doers of good.
- 51:17 They used to sleep but little at night.
- 51:18 And in the morning they asked (Divine) protection. 51:19 And in their wealth there was a due share for the
- beggar and for one who is denied (good). 51:20 And in the earth are signs for those who are sure,
- 51:21 And in vourselves do vou not see?
- 51:22 And in the heavens is your sustenance and that which
- you are promised. 51:23 So by the Lord of the heavens and the earth! it is
- surely the truth, just as you speak.

51:24 Has the story of Abraham's honoured guests reached thee?

52:18 Rejoicing because of what their Lord has given them;

52:20 Reclining on thrones set in lines, and We shall join

52:21 And those who believe and whose offspring follow

52:22 And We shall aid them with fruit and flesh, as they

52:23 They pass therein from one to another a cup, wherein

52:24 And round them go boys of theirs as if they were

52:26 Saying: Surely we feared before on account of our

52:27 But Allah has been gracious to us and He has saved us

52:29 So remind for, by the grace of thy Lord thou art no

52:30 Or say they: A poet — we wait for him the evil

52:32 Or do their understandings bid them this? Or are

52:33 Or say they: He has forged it. Nay, they have no faith.

52:34 Then let them bring a saying like it, if they are

52:35 Or were they created without a (creative) agency? Or

52:36 Or did they create the heavens and the earth? Nay,

52:37 Or have they the treasures of thy Lord with them? Or

52:38 Or have they the means by which they listen? Then let

52:40 Or askest thou a reward from them so that they are

52:41 Or possess they the unseen, so they write (it) down?

52:42 Or do they intend a plot? But those who disbelieve

52:43 Or have they a god other than Allah? Glory be to

52:44 And if they were to see a portion of the heaven

52:45 Leave them then till they meet that day of theirs

52:46 The day when their struggle will avail them naught,

52:47 And surely for those who do wrong there is a

52:48 And wait patiently for the judgement of thy Lord, for

52:49 And in the night, give Him glory, too, and at the

56:2 There is no belying its coming to pass-3 Abasing

56:8 So those on the right-hand how (happy) are those on

56:9 And those on the left; how (wretched) are those on the

56:17 Round about them will go youths never altering in

56:19 They are not affected with headache thereby, nor are

56:18 With goblets and ewers, and a cup of pure drink -

56:4 When the earth is shaken with a (severe) shaking,

56:5 And the mountains are crumbled to pieces,

surely thou art before Our eyes, and celebrate the praise of thy

chastisement besides that; but most of them knnw not.

The Event (That Which is Coming) / Al-Waqi'ah

In the name of Allah, the Beneficent, the Merciful,

52:31 Say: Wait, I too wait along with you.

from the chastisement of the hot wind. 52:28 Surely We called upon Him before. Surely, He is the

52:25 And they will advance to each other, questioning

them in faith — We unite with them their offspring and We shall deprive them of naught of their work. Every man is

and their Lord saved them from the chastisement of the

52:19 Eat and drink with pleasure for what you did,

burning Fire.

desire.

hidden pearls.

families.

them to pure beautiful ones.

pledged for what he does.

is neither vanity, nor sin.

Benign, the Merciful.

soothsayer, nor madman.

they an inordinate people?

are they the creators?

they are sure of nothing.

over-burdened by a debt?

nor will they be helped.

Lord, when thou risest,

(some), exalting (others)

the right-hand!

left!

age,

they intoxicated,

setting of the stars.

have they absolute authority?

their listener bring a clear authority.

will be the ensnared ones in the plot.

Allah from what they set up (with Him)

wherein they are smitten with punishment:

KORAN CHAPTER 41 / Sura 56

56:1 When the Event comes to pass -

56:6 So they are as scattered dust,

56:10 And the foremost are the foremost

56:13 A multitude from among the first.

56:16 Reclining on them, facing each other.

56:14 And a few from among those of later times,

56:11 These are drawn nigh (to Allah).

56:7 And you are three sorts.

56:12 In Gardens of bliss

56:15 On thrones inwrought,

56:20 And fruits that they choose,

56:22 And pure, beautiful ones, 56:23 Like to hidden pearls.

56:21 And flesh of fowl that they desire.

coming down, they would say: Piled-up clouds!

52:39 Or has He daughters and you have sons?

accidents of time.

truthful.

- 51:25 When they came to him, they said Peace! Peace! said he. Strangers!
- 51:26 Then he turned aside to his family and brought a fat calf.
- 51:27 So he placed it before them. He said: Will you not eat? 51:28 So he conceived a fear of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.
- 51:29 Then his wife came up in grief, and she smote her face and said: A barren old woman!
- 51:30 They said: Thus says thy Lord. Surely He is the Wise, the Knowing.
 - 51:31 He said: What is your errand, O messengers!
- 51:32 They said: We have been sent to a guilty people
- 51:33 That we may send upon them stones of clay,
- 51:34 Marked from thy Lord for the prodigal.
- 51:35 Then We brought forth such believers as were there.
- 51:36 And We found there but a (single) house of Muslims.
- 51:37 And We left therein a sign for those who fear the painful chastisement.
- 51:38 And in Moses, when We sent him to Pharaoh with clear authority.
- 51:39 But he turned away on account of his might and said: An enchanter or a madman!
- 51:40 So We seized him and his hosts and hurled them into the sea, and he was blameable.
- 51:41 And in 'Ad, when We sent upon them the destructive wind.
- 51:42 It spared naught that it came against, but it made it like ashes
- 51:43 And in Thamad, when it was said to them: Enjoy vourselves for a while.
- 51:44 But they revolted against the commandment of their Lord, so the punishment overtook them, while they saw
- 51:45 So they were unable to rise up, nor could they defend
- themselves; 51:46 And the people of Noah before. Surely they were a transgressing people.
- 51:47 And the heaven, We raised it high with power, and
- We are Makers of the vast extent. 51:48 And the earth, We have spread it out. How well We
- prepared it! 51:49 And of everything We have created pairs that you
- may be mindful 51:50 So flee to Allah. Surely I am a plain warner to you
- from Him.
- 51:51 And do not set up with Allah another god. Surely I am a plain warner to you from Him.
- 51:52 Thus there came not a messenger to those before them but they said: An enchanter or a madman!
- 51:53 Have they charged each other with this? Nay, they are an inordinate people.
- 51:54 So turn away from them, for thou art not to blame; 51:55 And remind, for reminding profits the believers.
- 51:56 And I have not created the jinn and the men except that they should serve Me. 51:57 I desire no sustenance from them, nor do I desire that

51:58 Surely Allah is the Bestower of sustenance, the Lord

51:59 Surely the lot of the wrongdoers is as was the lot of

51:60 Woe, then, to those who disbelieve because of that

52:7 The chastisement of thy Lord will surely come to pass

52:9 On the day when the heaven will be in a state of

52:13 The day when they are driven to hell-fire with

52:16 Burn in it, then bear (it) patiently, or bear (it) not, it

is the same to you. Your are requited only for what you did.

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52:17 The dutiful will be surely in Gardens and bliss,

52:10 And the mountains will pass away, fleeing.

52:14 This is the Fire, which you gave the lie to.

52:11 Woe on that day to the deniers,

52:15 Is it magic or do you not see?

52:12 Who amuse themselves by vain talk.

their companions, so let them not ask Me to hasten on.

In the name of Allah, the Beneficent, the Merciful.

day of theirs which they are promised!

KORAN CHAPTER 40 / Sura 52

The Mountain / Al-Tur

52:1 By the Mountain!

52:2 And a Book written

52:3 On unfolded vellum!

52:6 And the swollen sea!

commotion,

violence

52:4 And the frequented House.

52:5 And the elevated canopy,

52:8 There is none to avert it;

they should feed Me.

of Power, the Strong.

55:19 He has made the two seas to flow freely they meet: 55:20 Between them is a barrier which they cannot pass

deny?

small.

denv?

deny?

denv?

deny?

armies.

deny?

deny?

denv?

deny?

deny?

deny?

deny?

deny?

denv?

denv?

deny?

denv?

deny?

deny?

deny?

deny?

deny?

denv?

denv?

boiling water.

two Gardens

55:48 Full of varieties,

like red hide.

about his sin

mountains

55:21 Which then of the bounties of your Lord will you

55:22 There come forth from them both, pearls large and

55:23 Which then of the bounties of your Lord will you

55:24 And His are the ships reared aloft in the sea like

55:25 Which then of the bounties of your Lord will you

55:27 And there endures for ever the person of thy Lord,

55:28 Which then of the bounties of your Lord will you

55:29 All those in the heavens and the earth ask of Him.

55:30 Which then of the bounties of your Lord will you

55:31 Soon shall We apply Ourselves to you, O you two

55:32 Which then of the bounties of your Lord will you

55:33 O assembly of jinn and men, if you are able to pass

55:34 Which then of the bounties of your Lord will you

55:35 The flames of fire and sparks of brass will be sent

55:36 Which then of the bounties of your Lord will you

55:37 So when the heaven is rent asunder, so it becomes red

55:38 Which then of the bounties of your Lord will you

55:39 So on that day neither man nor jinni will be asked

55:40 Which then of the bounties of your Lord will you

55:41 The guilty will be known by their marks, so they

55:42 Which then of the bounties of your Lord will you

55:44 Round about shall they go between it and hot,

55:45 Which then of the bounties of your Lord will you

55:46 And for him who fears to stand before his Lord are

55:47 Which then of the bounties of your Lord will you

55:49 Which then of the bounties of your Lord will you

55:51 Which then of the bounties of your Lord will you

55:53 Which then of the bounties of your Lord will you

55:54 Reclining on beds, whose inner coverings are of silk

55:55 Which then of the bounties of your Lord will you

55:56 Therein are those restraining their glances, whom no

55:57 Which then of the bounties of your Lord will you

55:59 Which then of the bounties of your Lord will you

55:61 Which then of the bounties of your Lord will you

55:65 Which then of the bounties of your Lord will you

55:67 Which then of the bounties of your Lord will you

55:69 Which then of the bounties of your Lord will you

55:68 Therein are fruits and palms and pomegranates.

55:60 Is the reward of goodness aught but goodness?

55:62 And besides those are two (other) Gardens 55:63 Which then of the bounties of your Lord will you

55:66 Therein are two springs gushing forth.

55:70 Therein are goodly beautiful ones

brocade. And the fruits of the two Gardens are within reach.

shall be seized by the forelocks and the feet.

55:43 This is the hell which the guilty deny.

55:50 Therein are two fountains flowing.

55:52 Therein are pairs of every fruit.

man nor jinni has touched before them.

55:64 Inclining to blackness.

55:58 As though they were rubies and pearls.

through the regions of the heavens and the earth, then pass

through. You cannot pass through but with authority

upon you, then you will not be able to defend yourselves

55:26 Every one on it passes away

Every moment He is in a state (of glory).

the Lord of glory and honour.

KORAN CHAPTER 42 / Sura 70

- The Ways of Ascent (The Ladders) / Al-Ma'arii

- on the right hand!
 - 56:28 Amid thornless lote-trees

56:24 A reward for what they did.

56:25 They hear therein no vain or sinful talk

56:27 And those on the right hand; how (happy) are those

56:26 But only the saying, Peace! Peace!

- 56:29 And clustered banana-trees.
- 56:30 And extensive shade.
- 56:31 And water gushing.
- 56:32 And abundant fruit.
- 56:33 Neither intercepted, nor forbidden, 56:34 And exalted couches.
- 56:35 Surely We have created them a (new) creation, 56:36 So We have made them virgins,
- 56:37 Loving, equals in age, 56:38 For those on the right hand.
- 56:39 A multitude from among the first,
- 56:40 And a multitude from among those of later times.
- 56:41 And those on the left hand; how (wretched) are those on the left hand!
 - 56:42 In hot wind and boiling water.
 - 56:43 And shadow of black smoke,
 - 56:44 Neither cool nor refreshing.
 - 56:45 Surely they lived before that in ease
 - 56:46 And they persisted in the great violation
- 56:47 And they used to say: When we die and become dust and bones, shall we then indeed be raised?
- 56:48 Or our fathers of yore?
- 56:49 Say: The ancients and those of later times
- 56:50 Will surely be gathered together for the appointed hour of a known day.
- 56:51 Then shall you, O you who err and deny,
- 56:52 Eat of the tree of Zaqqum,
- 56:53 And fill (your) bellies with it
- 56:54 Then drink after it of boiling water;
- 56:55 And drink as drinks the thirsty camel.
- 56:56 This is their entertainment on the day of Requital.
- 56:57 We have created you, why do you not then accept?
- 56:58 See you that which you emit?
- 56:59 Is it you that create it or are We the Creators?
- 56:60 We have ordained death among you and We are not to be overcome
- 56:61 That We may change your state and make you grow into what you know not.
- 56:62 And certainly you know the first growth, why do you not then mind?

56.63 See you what you sow?

56:64 Is it you that cause it to grow, or arc We the Causer

- of growth. 56:65 If We pleased, We would make it chaff, then would vou lament:
- 56:66 Surely we are burdened with debt:
- 56:67 Nay, we are deprived.
- 56:68 See you the water which you drink?
- 56:69 Do you bring it down from the clouds, or are We the
- Bringer? 56:70 If We pleased, We could make it saltish; why give you
- not thanks?
- 56:71 See you the fire which you kindle?
- 56:72 Is it you that produce the trees for it, or are We the Producer?
- 56:73 We have made it a reminder and an advantage for the wavfarers of the desert.
- 56:74 So glorify the name of thy Lord, the Incomparably Great.
- 56:75 But nay, I swear by revelation of portions (of the Koran)
- 56:76 And it is a great oath indeed, if you knew -
- 56:77 Surely it is a bounteous Koran,
- 56:78 In a book that is protected,
- 56:79 Which none touches save the purified ones.
- 56:80 A revelation from the Lord of the worlds.
- 56:81* Is it this announcement that you disdain?
- 56:82* And make your denial your means of subsistence.
- 56:83 Why is it nor then that when it comes up to the throat.
- 56:84 And you at that time look on -
- 56:85 And We are nearer to it than you, but you see not -
- 56:86 Why then, if you are not held under authority,
- 56:87 Do you not send it back, if you are truthful?
- 56:88 Then if he is one of those drawn nigh (to Allah),
- 56:89 Then happiness and bounty and a Garden of bliss.
- 56:90 And if he is one of those on the right hand,
- 56:91 Then peace to thee from those on the right hand.
- 56:92 And if he is one of the rejectors, the erring ones,
- 56:93 He has an entertainment of boiling water,
- 56:94 And burning in hell.
- 56:95 Surely this is a certain truth.
- 56:96 So glorify the name of thy Lord. the Incomparably Great.

- In the name of Allah, the Beneficent, the Merciful.
- 70:1 A questioner asks about the chastisement to befall
- 70:2 The disbelievers there is none to avert it 70:3 From Allah, Lord of the ways of Ascent.
- 70:4 To Him ascend the angels and the Spirit in a day the
- measure of which is fifty thousand years
- 70:5 So be patient with a goodly patience.
- 70:6 Surely they see it far off,
- 70:7 And We see it nigh.
- 70:8 The day when the heaven is as molten brass,
- 70:9 And the mountains are as wool;
- 70:10 And no friend will ask of friend
- 70:11 (Though) they are made to see them. The guilty one would fain redeem himself from the chastisement of that day
- by his children,

Judgement:

to be felt secure from -

Lord -

blamed.

transgressors

covenant.

- 70:12 And his wife and his brother,
- 70:13 And his kin that gave him shelter,
- 70:14 And all that are in the earth then deliver him
- 70:15 By no means! Surely it is a flaming Fire,
- 70:16 Plucking out the extremities
- 70:17 It shall claim him who retreats and turns his back,
- 70:18 And hoards then withholds.
- 70:19 Surely man is created impatient
- 70:20 Fretful when evil afflicts him.
- 70:21 And niggardly when good befalls him -70:22 Except those who pray,

70:24 And in whose wealth there is a known right

70:29 And those who restrain their sexual passions,

70:26 And those who accept the truth of the day of

70:27 And those who are fearful of the chastisement of their

70:28 Surely the chastisement of their Lord is (a thing) not

70:30 Except in the presence of their mates or those whom

70:31 But he who seeks to go beyond this, these are the

70:32 And those who are faithful to their trusts and their

70:36 But what is the matter with those who disbelieve,

70:37 On the right hand and on the left, in sundry parties?

70:38 Does every man of them desire to be admitted to the

70:39 By no means! Surely We have created them for what

70:40 But nay I swear by the Lord of the Eastern lands and

70:41 To bring in their place (others) better than them, and

70:42 So leave them alone to plunge in vain talk and to sport, until they come face to face with that day of theirs

70:43 The day when they come forth from the graves in

70:44 Their eyes cast down, disgrace covering them. Such is

55:7 And the heaven, He raised it high, and He set up the

55:9 And keep up the balance with equity, nor fall short in

55:10 And the earth, He has set it for (His) creatures;

55:12 And the grain with (its) husk and fragrance.

55:15 And He created the jinn of a flame of fire.

55:11 Therein is fruit and palms having sheathed clusters,

55:14 He created man from dry clay like earthen vessels,

55:17 Lord of the two Easts, and Lord of the two Wests.

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55:13 Which then of the bounties of your Lord will you

55:16 Which then of the bounties of your Lord will you

55:18 Which then of the bounties of your Lord will you

the Western lands that We are certainly Powerful

70:33 And those who are upright in their testimonies,

70:34 And those who keep a guard on their prayer.

70.35 These are in Gardens honoured

that they hasten on to thee,

We shall not be overcome

which they are promised

55:1 The Beneficent

55:3 He created man,

measure

deny?

deny?

deny?

the measure.

55:2 Taught the Koran.

55:4 Taught him expression.

haste, as hastening on to a goal,

the day which they are promised.

KORAN CHAPTER 43 / Sura 55

The Beneficent (The Merciful) / Al-Rahman

In the name of Allah, the Beneficent, the Merciful.

55:5 The sun and the moon follow a reckoning,

55:6 And the herbs and the trees adore (Him).

55:8 That you may not exceed the measure,

Garden of bliss?

they know.

their right hands possess - for such surely are not to be

70:23 Who are constant at their praver.

70:25 For the beggar and the destitute,

55:71 Which then of the bounties of your Lord will you denv?

55:72 Pure ones confined to pavilions.

55:73 Which then of the bounties of your Lord will you deny?

- 55:74 Before them man has not touched them, nor jinni. 55:75 Which then of the bounties of your Lord will you denv?
- 55:76 Reclining on green cushions and beautiful carpets. 55:77 Which then of the bounties of your Lord will you
- deny? 55:78 Blessed be the name of thy Lord, the Lord of Glory and Honour!
- KORAN CHAPTER 44 / Sura 112

The Unity (The One God) / Al-Ikhlas

In the name of Allah, the Beneficent, the Merciful.

- 112:1 Say: He, Allah, is One.
- 112:2 Allah is He on Whom all depend.
- 112:3 He begets not, nor is He begotten;
- 112.4 And none is like Him
- KORAN CHAPTER 45 / Sura 109
- The Kafirs (The Disbelievers, Unbelievers, Non-Believers, Non-Muslims) / Al-Kafirun
- In the name of Allah, the Beneficent, the Merciful.
- 109:1 Say: O disbelievers
- 109:2 I serve not that which you serve.
- 109:3 Nor do you serve Him Whom I serve,
- 109:4 Nor shall I serve that which ye serve,
- 109:5 Nor do you serve Him Whom I serve.
- 109:6 For you is your recompense and for me my recompense.
- KORAN CHAPTER 46 / Sura 113
- The Dawn (The Davbreak) / Al-Falaq
- In the name of Allah, the Beneficent, the Merciful.
- 113:1 Say: I seek refuge in the Lord of the dawn,
- 113:2 From the evil of that which He has created,
- 113:3 And from the evil of intense darkness, when it comes, 113:4 And from the evil of those who cast (evil suggestions) in firm resolutions.
- 113:5 And from the evil of the envier when he envies.
- KORAN CHAPTER 47 / 114

The Men / Al-Nas

- In the name of Allah, the Beneficent, the Merciful.
- 114:1 Sav I seek refuge in the Lord of men.
- 114:2 The King of men.
- 114:3 The God of men,
- 114:4 From the evil of the whisperings of the slinking (devil).
- 114:5 Who whispers into the hearts of men,
- 114:6 From among the jinn and the men.

KORAN CHAPTER 48 / Sura 1

- The Praise (The Opening) / Al-Fatihah
- In the name of Allah, the Beneficent, the Merciful.
- 1:1 Praise be to God, the Lord of the worlds,
- 1:2 The Beneficent, the Merciful
- 1:3 Master of the day of Requital.
- 1:4 Thee do we serve and Thee do we beseech for help. 1:5 Guide us on the right path,
- 1:6 The path of those upon whom Thou hast bestowed favours
- 1:7 Not those upon whom wrath is brought down, nor those who go astray.

GROUP 2 (Mohammed's 6th and 7th years as preacher, 21 SURAS): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18.

KORAN CHAPTER 49 / Sura 54

- The Moon / Al-Oamar
- In the name of Allah, the Beneficent, the Merciful,
- 54:1 The hour drew nigh and the moon was rent asunder.
- 54:2 And if they see a sign, they turn away and say: Strong enchantment!
- 54:3 And they deny and follow their low desires; and every affair is settled.
- 54:4 And certainly narratives have come to them, which should deter -
- 54:5 Consummate wisdom but warnings avail not;
- 54:6 So turn away from them. On the day when the Inviter invites them to a hard task -
- 54:7 Their eyes cast down, they will go forth from their graves as if they were scattered locusts,
- 54:8 Hastening to the Inviter. The disbelievers will say: This is a hard day!
- 54:9 Before them the people of Noah rejected they rejected Our servant and called (him) mad, and he was driven away

54:10 So he called upon his Lord: I am overcome, so do

37:2 And those who restrain holding in restraint,

37:5 The Lord of the heavens and the earth and what is

37:6 Surely We have adorned the lower heaven with an

37:7 And (there is) a safeguard against every rebellious

37:8 They cannot listen to the exalted assembly and they are

37:9 Driven off; and for them is a perpetual chastisement,

37:10 Except him who snatches away but once, then there

37:11 So ask them whether they are stronger in creation or

those (others) whom We have created. Surely We created them

37:12 Nay, thou wonderest, while they mock,

37:18 Say: Yea, and you will be humiliated.

37:13 And when they are reminded, they mind not,

37:14 And when they see a sign, they seek to scoff,

37:15 And say: This is nothing but clear enchantment.

37:19 So it will be but one cry, when lo! they will see.

37:16 When we are dead and have become dust and bones;

37:20 And they will say: O woe to us! This is the day of

37:21 This is the day of Judgement, which you called a lie.

37:22 Gather together those who did wrong and their

37:25 What is the matter with you that you help not one

37:27 And some of them will turn to others mutually

37:28 Saying: Surely you used to come to us from the right

37:29 They will say: Nay, you (yourselves) were not

37:30 And we had no authority over you, but you were an

37:31 So the word of our Lord has proved true against us:

37:33 So, that day they will be sharers in the chastisement.

37:35 They indeed were arrogant, when it was said to them:

37:36 And said: Shall we give up our gods for a mad poet?

37:39 And you are requited naught but for what you did -

37:45 A bowl of running water will be made to go round

37:47 It deprives not of reason, nor are they exhausted

37:48 And with them are those modest in gaze, having

37:50 Then some of them will turn to others, questioning

37:53 When we are dead and have become dust and bones,

37:55 Then he looked down and saw him in the midst of

37:56 He will say: By Allah! thou hadst almost caused me to

37:57 And had it not been for favour of my Lord. I should

37:59 Except our previous death? And are we not to be

37.62 Is this the better entertainment or the tree of Zagaum?

37:66 Then truly they will eat of it and fill (their) bellies

37:63 Surely We have made it a trial for the wrongdoers.

37:60 Surely this is the mighty achievement.

37:61 For the like of this, then, let the workers work.

37:64 It is a tree that grows in the bottom of hell

37:65 Its produce is as it were the heads of serpents.

37:51 A speaker of them will say: Surely I had a comrade,

37:52 Who said: Art thou indeed of those who accept?

37:38 Surely you will taste the painful chastisement.

37:40 Save the servants of Allah, the purified ones.

37:37 Nay, he has brought the Truth ind verifies the

37:32 We led you astray, for we ourselves were erring.

37:34 Thus do We deal with the guilty.

37:41 For them is a known sustenance:

37:42 Fruits. And they are honoured.

37:44 On thrones, facing each other.

37:46 White, delicious to those who drink.

37:49 As if they were eggs, carefully protected.

37:43 In Gardens of delight,

37:23 Besides Allah, then lead them to the way to hell.

37:24 And stop them, for they shall be questioned:

37:26 Nay, on that day they will be submissive.

37:3 And those who recite the Reminder.

between them, and the Lord of the eastern lands.

37:4 Surely your God is One.

adornment, the stars.

reproached from every side,

follows him a brightly shining flame.

devil

of firm clay.

Requital.

another?

questioning

side

believers.

messengers

them.

therewith

mutually.

hell.

perish

chastised?

with it

shall we then be requited?

37:54 He will say: Will you look?

have been among those brought up.

37:58 Are we not to die,

beautiful eyes

inordinate people.

we shall surely taste.

There is no god but Allah;

shall we then be raised,

37:17 Or our fathers of yore?

associates, and what they worshipped

- Thou help. 54:11 Then We opened the gates of heaven with water pouring down,
- 54:12 And made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained
- 54:13 And We bore him on that which was made of planks and nails
- 54:14 Floating on, before Our eyes a reward for him who was denied.
- 54:15 And certainly We left it as a sign, but is there any that will mind?
- 54:16 How terrible was then My chastisement and My warning!
- 54:17 And certainly We have made the Koran easy to remember, but is there any one who will mind?
- 54:18 'Ad denied, so how terrible was My chastisement and My warning!
- 54:19 Surely We sent on them a furious wind in a day of bitter ill-luck
- 54:20 Tearing men away as if they were the trunks of palmtrees torn up.
- 54:21 How terrible was then My chastisement and My warning!
- 54:22 And certainly We have made the Koran easy to remember, but is there any one who will mind?
- 54:23 Thamud rejected the warning.
- 54:24 So they said: What! A single mortal from among us! Shall we follow him? We shall then be in sure error and distres
- 54:25 Has the reminder been sent to him from among us? Nay, he is an insolent liar!
- 54:26 To-morrow they will know who is the liar, the insolent one.
- 54:27 Surely We are going to send the she-camel as a trial for them; so watch them and have patience.
- 54:28 And inform them that the water is shared between them; every share of the water shall be attended.
- 54:29 But they called their companion, so he took (a sword) and hamstrung (her).
- 54:30 How (terrible) was then My chastisement and My warning!
- 54:31 Surely We sent upon them a single cry, so they were like the dry fragments of trees, which the maker of an enclosure collects.
- 54:32 And certainly We have made the Koran easy to remember, but is there any one who will mind?
- 54:33 The people of Lot treated the warning as a lie.
- 54:34 Surely We sent upon them a stone-storm, except Lot's followers; We saved them a little before daybreak
- 54:35 A favour from Us. Thus do We reward him who gives thanks
- 54:36 And certainly he warned them of Our violent seizure. but they disputed the warning.
- 54:37 And certainly they endeavoured to turn him from his guests, but We blinded their eyes so taste My chastisement and
- My warning. 54:38 And certainly a lasting chastisement overtook them
- in the morning. 54:39 So taste My chastisement and My warning
- 54:40 And certainly We have made the Koran easy to

remember, but is there any one who will mind?

- 54:41 And certainly the warning came to Pharaoh's people. 54:42 They rejected all Our signs, so We overtook them
- with the seizing of the Mighty, the Powerful. 54:43 Are your disbelievers better than these, or have you
- an immunity in the scriptures? 54:44* Or say they We are a host allied together to help
- each other? 54:45* Soon shall the hosts be routed, and they will show (their) backs.
- 54:46* Nay, the Hour is their promised time, and the Hour is most grievous and bitter.

54:49 Surely We have created everything according to a

54:50 And Our command is but once, as the twinkling of an

54:51 And certainly We destroyed your fellows, but is there

54:47 Surely the guilty are in error and distress,

54:52 And everything they do is in the writings.

KORAN CHAPTER 50 / Sura 37

37:1 By those ranging in ranks,

54:53 And everything small and great is written down.

54.55 In the seat of truth with a most Powerful King

Those Ranging in Ranks (The Rangers) / Al-Saffat

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In the name of Allah, the Beneficent, the Merciful.

54:54 Surely the dutiful will be among Gardens and rivers,

measure

any one who will mind?

eye

54:48 On the day when they are dragged into the Fire upon their faces: Taste the touch of hell.

71:13 What is the matter with you that you hope not for

71:15 See you not how Allah has created the seven heavens

71:16 And made the moon therein a light, and made the sun

71:17 And Allah has caused you to grow out of the earth as

71:18 Then He returns you to it, then will He bring you

71:19 And Allah has made the earth a wide expanse for you;

71:21 Noah said: My Lord, surely they disobey me and

71:23 And they say: Forsake not your gods; nor forsake

71:24 And indeed they have led many astray. And increase

71:25 Because of their wrongs they were drowned, then made to enter Fire, so they found no helpers besides Allah.

71:26 And Noah said My Lord, leave not of the disbelievers

71:27 For if Thou leave them, they will lead astray Thy

71:28 My Lord, forgive me and my parents and him who

servants, and will not beget any but immoral, ungrateful ones.

enters my house believing, and the believing men and the

believing women. And increase nor the wrongdoers in aught

76:1 Surely there came over man a time when he was

76:2 Surely We have created man from sperm mixed (with

76:3 We have truly shown him the way; he may be thankful

76:4 Surely we have prepared for the disbelievers chains and

76:5 The righteous truly drink of a cup tempered with

76:6 A fountain from which the servants of Allah drink,

76:7 They fulfil vows and fear a day, the evil of which is

76:8 And they give food, out of love for Him, to the poor

76:9 We feed you, for Allah's pleasure only We desire from

76.10 Surely we fear from our Lord a stern distressful day

76:11 So Allah will ward off from them the evil of that day,

76:12 And reward them, for their steadfastness, with a

76:13 Reclining therein on raised couches; they will see

76:14 And close down upon them are its shadows, and its

76:15 And round about them are made to go vessels of

76:16 Crystal-clear, made of silver - they have measured

76:17 And they are made to drink therein a cup tempered

76:19 And round about them will go youths, never altering

76:20 And when thou lookest thither, thou seest blessings and a great kingdom. 76:21 On them are garments of fine green silk and thick

brocade, and they are adorned with bracelets of silver, and

76:22 Surely this is a reward for you, and your striving is

76:23 Surely We have revealed the Koran to thee, in

76:24 So wait patiently for the judgement of thy Lord, and

76:25 And glorify the name of thy Lord morning and

76:26 And during part of the night adore Him, and glorify

76:28 We created them and made firm their make, and, when We will, We can bring in their place the like of them by

Him throughout a long night. 76:27 Surely these love the transitory life and neglect a

obey not a sinner or an ungrateful one among them.

in age; when thou seest them thou wilt think them to be

and cause them to meet with splendour and happiness;

therein neither (excessive heat of) sun nor intense cold.

fruits are made near (to them), easy to reach.

76:18 (Of) a fountain therein called Salsabil.

their Lord makes them to drink a pure drink.

In the name of Allah, the Beneficent, the Merciful.

ovum), to try him, so We have made him hearing, seeing.

follow him whose wealth and children have increased him in

71:22 And they have planned a mighty plan.

Wadd, nor Suwa', nor Yaguth and Ya'uq and Nasr

Thou the wrongdoers in naught but perdition.

71:20 That you may go along therein in spacious paths

71:14 And indeed He has created you by various stages.

greatness from Allah?

forth a (new) bringing forth.

alike,

a lamp?

a growth,

naught but loss.

any dweller on the land.

KORAN CHAPTER 52 / Sura 76

nothing that could be mentioned.

shackles and a burning Fire.

making it flow in abundance

and the orphan and the captive.

you neither reward nor thanks.

Garden and with silk,

silver and goblets of glass,

with ginger

scattered pearls.

recompensed.

portions

evening.

change.

grievous day before them.

them according to a measure.

but destruction!

or unthankful.

camphor

widespread.

Man / Al-Insan

37:67 Then surely they shall have after it a drink of boiling water.

- 37:68 Then their return is surety to the flaming Fire.
- 37:69 They indeed found their fathers astray,
- 37:70 So in their footsteps they are hastening on.
- 37:71 And most of the ancients surely went astray before them,
- 37:72 And indeed We sent among them warners.
- 37:73 Then see what was the end of those warned –
- 37:74 Except the servants of Allah, the purified ones.
- 37:75 And Noah certainly called upon Us, and excellent
- Answerer of prayers are We! 37:76 And We delivered him and his people from the great
- distress;
- 37:77 And made his offspring the survivors,
- 37:78 And left for him (praise) among the later generations,
- 37:79 Peace be to Noah among the nations!
- 37:80 Thus indeed do We reward the doers of good.
- 37:81 Surely he was of Our believing servants.
- 37:82 Then We drowned the others.
- 37:83 And surely of his party was Abraham.
- 37:84 When he came to his Lord with a secure heart. 37:85 When he said to his sire and his people: What is it that you worship?
- 37:86 A lie gods besides Allah do you desire?
- 37:87 What is then your idea about the Lord of the worlds?
- 37:88 Then he glanced a glance at the stars,
- 37:89 And said: Surely I am sick (of your deities).
- 37:90 So they turned their backs on him, going away. 37:91 Then he turned to their gods and said: Do you not
- eat?
- 37:92 What is the matter with you that you speak not? 37:93 So he turned upon them, smiting with the right hand.
- 37:94 Then they came to him, hastening
- 37:95 He said: Do you worship that which you hew out?
- 37:96 And Allah has created you and what you make.
- 37:97 They said: Build for him a building, then cast him
- into the flaming fire. 37:98 And they designed a plan against him, but We
- brought them low. 37:99 And he said: Surely I flee to my Lord — He will
- 37:99 And he said: Surely I flee to my Lord He will guide me.
- 37:100 My Lord, grant me a doer of good deeds.

37:101 So We gave him the good news of a forbearing son. 37:102 But when he became of (age to) work with him, he said: O my son, I have seen in a dream that I should sacrifice thee: so consider what thou seest. He said: O my father, do as thou art commanded; if Allah please, thou wilt find me patient.

- 37:103 So when they both submitted and he had thrown him down upon his forehead,
- 37:104 And We called out to him saying, O Abraham,
- 37:105 Thou hast indeed fulfilled the vision. Thus do We reward the doers of good.
- 37:106 Surely this is a manifest trial.
- 37:107 And We ransomed him with a great sacrifice.
- 37:108 And We granted him among the later generations (the salutation).
- 37:109 Peace be to Abraham!
- 37:110 Thus do We reward the doers of good.
- 37:111 Surely he was one of Our believing servants.
- 37:112 And We gave him the good news of Isaac, a prophet, a righteous one.
- 37:113 And We blessed him and Isaac. And of their offspring some are doers of good, but some are clearly unjust to themselves.
- ***

37:114 And certainly We conferred a favour on Moses and Aaron.

- $37{:}115$ And We delivered them, and their people from the mighty distress.
- 37:116 And We helped them, so they were the vanquishers.
- 37:117 And We gave them both the clear Book.
- 37:118 And We guided them on the right way
- 37:119 And We granted them among the later generations (the salutation),
- 37:120 Peace be to Moses and Aaron!
- 37:121 Thus do We reward the doers of good.
- 37:122 Surely they were both of Our believing servants.
- 37:123 And Elias was surely of those sent.
- 37:124 When he said to his people: Will you not guard
- against evil? 37:125 Do you call upon Ba'l and forsake the Best of the creators.
- 37:126 Allah, your Lord and the Lord of your fathers of yore?
- 37:127 But they rejected him, so they shall be brought up, 37:128 But not the servants of Allah, the purified ones.
- 37:129 And We granted him among the later generations (the salutation),
- 37:130 Peace be to Elias!
- 37:131 Even thus We reward the doers of good.
- 37:132 Surely he was one of Our believing servants.

- 37:133 And Lot was surely of those sent.
- 37:134 When We delivered him and his people, all 37:135 Except an old woman among those who remained
- 57:135 Except an old woman among those who ren behind.
- 37:136 Then We destroyed the others.
- 37:137 And surely you pass by them in the morning,
- 37:138 And at night. Do you not then understand?
- 37:139 And Jonah was surely of those sent.
- 37:140 When he fled to the laden ship,
- 37:141 So he shared with others but was of those cast away.
- 37:142 So the fish took him into its mouth while he was blamable.
- 37:143 But had he not been of those who glorify (Us),
- 37:144 He would have tarried in its belly till the day when they are raised.
 - 37:145 Then We cast him on the naked shore, while he was
- sick.
- 37:146 And We caused a gourd to grow up for him. 37:147 And We sent him to a hundred thousand or more
- 37:148 And they believed, so We gave them provision till a
- time. 37:149 Now ask them whether thy Lord has daughters and
- they have sons? 37:150 Or did We create the angels females, while they
- 3/:150 Or did we create the angels lemales, while the witnessed?
- 37:151 Now surely it is of their own lie that they say:
- 37:152 Allah has begotten. And truly they are liars.
- 37:153 Has He preferred daughters to sons?
- 37:154 What is the matter with you? How you judge!
- 37:155 Will you not then mind?
- 37:156 Or have you a clear authority?
- 37:157 Then bring your Book, if you are truthful.
- 37:158 And they assert a relationship between Him and the jinn. And certainly the jinn know that they will be brought up (for judgement) —
 - 37:159 Glory be to Allah from what they describe!
 - 37:160 But not so the servants of Allah, the purified ones.
- 37:161 So surely you and that which you serve, 37:162 Not against Him can you cause (any) to fall into
- trial, 37:163 Save him who will burn in the flaming Fire.
- 37:164 And there is none of us but has an assigned place,
- 37.104 And there is none of us out has an assigned pla

37.169 We would have been sincere servants of Allah

37:173 And Our hosts, surely they, will be triumphant.

37:170 But (now) they disbelieve in it, so they will come to

37:171 And certainly Our word has already gone forth to

37:177 So when it descends in their court, evil will be the

37:180 Glory be to thy Lord, the Lord of Might, above

71:1 Surely We sent Noah to his people, saying: Warn thy

71:2 He said: O my people, surely I am a plain warner to

71:3 That you should serve Allah and keep your duty to

71:4 He will forgive you some of your sins and grant you

respite to an appointed term. Surely the term of Allah, when

71:5 He said: My Lord, I have called my people night and

71:7 And whenever I call to them that Thou mayest forgive

them, they thrust their fingers in their ears and cover

themselves with their garments, and persist and are big with

71:9 Then spoken to them in public and spoken to them in

71:10 So I have said: Ask forgiveness of your Lord; surely

71:11 He will send down upon you rain, pouring in

71:12 And help you with wealth and sons, and make for you

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71:6 But my call has only made them flee the more.

71:8 Then surely I have called to them aloud,

it comes, is not postponed. Did you but know!

37:182 And praise be to Allah, the Lord of the worlds!

In the name of Allah, the Beneficent, the Merciful,

people before there come to them a painful chastisement.

37:165 And verily we are ranged in ranks, 37:166 And we truly glorify (Him). 37:167 And surely they used to say:

know

Our servants, to those sent,

morning of the warned ones.

what they describe

Noah / Nuh

Him and obey me

you:

day:

pride.

private.

abundance.

He is ever Forgiving:

gardens, and make for you rivers.

37:168 Had we a reminder from those of yore,

37:172 That they, surely they, will be helped,

37:174 So turn away from them till a time.

37:175 And watch them, they too will see.

37:178 And turn away from them till a time

37:179 And watch, for they too will see.

37:181 And peace be to those sent

KORAN CHAPTER 51 / Sura 71

37:176 Would they hasten on Our chastisement?

76:29 Surely this is a Reminder; so whoever will, let him take a way to his Lord.

76:30 And you will not, unless Allah please. Surely Allah is ever Knowing, Wise.

76:31 He admits whom He pleases to His mercy; and the wrongdoers — He has prepared for them a painful chastisement.

- KORAN CHAPTER 53 / Sura 44
- The Drought / Al-Dukhan
- In the name of Allah, the Beneficent, the Merciful.
- 44:1 Beneficent God! 44:2 By the Book that makes manifest!
- 44:3 We revealed it On a blessed night truly We are ever warning.
- 44:4 Therein is made clear every affair full of wisdom -
- 44:5 A command from Us truly We are ever sending messengers —
- 44:6 A mercy from thy Lord truly He is the Hearing, the Knowing,
- 44:7 The Lord of the heavens and the earth and what is between them, if you would be sure.
- 44:8 There is no God but He; He gives life and causes death — your Lord and the Lord of your fathers of yore.
- 44:9 Nay, in doubt they sport.
- 44:10 So wait for the day when the heaven brings a clear drought,
- 44:11 Enveloping men. This is a painful chastisement.
- 44:12 Our Lord, remove from us the chastisement surely we are believers. 44:13 When will they be reminded? And a Messenger has
- indeed come, making clear;
- 44:14* Yet they turned away from him and said: One taught (by others), a madman!
- 44:15 We shall remove the chastisement a little, (but) you will surely return (to evil).
- 44:16 On the day when We seize (them) with the most violent seizing surely We shall exact retribution.
- 44:17 And certainly We tried before them Pharaoh's people and a noble messenger came to them,
- 44:18 Saying: Deliver to me the servants of Allah. Surely I am a faithful messenger to you.
- 44:19 And exalt not yourselves against Allah. Surely I bring to you a clear authority.
- 44:20 And I take refuge with my Lord and your Lord, lest you stone me to death.

44:21 And if you believe not in me, leave me alone.

- 44:22 Then he called upon his Lord: These are a guilty people.
- 44:23 So go forth with My servants by night; surely you will be pursued,
- 44:24 And leave the sea behind calm. Surely they are a host
- to be drowned. 44:25 How many the gardens and springs they left behind!
- 44:26 And cornfields and noble places!
- 44:27 And goodly things wherein they rejoiced
- 44:28 Thus (it was). And We made other people inherit them.
- 44:29 So the heaven and the earth wept not for them, nor were they respited.
- ***
- 44:30 And We indeed delivered the Children of Israel from the abasing chastisement,
- 44:31 From Pharaoh. Surely he was haughty, prodigal.

44:32 And certainly We chose them above the nations, having knowledge.

- 44:33 And We gave them signs wherein was clear blessing.
- 44:34 These do indeed say:44:35 There is naught but our first death and we shall not
- be raised again. 44:36 So bring our fathers (back), if you are truthful.
- 44:37 Are they better or the people of Tubba', and those
- before them? We destroyed them, for surely they were guilty. 44:38 And We did not create the heavens and the earth and
- that which is between them in sport. 44:39 We created them not but with truth, but most of them know not.
- 44:40 Surely the day of Decision is the term for them all, 44:41 The day when friend will avail friend in naught, nor
- will they be helped —
- 44:42 Save those on whom Allah has mercy. Surely He is the Mighty, the Merciful.
- ***
- 44:43 Surely the tree of Zaqqum
- 44:44 Is the food of the sinful,
- 44:45 Like molten brass; it seethes in (their) bellies 44:46 Like boiling water.
- 44:47 Seize him, then drag him into the midst of hell;
- 44:48 Then pour on his head of the torment of boiling water —
- 44:49 Taste thou art forsooth the mighty, the honourable!
- 44:50 Surely this is what you doubted.

44:51 Those who keep their duty are indeed in a secure place —

50:38* And certainly We created the heavens and the earth

50:39 So bear with what they say, and celebrate the praise

and what is between them in six periods, and no fatigue

of thy Lord before the rising of the sun and before the setting.

50:40 And glorify Him in the night and after prostration.

50:41 And listen on the day when the crier cries from a near

50:42 The day when they hear the cry in truth. That is the

50:43 Surely We give life and cause to die, and to Us is the

50:44 The day when the earth cleaves asunder from them, hastening forth. That is a gathering easy to Us. 50:45 We know best what they say, and thou art not one to

compel them. So remind by means of the Koran him who fears

Ta Ha (The Ta-Ha is an Arabic letter combination whose

original significance is unknown. The Tafsir (exegesis) has

interpreted Ta-Ha as abbreviation for either names or

20:2 We have not revealed the Koran to thee that thou

20:4 A revelation from Him Who created the earth and the

20:5 The Beneficent is established on the Throne of Power.

whatever is in the earth and whatever is between them and

20:6 To Him belongs whatever is in the heavens and

20:7 And if thou utter the saying aloud, surely He knows

20:8 Allah there is no God but He. His are the most

20:10 When he saw a fire, he said to his people: Stay, I see a

20:12 Surely I am thy Lord, so take off thy shoes; surely

20:13 And I have chosen thee so listen to what is revealed:

20:14 Surely I am Allah, there is no God but I, so serve Me,

20:15 Surely the Hour is coming — I am about to make it

20:16 So let not him, who believes not in it and follows his

20:18 He said: This is my staff I lean on it, and I beat the

20:20 So he cast it down, and lo! it was a serpent, gliding.

20:21 He said: Seize it and fear not. We shall return it to its

20:22 And press thy hand to thy side, it will come out white

20:36 He said: Thou art indeed granted thy petition, O

20:37 And indeed We bestowed on thee a favour at another

20:38 When We revealed to thy mother that which was

20:39 Put him into a chest, then cast it into the river, the

river will cast it upon the shore - there an enemy to Me and

an enemy to him shall take him up. And I shed on thee love

from Me; and that thou mayest be brought up before My eyes.

20:40 When thy sister went and said: Shall I direct you to

one who will take charge of him? So We brought thee back to

thy mother that her eve might be cooled and she should not

grieve. And thou didst kill a man, then We delivered thee

from grief, and tried thee with (many) trials. Then thou didst

stay for years among the people of Midian. Then thou camest

manifest - so that every soul may be rewarded as it strives.

low desire, turn thee away from it, lest thou perish.

20:17 And what is this in thy right hand, O Moses?

leaves with it for my sheep, and I have other uses for it.

20:23 That We may show thee of Our greater signs.

20:25 He said: My Lord, expand my breast for me:

20:24 Go to Pharaoh, surely he has exceeded the limits.

fire; haply I may bring to you therefrom a live coal or find

20:11 So when he came to it, a voice came: O Moses,

In the name of Allah, the Beneficent, the Merciful.

20:3 But it is a reminder to him who fears:

KORAN CHAPTER 55 / Sura 20

touched Us

day of coming forth.

eventual coming

My threat.

qualities of God)

20:1 O man,

high heavens.

beautiful names.

guidance at the fire.

former state.

Moses.

time.

revealed:

without evil - another sign:

20:26 And ease my affair for me:

20:31 Add to my strength by him,

20:32 And make him share my task

20:34 And much remember Thee.

20:33 So that we may glorify Thee much,

20:35 Surely, Thou art ever Seeing us.

20:30 Aaron, my brother;

hither as ordained, O Moses.

20:41 And I have chosen thee for Myself.

20.27 And loose the knot from my tongue

20:28 (That) they may understand my word. 20:29 And give to me an aider from my family:

mayest be unsuccessful:

whatever is beneath the soil.

the secret, and what is vet more hidden.

thou art in the sacred valley Tuwa.

and keep up prayer for My remembrance.

20:19 He said: Cast it down, O Moses.

20:9 And has the story of Moses come to thee?

place

44:52 In gardens and springs,

- 44:53 Wearing fine and thick silk, facing one another 44:54 Thus (shall it be). And We shall join them to pure, beautiful ones.
- 44:55 They call therein for every fruit in security 44:56 They taste not therein death, except the first death; and He will save them from the chastisement of hell —
- 44:57 A grace from thy Lord. This is the great achievement.
- 44:58 So We have made it easy in thy tongue that they may mind. 44:59 Wait they: surely they (too) are waiting
- 44:59 Wait then; surely they (too) are waiting.

KORAN CHAPTER 54 / Sura 50

- Qaf (Arabic letter denoting a k- or g-sound, Roman: q, which refers to the Koran = Quran as this chapter begins and ends by mentioning the "Koran")
- In the name of Allah, the Beneficent, the Merciful.
- 50:1 Almighty (God)! By the glorious Koran!
- 50:2 Nay, they wonder that a warner has come to them from among themselves; so the disbelievers say: This is a wonderful thing
 - 50:3 When we die and become dust that is a far return.
- 50:4 We know indeed what the earth diminishes of them and with Us is a book that preserves.
- 50:5 Nay, they reject the Truth when it comes to them, so
- they are in a state of confusion. 50:6 Do they not look at the sky above them? — how We
- have made it and adorned it and it has no gaps. 50:7 And the earth, We have spread it out, and cast therein
- mountains, and We have made to grow therein of every beautiful kind —
- 50:8 To give sight and as a reminder to every servant who turns (to Allah).
- 50:9 And We send down from the clouds water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,
- 50:10 And the tall palm-trees having flower spikes piled one above another —
- 50:11 A sustenance for the servants, and We give life thereby to a dead land. Thus is the rising.
- 50:12 Before them the people of Noah rejected (the Truth) and (so did) the dwellers of al-Rass and Thamud
- 50:13 And 'Ad and Pharaoh and Lot's brethren,
- 50:14 And the dwellers of the grove and the people of Tubba'. They all rejected the messengers, so My threat came to pass.
- 50:15 Were We then fatigued with the first creation? Yet they are in doubt about a new creation.
- 50:16 And certainly We created man, and We know what his mind suggests to him — and We are nearer to him than
- his life-vein. 50:17 When the two receivers receive, sitting on the right
- and on the left, 50:18 He utters not a word but there is by him a watcher at
- hand. 50:19 And the stupor of death comes in truth; that is what
- thou wouldst shun.
- $50{:}20$ And the trumpet is blown. That is the day of threatening.
- 50:21 And every soul comes, with it a driver and a witness. 50:22 Thou wast indeed heedless of this, but now We have
- removed from thee thy veil, so thy sight is sharp this day. 50:23 And his companion will say: This is what is ready
- with me. 50:24 Cast into hell every ungrateful, rebellious one,
- 50:25 Forbidder of good, exceeder of limits, doubter.
- 50:26 Who sets up another god with Allah, so cast him into severe chastisement.
- 50:27 His companion will say: Our Lord, I did not cause him to rebel but he himself went far in error.
- 50:28 He will say: Dispute not in My presence, and indeed I gave you warning beforehand.
- 50:29 My sentence cannot be changed, nor am I in the least unjust to the servants.
- 50:30 On the day when We say to hell: Art thou filled up?

50:34 Enter it in peace. That is the day of abiding

about in the lands. Is there a place of refuge?

heart or he gives ear and is a witness.

penitent heart:

more

- And it will say: Are there any more? 50:31 And the Garden is brought near for those who guard
- against evil (it is) not disrant. 50:32 This is what you are promised — for every one
- turning (to Allah), keeping (the limits) 50:33 Who fears the Beneficent in secret, and comes with a

50:35 For them therein is all they wish, and with Us is yet

50:36 And how many a generation We destroyed before

50:37 Surely there is a reminder in this for him who has a

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them who were mightier in prowess than they! so they went

20:42 Go thou and thy brother with My messages and be not remiss in remembering Me.

20:43 Go both of you to Pharaoh, surely he is inordinate; 20:44 Then speak to him a gentle word, haply he may mind or fear.

20:45 They said: Our Lord, we fear lest he hasten to do evil to us or be inordinate.

20:46 He said: Fear not, surely I am with you - I do hear and see

20:47 So go you to him and say: Surely we are two messengers of thy Lord; so send forth the Children of Israel with us; and torment them not. Indeed we have brought to thee a message from thy Lord, and peace to him who follows the guidance

20:48 It has indeed been revealed to us that punishment will overtake him who rejects and turns away.

20:49 (Pharaoh) said: Who is your Lord, O Moses?

20:50 He said: Our Lord is He Who gives to everything its creation, then guides (it). 20:51 He said: What then is the state of the former

generations? 20:52 He said: The knowledge thereof is with my Lord in a

book; my Lord neither errs nor forgets -20:53 Who made the earth for you an expanse and made for

- you therein paths and sent down water from the clouds. Then thereby We bring forth pairs of various herbs.
- 20:54 Eat and pasture your cattle. Surely there are signs in this for men of understanding.

20:55 From it We created you, and into it We shall return you, and from it raise you a second time.

20:56 And truly We showed him all Our signs but he rejected and refused.

20:57 Said he: Hast thou come to us to turn us out of our land by thy enchantment. O Moses?

20:58 We too can bring to thee enchantment like it, so make an appointment between us and thee, which we break

not, (neither) we nor thou, (in) a central place. 20:59 (Moses) said: Your appointment is the day of the

Festival, and let the people be gathered in the early forenoon. 20:60 So Pharaoh went back and settled his plan, then came 20:61 Moses said to them: Woe to you! Forge not a lie

against Allah, lest He destroy you by punishment, and he fails indeed who forges (a lie).

20:62 So they disputed one with another about their affair and kept the discourse secret.

20:63 They said: These are surely two enchanters who would drive you out from your land by their enchantment, and destroy your excellent institutions.

20:64 So settle your plan, then come in ranks, and he will succeed indeed this day who is uppermost.

20:65 They said: O Moses, wilt thou cast, or shall we be the first to cast down?

20:66 He said: Nay! Cast you down. Then lo! their cords and their rods it appeared to him by their enchantment as if they ran.

20:67 So Moses conceived fear in his mind.

20:68 We said: Fear not, surely thou art the uppermost.

20:69 And cast down what is in thy right hand - it will eat up what they have wrought. What they have wrought is only the trick of an enchanter, and the enchanter succeeds not wheresoever he comes from.

20:70 So the enchanters fell down prostrate, saying: We believe in the Lord of Aaron and Moses.

20:71 (Pharaoh) said: You believe in him before I give you leave! Surely he is your chief who taught you enchantment. So I shall cut off your hands and your feet on opposite sides and I shall crucify you on the trunks of palm-trees, and you shall certainly know which of us can give the severer and the more abiding chastisement.

20:72 They said: We cannot prefer thee to what has come to us of clear arguments and to Him Who made us, so decide as thou wilt decide. Thou canst only decide about this world's life

20:73 Surely we believe in our Lord that He may forgive us our faults and the magic to which thou didst compel us. And Allah is Best and ever Abiding.

20:74 Whoso comes guilty to his Lord, for him is surely hell. He will neither die therein, nor live.

20:75 And whoso comes to Him a believer, having done good deeds, for them are high ranks -

20:76 Gardens of perpetuity, wherein flow rivers, to abide therein. And such is the reward of him who purifies himself.

20:77 And certainly We revealed to Moses: Travel by night with My servants, then strike for them a dry path in the sea, not fearing to overtaken, nor being afraid.

20:78 So Pharaoh followed them with his armies, then there covered them of the sea that which covered them

20:79 And Pharaoh led his people astray and he guided not aright.

20:80 O Children of Israel, We truly delivered you from your enemy, and made a covenant with you on the blessed side of the mountain, and sent to you the manna and the quails.

20:81 Eat of the good things We have provided for you, and be not inordinate in respect thereof, lest My wrath come upon you; and he on whom My wrath comes, he perishes indeed

20:82 And surely I am Forgiving toward him who repents and believes and does good, then walks aright.

20:83 And what made thee hasten from thy people, O Moses? 20:84 He said: They are here on my track, and I hastened on to Thee, my Lord, that Thou mightest be pleased.

20:85 He said: Surely We have tried thy people in thy absence, and the Samiri has led them astray.

20:86 So Moses returned to his people angry, sorrowing. He said: O my people, did not your Lord promise you a goodly promise? Did the promised time, then, seem long to you, or did you wish that displeasure from your Lord should come upon you, so that you broke (your) promise to me?

20:87 They said: We broke not the promise to thee of our own accord, but we were made to bear the burdens of the ornaments uf the people, then we cast them away, and thus did the Samiri suggest

20:88 Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Moses but he forgot.

20:89 Could they not see that it returned no reply to them, nor controlled any harm or benefit for them?

20:90 And Aaron indeed had said to them before: O my people, you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order.

20:91 They said We shall not cease to keep to its worship until Moses returns to us.

20:92 (Moses) said: O Aaron, what prevented thee, when thou sawest them going astray,

20:93 That thou didst not follow me? Hast thou, then, disobeved my order?

20:94 He said: O son of my mother, seize me not by my beard, nor by my head. Surely I was afraid lest thou shouldst say Thou hast caused division among the Children of Israel and not waited for my word. 20:95 (Moses) said: What was thy object, O Samiri?

20:96 He said: I perceived what they perceived not, so I took a handful from the footprints of the messenger then I cast it away. Thus did my soul embellish (it) to me.

20:97 He said: Begone then! It is for thee in this life to say, Touch (me) not. And for thee is a promise which shall not fail. And look at thy god to whose worship thou hast kept. We will certainly burn it, then we will scatter it in the sea

20.98 Your Lord is only Allah there is no God but He. He comprehends all things in (His) knowledge.

20:99 Thus relate We to thee of the news of what has gone before. And indeed We have given thee a Reminder from Ourselves

20:100 Whoever turns away from it, he will surely bear a burden on the day of Resurrection,

20:101 Abiding therein. And evil will be their burden on the day of Resurrection

20:102 The day when the trumpet is blown; and We shall gather the guilty, blue-eyed, on that day,

20:103 Consulting together secretly: You tarried but ten (days)

20:104 We know best what they say when the fairest of them in course would say: You tarried but a day.

20:105 And they ask thee about the mountains. Say: My Lord will scatter them, as scattered dust,

20:106 Then leave it a plain, smooth, level,

20:107 Wherein thou seest no crookedness nor unevenness. 20:108 On that day they will follow the Inviter, in whom is no crookedness; and the voices are low before the Beneficent God, so that thou hearest naught but a soft sound.

20:109 On that day no intercession avails except of him whom the Beneficent allows, and whose word He is pleased with

20:110 He knows what is before them and what is behind them, while they cannot comprehend it in knowledge.

20:111 And faces shall be humbled before the Living, the Self-subsistent. And he who bears iniquity is indeed undone.

20:112 And whoever does good works and he is a believer, he has no fear of injustice, nor of the withholding of his due.

20:113 And thus have We sent it down an Arabic Koran, and have distinctly set forth therein of threats that they may guard against evil, or that it may be a reminder for them.

20:114 Supremely exalted then is Allah, the King, the Truth. And make not haste with the Koran before its revelation is made complete to thee, and say: My Lord, increase me in knowledge.

20:115 And certainly We gave a commandment to Adam before, but he forgot; and We found in him no resolve (to disobey).

20:116 And when We said to the angels: Be submissive to Adam, they submitted except Iblis; he refused.

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20:117 We said: O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden so that thou art unhappy.

20:118 Surely it is granted to thee therein that thou art not hungry, nor naked,

20:119 And that thou art not thirsty therein, nor exposed to the sun's heat

20:120 But the devil made an evil suggestion to him; he said: O Adam, shall I lead thee to the tree of immortality and a kingdom which decays not?

20:121 So they both ate of it, then their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam disobeyed his Lord, and was disappointed.

20:122 Then his Lord chose him, so He turned to him and guided (him).

20:123 He said: Go forth herefrom both - all (of you) one of you (is) enemy to another. So there will surely come to you guidance from Me; then whoever follows My guidance, he will not go astray nor be unhappy.

20:124 And whoever turns away from My Reminder, for him is surely a straitened life, and We shall raise him up blind on the day of Resurrection.

20:125 He will say: My Lord, why hast Thou raised me up blind, while I used to see?

20:126 He will say: Thus did Our messages come to thee, but thou didst neglect them. And thus art thou forsaken this day

20:127 And thus do We recompense him who is extravagant and believes not in the messages of his Lord. And certainly the chastisement of the Hereafter is severer and mote lasting.

20:128 Does it not manifest to them how many of the generations, in whose dwellings they go about, We destroyed before them? Surely there are signs in this for men of understanding.

20:129 And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them.

20:130* So bear patiently what they say, and celebrate the praise of thy Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased.

20:131* And strain not thine eyes toward that with which We have provided different classes of them, (of) the splendour of this world's life, that We may thereby try them. And the sustenance of thy Lord is better and more abiding.

20:132 And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil.

20:133 And they say: Why does he not bring us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous Books?

20:134 And if We had destroyed them with chastisement before it, they would have said: Our Lord, why didst Thou not send to us a messenger, so that we might have followed Thy messages before we met disgrace and shame?

20:135 Say: Every one (of us) is waiting, so wait. Soon you will come to know who is the follower of the even path and who goes aright.

KORAN CHAPTER 56 / Sura 26

We cause to grow in it?

iniquitous people

eloquent, so send for Aaron (too).

message of the Lord of the worlds:

26:17 Send with us the Children of Israel.

evil?

will kill me.

The Poets / Al-Shuara

In the name of Allah, the Beneficent, the Merciful.

26:1 Benignant, Hearing, Knowing God.

26:2 These are the verses of the Book that makes manifest. 26:3 Perhaps thou wilt kill thyself with grief because they

believe not. 26:4 If We please, We could send down on them a sign from heaven, so that their necks would bend before it.

26:5 And there comes not to them a new Reminder from the Beneficent but they turn away from it.

26:6 They indeed reject, so the news will soon come to them of that at which they mock. 26:7 See they not the earth, how many of every noble kind

26:8 surely in this is a sign: yet most of them believe not.

26:10 And when thy Lord called Moses, saying: Go to the

26:11 The people of Pharaoh. Will they nor guard against

26:13 And my breast straitens, and my tongue is not

26:14 And they have a crime against me, so I fear that they

26:15 He said: By no means; so go you both with Our signs

surely We are with you, Hearing. 26:16 Then come to Pharaoh, and say: We are bearers of a

26:12 He said: My Lord, I fear that they will reject me.

26:9 And surely thy Lord is the Mighty, the Merciful.

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26:18 (Pharaoh) said: Did we not bring thee up as a child among us, and thou didst tarry (many) years of thy life among us?

- 26:19 And thou didst (that) deed of thine which thou didst and thou art of the ungrateful ones.
- 26:20 He said: I did it then when I was of those who err. 26:21 So I fled from you when I feared you, then my Lord
- granted me judgement and made me of the messengers. 26:22 And is it a favour of which thou remindest me that
- thou hast enslaved the Children of Israel?
- 26:23 Pharaoh said: And what is the Lord of the worlds? 26:24 He said: The Lord of the heavens and the earth and
- what is between them, if you would be sure. 26:25 (Pharaoh) said to those around him: Do you not hear? 26:26 He said: Your Lord and the Lord of your fathers of
- old. 26:27 (Pharaoh) said: Surely your messenger, who is sent to you, is mad.
- 26:28 He said: The Lord of the East and the West and what is between them, if you have any sense.
- 26:29 (Pharaoh) said: If thou takest a god besides me, I will certainly put thee in prison.
- 26:30. He said: Even if I show thee something plain? 26:31 (Pharaoh) said: Show it, then, if thou art of the truthful.
- 26:32 So he cast down his rod, and lo! it was an obvious serpent;
- 26:33 And he drew forth his hand, and lo! it appeared white to the beholders.
- 26:34 (Pharaoh) said to the chiefs around him: Surely this is a skilful enchanter,
- 26:35 Who desires to turn you out of your land with his enchantment. What is it then that you counsel?
- 26:36 They said: Give him and his brother respite and send heralds into the cities,
- 26:37 That they bring to thee every skilful enchanter.
- 26:38 So the enchanters were gathered together for the appointment of a well-known day,
- 26:39 And it was said to the people Will you gather together?
- 26:40 Haply we may follow the enchanters, if they are the vanquishers.
- 26:41 So when the enchanters came, they said to Pharaoh: Will there be a reward for us, if we are the vanquishers?
- 26:42 He said: Yes, and surely you will then be of those who are nearest (to me).
- 26:43 Moses said to them: Cast what you are going to cast. 26:44 So they cast down their cords and their rods and said:
- By Pharaoh's power we shall most surely be victorious. 26:45 Then Moses cast down his rod, and lo! it swallowed up their fabrication.
- 26:46 And the enchanters were thrown down prostrate
- 26:47 They said: We believe in the Lord of the worlds,
- 26:48 The Lord of Moses and Aaron.
- 26:49 (Pharaoh) said: You believe in him before I give you leave; surely he is the chief of you who taught you enchantment, so you shall know. Certainly I will cut off your hands and your feet on opposite sides, and I will crucify you all
- 26:50 They said: No harm; surely to our Lord we return. 26:51 We hope that out Lord will forgive us our wrongs
- because we are the first of the believers.
- 2652 And We revealed to Moses, saying: Travel by night
- with My servants you will be pursued. 26:53 And Pharaoh sent heralds into the cities (proclaiming):
- 26:54 These are indeed a small band.
- 26:55 And they have surely enraged us:
- 26:56 And we are truly a vigilant multitude.
- 26:57 So We turned them out of gardens and springs,
- 26:58 And treasures and goodly dwellings —
- 26:59 Even so. And We gave them as a heritage to the Children of Israel.
- 26:60 Then they pursued them at sunrise.
- 26:61 So when the two hosts saw each other, the companions of Moses cried out: Surely we are overtaken.
- 26:62 He said: By no means; surely my Lord is with me He will guide me.
- 26:63 Then We revealed to Moses March on to the sea with thy staff. So it parted, and each party was like a huge mound.
- 26:64 And there We brought near the others.
- 26:65 And We saved Moses and those with him, all
- 26:66 Then We drowned the others.
- 26:67 Surely there is a sign in this yet most of them believe not.
- 26:68 And surely thy Lord is the Mighty, the Merciful.
- 26:69 And recite to them the story of Abraham.
- 26:70 When he said to his sire and his people: What do you worship?
- 26:71 They said: We worship idols, so we shall remain devoted to them.

26:72 He said: Do they hear you when you call (on them), 26:73 Or do they benefit or harm you?

26:140 And surely thy Lord is the Mighty, the Merciful;

26:142 When their brother Salih said to them: Will you not

26:145 And I ask of you no reward for it; my reward is only

26:148 And corn-fields and palm-trees having fine flower-

26:149 And you hew houses out of the mountains exultingly.

26:141 Thamud gave the lie to the messengers.

26:143 Surely I am a faithful messenger to you:

26:144 So keep your duty to Allah and obey me.

26:146 Will you be left secure in what is here,

26:150 So keep your duty to Allah and obey me.

26:153 They said: Thou art only a deluded person.

26:157 But they hamstrung her, then regretted,

26:162 Surely I am a faithful messenger to you: 26:163 So keep your duty to Allah and obey me. 26:164 And I ask of you no reward for it my reward is only

for you? Nay, you are a people exceeding limits.

26:168 He said: Surely I abhor what you do.

26:172 Then We destroyed the others.

26:170 So We delivered him and his followers all,

sign in this yet most of them believe not.

26:151 And obey not the bidding of the extravagant,

26:152 Who make mischief in the land and act nor aright.

26:154 Thou art naught but a mortal like ourselves -

26:155 He said: This is a she-camel she has her portion of

26:156 And touch her not with evil, lest the chastisement of

26:158 So the chastisement overtook them. Surely there is a

26:159 And surely thy Lord is the Mighty, the Merciful.

26:160 The people of Lot gave the lie to the messengers.

26:161 When their brother Lot said to them: Will you not

26:165 Do you come to the males from among the creatures,

26:166 And leave your wives whom your Lord has created

26:167 They said: If thou desist not, O Lot, thou wilt surely

26:169 My Lord, deliver me and my followers from what

26:171 Except an old woman, among those who remained

26:173 And We rained on them a rain, and evil was the rain

26:174 Surely there is a sign in this yet most of them believe

26:176 The dwellers of the thicket gave the lie to the

26:177 When Shu'aib said to them: Will you not guard

26:179 So keep your duty to Allah and obey me. 26:180 And I ask of you no reward for it; my reward is only

26:181 Give full measure and be not of those who diminish.

26:183 And wrong not men of their dues, and act not

26:184 And keep your duty to Him Who created you and

26:187 So cause a portion of heaven to fall on us, if thou art

26:189 But they rejected him, so the chastisement of the day

26:190 Surely there is a sign in this yet must of them believe

26:192 And surely this is a revelation from the Lord of the

26:196 And surely the same is in the Scriptures of the

26:197* Is it not a sign to them that the learned men of the

26:198 And if We had revealed it to any of the foreigners,

26:199 And he had read it to them, they would not have

26:191 And surely thy Lord is the Mighty, the Merciful

26:194 On thy heart that thou mayest be a warner,

26:193 The Faithful Spirit has brought it

26:195 In plain Arabic language.

Children of Israel know it?

of Covering overtook them. Surely it was the chastisement of

26:185 They said: Thou art only a deluded person, 26:186 And thou art naught but a mortal like ourselves,

26:188 He said: My Lord knows best what you do.

26:178 Surely I am a faithful messenger to you;

26:182 And weigh with a true balance.

corruptly in the earth, making mischief.

26:175 And surely thy Lord is the Mighty, the Merciful.

water, and you have your portion of water at an appointed

guard against evil?

spikes?

time.

with the Lord of the worlds.

26:147 In gardens and fountains,

bring a sign if thou art truthful.

a grievous day overtake you.

guard against evil?

be banished.

they do.

behind

on those warned

messengers

against evil?

with the Lord of the worlds.

the former generations.

truthful.

not

worlds.

ancients

believed in it.

a grievous day!

and we deem thee to be a liar.

with the Lord of the worlds.

- 26:74 They said: Nay, we found our fathers doing so.
- 26:75 He said: Do you then see what you worship
- 26:76 You and your ancient sires?
- 26:77 Surely they are an enemy to me, but not (so) the Lord of the worlds,
- 26:78 Who created me, then He shows me the way, 26:79 And Who gives me to eat and to drink,
- 26:80 And when I am sick, He heals me,
- 26:81 And Who will cause me to die, then give me life,
- 26:82 And Who, I hope, will forgive me my mistakes on the
- day of Judgement. 26:83 My Lord, grant me wisdom, and join me with the
- zo:85 My Lord, grant me wisdom, and join me with the righteous,
- 26:84 And ordain for me a goodly mention in later generations,
- 26:85 And make me of the heirs of the Garden of bliss, 26:86 And forgive my sire, surely he is of the erring ones,
- 26:87 And disgrace me not on the day when they are raised
- 26:88 The day when wealth will not avail, nor sons,
- 26:89 Save him who comes to Allah with a sound heart.
- 26:90 And the Garden is brought near for the dutiful,
- 26:91 And hell is made manifest to the deviators, 26:92 And it is said to them: Where are those that you
- worshipped 26:93 Besides Allah? Can they help you or help themselves?
- 26:94 So they are hurled into it, they and the deviators, 26:95 And the hosts of the devil, all.
- 26:96 They will say, while they quarrel therein
- 26:97 By Allah We were certainly in manifest error,
- 26:98 When we made you equal with the Lord of the worlds.
- 26:99 And none but the guilty led us astray
- 26:100 So we have no intercessors,
- 26:101 Nor a true friend.
- $26{:}102$ Now, if we could but once return, we would be believers.
- 26:103 Surely there is a sign in this yet most of them believe not.
- 26:104 And surely thy Lord is the Mighty, the Merciful.
- 26:105 The people of Noah rejected the messengers. 26:106 When their brother Noah said to them: Will you
- 20:100 when their brother Noan said to them: will you not guard against evil?
- 26:107 Surely I am a faithful messenger to you:
- 26:108 So keep your duty to Allah and obey me. 26:109 And I ask of you no reward for it my reward is only
- with the Lord of the worlds.
- 26:110 So keep your duty to Allah and obey me
- 26:110 So keep your duty to Alian and obey me. 26:111 They said: Shall we believe in thee and the meanest
- follow thee?
- $26{:}112\ {\rm He}\ {\rm said:}\ {\rm And}\ {\rm what}\ {\rm knowledge}\ {\rm have}\ {\rm I}\ {\rm of}\ {\rm what}\ {\rm they}\ {\rm did}?$
- 26:113 Their reckoning is only with my Lord, if you but perceive.
- 26:114 And I am not going to drive away the believers 26:115 I am only a plain warner.
- 26:116 They said: If thou desist not, O Noah, thou wilt certainly be stoned to death.
- 26:117 He said: My Lord, my people give me the lie.
- 26:118 So judge Thou between me and them openly, and deliver me and the believers who are with me.
- 26:119 So We delivered him and those with him in the laden ark.
- 26:120 Then We drowned the rest afterwards. 26:121 Surely there is sign in this, yet most of them believe
- not. 26:122 And surely thy Lord is the Mighty, the Merciful.
- ***
- 26:123 'Ad gave the lie to the messengers.

is only with the Lord of the worlds.

(only) sport.

which you know

day.

26:126 So keep your duty to Allah and obey me

26:124 When their brother Hud said to them: Will you not guard against evil? 26:125 Surely I am a faithful messenger to you:

26:127 And I ask of you no reward for it: surely my reward

26:128 Do you build on every height a monument? You

26:132 And keep your duty to Him Who aids you with that

26:135 Surely I fear for you the chastisement of a grievous

26:136 They said: It is the same to us whether thou

26:139 So they rejected him, then We destroyed them.

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26:137 This is naught but a fabrication of the ancients:

Surely there is a sign in this; yet most of them believe not.

26:129 And you make fortresses that you may abide.

26:130 And when you seize, you seize as tyrants.

26:131 So keep your duty to Allah and obey me.

26:133 He aids you with cattle and children

admonish, or art not one of the admonishers:

26:138 And we will not be chastised.

26:134 And gardens and fountains.

26:200 Thus do We cause it to enter into the hearts of the guilty

26:201 They will not believe in it till they see the painful chastisement:

26:202 So it will come to them suddenly, while they perceive not;

- 26:203 Then they will say: Shall we be respited? 26:204 Do they still seek to hasten on Our chastisement?
- 26:205 Seest thou, if We let them enjoy themselves for years,

26:206 Then that which they are promised comes to them 26:207 That which they were made to enjoy will not avail

them? 26:208 And We destroyed no town but it had (its) warners

26:209 To remind. And We are never unjust

26:210 And the devils have not brought it.

26:211 And it behoves them not, nor have they the power to do (it).

26:212 Surely they are far removed from hearing it.

26:213 So call not upon another god with Allah, lest thou be of those who are chastised.

26:214 And warn thy nearest relations.

26:215 And lower thy wing to the believers who follow thee. 26:216 But if they disobey thee, say I am clear of what you do.

26:217 And rely on the Mighty, the Merciful,

26:218 Who sees thee when thou standest up,

26:219 And thy movements among those who prostrate themselves.

26:220 Surely He is the Hearing, the Knowing.

26:221 Shall I inform you upon whom the devils descend?

26:222 They descend upon every lying, sinful one

26:223 They give ear, and most of them are liars.

26:224* And the poets - the deviators follow them.

26:225* Seest thou not that they wander in every valley,

26:226* And that they say that which they do not? 26:227* Except those who believe and do good and

remember Allah much, and defend themselves after they are oppressed. And they who do wrong, will know to what final place of turning they will turn back.

KORAN CHAPTER 57 / Sura 15

- The Rock / Al-Hihr
- In the name of Allah, the Beneficent, the Merciful

15:1 I, Allah, am the Seer. These are the verses of the Book

and (of) a Koran that makes manifest. 15:2 Often will those who disbelieve wish that they were Muslims.

15:3 Leave them to eat and enjoy themselves, and let (false) hope beguile them, for they will soon know

15:4 And never did We destroy a town but it had a decree made known.

15:5 No people can hasten on their doom, nor can they postpone (it)

15:6 And they say: O thou to whom the Reminder is revealed thou art indeed mad

15:7 Why bringest thou not the angels to us, if thou art of the truthful?

15:8 We send not angels but with truth, and then they would not be respited.

15:9 Surely We have revealed the Reminder, and surely We are its Guardian.

15:10 And certainly We sent (messengers) before thee among the sects of yore.

15:11 And there never came a messenger to them but they mocked him.

15:12 Thus do We make it enter the hearts of the guilty 15:13 They believe not in it; and the example of the ancients

has gone before. 15:14 And even if We open to them a gate of heaven, and

they keep on ascending into it. 15:15 They would say: Only our eyes have been covered

over, rather we are an enchanted people.

15:16 And certainly We have made strongholds in the heaven, and We have made it fair-seeming to the beholders,

15:17 And We guard it against every accursed devil, 15:18 But he who steals a hearing; so there follows him a

visible flame.

15:19 And the earth - We have spread it out and made in it firm mountains and caused to grow in it of every suitable thing

15:20 And We have made in it means of subsistence for you and for him for whom you provide not.

15:21 And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure.

15:22 And We send the winds fertilizing, then send down water from the clouds, so We give it to you to drink; nor is it

you who store it up. 15:23 And surely it is We, Who give life and cause death,

and We are the Inheritors.

15:24* And certainly We know those among you who go forward and We certainly know those who lag behind.

15:25 And surely thy Lord will gather them together. He indeed is Wise.

15:26 And surely We created man of sounding clay, of black mud fashioned into shape.

15:80 And the dwellers of the Rock indeed rejected the

15:81 And We gave them Our messages, but they turned

15:82 And they hewed houses in the mountains, in security.

15:85 And We created not the heavens and the earth and

15:86 Surely thy Lord — He is the Creator, the Knower. 15:87* And certainly We have given thee seven oft-repeated

15:88 Strain not thine eyes at what We have given certain

15:94 Therefore declare openly what thou art commanded,

15:95 Surely We are sufficient for thee against the scoffers

15:96 Those who set up another god with Allah; so they

15:97 And We know indeed that thy breast straitens at

15:98 So celebrate the praise of thy Lord, and be of those

15:99 And serve thy Lord, until there comes to thee that

In the name of Allah, the Beneficent, the Merciful.

19:3 When he called upon his Lord, crying in secret.

Jacob, and make him, my Lord, acceptable (to Thee). 19:7 O Zacharias, We give thee good news of a boy, whose name is John: We have not made before anyone his equal.

is barren, and I have reached extreme old age?

19:1 Sufficient, Guide, Blessed, Knowing, Truthful God.

19:2 A mention of the mercy of thy Lord to His servant

19:4 He said: My Lord, my bones are weakened, and my

19:5 And I fear my kinsfolk after me, and my wife is barren,

19:6 Who should inherit me and inherit of the Children of

19:8 He said: My Lord, how shall I have a son, and my wife

19:9 He said: So (it will be). Thy Lord says: It is easy to Me,

19:10 He said: My Lord, give me a sign. He said: Thy sign is

19:11 So he went forth to his people from the sanctuary and

19:13 And kind-heartedness from Us and purity. And he

19:14 And kindly to his parents, and he was not insolent,

19:15 And peace on him the day he was born and the day he

19:16 And mention Mary in the Book. When she drew aside

19:17 So she screened herself from them. Then We sent to

19:18 She said: I flee for refuge from thee to the Beneficent,

19:19 He said: I am only bearer of a message of thy Lord:

19:20 She said: How can I have a son and no mortal has yet

19:21 He said: So (it will be). Thy Lord says: It is easy to

19:22 Then she conceived him: and withdrew with him to a

19:23 And the throes of childbirth drove her to the trunk of

19:24 So a voice came to her from beneath her: Grieve not,

19:25 And shake towards thee the trunk of the palm-tree, it

19:26 So eat and drink and cool the eye. Then if thou seest

any mortal, say: Surely I have vowed a fast to the Beneficent,

surely thy Lord has provided a stream beneath thee.

a palm tree. She said: Oh, would that I had died before this,

Me; and that We may make him a sign to men and a mercy

her Our spirit and it appeared to her as a well made man.

that thou speak not to people three nights, being in sound

and indeed I created thee before, when thou wast nothing.

proclaimed to them: Glorify (Allah) morning and evening. 19:12 O John, take hold of the Book with strength. And We

head flares with hoariness, and I have never been unsuccessful

classes of them to enjoy, and grieve not for them, and make

15:90 Like as We sent down on them who took oaths,

what is between them but with truth. And the Hour is surely

15:83 So the cry overtook them in the morning;

15:84 And what they earned availed them not.

coming, so turn away with kindly forgiveness.

15:89 And say: I am indeed the plain warner.

15:91 Those who divided the Koran into parts.

15:92 So, by thy Lord! We shall question them all.

(verses) and the grand Koran.

thyself gentle to the believers.

15.93 As to what they did

will come to know

who make obeisance.

what they say;

which is certain.

Zacharias -

health

was dutiful.

disobedient.

remote place.

and turn away from the polytheists.

KORAN CHAPTER 58 / Sura 19

Mary (Maria) / Maryam

in my prayer to Thee, my Lord.

so grant me from Thyself an heir

granted him wisdom when a child.

died, and the day he is raised to life

from her family to an eastern place:

if thou art one guarding against evil.

touched me, nor have I been unchaste?

from Us. And it is a matter decreed.

and had been a thing quite forgotten!

will drop on thee fresh ripe dates.

so I will not speak to any man to-day.

That I will give thee a pure boy.

messengers:

away from them:

15:27 And the jinn, We created before of intensely hot fire. 15:28 And when thy Lord said to the angels I am going to create a mortal of sound clay, of black mud fashioned into shape

15:29 So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

15:30 So the angels made obeisance, all of them together 15:31 But Iblis (did it not). He refused to be with those who made obeisance.

15:32 He said: O Iblis, what is the reason that thou art not with those who make obeisance?

15:33 He said: I am not going to make obeisance to a mortal, whom Thou liast created of sounding clay, of black mud fashioned into shape.

15:34 He said: Then go forth, for surely thou art driven away,

15:35 And surely on thee is a curse till the day of Judgement. 15:36 He said: My Lord, respite me till the time when they are raised.

15:37 He said: Surely thou art of the respited ones,

15:38 Till the period of the time made known.

15:39 He said: My Lord, as Thou hast judged me erring, I shall certainly make (evil) fair-seeming to them on earth, and I shall cause them all to deviate.

15:40 Except Thy servants from among them, the purified ones

15:41 He said: This is a right way with Me.

15:42 As regards My servants, thou hast no authority over them except such of the deviators as follow thee.

15:43 And surely hell is the promised place for them all -15:44 It has seven gates. For each gate is an appointed

portion of them.

15:45 Surely those who keep their duty are in Gardens and fountains

15:46 Enter them in peace, secure.

15:47 And We shall root out whatever of rancour is in their breasts - as brethren, on raised couches, face to face

15:48 Toil afflicts them not therein, nor will they be ejected therefrom.

15:49 Inform My servants that I am the Forgiving, the Merciful.

15:50 And that My chastisement — that is the painful chastisement.

15:51 And inform them of the guests of Abraham.

15:52 When they entered upon him, they said, Peace He

said: We are afraid of you. 15:53 They said: Be not afraid, we give thee good news of a

boy, possessing knowledge. 15:54 He said: Do you give me good news when old age has

come upon me? Of what then do you give me good news? 15:55 They said: We give thee good news with truth, so be

not thou of the despairing ones. 15:56 He said: And who despairs of the mercy of his Lord but the erring ones?

15:57 He said: What is your business, then, O messengers? 15:58 They said: We have been sent to a guilty people,

15:59 Except Lot's followers. We shall deliver them all.

15:60 Except his wife: We ordained that she shall surely be of those who remain behind.

15:61 So when the messengers came to Lot's followers,

15:62 He said: Surely you are an unknown people

15:63 They said: Nay, we have come to thee with that about which they disputed.

15:64 And we have come to thee with the truth. and we are surely truthful. 15:65 So travel with thy followers for a part of the night

and thyself follow their rear; and let not any one of you turn round, and go whither you are commanded.

15:66 And We made known to him this decree, that the roots of these should be cut off in the morning

15:67 And the people of the town came rejoicing.

15:68 He said: These are my guests, so disgrace me not,

15:69 And keep your duty to Allah and shame me not. 15:70 They said: Did we not forbid thee from (entertaining) people?

15:71 He said: These are my daughters, if you will do (aught)

15:72 By thy life they blindly wandered on in their frenzy. 15:73 So the cry overtook them at sunrise

15:74 Thus We turned it upside down, and rained upon them hard stones. 15:75 Surely in this are signs for those who take a lesson.

15:78 And the dwellers of the thicker were indeed

15:79 So We inflicted retribution on them. And they are

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15.76 And it is on a road that still abides

iniquitous

both on an open high road.

15:77 Verily therein is a sign for the believers.

19:27 Then she came to her people with him, carrying him. They said: O Mary, thou hast indeed brought a strange thing!

19:28 O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman!

19:29 But she pointed to him. They said: How should we speak to one who is a child in the cradle?

19:30 He said: I am indeed a servant of Allah. He has given me the Book and made me a prophet:

19:31 And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live. 19:32 And to be kind to my mother; and He has not made

me insolent, unblessed. 19:33 And peace on me the day I was born, and the day I die,

and the day I am raised to life. 19:34 Such is Jesus son of Mary a statement of troth about which they dispute.

19:35 It beseems not Allah that He should take to Himself a son. Glory be to Him! when He decrees a matter He only says to it, Be, and it is.

19:36 And surely Allah is my Lord and your Lord, so serve Him. This is the right path.

19:37 But parties from among them differed: so woe to those who disbelieve, because of their presence on a grievous day

19:38 How clearly will they hear and see on the day when they come to Us but the wrongdoers are to-day in manifest error

19:39 And warn them of the day of Regret, when the matter is decided. And they are (now) in negligence and they believe not.

19:40 Surely We inherit the earth and those thereon, and to Us they are returned.

19:41 And mention Abraham in the Book. Surely he was a truthful man, a prophet.

19:42 When he said to his sire O my sire, why worshippest thou that which hears not, nor sees, nor can it avail thee aught?

19:43 O my sire, to me indeed has come the knowledge which has not come to thee; so follow me, I will guide thee on a right path.

19:44 O my sire, serve not the devil. Surely the devil is disobedient to the Beneficent.

19:45 O my sire, surely I fear lest a punishment from the Beneficent should afflict thee, so that thou become a friend of the devil.

19:46 He said: Dislikest thou my gods, O Abraham? If thou desist not. I will certainly drive thee away. And leave me for a time.

19:47 He said: Peace be to thee! I shall pray my Lord to forgive thee. Surely He is ever Kind to me.

19:48 And I withdraw from you and that which you call on beside Allah and I call upon my Lord. Maybe I shall not remain unblessed in calling upon my Lord.

19.49 So when he withdrew from them and that which they worshipped besides Allah, We gave him Isaac and Jacob. And each (of them) We made a prophet.

19:50 And We gave them of Our mercy, and We granted them a truthful mention of eminence.

19:51 And mention Moses in the Book. Surely he was one purified, and was a messenger, a prophet.

19:52 And We called to him from the blessed side of the mountain, and We made him draw nigh in communion.

19:53 And We gave him out of Our mercy his brother Aaron, a prophet.

19:54 And mention Ishmael in the Book. Surely he was truthful in promise, and he was a messenger, a prophet.

19:55 And he enjoined on his people prayer and almsgiving. and was one in whom his Lord was well pleased.

19:56 And mention Idris in the Book. Surely he was a truthful man, a prophet,

19:57 And We raised him to an elevated state.

19:58* These are they on whom Allah bestowed favours, from among the prophets, of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham and Israel, and of those whom We guided and chose. When the messages of the Beneficent were recited to them, they fell down in submission, weeping.

19:59 But there came after them an evil generation, who wasted prayers and followed lusts, so they will meet perdition, 19:60 Except those who repent and believe and do good

such will enter the Garden, and they will not be wronged in aught:

19:61 Gardens of perpetuity which the Beneficent has promised to His servants in the Unseen. Surely His promise ever comes to pass

19:62 They will hear therein no vain discourse, but only. Peace! And they have their sustenance therein, morning and

evening. 19:63 This is the Garden which We cause those of Our servants to inherit who keep their duty.

19:64 And we descend not but by the command of thy Lord. To Him belongs what is before us and what is behind us and what is between these, and thy Lord is never forgetful.

19:65 Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Knowest thou any one equal to Him?

19:66 And says man: When I am dead, shall I truly be brought forth alive?

19:67 Does not man remember that We created him before, when he was nothing?

19:68 So by thy Lord! We shall certainly gather them together and the devils, then shall We bring them around hell on their knees

19:69 Then We shall draw forth from every sect those most rebellious against the Beneficent.

19:70 Again, We certainly know best those who deserve most to be burned therein.

19:71* And there is not one of you but shall come to it. This is an unavoidable decree of thy Lord.

19:72 And We shall deliver those who guard against evil. and leave the wrongdoers therein on their knees.

19:73 And when Our clear messages are recited to them, those who disbelieve say to those who believe: Which of the two parties is better in position and better in assembly?

19:74 And how many a generation have We destroyed before them, who had better possessions and appearance!

19:75 Say: As for him who is in error, the Beneficent will prolong his length of days; until they see what they were threatened with, either the punishment or the Hour. Then

they will know who is worse in position and weaker in forces. 19:76 And Allah increases in guidance those who go aright.

And deeds that endure, the good deeds, are, with thy Lord, better in recompense and yield better return. 19:77 Hast thou seen him who disbelieves in Our messages

and says: I shall certainly be given wealth and children?

19:78 Has he gained knowledge of the unseen, or made a covenant with the Beneficent?

19:79 By no means! We write down what he says, and We shall lengthen to him the length of the chastisement

19:80 And We shall inherit from him what he says, and he will come to Us alone.

19:81 And they have taken gods besides Allah, that they should be to them a source of strength

19:82 By no means! They will soon deny their worshipping them, and be their adversaries.

19:83 Seest thou not that We send the devils against the disbelievers, inciting them incitingly?

19:84 So make no haste against them. We only number out to them a number (of days).

19:85 The day when We gather the dutiful to the Beneficent to receive honours,

19:86 And drive the guilty to hell, as thirsty beasts.

19:87 They have no power of intercession, save him who has made a covenant with the Beneficent.

19:88 And they say: The Beneficent has taken to Himself a son

19:89 Certainly you make an abominable assertion!

19:90 The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces, 19:91 That they ascribe a son to the Beneficent!

19:92 And it is not worthy of the Beneficent that He should take to Himself a son.

19:93 There is none in the heavens and the earth but comes to the Beneficent as a servant.

19:94 Certainly He comprehends them, and has numbered them all.

19:95 And every one of them will come to Him on the day of Resurrection, alone.

19:96 Those who believe and do good deeds, for them the Beneficent will surely bring about love.

19:97 So We have made it easy in thy tongue only that thou shouldst give good news thereby to those who guard against evil, and shouldst warn thereby a contentious people.

19:98 And how many a generation before them have We destroyed! Canst thou see any one of them or hear a sound of them?

KORAN CHAPTER 59 / Sura 38

Sad

In the name of Allah, the Beneficent, the Merciful,

38:1 Truthful God! By the Koran, possessing eminence!

38:2 Nay, those who disbelieve are in self-exaltation and opposition. 38:3 How many a generation We destroyed before them,

then they cried when there was no longer time for escape! 38:4 And they wonder that a warner from among

themselves has come to them, and the disbelievers say: This is an enchanter, a liar.

38:5 Makes he the gods a single God? Surely this is a strange thing.

38:6 And the chiefs among them say: Go and steadily adhere to your gods: surely this is a thing intended.

38:7 We never heard of this in the former faith: this is nothing but a forgery.

38:8 Has the Reminder been revealed to him from among us? Nay, they are in doubt as to My Reminder. Nay, they have not yet tasted My chastisement.

38:9 Or, have they the treasures of the mercy of thy Lord, the Mighty, the Great Giver?

38:10 Or is the kingdom of the heavens and the earth and what is between them theirs? Then let them rise higher in means.

38:11 What an army of the allies is here put to flight!

38:12 The people of Noah, and 'Ad, and Pharaoh, the lord of hosts, rejected (prophets) before them,

38:13 And Thamud and the people of Lot and the dwellers of the thicket. These were the parties (opposing Truth).

38:14 Not one of them but rejected the messengers, so just was My retribution.

and turned (to God).

the Fire!

the veil.

the Great Giver.

without reckoning.

resort.

a drink.

like the wicked?

nearness to Us and an excellent resort.

because they forgot the day of Reckoning.

that the men of understanding may mind.

servant! Surely he ever turned (to Allah).

throne a (mere) body, so he turned (to Allah).

command to run gently wherever he desired,

38:38 And others fettered in chains.

38:37 And the devils, every builder and diver.

stroke (their) legs and necks.

38:15 And these wait but for one cry, wherein there is no delay

38:16 And they say: Our Lord, hasten on for us our portion before the day of Reckoning.

38:17 Bear patiently what they say, and remember Our servant David, the possessor of power. He ever turned (to Allah).

38:18 Truly We made the mountains subject to him, glorifying (Allah) at nightfall and sunrise,

38:19 And the birds gathered together. All were obedient to him.

38:20 And We strengthened his kingdom and We gave him wisdom and a clear judgement.

38:21 And has the story of the adversaries come to thee? When they made an entry into the private chamber by climbing the wall -

38:22 When they came upon David so he was afraid of them. They said Fear not; two litigants, of whom one has wronged the other, so decide between us with justice, and act not unjustly, and guide us to the right way.

38:23 This is my brother. He has ninety-nine ewes and I have a single ewe. Then he said, Make it over to me, and he has prevailed against me in dispute. 38:24 He said: Surely he has wronged thee in demanding

thy ewe (to add) to his own ewes. And surely many partners

wrong one another save those who believe and do good, and

very few are they! And David knew that We had tried him, so

he asked his Lord for protection, and he fell down bowing

38:25 So We gave him this protection, and he had a

38:26 O David, surely We have made thee a ruler in the land;

so judge between men justly and follow not desire, lest it lead

thee astray from the path of Allah. Those who go astray from

the path of Allah, for them is surely a severe chastisement

38:27 And We created not the heaven and the earth and

what is between them in vain. That is the opinion of those

who disbelieve. So woe to those who disbelieve on account of

38:28 Shall We treat those who believe and do good like the

38:29 (This is) a Book that We have revealed to thee

38:30 And We gave to David Solomon. Most excellent the

38:31 When well-bred, swift (horses) were brought to him

at evening — 38:32 So he said, I love the good things on account of the

remembrance of my Lord - until they were hidden behind

38:33 (He said): Bring them back to me. So he began to

38:34 And certainly we tried Solomon, and We put on his

38:35 He said My Lord, forgive me and grant me a

38:36 So We made the wind subservient to him it made his

38:39 This is Our free gift, so give freely or withhold,

38:40 And surely he had a nearness to Us and an excellent

38:41 And remember Our servant Job When he cried to his

38:42 Urge with thy foot; here is a cool washing-place and

Lord: The devil has afflicted me with toil and torment.

kingdom which is not fit for any one after me; surely Thou art

abounding in good, that they may ponder over its verses, and

mischief-makers in the earth? Or shall We make the dutiful

38:43 And We gave him his people and the like of them with them, a mercy from Us, and a reminder for men of understanding.

38:44 And take in thy hand few worldly goods and earn goodness therewith and incline not to falsehood. Surely We found him patient; most excellent the servant Surely he (ever) turned (to Us)

38:4) And remember Our servants Abraham and Isaac and Jacob, men of power and insight.

38:46 We indeed purified them by a pure quality, the keeping in mind of the (final) abode.

38:47 And surely they were with Us, of the elect, the best 38:48 And remember Ishmael and Elisha and Dhu-l-Kifl; and they were all of the best.

38:49 This is a reminder. And surely there is an excellent resort for the dutiful:

38:50 Gardens of perpetuity - the doors are opened for them.

38:51 Reclining therein, calling therein for many fruits and drink

38:52 And with them are those modest in gaze, equals in age.

38:53 This is what you are promised for the day of Reckoning.

38:54 Surely this is Our sustenance it will never come to an end

38:55 This (is for the good)! And surely there is an evil resort for the inordinate

38:56 Hell. They will enter it. So evil is the resting-place. 38:57 This - so let them taste it, boiling and intensely

cold (drink), 38:58 And other similar (punishment), of various sorts.

- 38:59 This is an army rushing headlong with you -– no
- welcome for them! Surely they will burn in fire. 38:60 They say: Nay! you — no welcome to you! You prepared it for us, so evil is the resting-place.
- 38:61 They say: Our Lord, whoever prepared it for us, give
- him more, a double, punishment in the Fire. 38:62 And they say: What is the matter with us? -
- not men whom we used to count among the vicious. 38:63 Did we (only) take them in scorn, or do our eyes miss
- them? 38:64 That surely is the truth the contending one with
- another of the inmates of the Fire.

38:65 Say: I am only a warner; and there is no God but Allah, the One, the Subduer (of all)

38.66 The Lord of the heavens and the earth and what is between them, the Mighty, the Forgiving,

38:67 Say: It is a message of importance,

- 38:68 From which you turn away.
- 38:69 I have no knowledge of the exalted chiefs when they contend.
- 38:70 Only this is revealed to me that I am a plain warner.
- 38:71 When thy Lord said to the angels: Surely I am going to create a mortal from dust.
- 38:72 So when I have made him complete and breathed into him of My spirit, fall down submitting to him.

38:73 And the angels submitted, all of them,

- 38:74 But not Iblis. He was proud and he was one of the dishelievers 38:75 He said: O Iblis, what prevented thee from
- submitting to him whom I created with both My hands? Art thou proud or art thou of the exalted Ones?
- 38:76 He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust. 38:77 He said: Go forth from hence surely thou art driven
- away: 38:78. And surely My curse is on thee to the day of
- Judgement. 38:79 He said: My Lord, respite me to the day that they are
- raised.
- 38:80 He said: Surely thou art of the respited ones.
- 38:81 Till the day of the time made known 38:82 He said: Then, by Thy Might! I will surely lead them
- all astray
- 38:83 Except Thy servants from among them, the purified ones
- 38:84 He said: The Truth is, and the truth I speak
- 38:85 That I shall fill hell with thee and with all those among them who follow thee.
- 38:86 Say: I ask you no reward for it nor am I of the impostors.
- 38:87 It is naught but a Reminder to the nations.

38:88 And certainly you will come to know about it after a time

KORAN CHAPTER 60 / Sura 36

Va Sin

- In the name of Allah, the Beneficent, the Merciful. 36:1 O man.
- 36:2 By the Koran, full of wisdom!
- 36:3 Surely thou art one of the messengers, 36:4 On a right way.

36:5 A revelation of the Mighty, the Merciful, 36:6 That thou mayest warn a people whose fathers were not warned, so they are heedless.

36:7 The word has indeed proved true of most of them, so they believe not,

- 36:8 Surely We have placed on their necks chains reaching up to the chins, so they have their heads raised aloft.
- 36:9 And We have set a barrier before them and a barrier behind them, thus We have covered them, so that they see not,
- 36:10 And it is alike to them whether thou warn them or warn them nor - they believe not.

36:11 Thou canst warn him only who follows the Reminder and fears the Beneficent in secret; so give him good news of forgiveness and a generous reward.

36:12 Surely We give life to the dead, and We write down that which they send before and their footprints, and We record everything in a clear writing.

36:13 And set out to them a parable of the people of the town when apostles came to it.

- 36:14 When We sent to them two, they rejected them both; then We strengthened (them) with a third, so they said: Surely we are sent to you.
- 36:15 They said: You are only mortals like ourselves, nor has the Beneficent revealed anything — you only lie. 36:16 They said: Our Lord knows that we are surely sent to
- you.
- 36:17 And our duty is only a clear deliverance (of the message).
- 36:18 They said: Surely we augur evil from you. If you desist not, we will surely stone you, and a painful chastisement from us will certainly afflict you.

36:19 They said: Your evil fortune is with you. What! If you are reminded! Nay, you are an extravagant people.

- 36:20 And from the remote part of the city there came a man running. He said: O my people, follow the apostles.
- 36:21 Follow him who asks of you no reward, and they are on the right course.
- 36:22 And what reason have I that I should not serve Him Who created me and to Whom you will be brought back.

36:23 Shall I take besides Him gods whose intercession, if the Beneficent should desire to afflict me with harm, will avail

me naught, not can they deliver me?

- 36:24 Then I shall surely be in clear error.
- 36:25 Surely I believe in your Lord, so hear me
- 36:26 It was said: Enter the Garden. He said: Would that my people knew.
- 36:27 How my Lord has forgiven me and made me of the honoured ones!
- 36:28 And We sent not down upon his people after him any host from heaven, nor do We ever send.
- 36:29 It was naught but a single cry, and lo! they were still. 36:30 Alas for the servants! Never does a messenger come to
- them but they mock him. 36:31 See they not how many generations We destroyed
- before them, that they return not to them? 36:32 And all - surely all - will be brought before Us.
- 36:33 And a sign to them is the dead earth: We give life to it
- and bring forth from it grain so they eat of it. 36:34 And We make therein gardens of date-palms and

grapes and We make springs to flow forth therein, 36:35 That they may eat of the fruit thereof, and their

hands made it not. Will they not then give thanks? 36:36 Glory be to Him Who created pairs of all things, of

what the earth grows, and of their kind and of what they know not!

- 36:37 And a sign to them is the night: We draw forth from it the day, then lo! they are in darkness;
- 36:38 And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower.
- 36:39 And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch.
- 36:40 Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.
- 36:41 And a sign to them is that We bear their offspring in the laden ship,
- 36:42 And We have created for them the like thereof, whereon they ride.
- 36:43 And if We please, We may drown them, then there is no succour for them, nor can they be rescued -

36:44 But by mercy from Us and for enjoyment till a time. 36:45* And when it is said to them Guard against that which is before you and that which is behind you, that mercy may be shown to you.

36:46 And there comes to them no message of the messages of their Lord but they turn away from it.

36:47 And when it is said to them: Spend out of that which Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

36:48 And they say: When will this promise come to pass, if vou are truthful?

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36:49 They await but a single cry, which will overtake them while they contend.

36:50 So they will not be able to make a bequest, nor will they return to their families.

36:51 And the trumpet is blown, when lo! from their graves they will hasten on to their Lord.

36:52 They will say: O woe to us Who has raised us up from our sleeping-place? This is what the Beneficent promised and the messengers told the truth.

36:53 It is but a single cry, when lo! they are all brought before Us. 36:54 So this day no soul is wronged in aught and you are

not rewarded aught but for what you did. 36:55 Surely the owners of the Garden are on that day in a

36:56 They and their wives are in shades, reclining on

36:57 They have fruits therein, and they have whatever they

36:60 Did I not charge you, O children of Adam, that you

36:65 That day We shall seal their mouths, and their hands

36:66 And if We pleased, We would put out their eyes, then

36:67 And if We pleased, We would transform them in their

36:68 And whomsoever We cause to live long, We reduce to

36:69 And We have not taught him poetry, nor is it meet

36:70 To warn him who would have life, and (that) the

36:71 See they not that We have created cattle for them, out

36:72 And We have subjected them to them, so some of

36:73 And therein they have advantages and drinks. Will

36:74 And they take gods besides Allah that they may be

36:75 They are not able to help them, and they are a host

36:76 So let not their speech grieve thee. Surely We know

36:77 Does not man see that We have created him from the

36:78 And he strikes our a likeness for Us and forgets his

36:79 Say He will give life to them. Who brought them into

36:80 Who produced fire for you out of the green tree, so

36:81 Is not He Who created the heavens and the earth able

36:82 His command, when He intends anything, is only to

36:83 So glory be to Him in Whose hand is the kingdom of

43:3 Surely We have made it an Arabic Koran that you may

43:4 And it is in the Original of the Book with Us, truly

43:5 Shall We then turn away the Reminder from you

43:6 And how many a prophet did We send among the

43:8 Then We destroyed those stronger than these in prowess, and the example of the ancients has gone before.

43:9 And if thou ask them, Who created the heavens and the

43:10 Who made the earth a resting-place for you, and

made in it ways for you that you might go aright.

earth? they would say: The Mighty, the Knowing One, has

43:7 And no prophet came to them but they mocked him

In the name of Allah, the Beneficent, the Merciful.

to create the like of them? Yea! And He is the Creator (of all).

own creation. Says he: Who will give life to the bones, when

for him. This is naught but a Reminder and a plain Koran.

of what Our hands have wrought, so they are their masters?

place, then they would not be able to go on, or turn back.

an abject state in creation. Do they not understand?

word may prove true against the disbelievers.

what they do in secret and what they do openly.

small life germ? Then lo! he is an open disputant.

existence at first, and He is Knower of all creation,

all things and to Him you will be returned.

43:2 By the Book that makes manifest!

altogether because you are a prodigal people?

KORAN CHAPTER 61 / Sura 43

them they ride and some they eat

they not then give thanks?

brought up before them.

they are rotten?

the Knower.

that with it you kindle.

say to it. Be, and it is.

Gold / Zukhruf

understand.

ancients!

created them.

43:1 Beneficent God!

elevated, full of wisdom.

helped.

they would strive to get first to the way, but how should they

will speak to Us, and their feet will bear witness as to what

36:58 Peace! A word from a Merciful Lord 36:59 And withdraw to-day, O guilty ones!

serve not the devil? Surely he is your open enemy.

36:63 This is the hell which you were promised

36:64 Enter it this day because you disbelieved.

among you. Could you not then understand?

36:61 And that you serve Me. This is the right way. 36:62 And certainly he led astray numerous people from

happy occupation.

raised couches

they earned.

see?

desire.

43:11 And Who sends down water from the cloud according to a measure, then We raise to life thereby a dead land; even so will you be brought forth.

43:12 And Who created pairs of all things, and made for you ships and cattle oh which you ride,

43:13 That you may sit firm on their backs, then remember the favour of your Lord, when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it.

43:14 And surely to our Lord we must return.

43:15 And they assign to Him a part of His servants. Man, to be sure, is clearly ungrateful.

43:16 Or has He taken daughters to Himself of what He creates and chosen you to have sons?

43:17 And when one of them is given news of that of which he sets up a likeness for the Beneficent, his face becomes black and he is full of rage.

43:18 Is one decked with ornaments and unable to make plain speech in disputes (a partner with God)?

43:19 And they make the angels, who are the servants of the Beneficent, females. Did they witness their creation? Their evidence will be recorded and they will be questioned.

43:20 And they say if the Beneficent had pleased, we should not have worshipped them. They have no knowledge of this; they only lie.

43:21 Or have We given them a Book before it so that they hold fast to it?

43:22 Nay, they say We found our fathers on a course, and surely we are guided by their footsteps.

43:23 And thus, We sent not before thee a warner in a town, but its wealthy ones said: Surely we found our fathers

following a religion, and we follow their footsteps. 43:24 (The warner) said And even if I bring tn you a better guide than that which you found your fathers following? They

said: We surely disbelieve in that with which you are sent. 43:25 So We exacted retribution from them, then see what

was the end of the rejectors!

43:26 And when Abraham said to his sire and his people: I am clear of what you worship,

43:27 Save Him Who created me, for surely He will guide me.

43:28 And he made it a word to continue in his posterity that they might return.

43:29 Nay! I let these and their fathers enjoy till there came to them the Truth and a Messenger making manifest.

43:30 And when the Truth came to them they said: This is enchantment, and surely we are disbelievers in it.

43:31 And they say: Why was not this Koran revealed to a man of importance in the two towns?

43:32 Do they apportion the mercy of thy Lord? We portion out among them their livelihood in the life of this world, and We exalt some of them above others in rank, that some of them may take others in service. And the mercy of thy Lord is better than that which they amass.

43:33 And were it not that all people would become one (disbelieving) community, We would provide for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) by which they ascend,

43:34 And (of silver) the doors of their houses and the couches on which they recline,

43:35 And of gold. And all this is naught but a provision of this world's life; and the Hereafter is with thy Lord only for the dutiful.

43:36 And whoever turns himself away from the remembrance of the Beneficent, We appoint for him a devil, so he is his associate.

43:37 And surety they hinder them from the (right) path, and they think that they are guided aright.

43:38 Until when he comes to Us, he says: O would that between me and thee there were the distance of the East and the West! so evil is the associate

43:39 And as you did wrong, it will profit you naught this day that you are sharers in the chastisement.

43:40 Canst thou then make the deaf to hear or guide the blind and him who is in clear error?

43:41 So if We take thee away, still We shall exact retribution from them,

43:42 Or We shall show thee that which We promise them surely We are Possessors of power over them.

43:43 So hold fast to that which has been revealed to thee; surely thou art on the right path.

43:44 And surely it is a reminder for thee and thy people, and you will be questioned.

43:45 And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped besides the Beneficent?

43:46 And truly We sent Moses with Our messages to Pharaoh and his chiefs, so he said: I am the messenger of the Lord of the worlds; $43{:}47\,$ But when he brought them Our signs, lo! they laughed at them.

43:48 And We showed them not a sign but it was greater than its fellow, and We seized them with chastisement that they might turn.

43:49 And they said: O enchanter, call on thy Lord for us, as He has made the covenant with thee; we shall surely follow guidance.

43:50 But when We removed from them the chastisement, lo! they broke the pledge.

43:51 And Pharaoh proclaimed amongst his people, saying: O my people, is not the kingdom of Egypt mine and these rivers flowing beneath me? Do you not see?

43:52 Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly.

43:53 Why, then, have bracelets of gold not been bestowed on him or angels come along with him in procession?

43:54* So he incited his people to levity and they obeyed him. Surely they were a transgressing people

43:55 Then when they displeased Us, We exacted retribution from them, so We drowned them all together.

43:56 And We made them a thing past and an example for later generations.

43:57 And when the son of Mary is mentioned as an example, lo! thy people raise a clamour thereat.

43:58 And they say: Are our gods better, or is he? They set it forth to thee only by way of disputation. Nay, they are a contentious people.

43:59 He was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel. 43:60 And if We pleased, We could make among you angels

to be (Our) vicegerents in the land. 43:61 And this (revelation) is surely knowledge of the Hour,

so have no doubt about it and follow me. This is the right path.

43:62 And let not the devil hinder you; surely he is your open enemy.

43:63 And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and to make clear to you some of that about which you differ. So keep your duty to Allah and obev me.

43:64 Surely Allah is my Lord and your Lord, so serve Him. This is the right path.

43:65 But parties among them differed, so woe to those who did wrong for the chastisement of a painful day!

43:66 Wait they for aught but the Hour, that it should come on them all of a sudden, while they perceive not?

43:67 Friends on that day will be foes one to another, except those who keep their duty.

 $43{:}68\ {\rm O}$ My servants, there is no fear for you this day, nor will you grieve

43:69 Those who believed in Our messages and submitted (to Us).

43:70 Enter the Garden, you and your wives, being made happy.

43:71 Sent round to them are golden bowls and drinkingcups, and therein Is that which (their) souls yearn for and the eves delight in, and therein you will abide.

43:72 And this is the Garden, which you are made to inherit on account of what you did.

43:73 For you therein is abundant fruit to eat thereof.

43:74 Surely the guilty will abide in the chastisement of hell.

43:75 It is not abated for them and they will therein despair. 43:76 And We wronged them not but they were themselves the wrongdoers.

43:77 And they cry: O Malik, let thy Lord make an end of us. He will sav: You shall stav (here).

43:78 Certainly We bring the Truth to you, but most of you are averse to the Truth.

43:79 Or have they settled an affair? But it is We Who settle (affairs).

43:80 Or do they think that We hear not their secrets and their private counsels? Aye, and Our messengers with them write down.

43:81 Say: The Beneficent has no son; so I am the foremost of those who serve (God).

43:82 Glory to the Lord of the heavens and the earth, the Lord of the Throne of Power, from what they describe

43:83 So let them talk and sport until they meet their day which they are promised.

43:84 And He it is Who is God in the heavens and God in the earth. And He is the Wise, the Knowing.

43:85 And blessed is He Whose is the kingdom of the heavens and the earth and all between them; and with Him is the knowledge of the Hour, and to Him you will be returned.

43:86 And those whom they call upon besides Him control not intercession, but he who beats witness to the Truth and they know (him).

43:87 And if thou wert to ask them who created them, they would say: Allah. How are they then turned back?

43:88 And his cry — O my Lord, these are a people who believe not! 43:89 So turn away from them and say, Peace! They will soon come to know.

KORAN CHAPTER 62 / Sura 72

The Jinn (The Devil) / Al-Jinn

In the name of Allah, the Beneficent, the Merciful.

72:1 Say It has been revealed to me that a party of the jinn listened, so they said: Surely we have heard a wonderful Koran,

72:2 Guiding to the right way — so we believe in it. And we shall nor set up any one with our Lord: 72:3 And He — exalted be the majesty of our Lord! — has

not taken a consort, nor a son: 72:4 And the foolish among us used to forge extravagant

lies against Allah: 72:5 And we thought that men and jinn did not utter a lie

against Allah: 72:6 And persons from among men used to seek refuge with

persons from among the jinn, so they increased them in evil doing: 72:7 And they thought, as you think, that Allah would not

raise anyone: 72:8 And we sought to reach heaven, but we found it filled

vith strong guards and flames:

72:9 And we used to sit in some of the sitting-places thereof to steal a hearing. But he who tries to listen now finds a flame lying in wait for him:

72:10 And we know not whether evil is meant for those on earth or whether their Lord means to direct them aright:

72:11 And some of us are good and others of us are below that — we are sects following different ways:

72:12 And we know that we cannot escape Allah in the earth, nor can we escape Him by flight:

72:13 And when we heard the guidance, we believed in it. So whoever believes in his Lord, he fears neither loss nor injustice:

72:14 And some of us are those who submit, and some of us are deviators. So whoever submits, these aim at the right way.

72:15 And as to deviators, they are fuel of hell: 72:16 And if they keep to the (right) way, We would certainly give them to drink of abundant water,

72:17 So that We may try them thereby. And whoever turns away from the reminder of his Lord, He will make him enter into an afflicting chastisement:

72:18 And the mosques are Allah's, so call not upon any one

72:19 And when the Servant of Allah stood up praying to

72:20 Say: I only call upon my Lord, and associate naught

72:22 Say: None can protect me against Allah, nor can I

72:23 (Mine is naught) but to deliver (the command) of

Allah and His messages. And whoever disobeys Allah and His

Messenger, surely for him is the Fire of hell, to abide therein

72:24 Till when they see that which they are promised, they

72:25 Say: I know nor whether that which you are

72:26 The Knower of the unseen, so He makes His secrets

72:27 Except a messenger whom He chooses. For surely He

72:28 That He may know that they have truly delivered the messages of their Lord; and He encompasses what is with them,

67:1 Blessed is He in Whose hand is the Kingdom, and He is

67:2 Who created death and life that He might try you

which of you is best in deeds. And He is the Mighty, the

67:3 Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again:

67:4 Then turn the eye again and again - thy look will

67:5 And certainly We have adorned this lower heaven with

67.6 And for those who disbelieve in their Lord is the

67:7 When they are cast therein, they will hear a loud

67:8 Almost bursting for fury. Whenever a group is cast

into it, its keepers ask them: Did not a warner come to you?

lamps and We make them means of conjectures for the devils,

and We have prepared for them the chastisement of burning.

promised is nigh or if my Lord will appoint for it a distant

will know who is weaker in helpers and less in numbers.

makes a guard to go before him and after him,

In the name of Allah, the Beneficent, the Merciful,

and He keeps account of all things.

The Kingdom / Al-Mulk

Possessor of power over all thing.

Canst thou see any disorder?

moaning of it as it heaves.

return to thee confused, while it is fatigued.

chastisement of hell, and evil is the resort.

KORAN CHAPTER 63 / Sura 67

Him, they well-nigh crowded him (to death).

72:21 Say: I control not evil nor good for you.

with Allah.

with Him.

for ages,

term

known to none,

Forgiving,

find any refuge besides Him:

67:9 They say: Yea, indeed a warner came to us, but we denied and said Allah has revealed nothing you are only in great error.

67:10 And they say: Had we but listened or pondered, we should not have been among the inmates of the burning Fire. 67:11 Thus they will confess their stns so far (from good)

are the inmates of the burning Fire. 67:12 Those who fear their Lord in secret, for them is surely

forgiveness and a great reward. 67:13 And conceal your word or manifest it, truly He is

Knower of that which is in the hearts. 67:14 Does He not know Who created? And He is the

Knower of subtilities, the Aware.

67:15 He it is Who made the earth subservient to you, so go about in the spacious sides thereof, and eat of His sustenance. And to Him is the rising (after death).

67:16 Do you feel secure that He Who is in the heaven will not make the earth to swallow you up? Then lo! it will shake. 67:17 Or do you feel secure that He Who is in the Heaven

will not send on you a violent wind? Then shall you. know how (truthful) was My warning!

67:18 And cettainly those before them denied, then how (terrible) was My disapproval.

67:19 Do they not see the birds above them spreading and contracting (their wings)? Naught upholds them save the Beneficent. Surely He is Seer of all things.

67:20 Or who is it that will be a host for you to help you against the Beneficent? The disbelievers are in naught but delusion.

67:21 Or who is it that will give you sustenance, if He should withhold His sustenance? Nay, they persist in disdain and aversion.

67:22 Is, then, he who goes prone upon his face better guided or he who walks upright on a straight path?

67:23 Say: He it is Who brought you into being and made for you ears and eyes and hearts. Little thanks it is you give! 67:24 Say: He it is Who multiplies you in the earth and to

Him you will be gathered. 67:25 And they say: When will this threat be (executed), if

you are truthful?

67:26 Say: The knowledge is with Allah only, and I am only a plain warner.

67:27 But when they see it nigh, the faces of those who disbelieve will be grieved, and it will be said: This is that which you used to call for.

67:28 Say: Have you considered if Allah should destroy me and those with me — rather He will have mercy on us yet who will protect the disbelievers from a painful chastisement?

67:29 Say: He is the Beneficent — we believe in Him and on Him do we rely. So you will come to know who it is that is in clear error.

67:30 Say: Have you considered if your water should subside, who is it then that will bring you flowing water?

KORAN CHAPTER 64 / Sura 23 The Believers / Al-Muminun

In the name of Allah, the Beneficent, the Merciful.

23:1 Successful indeed are the believers,

23:2 Who are humble in their prayers,

23:3 And who shun what is vain,

23:4 And who act for the sake of purity,

23:5 And who restrain their sexual passions -----

23:6 Except in the presence of their mates or those whom their right hands possess, for such surely are not blameable,

23:7 But whoever seeks to go beyond that, such are transgressors ----

23:8 And those who are keepers of their trusts and their covenant,

23:9 And those who keep a guard on their prayers.

23:10 These are the heirs,

23:11 Who inherit Paradise. Therein they will abide

23:12 And certainly We create man of an extract of clay,

23:13 Then We make him a small life-germ in a firm resting-place,

23:14 Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of creators.

23:15 Then after that you certainly die.

23:16 Then on the day of Resurrection you will surely be raised up.

23:17 And indeed We have made above you seven ways — and never are We heedless of creation.

23:18 And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and We are indeed able to carry it away.

23:19 Then We cause to grow thereby gardens of palm-trees and grapes for you. You have therein many fruits and of them you eat;

23:20 And a tree that grows out of Mount Sinai, which produces oil and relish for the eaters.

23:21 And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

23:22 And on them and on the ships you are borne.

23:23 And certainly We sent Noah to his people, so he said: O my people, serve Allah, you have no God other than Him. Will you not guard against evil?

23:24 But the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allah had pleased, He could have sent down angels. We have not heard of this among our fathers of yore.

23:25 He is only a madman, so bear with him for a time.

23:26 He said: My Lord, help me against their calling me a liar.

23:27 So We revealed to him: Make the ark under Our eyes and according to Our revelation; then when Our command comes, and water gushes forth from the valley, take into it of every kind a pair, two, and thy people, except those among them against whom the word has gone forth, and speak not to Me in respect of those who are unjust; surely they will be drowned.

23:28 Then when thou art firmly seated, thou and those with thee, in the ark, say: Praise be to Allah, Who delivered us from the unjust people!

23:29 And say: My Lord, cause me to land a blessed landing and Thou art the Best of those who bring to land.

23:30 Surely there are signs in this, and surely We are ever trying (men).

23:31 Then We raised after them another generation.

23:32 So We sent among them a messenger from among them, saying: Serve Allah — you have no God other than Him. Will you not guard against evil?

23:33 And the chiefs of His people who disbelieved and called the meeting of the Hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is only a mortal like you, eating of that whereof you eat and drinking of what you drink.

23:34 And if you obey a mortal like yourselves, then surely you are losers.

23:35 Does he promise you that, when you are dead and become dust and bones, you will then be brought forth?

23:36 Far, very far, is that which you are promised: 23:37 There is naught but our life in this world: we die and we live and we shall not be raised again:

23:38 He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

23:39 He said: My Lord, help me against their calling me a liar.

23:40 He said: In a little while they will certainly be repenting.

23:41 So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people!

23:42 Then We raised after them other generations. 23:43 No people can hasten on their doom, nor can they

postpone (it). 23:44 Then We sent Our messengers one after another. Whenever its messenger came to a people, they called him a

liar, so We made them follow one another and We made them stories. So away with a people who believe not!

23:45 Then We sent Moses and his brother Aaron with Our messages and a clear authority

23:46 To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people.

23:47 So they said: Shall We believe in two mortals like ourselves while their people serve us?

23:48 So they rejected them and became of those who were destroyed.

23:49 And certainly We gave Moses the Book that they might go aright.

23:50 And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground having meadows and springs.

23:51 O ye messengers, eat of the good things and do good. Surely I am Knower of what you do.

23:52 And surely this your community — one community, and I am your Lord, so keep your duty to Me.

23:53 But they became divided into sects, each party rejoicing in that which was with them.

23:54 So leave them in their ignorance till a time.

23:55 Think they that by the wealth and children

wherewith We aid them, 23:56 We are hastening to them of good things? Nay, they perceive not.

23:57 Surely they who live in awe for fear of their Lord.

23:58 And those who believe in the messages of their Lord.

23:59 And those who associate naught with their Lord,

23:60 And those who give what they give while their hearts

are full of fear that to their Lord they must return — 23:61 These hasten to good things and they are foremost in attaining them.

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4405 23:62 And We lay not on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they are not wronged.

23:63 Nay, their hearts are in ignorance about it, and they have besides this other deeds which they do.

23:64 Until, when We seize those who lead easy lives among them with chastisement, lo! they cry for succour.

23:65 Cry not for succour this day. Surely you will not be helped by Us.

23:66 My messages were indeed recited to you, but you used to turn back on your heels

23:67 Haughtily, passing nights in talking nonsense about it.

23:68 Do they not then ponder the Word? Or has there come to them that which did nor come to their fathers of old? 23:69 Or do they not recognize their Messenger, that they deny him?

23:70 Or say they: There is madness in him? Nay, he has brought them the Truth, and most of them hate the Truth.

23:71 And if the Truth follow their desires, the heavens and the earth and all those who are therein would perish. Nay, We have brought them their reminder, but they turn away from their reminder.

23:72 Or dost thou ask them a recompense? But the recompense of thy Lord is best, and He is the Best of providers. 23:73 And surely thou callest them to a right way.

23:74 And surely those who believe not in the Hereafter are deviating from the way.

23:75 And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

23:76 And already We seized them with chastisement, but they were not submissive to their Lord, nor did they humble themselves.

23:77 Until, when We open for them a door of severe chastisement, lo! they are in despair at it. *** 23:78 And He it is Who made for you the ears and the eyes

23:79 And He it is Who multiplied you in the earth, and to

23:80 And He it is Who gives life and causes death, and His

23:82 They say: When we die and become dust and bones,

23:83 We are indeed promised this, and (so were) our

23:84 Say: Whose is the earth, and whoever is therein, if

23:85 They will say Allah's. Say: Will you not then mind?

23:86 Say: Who is the Lord of the seven heavens and the

23:87 They will say: (This is) Allah's. Say: Will you not

23:88 Say: Who is it in Whose hand is the kingdom of all

23:89 They will say: (This is) Allah's. Say: Whence are you

23:90 Nay, We have brought them the Truth and surely

23:91 Allah has not taken to Himself a son, nor is there

with Him any (other) god - in that case would each god

have taken away what he created, and some of them would

have over-powered others. Glory be to Allah above what they

23:92 The Knower of the unseen and the seen; so may He be

23:93 Say: My Lord, if Thou show me that which they are

23:95 And surely We are well Able to show thee what We

23:96 Repel evil with that which is best. We know best

23:97 And say: My Lord, I seek refuge in Thee from the evil

23:98 And I seek refuge in Thee, my Lord, lest they come to

23:99 Until when death overtakes one of them, he says: My

23:100 That I may do good in that which I have left. By no

23:101 So when the trumpet is blown, there will be no ties

23:102 Then those whose good deeds are heavy, those are

23:103 And those whose good deeds are light, those are

of relationship among them that day, nor will they ask of one

means! It is but a word that he speaks. And before them is a

23:94 My Lord, then place me not with the unjust people.

exalted above what they associate (with Him)!

things and He protects, and none is prorected against Him, if

is the alternation of the night and the day. Do you not then

23:81 Nay, they say the like of what the ancients said.

fathers before. This is naught but stories of those of old!

and the hearts. Little it is that you give thanks!

Him you will be gathered.

shall we then be raised up?

then guard against evil?

Lord of the mighty Throne of power?

understand?

vou know?

you know?

then deceived?

they are liars.

describe

promised

me.

another.

the successful.

promise them.

what they describe.

Lord, send toe back,

barrier, until the day they are raised.

they who have lost their souls, abiding in hell.

suggestions of the devils,

23:104 The Fire will scorch their faces, and they therein will be in severe affliction.

23:105 Were not My messages recited to you, but you used to reject them?

23:106 They will say: Our Lord, our adversity overcame us, and we were an erring people.

23:107 Our Lord, take us out of it; then if we return (to evil), we shall be unjust.

23:108 He will say: Begone therein, and speak not to Me. 23:109 Surely there was a party of My servants who said:

Our Lord, we believe, so forgive us and have mercy on us, and Thou are the Best of those who show mercy.

23:110 But you ridiculed them, until they made you forget remembrance of Me, and you used to laugh at them.

23:111 Surely I have rewarded them this day because they were patient, that they are the achievers.

23:112 He will say: How many years did you tarry in the earth?

23:113 They will say: We tarried a day or part of a day, but ask those who keep account.

23:114 He will say: You tarried but a little if you only knew! 23:115 Do you then think that We have created you in vain, and that you will not be returned to Us?

23:116 So exalted be Allah, the True King! No God is there but He, the Lord of the Throne of Grace.

23:117 And whoever invokes, besides Allah, another god — he has no proof of this — his reckoning is only with his

Lord. Surely the disbelievers will not be successful. 23:118 And say: My Lord, forgive and have mercy, and

Thou art the Best of those who show mercy.

KORAN CHAPTER 65 / Sura 21

The Prophets / Al-Anbiya

In the name of Allah, the Beneficent, the Merciful. 21:1 Their reckoning draws nigh to men, and they turn

away in heedlessness. 21:2 There comes not to them a new Reminder from their

Lord but they hear it while they sport, 21:3 Their hearts trifling. And they — the wrongdoers —

counsel in secret: He is nothing but a mortal like yourselves; will you then yield to enchantment while you see?

21:4 He said: My Lord knows (every) utterance in the heaven and the earth, and He is the Hearer, the Knower. 21:5 Nay, say they: Medleys of dreams! nay, he has forged it!

nay, he is a poet! so let him bring to us a sign such as the former (prophets) were sent (with).

21:6 Not a town believed before them which We destroyed: will they then believe?

21:7 And We sent not before thee any but men to whom We sent revelation; so ask the followers of the Reminder if you know not.

21:8 Not did We give them bodies not eating food, nor did they abide.

21:9 Then We made Our promise good to them; so We delivered them and whom We pleased, and We destroyed the extravagant.

21:10 Certainly We have revealed to you a Book which will give you eminence. Do you not then understand?

21:11 And how many a town which was iniquitous did We

demolish, and We raised up after it another people! 21:12 So when they felt Our might, lo! they began to flee

from it. 21:13 Flee not and return to the easy lives which you led,

and to your dwellings, that you may be questioned. 21:14 They said: O woe to us! Surely we were unjust.

21:15 And this cry of theirs ceased not till We made them

cut off, extinct. 21:16 And We created not the heaven and the earth and

what is between them for sport. 21:17 Had We wished to take a pastime, We would have

taken it from before Ourselves; by no means would We do (so). 21:18 Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes. And woe to you for

what you describe! 21:19 And to Him belongs whoever is in the heavens and

the earth. And those who are with Him are not too proud to serve Him, nor are they weary.

21:20 They glorify (Him) night and day: they flag not.

21:21 Or have they taken gods from the earth who give life? 21:22 If there were in them gods besides Allah, they would both have been in disorder. So glory be to Allah, the Lord of the Throne, being above what they describe!

21:23 He cannot be questioned as to what He does, and they will be questioned.

21:24 Or, have they taken gods besides Him? Say Bring your proof. This is the reminder of those with me and the reminder of those before me. Nay, most of them know not the Truth. so they turn away.

21:25 And We sent no messenger before thee but We revealed to him that there is no God but Me, so serve Me.

21:26 And they say: The Beneficent has taken to Himself a son. Glory be to Him! Nay, they are honoured servants —

21:27 They speak not before He speaks, and according to His command they act.

21:28 He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and for fear of Him they tremble.

21:29 And whoever of them should say I am a god besides Him, such a one We recompense with hell. Thus We reward the unjust.

21:30 Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe?

21:31 And We made firm mountains in the earth lest it be convulsed with them, and We made in it wide ways that they might follow a right direction.

21:32 And We have made the heaven a guarded canopy; yet they turn away from its signs.

21:33 And He it is Who created the night and the day and the sun and the moon. All float in orbits.

21:34 And We granted abiding for ever to no mortal before thee. If thou diest, will they abide?

21:35 Every soul must taste of death. And We test you by evil and good by way of trial. And to Us you are returned.

21:36 And when those who disbelieve see thee, they treat thee not but with mockery: Is this he who speaks of your gods? And they deny when the Beneficent God is mentioned.

21:37 Man is created of haste. Soon will I show you My signs, so ask Me not to hasten them.

21:38 And they say When will this threat come to pass, if you are truthful?

21:39 If those who disbelieve but knew the time when they will not be able to ward off the fire from their faces, nor from their backs, and they will not he helped!

21:40 Nay, it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respited.

 $21{:}41$ And messengers before thee were indeed mocked, so there befell those of them who scoffed, that where-at they scoffed.

21:42 Say: Who guards you by night and by day from the Beneficent? Nay, they turn away at the mention of their Lord.

21:43 Or, have they gods who can defend them against Us? They cannot help themselves, nor can they be defended from Us.

21:44 Nay, We gave provision to these and their fathers, until life was prolonged to them. See they not then that We are visiting the land, curtailing it of its sides? Can they then prevail?

21:45 Say: I warn you only by revelation; and the deaf hear not the call when they are warned.

21:46 And if a blast of the chastisement of thy Lord were to touch them, they would say: O woe to us! Surely we were unjust.

21:47 And We will set up a just balance on the day of Resurrection, so no soul will be wronged in the least. And if there be the weight of a grain of mustard seed, We will bring it. And Sufficient are We to take account.

21:48 And certainly We gave Moses and Aaron the criterion and a light and a reminder for those who keep from evil,

21:49 Who fear their Lord in secret and they are fearful of the Hour.

21:50 And this is a blessed Reminder which We have revealed. Will you then deny it?

 $21{:}51$ And certainly We gave Abraham his rectitude before, and We knew him well.

21:52 When he said to his sire and his people What are these images to whose worship you cleave?

21:53 They said We found our fathers worshipping them. 21:54 He said Certainly you have been, you and your

fathers, in manifest error. 21:55 They said: Hast thou brought us the truth, or art thou of the jesters?

21:56 He said Nay, your Lord is the Lord of the heavens and the earth, Who created them and I am of those who bear witness to this.

21:57 And, by Allah! I will certainly plan against your idols after you go away, turning your backs.

21:58 So he broke them into pieces, except the chief of them, that haply they might return to it

21:59 They said: Who has done this to our gods? Surely he is one of the unjust.

21:60 They said: We heard a youth, who is called Abraham, speak of them.

21:61 They said: Then bring him before the people's eyes, perhaps they may bear witness.

21:62 They said: Hast thou done this to our gods, O Abraham?

 $21{:}63$ He said: Surely (someone) has done it. The chief of them is this; so ask them, if they can speak.

21:64 Then they turned to themselves and said: Surely you yourselves are wrongdoers;

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4406 21:65 Then they were made to hang down their heads: Thou knowest indeed that they speak not.

21:66 He said: Serve you then besides Allah what does you no good, nor harm you?

21:67 Fie on you and on what you serve besides Allah! Have you no sense?

21:68 They said: Burn him, and help your gods, if you are going to do (anything).

21:69 We said: O fire, be coolness and peace for Abraham: 21:70 And they intended a plan against him, but We made

them the greater losers. 21:71 And We delivered him and Lot (directing them) to the land which We had blessed for the nations.

21:72 And We gave him Isaac; and Jacob, a son's son. And We made (them) all good.

21:73 And We made them leaders who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) they served;

21:74 And to Lot We gave wisdom and knowledge, and We delivered him from the town which wrought abomination. Surely they were an evil people. transgressors

21:75 And We admitted him to Our mercy; surely he was of the righteous.

21:76 And Noah, when he cried aforetime, so We answered him, and delivered him and his people from the great calamity. 21:77 And We helped him against the people who rejected Our messages. Surely they were an evil people, so We drowned them all.

21:78 And David and Solomon, when they gave judgement concerning the field, when the people's sheep strayed therein by night, and We were bearers of witness to their judgement.

21:79 So We made Solomon to understand it. And to each (of them) We gave wisdom and knowledge. And We made the mountains, declaring (Our) glory, and the birds, subservient to David. And We were the Doers.

21:80 And We taught him the making of coats of mail for you, to protect you in your wars will you then be grateful?

21:81 And to Solomon (We subdued) the wind blowing violent, pursuing its course by His command to the land which We had blessed, and We are ever Knower of all things.

21:82 And of the devils there were those who dived for him and did other work besides that; and We kept guard over them:

21:83 And Job, when he cried to his Lord; Distress has afflicted me and Thou art the most Merciful of those who show mercy. 21:84 So We responded to him and removed the distress he

had, and We gave him his people and the like of them with

21:85 And Ishmael and Idris and Dhu-l-Kifl; all were of the

21:86 And We admitted them to Out mercy; surely they

21:87 And Dhu-l-Nun, when he went away in wrath, and he

thought that We would not straiten him, so he called out

among afflictions. There is no God but Thou, glory be to

21:88 So We responded to him and delivered him from grief.

21:89 And Zacharias, when he cried to his Lord: My Lord,

21:90 So We responded to him and gave him John and

made his wife fit for him. Surely they used to vie, one with

another, in good deeds and called upon Us, hoping and

21:91 And she who guarded her chastity, so We breathed

21:92 Surely this your community is a single community,

21:93 And they cut off their affair among them: to Us will

21:94 So whoever does good deeds and is a believer, there is

21:95 And it is forbidden to a town which We destroy: they

21:96 Even when Gog and Magog are let loose and they

21:97 And the True Promise draws nigh, then lo the eyes of

21:98 Surely you and what you worship besides Allah are

21:99 Had these been gods, they would not have come to it.

21:100 For them therein is groaning and therein they hear

21:101 Those for whom the good has already gone forth

those who disbelieve will be fixedly open: O woe to us Surely

no rejection of his effort, and We surely write (it) down for

into her of Our inspiration, and made her and her son a sign

leave me not alone and Thou art the Best of inheritors.

them; a mercy from Us and a reminder to the worshippers.

patient ones;

for the nations.

all return.

shall not return.

him

not.

were of the good ones.

Thee! Surely I am of the sufferers of loss

And thus do We deliver the believers

fearing and they were humble before Us

and I am your Lord, so serve Me.

sally forth from every elevated place.

fuel of hell: to it you will come

And all will abide therein

we were heedless of this; nay, we were unjust.

from Us, they will he kept far off from it

21:102 They will nor hear the faintest sound of it and they will abide in that which their souls desire.

21:103 The great Terror will not grieve them, and the angels will meet them: This is your day which you were promised.

21:104 The day when We roll up heaven like the rolling up of the scroll of writings. As We began the first creation, We shall reproduce it. A promise (binding) on Us. We shall bring it about.

21:105 And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land. 21:106 Surely in this is a message for a people who serve

(Us). 21:107 And We have not sent thee but as a mercy to the

nations. 21:108 Say It is only revealed to me that your God is one God will you then submit?

21:109 But if they turn back, say: I have warned you in fairness, and I know not whether that which you are promised is near or far.

21:110 Surely He knows what is spoken openly and He knows what you hide.

21:111 And I know not if this may be a trial for you and a provision till a time.

21:112 He said: My Lord, judge Thou with truth. And our Lord is the Beneficent, Whose help is sought against what you ascribe (to Him).

KORAN CHAPTER 66 / Sura 25

The Discrimination / Al-Furgan

In the name of Allah, the Beneficent, the Merciful.

25:1 I Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations —

25:2 He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.

25:3 And they take besides Him gods who create naught, while they are themselves created, and they control for themselves no harm nor profit, and they control not death, nor life, nor raising to life.

25:4 And those who disbelieve say this is nothing but a lie, which he has forged, and other people have helped him at it. So indeed they have brought an iniquity and a falsehood.

25:5 And they say Stories of the ancients, which he has got written, so they are read out to him morning and evening!

25:6 Say: He has revealed it, Who knows the secret of the heavens and the earth. Surely He is ever Forgiving. Merciful.

25:7 And they say: What a Messenger is this? He eats food and goes about in the markets. Why has not an angel been sent down to him to be a warner with him?

25:8 Or a treasure given to him, or a garden from which to eat? And the evildoers say: You follow but a man bewitched! 25:9 See what parables they set forth for thee — they have

gone astray, so they cannot find a way

25:10 Blessed is He Who if He please, will give thee what is better than this: Gardens wherein flow rivers. And He will give thee palaces.

25:11 But they deny the Hour, and We have prepared a burning Fire for him who denies the Hour.

25:12 When it sees them from a faroff place, they will hear its raging and roaring.

25:13 And when they are cast into a narrow place thereof in chains, they will there pray for destruction.

25:14 Pray nor this day for destruction once but pray for destruction again and again.

25:15 Say: Is this better or the Garden of Perpetuity, which the dutiful are promised? That is a reward and a resort for them

25:16 For them therein is what they desire, to abide. It is a promise to be prayed for from thy Lord.

25:17 And on the day when He will gather them, and that which they serve besides Allah, He will say: Was it you who led astray these My servants, or did they themselves stray from the path?

25:18 They will say: Glory be to Thee! it was not beseeming for us that we should take for protectors others besides Thee, but Thou didst make them and their fathers to enjoy until they forgot the Reminder, and they became a lost people.

25:19 So they will give you the lie in what you say, then you can neither ward off (evil), nor (obtain) help. And whoever among you does wrong, We shall make him taste a great chastisement.

25:20 And We did not send before thee any messengers but they surely ate food and went about in the markets. And We make some of you a trial for others. Will you bear patiently? And thy Lord is ever Seeing.

25:21 And those who look not for meeting with Us, say: Why have not angels been sent down to us, or (why) do we not see our Lord? Indeed they are too proud of themselves and revolt in great revolt. 25:22 On the day when they will see the angels, there will be no good news for the guilty, and they will say: Let there be a strong barrier!

25:23 And We shall turn to the work they have done, so We shall render it as scattered motes.

25:24 The owners of the Garden will on that day be in a better abiding-place and a fairer resting-place.

25:25 And on the day when the heaven bursts as under with clouds, and the angels are sent down, as they are sent.

25:26 The kingdom on that day rightly belongs to the Beneficent, and it will be a hard day for the disbelievers.

25:27 And on the day when the wrongdoer will bite his hands, saying: Would that I had taken a way with the Messenger!

25:28 O woe is me! would that I had not taken such a one for a friend!

25:29 Certainly he led me astray from the Reminder after it had come to me. And the devil ever deserts man.

25:30 And the Messenger will say My Lord, surely my people treat this Koran as a forsaken thing.

25:31 And thus have We made for every prophet an enemy from among the guilty, and sufficient is thy Lord as a Guide and a Helper.

25:32 And those who disbelieve say: Why has not the Koran been revealed to him all at once? Thus, that We may strengthen thy heart thereby and We have arranged it well in arranging.

 $25:\overline{33}$ And they cannot bring thee a question, but We have brought thee the truth and the best explanation.

25:34 Those who will be gathered to hell on their faces they are in an evil plight and straying farther away from the path.

25:35 And certainly We gave Moses the Book and We appointed with him his brother Aaron, an aider.

25:36 Then We said: Go you both to the people who reject Our messages. So We destroyed them with utter destruction.

25:37 And the people of Noah, when they rejected the messengers, We drowned them, and made them a sign for men. And We have prepared a painful chastisement for the wrongdoers —

25:38 And 'Ad and Thamud and the dwellers of Rass and many generations in between.

25:39 And to each We gave examples and each did We destroy with utter destruction.

25:40 And indeed they pass by the town wherein was rained an evil rain. Do they not see it? Nay, they hope not to be raised again.

25:41 And when they see thee, they take thee for naught but a jest Is this he whom Allah has raised to be a messenger?

25:42 He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the chastisement, who is mote astray from the path.

25:43 Hast thou seen him who takes his low desires for his god? Wilt thou be a guardian over him?

25:44 Or thinkest thou that most of them hear or understand? They are but as the cattle; nay, they are farther astray from the path.

25:45 Seest thou not how thy Lord extends the shade? And if He pleased, He would have made it stationary. Then We have made the sun an indication of it,

25:46 Then We take it to Ourselves, taking little by little. 25:47 And He it is Who made the night a covering for you,

and sleep a rest, and He made the day to rise up again. 25:48 And He it is Who sends the winds as good news

before His mercy and We send down pure water from the clouds,

25:49 That We may give life thereby to a dead land, and give it for drink to cattle and many people that We have created.

25:50 And certainly We repeat this to them that they may be mindful, but most men consent to naught but denying.

25:51 And if We pleased, We could raise a warner in every town.

25:52 So obey not the disbelievers, and strive against them a mighty striving with it.

25:53 And He it is Who has made the two seas to flow freely, the one sweet, very sweet, and the other saltish, bitter. And between the two He has made a barrier and inviolable obstruction.

25:54 And He it is Who has created man from water, then He has made for him blood-relationship and marriage-relationship. And thy Lord is ever Powerful.

25:55 And they serve besides Allah that which can neither profit them, nor harm them. And the disbeliever is ever an aider against his Lord.

25:56 And We have not sent thee but as a giver of good news and as a warner.

25:57 Say: I ask of you naught in return for it except that he who will may take a way to his Lord.

25:58 And rely on the Ever-Living Who dies not, and celebrate His praise. And sufficient is He as being Aware of His servants' sins,

25:59 Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power, the Beneficent. So ask respecting Him one aware.

25:60 And when it is said to them: Make obeisance to the Beneficent, they say: And what is the Beneficent? Shall we make obeisance to what thou biddest us? And it adds to their aversion.

25:61 Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light!

25:62 And He it is, Who made the night and the day to follow each other, for him who desires to be mindful or desires to be thankful.

25:63 And the servants of the Beneficent are they who walk on the earth in humility, and when the ignorant address them, they say, Peace!

25:64 And they who pass the night prostrating themselves before their Lord and standing.

25:65 And they who say Our Lord, avert from us the chastisement of hell; surely the chastisement thereof is a lasting evil:

25:66 It is surely an evil abode and resting-place!

25:67 And they who, when they spend are neither extravagant nor parsimonious, and the just mean is ever between these.

25:68* And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice, nor commit fornication; and he who does this shall meet a requital of sin —

 $25:69^*$ The chastisement will be doubled to him on the day of Resurrection, and he will abide therein in abasement —

25:70* Except him who repents and believes and does good deeds; for such Allah changes their evil deeds to good ones. And Allah is ever Forgiving, Merciful.

25:71 And whoever repents and does good, he surely turns to Allah a (goodly) turning.

25:72 And they who witness no falsehood, and when they pass by what is vain, they pass by nobly.

25:73 And they who, when reminded of the messages of their Lord, fall not down thereat deaf and blind.

25:74 And they who say, Our Lord, grant us in our wives and our offspring the joy of our eyes, and make us leaders for those who guard against evil.

25:75 These are rewarded with high places because they are

patient, and are met therein with greetings and salutation, 25:76 Abiding therein. Goodly the abode and the resting-

place!

25:77 Say: My Lord would not care for you, were it not for your prayer. Now indeed you have rejected, so the punishment will come.

KORAN CHAPTER 67 / Sura 17

behave insolently with mighty arrogance.

conquered, with utter destruction.

is a great reward,

and man is ever hasty.

threat.

hand

The Israelites / Bani Israil

In the name of Allah the Beneficent the Merciful

17:1 Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque, whose precincts We blessed, that We might show him of Our signs! 1410 Surely He is the Heating, the Seeing.

17:2 And We gave Moses the Book and made it a guidance to the Children of Israel (saying): Take no guardian beside Me

17:3 The offspring of those whom We bore with Noah. Surely he was a grateful servant. 17:4 And We made known to the Children of Israel in the

Book: Certainly you will make mischief in the land twice, and

17:5 So when of the two, the first warning came to pass, We raised against you Our servants, of mighty provess, so they

made havoc in (your) houses. And it was an accomplished

17:6 Then We gave you back the turn against them, and

17:7 If you do good, you do good for your own souls. And

if you do evil, it is for them. So when the second warning came,

(We raised another people) that they might bring you to grief

and that they might enter the Mosque as they entered it the first time, and that they might destroy, whatever they

17:8 It may be that your Lord will have mercy on you. And

17:9 Surely this Koran guides to that which is most upright, and gives good news to the believers who do good that theirs

17:10 And that those who believe not in the Hereafter, We

17:11 And man prays for evil as he ought to pray for good;

17:12 And We made the night and the day two signs, then

We have made the sign of the night to pass away and We have

made the sign of the day manifest, so that you may seek grace

if you return (to mischief). We will return (to punishment).

And We have made hell a prison for the disbelievers.

have prepared for them a painful chastisement.

aided you with wealth and children and made you a numerous

from your Lord, and that you may know the numbering of years and the reckoning. And We have explained everything with distinctness.

17:13 And We have made every man's actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open. Read thy book. Thine own soul is sufficient as a reckoner against thee this day.

17:14 Read thy book. Thine own soul is sufficient as a reckoner against thee this day.

17:15 Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And no bearer of a burden can bear the burden of another. Nor do We chastise until We raise a messenger.

17:16 And when We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

17:17 And how many generations did We destroy after Noah And thy Lord suffices as being Aware and Seer of His servants' sins.

17:18 Whoso desires this transitory life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he will enter it despised, driven away.

17:19 And whoso desires the Hereafter and strives for it as he ought to strive and he is a believer those are they whose striving is amply rewarded.

17:20 All do We aid — these as well as those — out of the bounty of thy Lord, and the bounty of thy Lord is not limited. 17:21 See how We have made some of them to excel others. And certainly the Hereafter is greater in degrees and greater

And certainly the Hereafter is greater in degrees and greater in excellence. 17:22 Associate not any other god with Allah, lest thou sit

down despised, forsaken.

17:23 And thy Lord has decreed that you serve none but Him, and do good to patents. If either or both of them reach old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word.

17:24 And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little.

17:25 Your Lord knows best what is in your minds. If you are righteous, He is surely Forgiving to those who turn (to Him).

 $17:26^*$. And give to the near of kin his due and (to) the needy and the way farer, and squander not wastefully.

17:27 Surely the squanderers are the devil's brethren. And the devil is even ungrateful to his Lord.

17:28 And if thou turn away from them to seek mercy from thy Lord, which thou hopest for, speak to them a gentle word.

17:29 And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off.

17:30 Surely thy Lord makes plentiful the means of subsistence for whom He pleases, and He straitens. Surely He is ever Aware, Seer, of His servants.

17:31 And kill not your children for fear of poverty — We provide for them and for you. Surely the killing of them is a great wrong.

17:32* And go not nigh to fornication; surely it is an obscenity. And evil is the way.

17:33* And kill not the soul which Allah has forbidden except for a just cause. And whoever is slain unjustly, We have indeed given to his heir authority — but let him not exceed the limit in slaying. Surely he will be helped.

17:34 And draw not nigh to the orphan's property, except in a goodly way, till he attains his maturity. And fulfil the promise; surely, the promise will be enquired into.

17:35 And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end.

 $1\overline{7}$:36 And follow not that of which thou hast no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked.

17:37 And go not about in the land exultingly, for thou canst not tend the earth, nor reach the mountains in height. 17:38 All this, the evil thereof, is hateful in the sight of thy

Lord. 17:39 This is of the wisdom which thy Lord has revealed to

thee. And associate not any other god with Alllib lest thou be thrown into hell, blamed, cast away. 17:40 Has then your Lord preferred to give you sons, and

(for Himself) taken daughters from among the angels? Surely you utter a grievous saying.

17:41 And certainly We have repeated (warnings) in this Koran that they may be mindful. And it adds not save to their aversion.

17:42 Say If there were with Him gods, as they say, then certainly they would have been able to seek a way to the Lord of the Throne.

17:43 Glory to Him! and He is highly exalted above what they say!

17:44 The seven heavens and the earth and those in them declare His glory. And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification. Surely He is Forbearing, Forgiving.

17:45 And when thou recitest the Koran, We place between thee and those who believe not in the Hereafter a hidden barrier

17:46 And We put coverings on their hearts and a deafness in their ears lest they understand it; and when thou makest mention of thy Lord alone in the Koran, they turn their backs in aversion.

17:47 We know best what they listen to when they listen to thee, and when they take counsel secretly, when the wrongdoers say: You follow only a man deprived of reason.

17:48 See, what they liken thee to So they have gone astray, and cannot find the way.

17:49 And they say: When we are bones and decayed particles, shall we then be raised up as a new creation? 17:50 Say: Be stones or iron,

17:51 Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say When will it be? Say: Maybe it has drawn nigh.

17:52 On the day when He will call you forth, then will you obey Him, giving Him praise, and you will think that you tarried but a little (while).

17:53 And say to My servants that they speak what is best. Surely the devil sows dissensions among them. The devil is surely an open enemy to man.

17:54 Your Lord knows you best. He will have mercy on you, if He please, or He will chastise you, if He please. And We have not sent thee as being in charge of them.

17:55 And thy Lord best knows those who are in the heavens and the earth. And certainly We made some of the prophets to excel others, and to David We gave the Zabur.

17:56 Say: Call on those whom you assert besides Him they have no power to remove distress from you nor to change.

17:57* Those whom they call upon, themselves seek the means of access to their Lord whoever of them is nearest — and they hope for His mercy and fear His chastisement. Surely the chastisement of thy Lord is a thing to be cautious of.

17:58 And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. That is written in the Book.

17:59 And nothing hindered Us from sending signs, but the ancients rejected them. And We gave to Thamud the she-camel, a manifest sign, but they did her wrong, and We send not signs but to warn.

17:60 And when We said to thee: Surely thy Lord encompasses men. And We made not the vision which We showed thee but a trial for men, as also the tree cursed in the Koran. And We warn them, but it only adds to their great inordinacy.

17:61 And when We said to the angels: Be submissive to Adam; they submitted, except Iblis. He said: Shall I submit to him whom Thou hast created of dust?

17:62 He said; Seest Thou? This is he whom Thou hast honoured above me! If Thou respite me to the day of Resurrection, I will certainly cause his progeny to perish except a few.

17:63 He said; Begone! whoever of them follows thee surely hell is your recompense, a full recompense.

17:64 And incite whom thou canst of them with thy voice, and collect against them thy horse and thy foot and share with them in wealth and children, and promise them. And the devil promises them only to deceive. My servants — thou hast surely no authority over them. And thy Lord suffices as having charge of affairs.

17:66 Your Lord is He who speeds the ships for you in the sea that you may seek of His grace. Surely He is ever Merciful to you.

17:67 And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn away. And man is ever ungrateful.

17:68 Do you then feel secure that He will not bring you low on a tract of land, or send on you a violent wind? Then you will not find a protector for yourselves;

17:69 Or, do you feel secure that He will not take you back into it another time, then send on you a fierce gale and thus overwhelm you for your ungratefulness? Then you will not find any aider against Us in the matter.

17:70 And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We provide them with good things, and We have made them to excel highly most of those whom We have created.

17:71 On the day when We shall call every people with their leader: then whoever is given his book in his right hand, these will read their book and they will not be dealt with a whit unjustly.

17:72 And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path.

17:73* And surely they had purposed to turn thee away from that which We have revealed to thee, that thou shouldst forge against Us other than that, and then they would have taken thee for a friend.

17:74* And if We had not made thee firm, thou mightest have indeed inclined to them a little

17:75* Then We would have made thee taste a double (punishment) in life and a double (punishment) after death, and then thou wouldst not have found any helper against Us.

17:76* And surely they purposed to unsettle thee from the land that they might expel thee from it, and then they will not tarry after thee but a little.

17:77* (This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.

17:78* Keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Koran at dawn. Surely the recital of the Koran at dawn is witnessed.

17:79* And during a part of the, night, keep awake by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory.

17:80* And say: My Lord, make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Thy presence an authority to help (me).

17:81 And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.

17:82 And We reveal of the Koran that which is a healing and a mercy to the believers, and it adds only to the perdition of the wrongdoers.

17:83 And when We bestow favours on man, he turns away and behaves proudly; and when evil afflicts him, he is in despair.

17:84 Say: Everyone acts according to his manner. But your Lord best knows who is best guided on the path.

17:85 And they ask thee about the revelation. Say: The revelation is by the commandment of my Lord, and of knowledge you are given but a little.

17:86 And if We please, We could certainly take away that which We have revealed to thee, then thou wouldst find none to plead (thy cause) against Us —

17:87 But it is a mercy from thy Lord. Surely His bounty to thee is abundant.

17:88 Say: If men and jinn should combine together to bring the like of this Koran, they could not bring the like of it, though some of them were aiders of others.!

17:89 And certainly We have made clear for men in this Koran every kind of description, but most men consent to naught save denying.

17:90 And they say: We will by no means believe in thee, till thou cause a spring to gush forth from the earth for us,

17:91 Or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth abundantly,

17:92 Or thou cause the heaven to come down upon us in pieces, as thou thinkest, or bring Allah and the angels face to face (with us),

17:93 Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending till thou bring down to us a book we can read. Say: Glory to my Lord am I aught but a mortal messenger?

17:94 And nothing prevents people from believing, when the guidance comes to them, except that they say: Has Allah raised up a mortal to be a messenger?

17:95 Say: Had there been in the earth angels walking about secure, We would have sent down to them from the heaven an angel as messenger.

17:96 Say: Allah suffices for a witness between me and you. Surely He is ever Aware of His servants, Seeing.

17:97 And he whom Allah guides, he is on the right way; and he whom He leaves in error, for them thou wilt find no guardians besides Him. And We shall gather them together on the day of Resurrection on their faces, blind and dumb and deaf. Their abode is hell. Whenever it abates, We make them burn the more.

17:98 This is their retribution because they disbelieve in Our messages and say: When we are bones and decayed particles, shall we then be raised up into a new creation?

17:99 See they not that Allah, Who created the heavens and the earth, is able to create the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrongdoers consent to naught but denying.

17:100 Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) for fear of spending. And man is eve? niggardly.

17:101 And certainly We gave Moses nine clear signs; so ask the Children of Israel. When he came to them, Pharaoh said to him: Surely I deem thee, O Moses, to be one bewitched.

17:102 He said: Truly thou knowest that none but the Lord of the heavens and the earth has sent these as clear proofs; and surely I believe thee, O Pharaoh, to be lost. 17:103 So he desired to scare them from the land, but We drowned him and those with him, all together;

17:104 And We said to the Children of Israel after him: Abide in the land. But when the latter promise came, We brought you all rolled up.

17:105 And with truth have We revealed it, and with truth did it come. And We have nor sent thee but as a giver of good news and as a warner.

17:106 And it is a Koran We have made distinct, so that thou mayest read it to the people by slow degrees, and We have revealed it in portions.

17:107 Say: Believe in it or believe not. Surely those who are given the knowledge before it, fall down prostrate on their faces, when it is recited to them.

17:108 And say: Glory to our Lord! Surely the promise of our Lord was to be fulfilled.

17:109 And they fall down on their faces, weeping, and it adds to their humility.

17:110 Say: Call on Allah or call on the Beneficent. 1476 By whatever (name) you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these.

17:111 And say: Praise be to Allah Who has not taken to Himself a son, and Who has not a partner in the kingdom, and Who has not a helper because of weakness; and proclaim His greatness, magnifying (Him).

KORAN CHAPTER 68 / Sura 27

The Naml / Al-Naml

In the name of Allah, the Beneficent, the Merciful.

27:1 Benignant, Hearing God! These are the verses of the Koran and the Book that makes manifest:

27:2 A guidance and good news for the believers,

27:3 Who keep up prayer and pay the poor-rate, and they are sure of the Hereafter.

27:4 Those who believe not in the Hereafter, We make their deeds fair-seeming to them, but they blindly wander on.

27:5 These are they for whom is an evil chastisement, and in the Hereafter they are the greatest losers.

27:6 And thou art surely made to receive the Koran from the Wise, the Knowing.

27:7 When Moses said to his family Surely I see a fire; I will bring you news thence, or bring you therefrom a burning brand, so that you may warm yourselves.

27:8 So when he came to it, a voice issued, saying Blessed is he who is in search of fire and those around it. And glory be to Allah, the Lord of the worlds!

27.9 O Moses surely I am Allah the Mighty the Wise.

27:10 And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return. O Moses, fear not. Surely the messengers fear not in My presence —

27:11 Not he who does wrong, then does good instead after evil; surely I am Forgiving, Merciful,

27:12 And put thy hand into thy bosom, it will come forth white without evil, among nine signs to Pharaoh and his people. Surely they are a transgressing people.

27:13 So when Our clear signs came to them, they said This is clear enchantment.

27:14 And they denied them unjustly and proudly, while their souls were convinced of them. See then, what was the end of the mischief-makers

27:15 And certainly We gave knowledge to David and Solomon. And they said Praise be to Allah, Who has made us excel many of His believing servants!

27:16 And Solomon was David's heir, and he said: O men, we have been taught the speech of birds, and we have been granted of all things. Surely this is manifest grace.

27:17 And his hosts of the jinn and the men and the birds were gathered to Solomon, and they were formed into groups.

27:18 Until when they came to the valley of the Naml, a Namlite said: O Naml, enter your houses, (lest) Solomon and his hosts crush you, while they know not.

27:19 So he smiled, wondering at her word, and said My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good such as Thou art pleased with, and admit me, by Thy mercy, among Thy righteous servants.

27:20 And he reviewed the birds, then said How is it I see not Hudhud, or is it that he is one of the absentees?

27:21 I will certainly punish him with a severe punishment, or kill him, or he shall bring me a clear excuse.

27:22 And he tarried not long, then said: I have compassed that which thou hast not compassed and I have come to thee from Saba' with sure information —

27:23 I found a woman ruling over them, and she has been given of everything and she has a mighty throne.

27:24 I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fair-seeming to them and turned them from the way, so they go not aright

27:25 So that they worship not Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you proclaim.

27:26 Allah, there is no God but He, the Lord of the mighty Throne.

27:27 He said: We shall see whether thou speakest the truth or whether thou art a liar.

27:28 Take this my letter and hand it over to them, then turn from them and see what (answer) they return. 27:29 She said: O chiefs, an honourable letter has been

delivered to me. 27:30 It is from Solomon, and it is in the name of Allah, the

Beneficent, the Merciful

27:31 Proclaiming, Exalt not yourselves against me and come to me in submission.

27:32 She said: O chiefs, advise me respecting my affair; I never decide an affair uhtil you are in my presence.

27:33 They said: We are possessors of strength and possessors of mighty prowess. And the command is thine, so consider what thou wilt command.

27:34 She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low; and thus they do.

27:35 And surely I am going to send them a present, and to see what (answer) the messengers bring back.

27:36 So when (the envoy) came to Solomon, he said: Will you help me with wealth? But what Allah has given me is better than that which He has given you. Nay, you are exultant because of your present.

27:37 Go back to them, so we shall certainly come to them with hosts which they have no power to oppose, and we shall certainly expel them therefrom in disgrace, while they are abased.

27:38 He said: O chiefs, which of you can bring me her throne before they come to me in submission?

27:39 One audacious among the jinn said: I will bring it to the before thou rise up from thy place; and surely I am strong, trusty for it —

27:40 One having knowledge of the Book said: I will bring it to thee in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord, that He may try me whither I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful.

27:41 He said: Alter her throne for her; we may see 'whether she follows the right way or is of those who go not aright.

27:42 So when she came, it was said Was thy throne like this? She said: It is as it were the same; and we were given the knowledge before about it, and we submitted.

27:43 And that which she worshipped besides Allah prevented her; for she was of a disbelieving people.

27:44 It was said to her: Enter the palace. But when she saw it she deemed it to be a great expanse of water, and prepared herself to meet the difficulty. He said: Surely it is a palace made smooth with glass. She said: My Lord, surely I have wronged myself, and I submit with Solomon to Allah, the Lord of thu worlds.

27:45 And certainly We sent to Thamud their brother Salih, saying; Serve Allah. Then lo they became two parties, contending.

27:46 He said: O my people, why do you hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may have mercy?

27:47 They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah; nay, you are a people who are tried.

27:48 And there were in the city nine persons who made mischief in the land and did not act aright.

27:49 They said: Swear one to another by Allah that we shall attack him and his family by night, then we shall say to his heir: We witnessed not the destruction of his family, and we are surely truthful.

27:50 And they planned a plan, and We planned a plan, while they perceived not. 27:51 See, then, what was the end of their plan, that We

27:51 See, then, what was the end of their plan, that We destroyed them and their people, all (of them).

27:52 So those are their houses fallen down because they were iniquitous. Surely there is a sign in this for a people who know.

27:53 And We delivered those who believed and kept their duty.

27:54 And Lot, when he said to his people: Do you commit foul deeds, while you see?

27:55 Will you come to men lustfully rather than women? Nay, you are a people who act ignorantly.

27:56 But the answer of his people was naught except that they said: Drive out Lot's followers from your town; surely they are a people who would keep pure!

27:57 But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

27:58 And We rained on them a rain; so evil was the rain on those who had been warned.

27:59 Say: Praise be to Allah and peace on His servants whom He has chosen! Is Allah better, or what they associate (with Him,)?

27:60 Or, Who created the heavens and the earth, and sends down for you water from the cloud? Then We cause to grow thereby beautiful gardens — it is not possible for you to make the trees thereof to grow. Is there a god with Allah? Nay, they are a people who deviate!

27:61 Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier? Is there a god with Allah? Nay, most of them know not!

27:62 Or, Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth? Is there a god with Allah? Little is it that you mind!

27:63 Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with Allah? Exalted be Allah above what they associate (with Him)

27:64 Or, Who originates the creation, then reproduces it, and Who gives you sustemance from the heaven and the earth? Is there a god with Allah? Say Bring your proof, if you are truthful.

27:65 Say: No one in the heavens and the earth knows the unseen but Allah; and they know not when they will be raised. 27:66 Nay, their knowledge reaches not the Hereafter. Nay, they are in doubt about it. Nay, they are blind to it.

27:67 And those who disbelieve say: When we have become dust and our fathers (too), shall we indeed be brought forth? 27:68 We have certainly been promised this — we and our

27:68 We have certainly been promised this — we and our fathers before; these are naught but stories of the ancients!

27:69 Say: Travel in the earth, then see what was the end of the guilty!

 $2\overline{7}$:70 And grieve not for them, nor be distressed because of what they plan.

27:71 And they say: When will this promise come to pass, if you are truthful?

27:72 Say: Maybe somewhat of that which you seek to hasten has drawn nigh to you.

27:73 And surely thy Lord is full of grace to men, but most of them do not give thanks.

27:74 And surely thy Lord knows what their breasts conceal and what they manifest.

27:75 And there is nothing concealed in the heaven and the earth but it is in a clear book.

27:76 Surely this Koran declares to the Children of Israel most of that wherein they differ.

27:77 And surely it is a guidance and a mercy for the believers.

27:78 Truly thy Lord will judge between them by His judgement, and He is the Mighty, the Knowing.

27:79 So rely on Allah. Surely thou art on the plain truth. 27:80 Certainly thou canst not make the dead to hear the

call, nor canst thou make the deaf to hear, when they go back retreating.

27:81 Nor canst thou lead the blind out of their error. Thou canst make none to hear except those who believe in Our messages, so they submit.

27:82 And when the word comes to pass against them, We shall bring forth for them a creature from the earth that will speak to them, because people did not believe in Our messages.

27:83 And the day when We gather from every nation a party from among those who rejected Our messages, then they will be formed into groups.

27:84 Until, when they come, He will say did you reject My messages, while you did not comprehend them in knowledge? Or what was it that you did?

27:85 And the word will come to pass against them because they were unjust, so they will not speak.

27:86 See they not that We have made the night that they may rest therein, and the day to give light? Surely there are signs in this for a people who believe.

27:87 And the day when the trumpet is blown, then those in the heavens and those in the earth will be struck with terror, except such as Allah please. And all shall come to Him abased. 27:88 And thou seest the mountains — thou thinkest them

firmly fixed — passing away as the passing away of the cloud; the handiwork of Allah, Who has made everything thoroughly. Surely He is Aware of what you do.

27:89 Whoever brings good, he will have better than it; and

27:90 And whoever brings evil, these will be thrown down

27.91 Lam commanded only to serve the Lord of this city

27:92 And to recite the Koran. So whoever goes aright, he

goes aright for his own soul, and whoever goes astray

Who has made it sacred, and His are all things, and I am

on their faces into the Fire. Are you rewarded aught except

they will be secure from terror that day.

commanded to be of those who submit,

I am only one of the warners.

for what you did?

 $27{:}93$ And say: Praise be to Allah! He will show you His signs so that you shall recognize them. And thy Lord is not heedless of what you

KORAN CHAPTER 69 / Sura 18

The Cave / Al-Kahf

In the name of Allah, the Beneficent, the Merciful.

18:1 Praise be to Allah! Who revealed the Book to His servant, and allowed not therein any crookedness,

18:2 Rightly directing, to give warning of severe punishment from Him and to give good news to the believers who do good that theirs is a goodly reward,

18:3 Staying in it for ever

18:4 And to warn those who say: Allah has taken to Himself a son.18:5 They have no knowledge of it, nor had their fathers.

Grievous is the word that comes out of their mouths. They speak nothing but a lie.

18:6 Then maybe thou wilt kill thyself with grief, sorrowing after them, if they believe not in this announcement. 18:7 Surely We have made whatever is on the earth an embellishment for it, so that We may try which of them is best

in works. 18:8 And We shall surely make what is on it dust, without

herbage. 18:9 Or, thinkest thou that the companions of the Cave and

the Inscription were of Our wonderful signs? 18:10 When the youths sought refuge in the Cave, they said: Our Lord, grant us mercy from Thyself, and provide for us a right course in our affair.

18:11 So We prevented them from hearing in the Cave for a number of years,

18:12 Then We raised them up that We might know which of the two parties was best able to calculate the time for which they remained.

18:13 We relate to thee their story with truth. Surely they were youths who believed in their Lord and We increased them in guidance.

18:14 And We strengthened their hearts when they stood up and said: Our Lord is the Lord of the heavens and the earth we call upon no god beside Him, for then indeed we should utter an enormity.

18:15 These our people have taken gods beside Him. Why do they not bring clear authority for them? Who is then mote unjust than he who forges a lie against Allah?

18:16 And when you withdraw from them and what they worship save Allah, take refuge in the Cave; your Lord will spread forth for you of His mercy, and provide for you a profitable course in your affair.

18:17 And thou mightest see the sun, when it rose, decline from their Cave to the right, and when it set leave them behind on the left, while they were in a wide space thereof. This is of the signs of Allah. He whom Allah guides, he is on the right way; and whom He leaves in error, thou wilt not find for him a friend to guide aright.

18:18 And thou mightest think them awake while they were asleep, and We turned them about to the right and to the left, with their dog outstretching its paws at the entrance. If thou didst look at them, thou wouldst turn back from them in flight, and thou wouldst be filled with awe because of them.

18:19 And thus did We rouse them that they might question each other. A speaker from among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see what food is purest, and bring, you provision from it, and let him behave with gentleness, and not make your case known to anyone.

18:20 For if they prevail against you, they would stone you to death or force you back to their religion, and then you would never succeed.

18:21 And thus did We make (men) to get knowledge of them, that they might know that Allah's promise is true and that the Hour — there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them. Their Lord knows best about them. Those who prevailed in their affair said: We shall certainly build a place of worship over them.

18:22 (Some) say: (They were) three, the fourth of them their dog; and (others) say: Five, the sixth of them their dog, making conjectures about the unseen. And (others) say: Seven, and the eighth of them their dog. Say: My Lord best knows their number none knows them but a few. So contend not in their matter but with an outward contention, and question not any of them concerning them.

18:25 And they remained in their cave three hundred years, and they add nine.

18:26 Say: Allah knows best how long they remained. His is the unseen of the heavens and the earth. How clear His sight and His hearing! There is no guardian for them beside Him, and He associates none in His judgement. 18:27 And recite that which has been revealed to thee of the Book of thy Lord. There is none who can alter His words. And thou wilt find no, refuge beside Him.

18:28* And keep thyself with those who call on their Lord morning and evening desiring His goodwill, and let not thine eyes pass from them, desiring the beauties of this world's life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds.

18:29 And say: The Truth is from your Lord; so let him who please believe, and let him who please disbelieve. Surely We have prepared for the iniquitous a Fire, an enclosure of which will encompass them. And if they cry for water, they are given water like molten brass, scalding their faces. Evil the drink! And ill the resting-place!

18:30 As for those who believe and do good, We waste not the reward of him who does a good work.

18:31 These it is for whom are Gardens of perpetuity wherein flow rivers; they are adorned therein with bracelets of gold, and they wear green robes of fine silk and thick brocade, reclining therein on raised couches. Excellent the recompense! And goodly the resting-place!

18:32 And set forth to them the parable of two men for one of them We made two gardens of grape-vines, and We surrounded them with date-palms, and between them We made cornfields.

18:33 Both these gardens yielded their fruits, and failed not in aught thereof, and We caused a river to gush forth in their midst,

18:34 And he had fruit. So he said to his companion, while he argued with him: I have greater wealth than thou; and am mightier in followers.

18:35 And he went into his garden, while he was unjust to himself. He said: I think not that this will ever perish,

18:36 And I think not the Hour will come; and even if I am returned to my Lord, I will certainly find a returning-place better than this.

18:37 His companion said to him, while arguing with him: Disbelieve thou in Him Who created thee of dust, then of a small life-germ, then He made thee a perfect man?

18:38 But as for me, He, Allah, is my Lord, and I associate none with my Lord.

18:39 And wherefore didst thou not say, when thou entered thy garden? It is as Allah has pleased — there is no power save in Allah? If thou consider me as less than thee in wealth and children —

18:40 Then maybe my Lord will give me better than thy garden, and will send on (thine) a reckoning from heaven so that it is dust without plant:

18:41 Or its water will sink down into the ground, so that thou art unable to find it.

18:42 And his fruit was destroyed; so he began to wring his hands for what he had spent on it, while it lay waste, its roofs fallen down, and he said: Ah me! would that I had ascribed no partners to my Lord!

18:43 And he had no host to help him against Allah, nor could he defend himself.

18:44 Thus protection is only Allah's, the True One. He is Best to reward and Best in requiting.

18:45 And set forth to them the parable of the life of this world as water which We send down from the cloud, so the herbage of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allah is the Holder of power over all things.

18:46 Wealth and children are an adornment of the life of this world but the ever-abiding, the good works, are better with thy Lord in reward and better in hope.

18:47 And the day when We cause the mountains to pass away, and thou seest the earth a levelled plain and We gather them together and leave none of them behind.

18:48 And they are brought before thy Lord in ranks. Now certainly you have come to Us as We created you at first. Nay, you thought that We had not made an appointment for you.

18:49 And the book is placed, and thou seest the guilty fearing for what is in it, and they say: O woe to us what a book is this It leaves out neither a small thing nor a great one, but numbers them (all), and they find what they did confronting them. And thy Lord wrongs not any one.

18:50 And when We said to the angels: Make submission to Adam, they submitted except Iblis. He was of the jinn, so he transgressed the commandment of his Lord. Will you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is the exchange for the unjust.

18:51 I made them not to witness the creation of the heavens and the earth, nor their own creation. Nor could I take those who mislead for aiders.

18:52 And one day He will say: Call on those whom you considered to be My partners. So they will call on them, but they will not answer them, and We shall cause a separation between them.

18:53 And the guilty will see the Fire, and know that they are about to fall into it, and they will find no escape from it.

18:54 And certainly We have made distinct in this Koran for mankind every kind of description; and man is in most things contentious.

18:55 And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the way of the ancients to overtake them, or that the chastisement should confront them.

18:56 And We send not messengers but as givers of good news and warning, and those who disbelieve contend with falsehood to weaken thereby the Truth, and they take My messages and the warning for a mockery. 18:57 And who is more unjust than he who is reminded of

18:57 And who is more unjust than he who is reminded of the messages of his Lord, then he turns away from them and forgets what his hands have sent before? Surely We have placed veils over their hearts, lest they understand it, and a deafness in their ears. And if thou call them to the guidance, they will even then never follow the right course.

18:58 And thy Lord is Forgiving, Full of Mercy. Were He to punish them for what they earn, He would certainly hasten the chastisement for them. But for them there is an appointed time from which they will find no refuge.

18:59 And these towns We destroyed them when they did wrong. And We have appointed a time for their destruction.

18:60 And when Moses said to his servant: I will not cease until I reach the junction of the two rivers, otherwise I will go on for years.

18:61 So when they reached the junction of the two (rivers), they forgot their fish, and it took its way into the river, being free.

18:62 But when they had gone further, he said to his servant Bring to us our morning meal, certainly we have found fatigue in this our journey.

18:63 He said; Sawest thou when we took refuge on the rock, I forgot the fish, and none but the devil made me forget to speak of it, and it took its way into the river; what a wonder!

18:64 He said This is what we sought for. So they returned retracing their footsteps.

18:65 Then they found one of Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

18:66 Moses said to him: May I follow thee that thou mayest teach me of the good thou hast been taught?

18:67 He said: Thou canst not have patience with me.

18:68 And how canst thou have patience in that whereof, thou hast not a comprehensive knowledge?

18:69 He said: If Allah please, thou wilt find me patient, nor shall I disobey thee in aught.

18:70 He said: If thou wouldst follow me, question me not about aught until I myself speak to thee about it

18:71 So they set out until, when they embarked in a boat, he made a hole in it. (Moses) said: Hast thou made a hole in it to drown its occupants? Thou hast surely done a grievous

thing. 18:72 He said: Did I not say that thou couldst not have patience with me?

18:73 He said: Blame me not for what I forgot, and be not hard upon me for what I did.

18:74 So they went on, until, when they met a boy, he slew him. (Moses) said: Hast thou slain an innocent person, not guilty of slaying another? Thou hast indeed done a horrible thing.

 $18{:}75\ {\rm He}\ {\rm said}{:}\ {\rm Did}\ {\rm I}\ {\rm not}\ {\rm say}\ {\rm to}\ {\rm thee}\ {\rm that}\ {\rm thou}\ {\rm couldst}\ {\rm not}\ {\rm have}\ {\rm patience}\ {\rm with}\ {\rm me}?$

18:76 He said If I ask thee about anything after this, keep not company with me. Thou wilt then indeed have found an excuse in my case.

18:77 So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Moses) said: If thou hadst wished, thou couldst have taken a recompense for it.

18:78 He said: This is the parting between me and thee. Now I will inform thee of the significance of that with which thou couldst not have patience.

18:79 As for the boat, it belonged to poor people working on the river, and I intended to damage it, for there was behind them a king who seized every boat by force.

18:80 And as for the boy, his parents were believers and We feared lest he should involve them in wrongdoing and disbelief.

18:81 So We intended that their Lord might give them in his place one better in purity and nearer to mercy.

18:82 And as for the wall; it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been a righteous man. So thy Lord intended that they should attain their maturity and take out

their treasure a mercy from thy Lord and I did not do it of my own accord. This is the significance of that with which thou couldst not have patience.

18:83* And they ask thee about Dhu-l-qarnain Say: I will recite to you an account of him.

18:84* Truly We established him in the land and granted him means of access to everything

18:85* So he followed a course.

18:86* Until, when he reached the setting-place of the sun, he found it going down into a black sea, and found by it a people. We said: O Dhu-l-qarnain, either punish them or do them a benefit.

18:87* He said: As for him who is unjust, we shall chastise him, then he will be returned to his Lord, and He will chastise him with an exemplary chastisement.

18:88* And as for him who believes and does good, for him is a good reward, and We shall speak to him an easy word of Our command.

18:89* Then he followed a course.

18:90* Until, when he reached the (land of) the rising sun, he found it rising on a people to whom We had given no shelter from it -

18:91* So it was. And We had full knowledge of what he had

18:92* Then he followed a course.

18:93* Until, when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

18:94* They said: O Dhu-l-qarnain, Gog and Magog do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them?'

18:95* He said: That wherein my Lord has established me is better, so if only you help me with strength (of men), I will make a fortified barrier between you and them:

18:96* Bring me blocks of iron. At length, when he had filled up the space between the two mountain sides, he said, Blow. Till, when he had made it (as) fire, he said: Bring me molten brass to pour over it.

18:97* So they were not able to scale it, nor could they make a hole in it.

18:98* He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and the promise of my Lord is ever true.

18:99* And on that day We shall let some of them surge against others and the trumpet will be blown, then We shall gather them all together, 18:100* And We shall bring forth hell, exposed to view, on

that day before the disbelievers.

18:101* Whose eyes were under a cover from My Reminder, and they could not bear to heat.

18:102 Do those who disbelieve think that they can take My servants to be friends besides Me? Surely We have prepared hell as an entertainment for the disbelievers

18:103 Say: Shall We inform you who are the greatest losers in respect of deeds?

18:104 Those whose effort goes astray in this world's life, and they think that they are making good manufactures.

18:105 Those are they who disbelieve in the messages of their Lord and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the day of Resurrection.

18:106 That is their reward - hell, because they disbelieved and held My messages and My messengers in mockery.

18:107 As for those who believe and do good deeds, for them are Garden of Paradise, an entertainment,

18:108 To abide therein; they will not desire removal therefrom.

18:109 Say: If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord were exhausted, though We brought the like of it to add (thereto)

18:110 Sav I am only a mortal like you — it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord.

GROUP 3 (Mohammed's 8th to the 13th year as preacher 21 SURAS): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

KORAN CHAPTER 70 / Sura 32

The Adoration / Al-Sajdah

In the name of Allah, the Beneficent, the Merciful.

32.1 I Allah am the Best Knower

32.2 The revelation of the Book there is no doubt in it is from the Lord of the worlds.

32:3 Or do they say: He has forged it? Nay, it is the Truth from thy Lord that thou mayest warn a people to whom no warner has come before thee that they may walk aright.

32:4 Allah is He Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power. You have not besides Him a guardian or an intercessor. Will you not then mind?

32:5 He orders the Affair from the heaven to the earth; then it will ascend to Him in a day the measure of which is a thousand years as you count.

32:6 Such is the Knower of the unseen and the seen, the Mighty, the Merciful.

32:7 Who made beautiful everything that He created, and He began the creation of man from dust.

32:8 Then He made his progeny of an extract, of worthless water

32:9 Then He made him complete and breathed into him of His spirit, and gave you ears and eyes and hearts; little it is that you give thanks!

32:10 And they say: When we are lost in the earth, shall we then be in a new creation? Nay, they are disbelievers in the meeting with their Lord.

32:11 Say: The angel of death, who is given charge of you, will cause you to die, then to your Lord you will be returned.

32:12 And couldst thou but see when the guilty hang their heads before their Lord: Our Lord, we have seen and heard, so send us back, we will do good we are (now) certain.

32:13 And if We had pleased, We could have given every soul its guidance, but the word from Me was just; I will certainly fill hell with the jinn and men together.

32:14 So taste, because you forgot the meeting of this Day of yours surely We forsake you; and taste the abiding chastisement for what you did.

32:15 Only they believe in Our messages who, when they are reminded of them, fall down prostrate and celebrate the praise of their Lord, and they are not proud.

32:16* They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them.

32:17* So no soul knows what refreshment of the eyes is hidden for them a reward for what they did.

32:18* Is he then, who is a believer, like him who is a transgressor? They are not equal.

32:19* As for those who believe and do good deeds, for them are Gardens, a refuge - an entertainment for what they did.

32:20* And as for those who transgress, their refuge is the Fire. Whenever they desire to go forth from it, they are brought back into it, and it is said to them: Taste the chastisement of the Fire, which you called a lie.

32.21 And certainly We will make them taste the nearer punishment before the greater chastisement, that haply they may turn.

32:22 And who is more iniquitous than he who is reminded of the messages of his Lord, then he turns away from them? Surely We exact retribution from the guilty.

32:23 And We indeed gave Moses the Book — so doubt not the meeting with Him — and We made it a guide for the Children of Israel.

32:24 And We made from among them leaders to guide by Our command when they were patient. And they were certain of Our messages.

32:25 Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.

32:26 Is it not clear to them, how many of the generations, in whose abodes they go about, We destroyed before them? Surely there are signs in this. Will they not then hear?

32:27 See they not that We drive the water to a land having no herbage, then We bring forth thereby seed-produce, of which their cattle and they themselves eat. Will they not then see?

32:28 And they say: When will this victory come, if you are truthful?

32:29 Say: On the day of victory the faith of those who (now) disbelieve will not profit them, nor will they be respired. 32:30 So turn away from them and wait, surely they too are waiting.

KORAN CHAPTER 71 / Sura 41

Ha Min

In the name of Allah, the Beneficent, the Merciful.

41:1 Beneficent God! 41:2 A revelation from the Beneficent, the Merciful.

41:3 A Book of which the verses are made plain, an Arabic

Koran for a people who know 41:4 Good news and a warning. But most of them turn

away, so they hear not. 41:5 And they say: Our hearts are under coverings from that to which thou callest us, and there is a deafness in our ears, and there is a veil between us and thee, so act, we too are acting

41:6 Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection. And woe to the polytheists!

41:7 Who give not the poor-rate, and who are disbelievers in the Hereafter.

41:8 Those who believe and do good, for them is surely a reward never to be cut off.

41:9 Say: Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds.

41:10 And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days; alike for (all) seekers.

41:11 Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

41:12 So He ordained them seven heavens in two days, and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing.

41:13 But if they turn away, then say I warn you of a scourge like the scourge of 'Ad and Thamud.

41:14 When messengers came to them from before them and behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased, He would have sent down angels. So we are disbelievers in that with which you are sent.

41:15 Then as to 'Ad, they were unjustly proud in the land, and said: Who is mightier than we in power? See they not that Allah Who created them is mightier than they in power? And they denied Our messages.

41:16 So We sent on them a furious wind in unlucky days that We might make them taste the chastisement of abasement in this world's life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped.

41:17 And as for Thamud, We showed them the right way, but they preferred blindness to guidance, so the scourge of an

abasing chastisement overtook them for what they had earned. 41:18 And We delivered those who believed and kept their duty.

41:19 And the day when the enemies of Allah are gathered to the Fire, they will be formed into groups.

41:20 Until, when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did

41:21 And they will say to their skins Why bear ye witness against us They will say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you are returned.

41:22 And you did not cover yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah knew not much of what you did.

41:23 And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones

41:24 Then if they are patient, the Fire is their abode. And if they ask for goodwill, they are not of those who are granted goodwill.

41:25 And We have appointed for them comrades, so they make fair-seeming to them what is before them and what is behind them, and the word proved true against them among the nations of jinn and men that have passed away before them they are surely losers.

41:26 And those who disbelieve say: Listen not to this Koran but make noise therein, perhaps you may overcome.

41:27 So We shall certainly make those who disbelieve taste a severe chastisement, and We shall certainly requite them for the worst of what they did.

41:28 That is the reward of Allah's enemies the Fire. For them therein is the home to abide. A requital for their denying Our messages.

41:29 And those who disbelieve will say: Our Lord, show us those who led us astray from among the jinn and the men that we may trample them under our feet, so that they may be of the lowest.

41:30 Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised.

41:31 We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for.

41:33 And who is better in speech than one who calls to

41:34 And not alike are the good and the evil. Repel (evil)

with what is best, when lo! he between whom and thee is

41:35 And none is granted it but those who are patient, and

41:36 And if a false imputation from the devil afflict thee,

41:37 And of His signs are the night and the day and the

sun and the moon. Adore not the sun nor the moon, but adore

Allah Who created them, if He it is that you serve.

seek refuge in Allah. Surely He is the Hearing, the Knowing.

none is granted it but the owner of a mighty good fortune.

enmity would be as if he were a warm friend.

Allah and does good, and says: I am surely of those who

submit?

41:32 A welcome gift from the Forgiving, the Merciful.

41:38 But if they are proud, yet those with thy Lord glorify Him night and day, and they tire not.

41:39 And of His signs is this, that thou seest the earth still, but when We send down water thereon, it stirs and swells. He Who gives it life is surely the Giver of life to the dead. Surely He is Possessor of Power over all things.

41:40 Those who distort Our messages are not hidden from Us. Is he then who is cast into the Fire better or he who comes safe on the day of Resurrection? Do what you like, surely He is Seer of what you do.

41:41 Those who disbelieve in the Reminder when it comes to them, and surely it is an Invincible Book:

41:42 Falsehood cannot come at it from before or behind it: a revelation from the Wise, the Praised One.

41:43 Naught is said to thee but what was said to messengers before thee. Surely thy Lord is the Lord of Forgiveness and the Lord of painful Retribution.

41:44 And if We had made it a Koran in a foreign tongue, they would have said: Why have not its messages been made clear? What a foreign (tongue) and an Arab! Say: It is to those who believe a guidance and a healing, and those who believe not, there is a deafness in their ears and it is obscure to them. These are called to from a place afar.

* * *

41:45 And indeed We gave Moses the Book, but differences arose therein. And had not a word already gone forth from thy Lord, judgement would have been given between them. And surely they are in a disquieting doubt about it.

41:46 Whoever does good, it is for his own soul; and whoever does evil, it is against it. And thy Lord is not in the least unjust to the servants.

41:47 To Him is referred the knowledge of the Hour And no fruit comes forth from its coverings, nor does a female bear or bring forth but with His knowledge. And on the day when He calls out to them: Where are My associates? they will say: We declare to Thee, not one of us can bear witness.

41:48 And those whom they called upon before will fail them, and they will know that they cannot escape.

41:49 Man tires not of praying for good, but, if evil touch him, he is despairing, hopeless.

41:50 And if We make him taste mercy from ifs after distress has touched him, he says: This is due to me, and I think not that the Hour will come to pass; and if I am sent back to my Lord, I shall have sure good with Him. So We shall certainly inform those who disbelieve of what they do, and We shall make them taste of hard chastisement.

41:51 And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications.

41:52 Say: See you, if it is from Allah, then you disbelieve in it, who is in greater error than he who is in opposition far away?

41:53 We will soon show them Our signs in farthest regions and among their own people, until it is quite dear to them that it is the Truth. Is it not enough that thy Lord is a Witness over all things?

41:54 Now surely they are in doubt as to the meeting with their Lord. Lo! He surely encompasses all things.

KORAN CHAPTER 72 / Sura 45

The Kneeling / Al-Jathiyah

In the name of Allah, the Beneficent, the Merciful.

45:1 Beneficent God!

45:2 The revelation of the Book is from Allah, the Mighty, the Wise.

45:3 Surely in the heavens and the earth are signs for believers.

45:4 And in your creation and in the animals He spreads abroad are signs for a people who are sure

45:5 And (in) the variation of the night and the day and (in) the sustenance which Allah sends down from the heaven, then gives life thereby to the earth after its death, and (in) the changing of the winds, are signs for a people who understand.

45:6 These are the messages of Allah, which We recite to thee with truth. In what announcement will they then believe after Allah and His signs?

45:7 Woe to every sinful liar!

45:8 Who hears the messages of Allah recited to him then persists in haughtiness, as though he had not heard them. So announce to him a painful chastisement.

45:9 And when he comes to know of any of Our messages, he takes them for a jest. For such is an abasing chastisement.

45:10 In front of them is hell, and that which they have earned will avail them naught, nor those whom they take for protectors besides Allah, and for them is a grievous chastisement.

45:11 This is guidance; and those who disbelieve in the~ messages of their Lord, for them is a painful chastisement of an evil (kind).

45:12 Allah is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks.

45:13 And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself. Surely there are signs in this for a people who reflect.

45:14* Tell those who believe to forgive those who fear not the days of Allah that He may reward a people for what they earn.

45:15 Whoever does good it is for himself, and whoever does evil, it is against himself; then to your Lord you will be brought back.

45:16 And certainly We gave the Children of Israel the Book and judgement and prophethood and provided them with good things, and made them excel the nations.

45:17 And we gave them clear arguments in the Affair. So they differed not until after knowledge had come to them, out of envy among themselves. Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.

45:1\$ Then We made thee follow a course in the Affair, so follow it, and follow not the low desires of those who know not.

45:19 Surely they can avail thee naught against Allah. And surely the wrongdoers are friends of each Other, and Allah is the Friend of the dutiful.

45:20 These are clear proofs for men, and a guidance and a merry for a people who are sure.

45:21 Or do those who do evil deeds think that We shall make them as those who believe and do good — their life and their death being equal? Evil is what they judge!

45:22 And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they will not be wronged.

45:23 Seest thou him who takes his desire for his god, and Allah leaves him in error knowingly, and seals his hearing and his heart and puts a covering on his sight? Who can then guide him after Allah? Will you not mind?

45:24 And they say: There is naught but our life of the world; we die and we live and nothing destroys us bur time, and they have no knowledge of that; they only conjecture.

45:25 And when Our clear messages are recited to them, their only argument is that they say: Bring (back) our fathers, if you are truthful.

45:26 Say: Allah gives you life, then makes you die, then will He gather you to the day' of Resurrection, wherein is no doubt, but most people know not.

45:27 And Allah's is the kingdom of the heavens and the earth. And on the day when the Hour comes to pass, on that day will the followers of falsehood perish.

45:28 And thou will see every nation kneeling down. Every nation will be called to its record. This day you are requited for what you did.

45:29 This is Our record that speaks against you with truth. Surely We wrote what you did.

45:30 Then as to those who believed and did good, their Lord will admit them to His mercy. That is the manifest achievement.

45:31 And as to those who disbelieved — were not My messages recited to you? But you were proud and you were a guilty people.

45:32 And when it was said, Surely the promise of Allah is true and the Hour — there is no doubt about it, you said: We know not what the Hour is. We think (it) only a conjecture and we are not at all sure.

45:33 And the evil of what they did will become manifest to them, and that at which they mocked will encompass them.

45:34 And it will be said: This day We forsake you as you neglected the meeting of this day of yours, and your abode is the Fire, and you have no helpers.

45:35 That is because you made the messages of Allah a jest and the life of this world deceived you. So on that day they shall not be taken out of it, nor shall they be granted goodwill.

45:36 So praise be to Allah, the Lord of the heavens and the Lord of the earth, the Lord of the worlds!

45:37 And to Him belongs greatness in the heavens and the earth; and He is the Mighty, the Wise.

KORAN CHAPTER 73 / Sura 16

The Bee / Al-Nahl

In the name of Allah, the Beneficent, the Merciful. 16:1 Allah's commandment will come to pass, so seek not to hasten it. Glory be to Him, and highly exalted be He above what they associate (with Him)!

16:2 He sends down angels with revelation by His command on whom He pleases of His servants, saying Give the warning that there is no God but Me, so keep your duty to Me.

16:3 He created the heavens and the earth with truth. Highly exalted be He above what they associate (with Him)!

16:4 He created man from a small life-germ, and lo! he is an open contender.

16:5 And the cattle, He has created them for you. You have in them warm clothing and (other) advantages, and of them you eat. 16:6 And therein is beauty for you, when you drive them back (home) and when you send them out (to pasture).

16:7 And they carry your heavy loads to regions which you could not reach but with distress to yourselves. Surely your Lord is Compassionate, Merciful.

16:8 And (He made) horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not.

16:9 And upon Allah it tests to show the right way, and there are some deviating (ways). And if He please, He would guide you all aright.

16:10 He it is who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed.

16:11 He causes to grow for you thereby herbage, and the olives, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect.

16:12 And He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there are signs in this for a people who understand.

16:13 And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful.

16:14 And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you seek of His bounty and that you may give thanks.

16:15 And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright, 16:16 And landmarks. And by the stars they find the right way.

16:17 Is He then Who creates like him who creates not? Do you not then mind? —

16:18 And if you would count Allah's favours, you would not be able to number them. Surely Allah is Forgiving, Merciful.

16:19 And Allah knows what you conceal and what you do openly.

16:20 And those whom they call on besides Allah created naught, while they are themselves created.

16:21 Dead (are they), not living. And they know not when they will be raised.

16:22 Your God is one God: so those who believe not in the Hereafter, their hearts refuse to know and they are proud.

16:23 Undoubtedly Allah knows what they hide and what they manifest. Surely He loves not the proud.

16:24 And when it is said to them, What is it that your Lord has revealed? they say, Stories of the ancients!

16:25 That they may bear their burdens in full on the day of Resurrection, and also of the burdens of those whom they lead astray without knowledge. Ah! evil is what they bear.

16:26 Those before them plotted, so Allah demolished their building from the foundations, so the roof fell down on them from above them, and the chastisement came to them from whence they perceived not.

16:27 Then on the Resurrection day He will bring them to disgrace and say: Where are My partners, for whose sake you became hostile? Those who are given the knowledge will say: Surely disgrace this day and evil are upon the disbelievers,

16:28 Whom the angels cause to die, while they are unjust to themselves. Then would they offer submission: We did not do any evil. Nay! Surely Allah knows what you did.

16:29 So enter the gates of hell, to abide therein. Evil indeed is the dwelling-place of the proud.

16:30 And it is said to those who guard against evil What has your Lord revealed? They say, Good. For those who do good in this world is good. And certainly the abode of the Hereafter is better. And excellent indeed is the abode of those who keep their duty —

16:31 Gardens of perpetuity which they enter, wherein flow rivers: they have therein what they please. Thus does Allah reward those who keep their duty,

16:32 Whom the angels cause to die in purity, saying: Peace be to you enter the Garden for what you did.

16:33 Await they aught but that the angels should come to them or that thy Lord's command should come to pass. Thus did those before them. And Allah wronged them not, but they wronged themselves.

16:34 So the evil of what they did afflicted them, and that which they mocked encompassed them.

* * *

16:35 And the idolaters say: Had Allah pleased, we had nor served aught but Him, (neither) we nor our fathers, nor had we prohibited aught without (order from) Him. Thus did those before them. But have the messengers any duty except a plain delivery (of the message)?

16:36 And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil. Then of them was he whom Allah guided, and of them was he whose remaining in error was justly due. So travel in the land, then see what was the end of the rejectors.

16:37 If thou desirest their guidance, yet Allah will not guide him who leads astray, nor have they any helpers.

16:38 And they swear by Allah their most energetic oaths: Allah will not raise up him who dies Yea! it is a promise binding on Him, quite true, but most people know not:

16:39 So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

16:40 Our word for a thing, when We intend it, is only that We say to it, Be; and it is.

16:41 And those who flee for Allah's sake after they are oppressed, We shall certainly give them a good abode in the world; and the reward of the Hereafter is much greater. Did they but know!

16:42 Those who are steadfast and on their Lord they rely.

16:43 And We sent not before thee any but men to whom We sent revelation — so ask the followers of the Reminder if you know not — so use the followers and Scriptures. And We have

revealed to thee the Reminder that thou mayest make dear to men that which has been revealed to them, and that haply they may reflect.

16:45 Are they, then, who plan evil (plans), secure that Allah will not abase them in the earth, or that chastisement will not overtake them from whence they perceive not?

16:46 Or that He will not seize them in their going to and fro, then they will not be able to escape?

16:47 Or that He will not seize them with a gradual diminution? Your Lord is surely Compassionate, Merciful.

16:48 See they not everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah, while they are in utter abasement.

16:49 And to Allah makes obeisance every living creature that is in the heavens and that is in the earth, and the angels (too) and they are not proud.

16:50 They fear their Lord above them and do what they are commanded.

16:51 And Allah has said: Take not two gods. He is only one God: So Me alone should you fear.

16:52 And whatever is in the heavens and the earth is His, and to Him is obedience due always. Will you then fear other than Allah?

16:53 And whatever good you have, it is from Allah; then, when evil afflicts you, to Him do you crv for aid.

16:54 Then when He reduces the evil from you, lo! some of

you associate others with their Lord, 16:55 So as to deny what We have given them. Then enjoy yourselves, for soon will you know.

16:56 And they set apart for what they know not, a portion of what we have given them. By Allah! you shall certainly be questioned about that which you forged.

16:57 And they ascribe daughters to Allah. Glory be to Him! And for themselves is what they desire!

16:58 And when the birth of a daughter is announced to one of them, his face becomes black and he is full of wrath.

16:59 He hides himself from the people because of the evil of what is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge!

16:60 For those who believe not in the Hereafter are evil attributes and Allah's are the sublime attributes. And He is the Mighty, the Wise.

16:61 And if Allah were to destroy men for their iniquity, He would not leave therein a single creature, but He respites them till an appointed time. So when their doom comes, they are not able to delav (it) an hour, nor can they advance (it).

16:62 And they ascribe to Allah what they (themselves) hate, and their tongues relate the lie that for them is good. Assuredly for them is the Fire, and they will be (therein) abandoned.

16:63 By Allah! We certainly sent (messengers) to nations before thee, but the devil made their deeds fair-seeming to them. So he is their patron to-day, and for them is a painful chastisement.

16:64 And We have not revealed to thee the Book except that thou mayest make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe.

16:65 And Allah sends down water from above, and therewith gives life to the earth after its death. Surely there is a sign in this for a people who listen.

16:66 And surely there is a lesson for you in the cattle: We give you to drink of what is in their bellies — from betwixt the facces and the blood — pure milk, agreeable to the drinkers.

16:67 And of the fruits of the palms and the grapes, you obtain from them intoxicants and goodly provision. There is surely a sign in this for a people who ponder.

16:68 And thy Lord revealed to the bee: Make hives in the mountains and in the trees and in what they build,

16:69 Then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bellies a beverage of many hues, in which there is healing for men. Therein is surely a sign for a people who reflect.

16:70 And Allah creates you, then He causes you to die and of you is he who is brought back to the worst part of life, so that he knows nothing after having knowledge. Surely Allah is Knowing, Powerful.

16:71 And Allah has made some of you excel others in the means of subsistence; so those who are made to excel give not away their sustenance to those whom their right hands possess, so that they may be equal therein. Will they then deny the favour of Allah?

16:72 And Allah has made wives for you from among yourselves, and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favour of Allah?

16:73 And they serve besides Allah that which controls for them no sustenance at all from the heavens and the earth; nor have they any power. 16:74 So coin not similitudes for Allah. Surely Allah knows

16:74 So coin not similitudes for Allah. Surely Allah knows and you know not.

16:75 Allah sets forth a parable: There is a slave, the property of another, controlling naught, and there is one to whom We have granted from Ourselves goodly provisions, so he spends from it secretly and openly. Are the two alike? Praise be to Allah! Nay, most of them know not.

16:76 And Allah sets forth a parable of two men: One of them dumb, controlling naught, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the right path?

16:77 And Allah's is the unseen of the heavens and the earth. And the matter of the Hour is but as a twinkling of the eye or it is nigher still. Surely Allah is Possessor of power over all things.

16:78 And Allah brought you forth from the wombs of your mothers you knew nothing — and He gave you hearing and sight and hearts that you might give thanks.

16:79 See they not the birds, constrained in the middle of the sky? None witholds them but Allah. Surely in this are signs for a people who believe.

16:80 And Allah has given you an abode in your houses, and He has given you houses of the skins of cattle, which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair, household stuff and a provision for a time.

16:81 And Allah has made for you, of what He has created, shelters, and He has given you in the mountains, places of retreat, and He has given you garments to save you from the heat, and coats of mail to save you in your fighting. Thus does He complete His favour to you that you may submit.

16:82 Then if they turn away, thy duty is only clear deliverance (of the message).

16:83 Trey recognize the favour of Allah, yet they deny it, and most of them are ungrateful.

16:84 And on the day when We raise up a witness out of every nation, then permission (to offer excuse) will not be given to the disbelievers, nor will they be allowed to make amends.

16:85 And when the wrong-doers see the chastisement, it will not be lightened for them, not will they be respited.

16:86 And when those who ascribed partners (to Allah) see their associate-gods, they will say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will throw back at them the word: Surely you are liars.

16:87 And they will tender submission to Allah on that day, and what they used to forge will fail them.

16:88 Those who disbelieve and hinder (men) from Allah's way, We will add chastisement to their chastisement because they made mischief.

16:89 And on the day when We raise up in every people a witness against them from among themselves, and bring thee as a witness against these. And We have revealed the Book to thee explaining all. things, and a guidance and mercy and good news for those who submit.

16:90 Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful.

16:91 And fulfil the covenant of Allah, when you have made a covenant, and break not the oaths after making them fast, and you have indeed made Allah your surety. Surely Allah knows what you do.

16:92 And be not like her who unravels her yarn, disintegrating it into pieces, after she has spun It strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this. And He will certainly make clear to you on the day of Resurrection that wherein you differed. 16:93 And if Allah please, He would make you a single nation, but He leaves in error whom He pleases and guides whom He pleases. And certainly you will be questioned as to what you did.

16:94 And make not your oaths a means of deceit between you, lest a foot should slip after its stability, and you should taste evil because you hinder (men) from Allah's way and grievous chastisement be your (lot).

16:95 And take not a small price for Allah's covenant. Surely what is with Allah is better for you, did you but know!

16:96 What is with you passes away and what is with Allah is enduring. And We shall certainly give to those who are patient their reward for the best of what they did.

16:97 Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did.

 $16{:}98$ So when thou recitest the Koran, seek refuge in Allah from the accursed devil.

16:99 Surely he has no authority over those who believe and rely on their Lord.

16:100 His authority is only over those who befriend him and those who associate others with Him.

16:101 And when We change a message for a message and Allah knows best what He reveals — they say Thou art only a forger. Nay, most of them know not.

16:102 Say: The Holy Spirit has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit.

16:103 And indeed We know that they say: Only a mortal teaches him. The tongue of him whom they hint at is foreign, and this is clear Arabic language.

16:104 Those who believe not in Allah's messages, Allah guides them not, and for them is a painful chastisement.

16:105 Only they forge lies who believe not in Allah's messages, and they are the liars.

16:106 Whoso disbelieves in Allah after his belief — not he who is compelled while his heart is content with faith, but he who opens (his) breast for disbelief — on them is the wrath of Allah, and for them is a grievous chastisement.

16:107 That is because they love this world's life more than the Hereafter, and because Allah guides not the disbelieving people.

16:108 These are they whose hearts and ears and eyes Allah has sealed and these are the heedless ones.

16:109 No doubt that in the Hereafter they are the losers. 16:110 Then surely thy Lord, to those who flee after they

are persecuted, then struggle hard and are patient, surely thy Lord after that is Protecting, Merciful.

16:111 On the day when every soul will come pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly.

16:112 And Allah sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it disbelieved in Allah's favours, so Allah made it taste a pall of hunger and fear because of what they wrought.

16:113 And certainly there came to them a Messenger from among them, but they rejected him, so the chastisement overtook them, while they were wrongdoers.

16:114 So eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favour, if He it is you serve.

16:115 He has forbidden you only what dies of itself and blood and the flesh of swine and that over which any other name than that of Allah has been invoked; but whoever is driven to (it), not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

16:116 And utter not, for what your tongues describe, the lie: This is lawful and this unlawful; so that you forge a lie against Allah. Surely those who forge a lie against Allah will not prosper.

16:117 A little enjoyment — and for them is a painful chastisement.

16:118 And to those who are Jews We prohibited what We have related to thee already, and We did them no wrong, but they wronged themselves.

16:119 And surely thy Lord, for those who do evil in ignorance, then turn after that and make amends, surely thy Lord after that is Forgiving, Merciful.

16:120 Surely Abraham was a model (of virtue), obedient to Allah, upright, and he was not of the polytheist,

16:121 Grateful for His favours. He chose him and guided him on the right path.

16:122 And We gave him good in this world; and in the Hereafter he is surely among the righteous.

16:123 Then We revealed to thee: Follow the faith of Abraham, the upright one; and he was not of the polytheists.

16:124 The Sabbath was ordained only against those who differed about it. And surely thy Lord will judge between

them on the day of Resurrection concerning that wherein they differed.

16:125 Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely thy Lord knows best him who strays from His path, and He knows best those who go atight.

16:126* And if you take your turn, then punish with the like of that with which you were afflicted. But if you show patience, it is certainly best for the patient.

 $16:127^*$ And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, nor be in distress for what they plan.

16:128* Surely Allah is with those who keep their duty and those who do good (to others).

KORAN CHAPTER 74 / Sura 30

The Romans / Al-Rum

In the name of Allah, the Beneficent, the Merciful.

30:1 I, Allah, am the Best Knower.

30:2 The Romans are vanquished

30:3 In a near land, and they, after their defeat, will gain victory

30:4 Within nine years. Allah's is the command before and after. And on that day the believers will rejoice

30:5 In Allah's help. He helps whom He pleases, and He is the Mighty, the Merciful

30:6 (It is) Allah's promise. Allah will not fail in His promise, but most people know not.

30:7 They know the outward of this world's life, but of the Hereafter they are heedless.

30:8 Do they not reflect within themselves? Allah did not create the heavens and the earth and what is between them but with truth, and (for) an appointed term. And surely most of the people are deniers of the meeting with their Lord.

30:9 Have they not travelled in the earth and seen what was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it more than these have built. And their messengers came to them with clear arguments. So it was not Allah, Who wronged them, but they wronged themselves.

30:10 Then evil was the end of those who did evil, because they rejected the messages of Allah and mocked at them.

30:11 Allah originates the creation, then reproduces it, then to Him you will be returned.

30:12 And the day when the Hour comes, the guilty will despair.

30:13 And they will have no intercessors from among their associate-gods, and they will deny their associate-gods.

30:14 And the day when the Hour comes, that day they will be separated one from the other.

30:15 Then as to those who believed and did good, they will be made happy in a garden.

30:16 And as for those who disbelieved and rejected Our messages and the meeting of the Hereafter, they will he brought to chastisement.

30:17* So glory be to Allah when you enter the evening and when you enter the morning.

30:18 And to Him be praise in the heavens and the earth, and in the afternoon, and when the sun declines.

30:19 He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death. And thus will you be brought forth.

30:20 And of His signs is this, that He created you from dust, then lo! you are mortals (who) scatter.

30:21 And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect.

30:22 And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned.

30:23 And of His signs is your sleep by night and by day and your seeking of His bounty. Surely there are signs in this for a people who would hear.

30:24 And of His signs is this, that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life there-with to the earth after its death. Surely there are signs in this for a people who understand.

30:25 And of His signs is this, that the heaven and the earth subsist by His command. Then when He calls you from the earth — lo! you come forth.

30:26 And His is whosoever is in the heavens and the earth. All are obedient to Him.

30:27 And He it is, Who originates the creation, then reproduces it, and it is very easy to Him. And His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.

30:28 He sets forth to you a parable relating to yourselves. Have you among those whom your right hands possess partners in that which We have provided you with, so that with respect to it you are alike — you fear them as you fear each other? Thus do We make the messages clear for a people who understand.

30:29 Nay, those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah leaves in error? And they shall have no helpers.

30:30 So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is the right religion but most people know not —

30:31 Turning to Him; and keep your duty to Him, and keep up prayer and be not of the polytheists,

30:32 Of those who split up their religion and become parties; every sect rejoicing in that which is with it.

30:33 And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

30:34 So as to be ungrateful for that which We have given them. So enjoy yourselves a while — you will soon come to know.

30:35 Or, have We sent to them an authority so that it speaks of that which they associate with Him?

30:36 And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they despair.

30:37 See they not that Allah enlarges provision and straitens (it) for whom He pleases? Certainly there are signs in this for a people who believe.

30:38 So give to the near of kin his due, and to the needy and the wayfarer. This is best for those who desire Allah's pleasure, and these it is who are successful.

30:39 And whatever you lay out at usury, so that it may increase in the property of men, it increases not with Allah; and whatever you give in charity, desiring Allah's pleasure these will get manifold.

30:40 Allah is He Who created you, then He sustains you, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him)!

30:41 Corruption has appeared in the land and the sea on account of that which men's hands have wrought, that He may make them taste a part of that which they have done, so that they may return.

30:42 Say Travel in the land, then see what was the end of those before. Most of them were polytheists.

30:43 Then set thyself, being upright, to the right religion before there come from Allah the day which cannot be averted on that day they will be separated.

30:44 Whoever disbelieves will be responsible for his disbelief; and whoever does good, such prepare (good) for their own souls.

30:45 That He may reward out of His grace those who believe and do good. Surely He loves not the disbelievers.

30:46 And of His signs is this, that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships may glide by His command, and that you may seek His grace, and that you may be grateful.

30:47 And certainly We sent before thee messengers to their people, so they came to them with clear arguments, then We punished those who were guilty. And to help believers is ever incumbent on Us.

30:48 Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants. lo! they reioice —

30:49 Though they were before this, before it was sent down upon them, in sure despair.

30:50 Look then at the signs of Allah's mercy, how He gives life to the earth after its death. Surely He is the Quickener of the dead; and He is Possessor of power over all things.

30:51 And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

30:52 So surely thou canst not make the dead to hear, nor caust thou make the deaf to hear the call, when they turn back retreating.

 $30{:}53$ Nor canst thou guide the blind out of their error. Thou canst make none to hear but those who believe in Our messages, so they submit.

30:54 Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength. He creates what He pleases, and He is the Knowing, the Powerful.

30:55 And the day when the Hour comes, the guilty will swear: They did not tarry but an hour. Thus are they ever turned away.

30:56 And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of Resurrection — so this is the day of Resurrection — but you did not know.

 $30{:}57\,$ So that day their excuse will not profit those who were unjust, nor will they be granted goodwill.

30:58 And certainly We have set forth for men in this Koran every kind of parable. And if thou bring them a sign, those who disbelieve would certainly say: You are naught but deceivers.

 $30{:}59\ {\rm Thus}$ does Allah seal the hearts of those who know not.

30:60 So be patient; surely the promise of Allah is true; and let not those disquiet thee who have no certainty.

KORAN CHAPTER 75 / Sura 11

Hud

In the name of Allah, the Beneficent, the Merciful. 11:1 I, Allah, am the Seer. A Book, whose verses are characterised by wisdom, then they are made plain, from One

Wise, Aware: 11:2 That you should serve none but Allah. Surely I am to

you from Him a warner and a giver of good news. 11:3 And ask forgiveness of your Lord, then turn to Him.

He will provide you with a goodly provision to an appointed term, and will bestow His grace on every one endowed with grace. And if you turn away, I fear for you the chastisement of a great day.

11:4 To Allah is your return, and He is Possessor of power over all things.

11:5 Now surely they cover up their breasts to conceal (their enmity) from Him. Now surely, when they put their garments as a covering, He knows what they hide and what they make public. Surely He is Knower of what is in the breasts.

11:6 And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting-place and its depository. All is in a clear record.

11:7 And He it is Who created the heavens and the earth in six periods and His Throne of Power is ever on water that He might manifest (the good qualities in) you whoever of you is best in deeds. And if thou sayest, You shall surely be raised up after death, those who disbelieve say This is nothing but clear deceit.

11:8 And if We delay for them the chastisement for a stated period, they will certainly say: What prevents it? Now surely on the day when it will come to them, it will not be averted from them, and that which they scoffed at will beset them.

11:9 And if We make man taste mercy from Us, then withdraw it from him, he is surely despairing, ungrateful.

11:10 And if We make him taste a favour after distress has afflicted him, he says: The evils are gone away from me. Certainly he is exultant, boastful,

11:11 Except those who are patient and do good. For them is forgiveness and a great reward.

11:12 Then, may it be that thou wilt give up part of what is revealed to thee and thy breast will he straitened by it, because they say: Why has not a tteasure been sent down for him or an angel come with him? Thou art only a warner And Allah is in charee of all things.

11:13 Or, say they He has forged it. Say: Then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful.

11:14 But if they answer you not, then know that it is revealed by Allah's knowledge, and that there is no God but He. Will you then submit?

11:15 Whoever desires this world's life and its finery We repay them their deeds therein, and they are not made to suffer loss in it.

11:16 These are they for whom there is nothing but Fire in the Hereafter. And what they work therein is fruitless and their deeds are vain.

11:17 Is he then (like these) who has with him clear proof from his Lord, and a witness from Him recites it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the parties disbelieves in it, the Fire is his promised place. So be not in doubt about It. Surely it is the truth from thy Lord, but most men believe not.

11:18 And who is more unjust than he who forges a lie against Allah? These will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now surely the curse of Allah is on the wrongdoers,

11:19 Who hinder (men) from the path of Allah and desire to make it crooked. And they are disbelievers in the Hereafter.

11:20 These will not escape in the earth, nor have they guardians besides Allah. The chastisement will be doubled for them. They could not beat to hear, and they did not see.

11:21 These are they who have lost their souls, and that which they forged is gone from them.

11:22 Truly in the Hereafter they are the greatest losers.

11:23 Surely those who believe and do good and humble themselves before their Lord, these are the owners of the Garden; therein they will abide.

11:24 The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal in condition? Will you not then mind?

11:25 And certainly We sent Noah to his people: Surely I am a plain warner to you,

11:26 To serve none but Allah. Verily I fear for you the chastisement of a painful day.

11:27 But the chiefs of his people who disbelieved said: We see thee not but a mortal like us, and we see not that any follow thee but those who are the meanest of us at first thought. Nor do we see in you any superiority over us; nay, we deem you liars.

11:28 He said: O my people, see you if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you. Can we compel you to (accept) it while you are averse to it?

11:29 And, O my people, I ask you not for wealth (in return) for it. My reward is only with Allah, and I am not going to drive away those who believe. Surely they will meet their Lord, but I see you a people who are ignorant.

11:30 And, O my people, who will help me against Allah, if I drive them away? Will you not then mind?

11:31 And I say not to you that I have the treasures of Allah; and I know not the unseen; nor do I say that I am an angel. Nor do I say about those whom your eyes scorn that Allah will not grant them (any) good. Allah knows best what is in their souls—for then indeed I should be of the wrongdoers.

11:32 They said: O Noah, indeed thou hast disputed with us and prolonged dispute with us, so bring upon us that which thou threatenest us with, if thou art truthful.

11:33 He said: Only Allah will bring it on you, if He please, and you will not escape:

11:34 And my advice will not profit you, if I intend to give you good advice, if Allah intends to destroy you. He is your Lord; and to Him you will be brought back.

11:35 Or say they: He has forged it? Say: If I have forged it, on me is my guilt; and I am free of that of which you are guilty.

11:36 And it was revealed to Noah: None of thy people will believe except those who have already believed, so grieve not at what they do:

11:37 And make the ark under Our eyes and Our revelation, and speak not to Me on behalf of those who are unjust. Surely they will be drowned.

11:38 And he began to make the ark. And whenever the chiefs of his people passed by him, they laughed at him. He said: If you laugh at us, surely we, too, laugh at you as you laugh (at us).

11:39 So you shall know who it is on whom will come a chastisement which will disgrace him, and on whom a lasting chastisement will fall.

11:40 At length when Our command came and water gushed forth from the valley, We said: Carry in it two of all things, a pair, and thine own family except those against whom the word has already gone forth — and those who believe. And there believed not with him but a few.

11:41 And he said: Embark in it, in the name of Allah be its sailing and its anchoring. Surely my Lord is Forgiving, Merciful.

11:42 And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers.

1:43 He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe to-day from Allah's command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned.

11:44 And it was said: O earth, swallow thy water, and O cloud, clear away. And the water was made to abate, and the affair was decided, and it rested on the Judi, and it was said: Away with the iniquitous people!

11:45 And Noah cried to his Lord and said: My Lord, surely my son is of my family, and Thy promise is true, and Thou art the Justest of the judges.

11:46 He said: O Noah, he is not of thy family; he is (an embodiment of) unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I admonish thee lest thou be of the ignorant.

11:47 He said: My Lord, I seek refuge in Thee from asking of Thee that of which I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be of the losers.

I :48 It was said: O Noah, descend with peace from Us and blessings on thee and on nations (springing) from those with thee. And there are nations whom We afford provisions, then a painful punishment from Us afflicts them.

11:49 These are announcements relating to the unseen which We reveal to thee; thou didst not know them (neither) thou nor thy people before this. So be patient. Surely, the (good) end is for the dutiful.

11:50 And to 'Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god save Him. You are only fabricators.

1:51 O my people, I ask of you no reward for it. My reward is only with Him Who created me. Do you not then understand?

11:52 And, O my people, ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and turn not back, guilty.

11:53 They said: O Hud, thou hast brought us no clear argument, and we are not going to desert our gods for thy word, and we are not believers in thee.

11:54 We say naught but that some of our gods have smitten thee with evil. He said: Surely I call Allah to witness, and do you, too, bear witness that I am innocent of what you associate (with Allah)

11:55 Besides Him. So scheme against me all together, then give me no respite.

11:56 Surely I put my trust in Allah, my Lord and your Lord. There is no living creature but He grasps it by its forelock. Surely my Lord is on the right path.

11:57 But if you turn away, then indeed I have delivered to you that with which I am sent to you. And my Lord will bring another people in your place, and you cannot do Him any harm. Surely my Lord is the Preserver of all things.

11:58 And when Our commandment came to pass, We delivered Hud and those who believed with him with mercy from Us; and We delivered them from a hard chastisement

11:59 And such were 'Ad. They denied the messages of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).

11:60 And they were overtaken by a curse in this world and on the day of Resurrection. Now surely 'Ad disbelieved in their Lord. Now surely, away with 'Ad, the people of Hud!

11:61 And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Answering.

11:62 They said: O Salih, thou wast among us a centre of (our) hopes before this. Dost thou forbid us to worship what our fathers worshipped? And surely we are in grave doubt about that to which thou callest us.

11:63 He said: O my people, see you if I have clear proof from my Lord and He has granted me mercy from Himself who will then help me against Allah, if I disobey Him? So you would add to me naught but perdition.

11:64 And, O my people, this is Allah's she-camel, a sign for you, so leave her to pasture on Allah's earth and touch her not with evil, lest a near chastisement overtake you.

11:65 But they hamstrung her, so he said: Enjoy yourselves in your houses for three days. That is a promise not to be belied.

11:66 So when Our commandment came to pass, We saved Salih and those who believed with him by mercy from Us from the disgrace of that day. Surely thy Lord — He is the Strong, the Mighty.

11:67 And the cry overtook those who did wrong, so they were motionless bodies in their abodes,

11:68 As though they had never dwelt therein. Now surely Thamud disbelieved in their Lord. So away with Thamud!

11:69 And certainly Our messengers came to Abraham with good news. They said: Peace! Peace! said he, And he made no delay in bringing a roasted calf.

11:70 But when he saw that their hands reached not to it, he mistrusted them and conceived fear of them. They said: Fear not we have been sent to Lot's people.

11:71 And his wife was standing (by), so she wondered. Then We gave her the good news of Isaac, and beyond Isaac, of Jacob.

11:72 She said; O wonder! Shall I bear a son when I am an extremely old woman, and this my husband an extremely old man? This is a wonderful thing indeed!

11:73 They said: Wonderest thou at Allah's commandment? The mercy of Allah and His blessings on you, O people of the house. Surely He is Praised, Glorious.

11:74 So when feat departed from Abraham and good news came to him, he began to plead with Us for Lot's people.

11:75 Surely Abraham was forbearing, tender-hearted, oftreturning (to Allah).

11:76 O Abraham, cease from this. Surely the decree of thy Lord has gone forth and there must come to them a chastisement that cannot be averted.

11:77 And when Our messengers came to Lot, he was grieved for them, and he was unable to protect them, and said: This is a distressful day!

11:78 And his people came to him, (as if) driven on towards him, and they were used to the doing of evil deeds before. He said: O my people, these are my daughters — they are purer for you; so guard against (the punishment of) Allah and disgrace me not about my guests. Is there not among you any right-minded man?

11:79 They said: Certainly thou knowest that we have no claim on thy daughters, and thou knowest what we desire.

11:80 He said: Would that I had the power to repel you! rather I shall have recourse to a strong support.

11:81 They said: O Lot, we are the messengers of thy Lord. They shall not reach thee. So travel with thy people for a part of the night and let none of you turn back except thy wife. Surely whatsoever befalls them shall befall her. Surely their appointed time is the morning. Is not the morning nigh?

11:82 So when Our decree came to pass, We turned them upside down, and rained on them stones, as decreed, one after another,

11:83 Marked (for punishment) with thy Lord. And it is not far off from the wrongdoers.

11:84 And to Midian (We sent) their brother Shu'aib. He said: O my people, serve Allah, you have no other god save Him. And give not short measure and weight. I see you in prosperity, and I fear for you the chastisement of an all-encompassing day:

11:85 And, O my people, give full measure and weight justly, and defraud not men of their things, and act not corruptly in the land, making mischief:

11:86 What remains with Allah is better for you, if you are believers. And I am not a keeper over you.

11:87 They said: O Shu'aib, does thy prayer enjoin thee that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth thou art the forbearing, the right-directing one!

11:88 He said: O my people, see you if I have a dear proof from my Lord and He has given me a goodly sustenance from Himself. And I desire not to act in opposition to you, in that which I forbid you. I desire nothing but reform, so far as I am able. And with none but Allah is the direction of my affair to a right issue. In Him I trust and to Him I turn.

1:89 And, O my people, let not opposition to me make you guilty so that there may befall you the like of that which befell the people of Noah, or the people of Hud, or the people of Salih. Nor are the people of Lot far off from you.

11:90 And ask forgiveness of your Lord, then turn to Him. Surely my Lord is Merciful, Loving-kind.

11:91 They said; O Shu'aib we understand not much of what thou sayest and surely we see thee to be weak among us. And were it not for thy family, we would surely stone thee, and thou art not mighty against us.

11:92 He said; O my people, is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your backs! Surely my Lord encompasses what you do.

11:93 And, O my people, act according to your ability, I too am acting. You will come to know soon who it is on whom will light the punishment that will disgrace him, and who it is that is a liar. And watch, surely I too am watching with you.

11:94 And when Our decree came to pass, We delivered Shu'aib and those who believed with him by mercy from Us. And the cry overtook those who were iniquitous, so they were motionless bodies in their abodes,

11:95 As though they had never dwelt in them. So away with Midian, just as Thamud perished!

11:96 And certainly We sent Moses with Our signs and a dear authority

11:97 To Pharaoh and his chiefs, but they followed the bidding of Pharaoh; and Pharaoh's bidding was not rightdirecting.

11:98 He will lead his people on the day of Resurrection, and bring them down to the Fire. And evil the place to which they are brought!

11:99 And they are overtaken by a curse in this (world), and on the day of Resurrection. Evil the gift which shall be given!

11:100 This is an account of the towns which we relate to thee. Of them are some that stand and (others) mown down.

11:101 And We wronged them not but they wronged themselves. And their gods whom they called upon besides Allah availed them naught when the decree of thy Lord came to pass. And they added to them naught but ruin.

11:102 And such is the punishment of thy Lord, when He punishes the towns while they are iniquitous. Surely His punishment is painful, severe.

11:103 Surely there is a sign in this for him who fears the chastisement of the Hereafter. That is a day on which people will be gathered together, and that is a day to be witnessed.

11:104 And We delay it not but for an appointed term.

11:105 On the day when it comes, no soul will speak except by His permission; so (some) of them will be unhappy and (others) happy.

11:106 Then as for those who are unhappy, they will be in the Fire; for them therein will be sighing and groaning -

11:107 Abiding therein so long as the heavens and the earth endure, except as thy Lord please. Surely thy Lord is Doer of what He intends.

11:108 And as for those who are made happy, they will be in the Garden abiding therein so long as the heavens and the earth endure, except as thy Lord please — a gift never to be cut off.

11:109 So be not thou in doubt as to that which these worship. They worship only as their fathers worshipped before. And surely We shall pay them in full their due undiminished.

11:110 And We certainly gave the Book to Moses, but differences arose therein. And had not a word gone forth from thy Lord, the matter would have been decided between them. And they are surely in a disquieting doubt about it.

11:111 And thy Lord will surely pay back to all their deeds in full. He indeed is Aware of what they do.

11:112 Continue then in the right way as thou art commanded, as also (should) those who turn (to Allah) with thee. And be not inordinate, (O men). Surely He is Seer of what you do.

11:113 And incline not to those who do wrong, lest the fire touch you; and you have no protectors besides Allah, then you would not be helped.

11:114 And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful.

11:115 And be patient, for surely Allah wastes not the reward of the doers of good.

11:116 Why were there not then among the generations before you those possessing understanding, forbidding mischief in the earth, except a few among them whom We delivered? And the unjust pursued the enjoyment of plenty, and they were guilty.

11:117 And thy Lord would not destroy the towns unjustly, while their people acted well.

11:118 And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ,

11:119 Except those on whom thy Lord has mercy; and for this did He create them. And the word of thy Lord is fulfilled: I shall fill hell with jinn and men, all together.

11:120 And all We relate to thee of the account of the messengers is to strengthen thy heart therewith. And in this has come to thee the truth and an admonition and a reminder for the believers.

11:121 And say to those who believe not: Act according to your power, surely we too are acting

11:122 And wait, surely we are waiting (also).

11:123 And Allah's is the unseen in the heavens and the earth, and to Him the whole affair will be returned. So serve Him and put thy trust in Him. And thy Lord is not heedless of what you do.

KORAN CHAPTER 76 / Sura 14

Abraham / Ibrahim

In the name of Allah, the Beneficent, the Merciful.

14:1 I, Allah, am the Seer. A Book which We have revealed to thee that thou mayest bring forth men, by their Lord's permission, from darkness into light, to the way of the Miehty. the Praised One.

14:2 Of Allah, Whose is whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for the severe chastisement!

14:3 Those who love this world's life more than the Hereafter, and turn away from Allah's path, and would have it crooked. Those are far astray.

14:4 And We sent no messenger but with the language of his people, so that he might explain to them clearly. Then Allah leaves in error whom He pleases and He guides whom He pleases. And He is the Mighty, the Wise.

14:5 And certainly We sent Moses with Our messages, saying Bring forth thy people from darkness into light and remind them of the days of Allah. In this are surely signs for every steadfast, grateful one.

14:6 And when Moses said to his people: Call to mind Allah's favour to you, when He delivered you from Pharaoh's people, who subjected you to severe torment, and slew your sons and spared your women. And therein was a great trial from your Lord.

14:7 And when your Lord made it known: If you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe.

14:8 And Moses said: If you are Ungrateful, you and all those on earth, then Allah is surely Self-sufficient, Praised.

14:9 Has not the account reached you of those before you, of the people of Noah and 'Ad and Thamud — and those after them? None knows them but Allah. Their messengers came to them with clear arguments, but they thrust their hands into their mouths and said: We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us.

14:10 Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from that which our fathers used to worship; so bring us clear authority.

14:11 Their messengers said to them We are nothing but mortals like yourselves, but Allah bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority, except by Allah's permission. And on Allah let the believers rely.

14:12 And why should we not rely on Allah? and He has indeed guided us in our ways. And we would certainly bear

with patience your persecution of us. And on Allah should the reliant rely.

14:13 And those who disbelieved said to their messengers: We will certainly drive you out of our land, unless you come back into our religion. So their Lord revealed to them: We shall certainly destroy the wrongdoers.

14:14 And We shall certainly settle you in the land after them. This is for him who fears standing in My presence and fears My threat.

14:15 And they sought judgement, and every insolent opposer was disappointed:

14:16 Hell is before him and he is given to drink of boiling water;

14:17 He drinks it little by little and is not able to swallow it; and death comes to him from every quarter, yet he dies not. And before him is vehement chastisement.

14:18 The parable of those who disbelieve in their Lord: Their works are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned. That is straying far away.

14:19 Seest thou not that Allah created the heavens and the earth with truth? If He please, He will take you away arid bring a new creation,

14:20 And that is not difficult for Allah.

14:21 And they will all come forth to Allah, then the weak will say to those who were proud: We were your followers, can you then avert from us aught of the chastisement of Allah? They will say: If Allah had guided us, we would have guided you. It is the same to us whether we cry or bear patiently; there is no escape for us.

14:22 And the devil will say, when the matter is decided: Surely Allah promised you a promise of truth, and I promised you, then failed you. And I had no authority over you, except that I called you and you obeyed me; so blame me not but blame yourselves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allah before. Surely for the unjust is a painful chastisement.

14:23 And those who believe and do good are made to enter Gardens, wherein flow rivers, abiding therein by their lord's permission. Their greeting therein is, Peace!

14:24 Seest thou not how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high,

14:25 Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

14:26 And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

14:27 Allah confirms those who believe with the sure word in this world's life and in the Hereafter; and Allah leaves the wrongdoers in error and Allah does what He pleases.

14:28* Seest thou not those who change Allah's favour for disbelief and make their people to alight in the abode of perdition

14:29* Hell. They will burn in it And an evil place it is to settle in!

14:30 And they set up equals with Allah to lead astray from His path. Say: Enjoy yourselves, for surely your return is to the Fire.

14:31 Tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the day in which there is no bartering, nor befriending.

14:32 Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command, and He has made the rivers subservient to you.

14:33 And He has made subservient to you the sun and the moon, pursuing their courses; and He has made subservient to you the night and the day.

14:34 And He gives you of all you ask of Him. And if you count Allah's favours, you will not be able to number them. Surely man is very unjust, very ungrateful.

14:35 And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols.

14:36 My Lord, surely they have led many men astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.

14:37 Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful.

14:38 Our Lord, surely Thou knowest what we hide and what we proclaim. And nothing is hidden from Allah, either in the earth, or in the heaven.

14:39 Praise be to Allah, Who has given me, in old age, Ishmael and Isaac! Surely my Lord is the Hearer of prayer.

14:40 My Lord, make me keep up prayer and from my offspring (too), our Lord, and accept my prayer.

14:41 Our Lord, grant me protection and my parents and the believers on the day when the reckoning comes to pass.

14:42 And think not Allah to be heedless of what the unjust do. He only respites them to a day when the eyes will stare (in terror),

14:43 Hastening forward, their heads upraised, their gaze not returning to them, and their hearts vacant.

14:44 And warn people of a day when the chastisement will come to them, then the wrongdoers will say: Our Lord, respite us to a near term, we will respond to Thy call and follow the messengers. Did you not swear before that there will be no passing away for you?

14:45 And you dwell in the abodes of those who wronged themselves, and it is clear to you how We dealt with them and We made (them) examples for you.

14:46 And they have indeed planned their plan, and their plan is with Allah, though their plan is such that the mountains should be moved thereby.

14:47 So think not that Allah will fail in His promise to His messengers. Surely Allah is Mighty, the Lord of retribution.

14:48 On the day when the earth will be changed into a different earth, and the heavens (as well), and they will come forth to Allah, the One, the Supreme.

14:49 And thou wilt see the guilty on that day linked together in chains —

14:50 Their shirts made of pitch, and fire covering their faces,

14:51 That Allah may repay each soul what it has earned. Surely Allah is Swift in reckoning.

14:52 This is a message for the people and that they may be warned thereby, and that they may know that He is One God, and that men of understanding may mind.

KORAN CHAPTER 77 / Sura 12

Joseph / Yusuf

In the name of Allah, the Beneficent, the Merciful.

12:1* I, Allah, am the Seer. These are the verses of the Book that makes manifest.

 $12:2^{\ast}$ Surely We have revealed it — an Arabic Koran — that you may understand.

 $12:3^*$ We narrate to thee the best of narratives, in that We have revealed to thee this Koran, though before this thou wast of those unaware.

12:4 When Joseph said to his father: O my father, I saw eleven stars and the sun and the moon — I saw them making obeisance to me.

12:5 He said: O my son, relate not thy dream to thy brethren, lest they devise a plan against thee. The devil indeed is an open enemy to man.

12:6 And thus will thy Lord choose thee and teach thee the interpretation of sayings, and make His favour complete to thee and to the Children of Jacob, as He made it complete before to thy fathers, Abraham and Isaac. Surely thy Lord is Knowing, Wise.

12:7* Verily in Joseph and his brethren there are signs for the inquirers.

12:8 When they said: Certainly Joseph and his brother are dearer to our father than we, though we are a (strong) company. Surely our father is in manifest error —

12:9 Slay Joseph or banish him to some (other) land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

12:10 A speaker among them said: Slay not Joseph, but, if you are going to do anything, cast him down to the bottom of the well. Some of the travellers may pick him up.

12:11 They said: O our father, why dost thou not trust us with Joseph, and surely we are his sincere well-wishers?

12:12 Send him with us to-morrow that he may enjoy himself and play and we shall surely guard him well.

12:13 He said: Indeed it grieves me that you should take him away and I fear lest the wolf devour him, while you are heedless of him.

12:14 They said: If the wolf should devour him, while we are a (strong) company, we should then certainly be losers.

12:15 So when they took him away and agreed to put him down at the bottom of the pit, We revealed to him: Thou wilt certainly inform them of this affair of theirs while they perceive not.

12:16 And they came to their father at nightfall, weeping.

12:17 They said: O our father, we went off racing one with another and left Joseph by our goods, so the wolf devoured him. And thou wilt not believe us, though we are truthful.

12:18 And they came with false blood on his shirt. He said: Nay, your souls have made a matter light for you. So patience is goodly. And Allah is He Whose help is sought against what you describe.

12:19 And there came travellers, and they sent their waterdrawer and he let down his bucket. He said: O good news! This is a youth. And they concealed him as an article of merchandise, and Allah was Cognizant of what they did. 12:20 And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

12:21 And the Egyptian who bought him said to his wife: Make his stay honourable. Maybe he will be useful to us, or we may adopt him as a son. And thus We established Joseph in the land, and that We might teach him the interpretation of sayings. And Allah has full control over His affair, but most people know not.

12:22 And when he attained his maturity, We gave him wisdom and knowledge. And thus do We reward the doers of good.

12:23 And she in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Surely my Lord made good my abode. The wrongdoers never prosper.

12:24 And certainly she desired him, and he would have desired her, were it nor that he had seen the manifest evidence of his Lord. Thus (it was) that We might turn away from him evil and indecency. Surely he was one of Our chosen servants.

12:25 And they raced with one another to the door, and she rent his shirt from behind, and they met her husband at the door. She said: What is the punishment for one who intends evil to thy wife, except imprisonment or a painful chastisement?

12:26 He said: She sought to seduce me. And a witness of her own family bore witness: If his shirt is rent in front, she speaks the truth and he is of the liars.

12:27 And if his shirt is rent behind, she tells a lie and he is of the truthful.

12:28 So when he saw his shirt rent behind, he said: Surely it is a device of you women. Your device is indeed great!

12:29 O Joseph, turn aside from this. And (O my wife), ask forgiveness for thy sin. Surely thou art one of the sinful.

12:30 And women in the city said: The chiefs wife seeks to seduce her slave. He has indeed affected her deeply with (his) love. Truly we see her in manifest error.

12:31 So when she heard of their device, she sent for them and prepared for them a repast, and gave each of them a knife; and said (to Joseph): Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Holy Allah! This is not a mortal! This is but a noble angel.

12:32. She said: This is he about whom you blamed me. And certainly I sought to seduce him, but he was firm in continence. And if he do not what I bid him, he shall certainly be imprisoned, and he shall certainly be of the abject.

12:33 He said: My Lord, the prison is dearer to me than that to which they invite me. And if Thou turn not away their device from me, I shall yearn towards them and be of the ignorant.

12:34 So his Lord accepted his prayer and turned away their device from him. Surely He is the Hearer, the Knower.

12:35 Then it occurred to them after they had seen the signs that they should imprison him till a time.

12:36 And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds were eating. Inform us of its interpretation surely we see thee to be of the doers of good.

12:37 He said: The food with which you are fed shall not come to you, but I shall inform you of its' interpretation before it comes to you. This is of what my Lord has taught me. Surely I have forsaken the religion of a people who believe not in Allah, and are deniers of the Hereafter.

12:38 And I follow the religion of my fathers, Abraham and Isaac and Jacob. It beseems us not to associate aught with Allah. This is by Allah's grace upon us and on mankind, but most people give not thanks.

12:39 O my two fellow-prisoners, are sundry lords better or Allah the One, the Supreme?

12:40 You serve not besides Him but names which you have named, you and your fathers Allah has sent down no authority for them. Judgement is only Allah's. He has commanded that you serve none but Him. This is the right religion, but most people know not.

12:41 O my two fellow-prisoners, as for one of you, he will serve wine for his lord to drink; and as for the other, he will be crucified, so that the birds will eat from his head. The matter is decreed concerning which you inquired.

12:42 And he said to him whom he knew would be delivered of the two Remember me with thy lord. But the devil caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

12:43 And the King said: I have seen seven fat kine which seven lean ones devoured; — and seven green ears and (seven) others dry. O chiefs, explain to me my dream, if you can interpret the dream.

12:44 They said: Confused dreams, and we know not the interpretation of dreams.

12:45 And of the two, he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so send me.

12:46 Joseph, O truthful one, explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

12:47 He said: You shall sow for seven years as usual, then that which you reap, leave it in its ear, except a little which you eat.

12:48 Then after that will come seven years of hardship, which will eat away all you have beforehand stored for them, except a little which you have preserved.

12:49 Then after that will come a year in which people will have rain and in which they will press (grapes).

12:50 And the king said: Bring him to me. So when the messenger came to him, he said: Go back to thy lord and ask him, what is the case of the women who cut their hands. Surely my Lord knows their device.

12:51 (The king) said: What was your affair when you sought to seduce Joseph? They said: Holy Allah! We knew of no evil on his part. The chief's wife said: Now has the truth become manifest. I sought to seduce him and he is surely of the truthful.

 $12{:}52$ This is that he might know that I have not been unfaithful to him in secret, and that Allah guides not the device of the unfaithful.

12:53 And I call not myself sinless surely (man's) self is wont to command evil, except those on whom my Lord has mercy. Surely my Lord is Forgiving, Merciful.

12:54 And the king said: Bring him to me, I will choose him for myself. So when he talked with him, he said: Surely thou art in our presence to-day dignified, trusted.

12:55 He said: Place me (in authority) over the treasures of the land; surely I am a good keeper, knowing well.

12:56 And thus did We give to Joseph power in the land he had mastery in it wherever he liked. We bestow Our mercy on whom We please, and We waste not the reward of the doers of good.

12:57 And certainly the reward of the Hereafter is better for those who believe and guard against evil.

12:58 And Joseph's brethren came and went in to him, and he knew them, while they recognized him not.

12:59 And when he furnished them with their provision, he said: Bring to me a brother of yours from your father. See you not that I give full measure and that I am the best of hosts?

12:60 But if you bring him not to me, you shall have no measure (of corn) from me, nor shall you come near me.

12:61 They said: We shall strive to make his father yield about him, and we are sure to do (it).

12:62 And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

12:63 So when they returned to their father, they said: O our father, the measure is withheld from us, so send with us our brother that we may get the measure, and we will surely guard him.

12:64 He said: Can I trust you with him, except as I trusted you with his brother before. So Allah is the Best Keeper, and He is the most Merciful of those who show mercy.

12:65 And when they opened their goods, they found their money returned to them. They said: O our father, what (more) can we desire? This is our property returned to us, and we shall bring corn for our family and guard our brother, and have in addition the measure of a camel-load. This is an easy measure.

12:66 He said: I will by no means send him with you, until you give me a firm covenant in Allah's name that you will bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is Guardian over what we say.

12:67 And he said: O my sons, enter not by one gate but enter by different gates. And I can avail you naught against Allah. Judgement is only Allah's. On Him I rely, and on Him let the reliant rely.

12:68 And when they entered as their father had bidden them, it availed them naught against Allah, but (it was only) a desire in the soul of Jacob, which he satisfied. And surely he was possessed of knowledge, because We had given him knowledge, but most people know not.

12:69 And when they went in to Joseph, he lodged his brother with himself saying: I am thy brother, so grieve not at what they do.

12:70 Then when he furnished them with their provision, (some one) placed the drinking-cup in his brother's bag. Then a crier cried out: O caravan, you are surely thieves!

12:71 They said, while they turned towards them: What is it that you miss?

12:72 They said: We miss the king's drinking-cup, and he who brings it shall have a camel-load, and I am responsible for it.

12:73 They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves.

12:74 They said: But what is the penalty for this, if you are liars?

12:75 They said: The penalty for this — the person in whose bag it is found, he himself is the penalty for it. Thus do we punish the wrongdoers.

12:76 So he began with their sacks before the sack of his brother, then be brought it out from his brother's sack. Thus did We plan for the sake of Joseph. He could not take his brother under the king's law, unless Allah pleased. We raise in degree whom We please. And above every one possessed of knowledge is the All-Knowing One.

12:77 They said: If he steal, a brother of his did indeed steal before. But Joseph kept it secret in his soul, and disclosed it not to them. He said: You are in an evil condition, and Allah knows best what you state.

12:78 They said: O chief, he has a father, a very old man, so take one of us in his place. Surely we see thee to he of the doers of good.

12:79 He said: Allah forbid that we should seize other than him with whom we found our property, for then surely we should be unjust

12:80 So when they despaired of him, they conferred together privately. The eldest of them said: Know you not that your father took from you a covenant in Allah's name, and how you fell short of your duty about Joseph before? So I shall not leave this land, until my father permits me or Allah decides for me; and He is the Best of the judges.

12:81 Go back to your father and say: O our father, thy son committed theft. And we bear witness only to what we know, and we could not keep watch over the unseen.

12:82 And ask the town where we were, and the caravan with which we proceeded. And surely we are truthful.

12:83 He said: Nay, your souls have contrived an affair for you, so patience is good. Maybe Allah will bring them together to me. Surely He is the Knowing, the Wise.

12:84 And he ruined away from them, and said: O my sorrow for Joseph! And his eyes were filled (with tears) on account of the grief, then he repressed (grief).

12:85, They said: By Allah! Thou wilt not cease remembering Joseph till thou art a prey to disease or thou art of those who perish.

12:86 He said: I complain of my grief and sorrow only to Allah, and I know from Allah what you know not.

12:87 O my sons, go and inquire about Joseph and his brother; and despair not of Allah's mercy. Surely none despairs of Allah's mercy except the disbelieving people.

12:88 So when they came to him, they said: O chief, distress has afflicted us and our family, and we have brought scanty money, so give us full measure and be charitable to us. Surely Allah rewards the charitable.

12:89 He said: Do you know how you treated Joseph and his brother, when you were ignorant?

12:90 They said: Art thou indeed Joseph? He said: I am Joseph and this is my brother; Allah has indeed been gracious to us. Surely he who keeps his duty and is patient — Allah never wastes the reward of the doers of good.

12:91 They said: By Allah! Allah has indeed chosen thee over us, and we were certainly sinners.

12:92 He said: No reproof be against you this day. Allah may forgive you, and He is the most Merciful of those who show mercy.

12:93 Take this my shirt and cast it before my father's face — he will come to know. And come to me with all your family.

12:94 And when the caravan left (Egypt); their father said Surely I scent (the power of) Joseph, if you call me not a dotard.

12:95 They said: By Allah thou art surely in thy old error. 12:96 Then when the bearer of good news came, he cast it before his face so he became certain. He said: Did I not say to

you that I know from Allah what you know not? 12:97 They said: O Our father, ask forgiveness of our sins for us, surely we are sinners.

12:98 He said I shall ask forgiveness for you of my Lord. Surely He is the Forgiving, the Merciful.

12:99 Then when they went in to Joseph, he lodged his parents with himself and said: Enter Egypt in safety, if Allah please.

12:100 And he raised his parents on the throne, and they fell prostrate for his sake. And he said: O my father, this is the significance of my vision of old — my Lord has made it true. And He was indeed kind to me, when He brought me forth from the prison, and brought you from the desert after the devil had sown dissensions between me and my brethren. Surely my Lord is Benignant to whom He pleases. Truly He is the Knowing, the Wise. 12:101 My Lord, Thou hast given me of the kingdom and taught me of the interpretation of sayings. Originator of the heavens and the earth, Thou art my Friend in this world and the Hereafter. Make me die in submission and join me with the rightcous.

12:102 This is of the announcements relating to the unseen (which) We reveal to thee, and thou wast not with them when they resolved upon their affair, and they were devising plans.

12:103 And most men believe not, though thou desirest it eagerly.

12:104 And thou askest them no reward for it. It is nothing but a reminder for all mankind.

* * *

12:105 And how many a sign in the heavens and the earth do they pass by! yet they turn away from it.

12:106 And most of them believe not in Allah without associating others (with Him).

12:107 Do they then feel secure from the coming to them of an all-encompassing chastisement from Allah or from the coming to them of the hour suddenly, while they perceive not?

coming to them of the hour suddenly, while they perceive not? 12:108 Say: This is my way: I call to Allah, with certain knowledge — I and those who follow me. And glory be to Allah! and I am not of the polytheists.

12:109 And We sent not before thee any but men, from the people of the towns, to whom We sent revelation. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is best for those who keep their duty. Do you not then understand?

12:110 Until, when the messengers despaired and (the people) thought that they were told a lie, Our help came to them, and whom. We pleased was delivered. And Our punishment is not averted from the guilty people.

12:111 In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who believe.

KORAN CHAPTER 78 / Sura 40

The Believer / Al-Mu'min

In the name of Allah, the Beneficent, the Merciful.

40:1 Beneficent God!

40:2 The revelation of the Book is from Allah, the Mighty, the Knowing,

40:3 Forgiver of sin and Acceptor of repentance, Severe to punish, Lord of bounty. There is no God but He; to Him is the eventual comine.

40:4 None dispute concerning the messages of Allah but those who disbelieve, so let not their control in the land deceive thee.

40:5 Before them the people of Noah and the parties after them rejected (prophets), and every nation purposed against its messenger to destroy him, and disputed by means of falsehood to render null thereby the truth, so I seized them; how (terrible) was then My retribution!

40:6 And thus did the word of thy Lord prove true against those who disbelieve that they are the companions of the Fire.

40:7 Those who bear the Throne of Power and those around it celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord, Thou embracest all things in mercy and knowledge, so protect those who turn (to Thee) and follow Thy way, and save them from the chastisement of hell.

40:8 Our Lord, make them enter the Gardens of perpetuity, which Thou hast promised them and such of their fathers and their wives and their off-spring as are good. Surely Thou art the Mighty, the Wise:

40:9 And guard them from evil, and whom Thou guardest from evil this day, Thou hast indeed mercy on him. And that is the mighty achievement.

40:10 Those who disbelieve are told: Certainly Allah's hatred (of you), when you were called upon to the faith and you rejected, was much greater than your hatred (now) of yourselves.

40:11 They say Our Lord, twice hast Thou made us die, and twice hast Thou given us life; so we confess our sins. Is there then a way of escape?

40:12 That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed. So judgement belongs to Allah, the High, the Great.

40:13 He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him).

40:14 So call upon Allah, being sincere to Him in obedience, though the disbelievers are averse —

 $40\overline{.}15$ Exalter of degrees, Lord of the Throne of Power, He makes the spirit to light by His command upon whom Re pleases of His servants, that he may warn (men) of the day of Meeting —

40:16 The day when they come forth. Nothing concerning them remains hidden from Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).

40:17 This day every soul is rewarded what it has earned. No injustice this day! Surely Allah is Swift in Reckoning.

40:18 And warn them of the day that draws near, when hearts, grieving inwardly, rise up to the throats. The iniquitous will have no friend, nor any intercessor who should be obeyed.

40:19 He knows the dishonesty of eyes and that which the breasts conceal.

40:20 And Allah judges with truth. And those whom they call upon besides Him judge naught! Surely Allah is the Hearing, the Seeing.

40:21 Have they not travelled in the land and seen what was the end of those who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins. And they had none to protect them from Allah.

40:22 That was because there came to them their messengers with clear arguments, but they disbelieved, so Allah destroyed them. Surely He is Strong, Severe in Retribution.

40:23 And certainly We sent Moses with Our messages and clear authority,

40:24 To Pharaoh and Haman and Korah, but they said: A lying enchanter!

40:25 So when he brought to them the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive. And the plot of the disbelievers is bound to fail.

40:26 And Pharaoh said: Leave me to slay Moses and let him call upon his Lord. Surely I fear that he will change your religion or that he will make mischief to appear in the land.

40:27 And Moses said: Truly I seek refuge in my Lord and your Lord from every proud one who believes not in the day of Reckoning.

40:28 And a believing man of Pharaoh's people, who hid his faith, said: Will you slay a man because he says, My Lord is Allah, and indeed he has brought you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you with. Surely Allah guides not one who is a prodigal, a liar.

 $40:\overline{2}9$ O my people, yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah, if it comes to us? Pharaoh said: I only show you that which I see and I guide you only to the right way.

40:30 And he who believed said: O my people, surely I fear for you the like of what befell the parties,

40:31 The like of what befell the people of Noah and 'Ad and Thamud and those after them. And Allah wishes no injustice for (His) servants.

40:32 And, O my people, I fear for you the day of Calling out —

40:33 The day on which you will turn back retreating, having none to save you from Allah; and whomsoever Allah leaves in error there is no guide for him.

40:34 And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought you; until, when he died, you said: Allah will never raise a messenger after him. Thus does Allah leave him in error who is a prodigal, a doubter —

40:35 Those who dispute concerning the messages of Allah without any authority that has come to them. Greatly hated is it by Allah and by those who believe. Thus does Allah seal every heart, of a proud, haughty one.

40:36 And Pharaoh said: O Haman, build for me a tower that I may attain the means of access —

40:37 The means of access to the heavens, then reach the God of Moses, and I surely think him to be a liar. And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned aside from the way. And the plot of Pharaoh ended in naught but ruin.

40:38 And he who believed said: O my people, follow me I will guide you to the right way.

40:39 O my people, this life of the world is but a (passing) enjoyment, and the Hereafter, that is the abode to settle.

40:40 Whoever does evil, he is requited only with the like of it; and whoever does good, whether male or female, and he is a believer, these shall enter the Garden, to be given therein sustenance without measure.

40:41 And, O my people, how is it that I call you to salvation and you call me to the Fire?

40:42 You call me to disbelieve in Allah and to associate with Him that of which I have no knowledge, and I call you to the Mighty, the Forgiving.

40:43 Without doubt that which you call me to has no title to be called to in this world, or in the Hereafter, and our return is to Allah, and the prodigals are companions of the Fire.

40:44 So you will remember what I say to you, and I entrust my affair to Allah. Surely Allah is Seer of the servants.

40:45 So Allah protected him from the evil that they planned; and evil chastisement overtook Pharaoh's people —

40:46 The Fire. They are brought before it (every) morning and evening, and on the day when the Hour comes to pass: Make Pharaoh's people enter the severest chastisement.

40:47 And when they contend One with another in the Fire, the weak saying to those who were proud: Surely we were your followers; will you then avert from us a portion of the Fire?

40:48 Those who were proud say: Now we are all in it: Allah has indeed judged between the servants.

40:49 And those in the Fire will say to the guards of hell: Pray to your Lord to lighten our chastisement for a day.

40:50 They will say: Did not your messengers come to you with clear arguments? They will say: Yea. They will say: Then pray. And the prayer of the disbelievers goes only astray.

40:51 We certainly help Our messengers, and those who believe, in this world's life and on the day when the witnesses arise —

40:52 The day on which their excuse will not benefit the unjust, and for them is a curse and for them is the evil abode. 40:53 And We indeed gave Moses the guidance, and We

and the Children of Israel inherit the Book —

40:54 A guidance and a reminder for men of understanding. 40:55 So be patient; surely the promise of Allah is true; and ask protection for thy sin and celebrate the praise of thy Lord in the evening and the morning. 40:56° Those who dispute about the messages of Allah

40:56* Those who dispute about the messages of Allah without any authority having come to them, there is naught in their breasts but (a desire) to become great, which they will never attain. So seek refuge in Allah. Surely He is the Hearing, the Seeing.

40:57* Assuredly the creation of the heavens and the earth is greater than the creation of men; but most people know not. 40:58 And the blind and the seeing are not alike, not those

40.50 And the bind and the seeing at hot anke, not those who believe and do good and the evidoers. Little do you mind!

40:59 The Hour is surely coming — there is no doubt therein — but most people believe not.

40:60 And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased.

40:61 Allah is He Who made for you the night for resting in and the day for seeing. Surely Allah is Full of Grace to men, but most men give not thanks.

40:62 That is Allah, your Lord, the Creator of all things. There is no God but He. Whence are you then turned away?

40:63 Thus are turned away those who deny the messages of Allah.

40:64 Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with goodly things. That is Allah, your Lord — so blessed is Allah, the Lord of the worlds.

40:65 He is the Living, there is no God but He; so call on Him, being sincere to Him in obedience. Praise be to Allah, the Lord of the worlds!

40:66 Say: I am forbidden to serve those whom you call upon besides Allah, when clear arguments have come to me from my Lord; and I am commanded to submit to the Lord of the worlds.

40:67 He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand.

40:68 He it is Who gives life and causes death, so when He decrees an affair, He only says to it, Be, and it is.

40:69 Seest thou not those who dispute concerning the messages of Allah? How are they turned away? —

40:70 Those who reject the Book and that with which We have sent Our messengers. But they shall soon know.

40:71 When the fetters are on their necks and the chains. They are dragged

40:72 Into hot water; then in the Fire they are burned.

40:73 Then it is said to them: Where is that which you used to set up

40:74 Besides Allah? They will say They have failed us; nay, we used not to call upon anything before. Thus does Allah confound the disbelievers.

40:75 That is because you exulted in the land unjustly and because you behaved insolently.

40:76 Enter the gates of hell to abide therein; so evil is the abode of the proud.

40.77 Therefore be patient, surely the promise of Allah is true. But whether We make thee see part of what We threaten them with, or cause thee to die, to Us shall they be returned.

40:78 And certainly We sent messengers before thee — of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allah's permission so when Allah's command comes, judgement is given with truth, and those who treat (it) as a lie are lost.

40:79 Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

40:80 And there are advantages in them for you, and that you may attain through them a need which is in your breasts,

and on them and on ships you are borne. 40:81 And He shows you His signs which then of Allah's signs will you deny?

40:82 Do they not travel in the land and see what was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned availed them not.

40:83 Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge and that at which they used to mock befell them.

40:84 So when they saw Our punishment, they said: We believe in Allah alone, and we deny what we used to associate with Him.

40:85 But their faith could not profit them when they saw Our punishment. Such is Allah's law, which ever takes its course in the matter of His servants; and there the disbelievers are lost.

KORAN CHAPTER 79 / Sura 28

The Narrative / Al-Oasas

In the name of Allah, the Beneficent, the Merciful.

28:1 Benignant, Hearing, Knowing God!

28:2 These are the verses of the Book that makes manifest. 28:3 We recite to thee the story of Moses and Pharaoh with truth, for a people who believe.

28:4 Surely Pharaoh exited himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live. Surely he was one of the mischief-makers.

28:5 And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs,

28:6 And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared.

28:7 And We revealed to Moses' mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve surely We shall bring him back to thee and make him one of the messengers.

28:8 So Pharaoh's people took him up that he might be an enemy and a grief for them. Surely Pharaoh and Haman and their hosts were wrongdoers.

28:9 And Pharaoh's wife said: A refreshment of the eye to me and to thee — slay him not maybe he will be useful to us, or we may take him for a son. And they perceived not.

28:10 And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had We not strengthened her heart, so that she might be of the believers.

28:11 And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

28:12 And We did not allow him to suck before, so she said: Shall I point our to you the people of a house who will bring him up for you, and they will wish him well?

28:13 So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not.

28:14 And when he attained his maturity and became fullgrown, We granted him wisdom and knowledge. And thus do We reward those who do good (to others).

28:15 And he went into the city at a time of carelessness on the part of its people, so he found therein two men fighting — one being of his party and the other of his foes; and he who was of his party cried out to him for help against him who was of his enemies, so Moses struck him with his fist and killed him. He said: This is on account of the devil's doing; surely he is an enemy onenly leading astray.

enemy, openly leading astray. 28:16 He said: My Lord, surely I have done harm to myself, so do Thou protect me; so He protected him. Surely He is the Forgiving, the Merciful.

28:17 He said: My Lord, because Thou hast bestowed a favour on me, I shall never be a backer of the guilty.

28:18 And he was in the city, fearing, awaiting, when lo, he who had asked his assistance the day before was crying out to him for help. Moses said to him: Thou art surely one erring manifestly.

28:19 So when he desired to seize him who was an enemy to them both, he said: O Moses, dost thou intend to kill me as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirest not to be of those who act aright.

28:20 And a man came running from the remotest part of the city. He said: O Moses, the chiefs are consulting together to slay thee, so depart (at once); surely I am of those who wish thee well. 28:21 So he went forth therefrom, fearing, awaiting. He said: My Lord, deliver me from the iniquitous people.

28:22 And when he turned his face towards Midian, he said: Maybe my Lord will guide me in the right path.

28:23 And when he came to the water of Midian, he found there a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water; and our father is a very old man.

28:24 So he watered (their sheep) for them, then went back to the shade, and said: My Lord, I stand in need of whatever good Thou mayest send to me.

28:25 Then one of the two women came to him walking bashfully. She said: My father invites thee that he may reward thee for having watered for us. So when he came to him and related to him the story, he said: Fear not, thou art secure from the iniquitous people.

28:26 One of them said: O my father, employ him; surely the best of those that thou canst employ is the strong, the faithful one.

28:27 He said: I desire to marry one of these two daughters of mine to thee on condition that thou serve me for eight years; but, if thou complete ten, it will be of thy own free will; and I wish not to be hard on thee. If Allah please, thou wilt find me one of the righteous.

28:28 He said: That is (agreed) between me and thee; whichever of the two terms I fulfil, there will be no injustice to me; and Allah is surety over what we say.

28:29 Then when Moses had completed the term, and was travelling with his family, he perceived a fire on the side of the mountain. He said to his family: Wait, I see a fire; maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

28:30 And when he came to it, he was called from the right side of the valley in the blessed spot of the bush. O Moses, surely I am Allah, the Lord of the worlds

28:31 And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned away retreating, and looked not back. O Moses, come forward and fear not; surely thou art of those who are secure.

28:32 Insert thy hand into thy bosom, it will come forth white without evil, and remain calm in fear. These two are two arguments from thy Lord to Pharaoh and his chiefs. Surely they are a transversing people.

Surely they are a transgressing people. 28:33 He said: My Lord, I killed one of them, so I fear lest they slay me.

28:34 And my brother, Aaron, he is more eloquent in speech than I, so send him with me as a helper to confirm me. Surely I fear that they would reject me.

28:35 He said: We will strengthen thine arm with thy brother, and We will give you both an authority, so that they shall not reach you. With Our signs, you two and those who follow you, will triumph.

28:36 So when Moses came to them with Our clear signs, they said This is nothing but forged enchantment, and we never heard of it among out fathers of old!

28:37 And Moses said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode. Surely the wrongdoers will not be successful.

28:38 And Pharaoh said: O chiefs, I know no god for you besides myself; so kindle a fire for me, O Haman, on (bricks of) clay, then prepare for me a lofty building, so that I may

obtain knowledge of Moses' God, and surely I think him a liar. 28:39 And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

28:40 So We caught hold of him and his hosts, then We cast them into the sea, and see what was the end of the iniquitous.

28:41 And We made them leaders who call to the Fire, and on the day of Resurtection they will not be helped.

28:42 And We made a curse to follow them in this world, and on the day of Resurrection they will be hideous.

28:43 And certainly We gave Moses the Book after We had destroyed the former generations clear arguments for men and a guidance and a mercy, that they may be mindful.

28:44 And thou wast not on the western side when We revealed to Moses the commandment, nor wast thou among those present

28:45 But We raised up generations, then life became prolonged to them. And thou wast not dwelling among the people of Midian, reciting to them Our messages, but We are the Sender (of messengers).

28:46 And thou wast not at the side of the mountain when We called, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.

28:47 And lest, if a disaster should befall them for what their hands have sent before, they should say: Our Lord, why didst Thou not send to us a messenger so that we might have followed Thy messages and been of the believers? 28:48 But (now) when the Truth has come to them from Us, they say: Why is he not given the like of what was given to Moses' Did they not disbelieve in that which was given to Moses before? They say: Two enchantments backing up each other! And they say: Surely we are disbelievers in both.

28:49 Say: Then bring some (other) Book from Allah which is a better guide than these two, I will follow it if you are truthful.

28:50 But if they answer thee not, know that they only follow their low desires. And who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah guides not the iniquitous people.

28:51 And certainly We have made the Word to have many connections for their sake, so that they may be mindful.

28:52* Those to whom We gave the Book before it, they are believers in it.

28:53* And when it is recited to them they say We believe in it; surely it is the Truth from our Lord; we were indeed before this submitting ones.

28:54* These will be granted their reward twice, because they are steadfast, and they repel evil with good and spend out of what We have given them.

28:55* And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be to you! We desire not the ignorant.

28:56 Surely thou canst not guide whom thou lovest, but Allah guides whom He pleases; and He knows best those who walk aright.

28:57 And they say: If we follow the guidance with thee, we should be carried off from our country. Have We not settled them in a safe, sacred territory to which fruits of every kind are drawn? A sustenance from Us but most of them know not.

28:58 And how many a town have We destroyed which exulted in its means of subsistence! So those are their abodes: they have not been dwelt in after them except a little. And We are ever the inheritors.

28:59 And thy Lord never destroyed the towns, until He had raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous.

28:60 And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting. Do you not then understand?

28:61 Is he to whom We have promised a goodly promise, which he will meet with, like him whom We have provided with the provisions of this world's life, then on the day of Resurrection he will be of those brought up (for punishment)? 28:62 And the day when He will call them and say: Where

are those whom you deemed to be My associates?

28:63 Those against whom the word has proved true will say. Our Lord, these are they whom we caused to deviate we caused them to deviate as we ourselves deviated. We declare our innocence before Thee. Us they never worshipped.

28:64 And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they will see the chastisement. Would that they had followed the right way

28:65 And the day He will call them, then say: What was the answer you gave to the messengers?

28:66 On that day excuses will become obscure to them, so they will not ask each other.

28:67 But as to him who repents and believes and does good, maybe he will be among the successful.

28:68 And thy Lord creates and chooses whom He pleases. To choose is not theirs. Glory be to Allah and exalted be He above what they associate (with Him)!

28:69 And thy Lord knows what their breasts conceal and what they proclaim.

28:70 And He is Allah, there is no god but He! His is the praise in this (life) and the Hereafter; and His is the judgement, and to Him you will be brought back.

28:71 Say: Do you see if Allah were to make the day to continue incessantly on you till the day of Resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

28:72 Say: Do you see if Allah were to make the night to continue incessantly on you till the day of Resurrection, who is the god besides Allah who could bring you light? Will you not then hear?

28:73 And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

28:74 And the day when He will call them and say: Where are My associates whom you pretended?

28:75 And We shall draw forth from among every nation a witness and say: Bring your proof. Then shall they know that the Truth is Allah's and that which they forged will fail them.

28:76 Korah was surely of the people of Moses, but he oppressed them, and We gave him treasures, so much so that his hoards of wealth would weigh down a body of strong men.

THE GRAND BIBLE

When his people said to him: Exult not; surely Allah loves not the exultant.

28:77 And seek the abode of the Hereafter by means of what Allah has given thee, and neglect not thy portion of the world, and do good (to others) as Allah has done good to thee, and seek not to make mischief in the land. Surely Allah loves nor the mischief-makers.

28:78 He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him generations who were mightier in strength than he and greater in assemblage? And the guilty are not questioned about their sins.

28:79 So he went forth to his people in his finery. Those who desired this world's life said: O would that we had the like of what Korah is given! Surely he is possessed of mighty good fortune!

28:80 But those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.

28:81 So We made the earth to swallow him up and his abode. He had no host to help him against Allah, nor was he of those who can defend themselves.

28:82 And those who had yearned for his place the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants had not Allah been gracious to us, He would have abased us. Ah! (know) that the ungrateful are never successful.

28:83 That abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who keep their duty.

28:84 Whoever brings good, he will have better than it; and whoever brings evil, those who do evil will be required only for what they did.

28:85* [* at the time of the Hijra] He who has made the Koran binding in thee will surely bring thee back to the Place of Return. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

28:86 And thou didst not expect that the Book would be inspired to thee, but it is a mercy from thy Lord, so be not a backer up of the disbelievers.

28:87 And let them not turn thee aside from the messages of Allah after they have been revealed to thee, and call (men) to thy Lord and be not of the polytheists.

28:88 And call not with Allah any other god. There is no God but He. Everything will perish but He. His is the judgement, and to Him you will be brought back.

KORAN CHAPTER 80 / Sura 39

The Companies / Al-Zumar

In the name of Allah, the Beneficent, the Merciful.

39:1 The revelation of the Book is from Allah, the Mighty, the Wise. 39:2 Surely We have revealed to thee the Book with truth

so serve Allah, being sincere to Him in obedience. 39:3 Now surely sincere obedience is due to Allah (alone).

And those who choose protectors besides Him (say): We serve them only that they may bring us nearer to Allah. Surely Allah will judge between them in that in which they differ. Surely Allah guides not him who is a liar, ungrateful.

39:4 If Allah desired to take a son to Himself, He could have chosen those He pleased out of those whom He has created — Glory be to Him He is Allah, the One, the Subduer (of all).

39:5 He has created the heavens and the earth with truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one moves on to an assigned term. Now surely He is the Mighty, the Forgiver.

39:6 He created you from a single being, then made its mate of the same (kind). And He sent down for you eight of the cattle in pairs. He creates you in the wombs of your mothers — creation after creation — in triple darkness. That is Allah, your Lord; His is the kingdom. There is no God but He. How are you then turned away?

39:7 If you are ungrateful, then surely Allah is above need of you. And He likes not ungratefulness in His servants. And if you are grateful, He likes it for you. And no bearer of a burden will bear another's burden. Then to your Lord is your return, then will He inform you of what you did. Surely He is Knower of what is in the breasts.

39:8 And when distress afflicts a man he calls upon his Lord, turning to Him; then when He grants him a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray from His path. Say: Enjoy thine ungratefulness for a little, surely thou art of the companions of the Fire.

39:9 Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord —? Say: Are those who know and those who know not alike? Only men of understanding mind. 39:10 Say: O My servants who believe; keep your duty to your Lord. For those who do good in this world is good, and Allah's earth is spacious. Truly the steadfast will be paid their reward without measure.

39:11 Say: I am commanded to serve Allah, being sincere to Him in obedience,

39:12 And I am commanded to be the first of those who submit.

39:13 Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

39:14 Say: Allah I serve, being sincere to Him in my obedience.

39:15 Serve then what you will beside Him. Say: The losers surely are those who lose themselves and their people on the day of Resurrection. Now surely that is the manifest loss

39:16 They shall have coverings of fire above them and coverings beneath them. With that Allah makes His servants to fear; so keen your duty to Me, O My servants.

39:17 And those who eschew the worship of the idols and turn to Allah, for them is good news. So give good news to My servants,

39:18 Who listen to the Word, then follow the best of it. Such are they whom Allah has guided, and such are the men of understanding.

39:19 He against whom the sentence of chastisement is due — canst thou save him who is in the Fire?

39:20 But those who keep their duty to their Lord, for them are high places, above them higher places, built (for them), wherein rivers flow. (It is) the promise of Allah. Allah fails not in (His) promise.

39:21 Seest thou not that Allah sends down water from the clouds, then makes it go down into the earth in springs, then brings forth therewith herbage of various hues; then it withers so that thou seest it turn yellow, then He makes it chaff? Surely there is a reminder in this for men of understanding.

39:22 Is he whose breast Allah has opened to Islam so that he follows a light from his Lord —? So woe to those whose hearts are hardened against the remembrance of Allah! Such are in clear error.

39:23 Allah has revealed the best announcement, a Book consistent, repeating (its injunctions), whereat do shudder the skins of those who fear their Lord, then their skins and their hearts soften to Allah's remembrance. This is Allah's guidance — He guides with it whom He pleases. And he whom Allah leaves in error, there is no guide for him.

39:24 Is then he who has to guard himself with his own person against the evil chastisement on the Resurrection day —? And it will be said to the iniquitous: Taste what you earned.

 $39{:}25$ Those before them denied, so the chastisement came to them from whence they perceived not.

39:26 So Allah made them taste disgrace in this world's life, and certainly the chastisement of the Hereafter is greater. Did they but know!

39:27 And certainly We have set forth for men in this Koran similitudes of every sort that they may mind.

39:28 An Arabic Koran without any crookedness, that they may guard against evil.

39:29 Allah sets forth a parable: A man belonging to partners differing with one another, and a man (devoted) wholly to one man. Are the two alike in condition? Praise be to Allah! Nay, most of them know not.

39:30 Surely thou wilt die and they (too) will die;

39:31 Then surely on the day of Resurrection you will contend one with another before your Lord.

39:32 Who is then more unjust than he who utters a lie against Allah and denies the truth, when it comes to him? Is there not in hell an abode for the disbelievers?

39:33 And he who brings the truth and accepts the truth —

such are the dutiful. 39:34 They shall have with their Lord what they please

Such is the reward of the doers of good — 39:35 That Allah may ward off from them the worst of

what they did, and give them their reward for the best of what they did. 39:36 Is not Allah sufficient for His servant? And they seek

to frighten thee with those besides Him. And whomsoever Allah leaves in error, there is no guide for him.

39:37 And whom Allah guides, there is none that can lead him astray. Is not Allah Mighty, the Lord of retribution?

39:38. And if thou ask them, Who created the heavens and the earth? They will say: Allah. Say: See you then that those you call upon besides Allah, would they, if Allah desire to afflict me with harm, remove His harm? Or if He desire to show me mercy, could they withhold His mercy? Say: Allah is sufficient for me. On Him do the reliant rely.

39:39 Say: O my people, work in your place. Surely I am a worker, so you will come to know,

39:40 Who it is to whom there comes a chastisement abasing him, and on whom falls a lasting chastisement.

39:41 Surely We have revealed to thee the Book with truth for (the good of) men. So whoever follows the right way, it is for his own soul, and whoever errs, he errs only to its detriment. And thou art not a custodian over them.

39:42. Allah takes (men's) souls at the time of their death, and those that die not, during their sleep. Then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term. Surely there are signs in this for a people who reflect.

39:43 Or, take they intercessors besides Allah? Say: What! Even though they control naught, nor do they understand.

39:44 Say: Allah's is the intercession altogether. His is the kingdom of the heavens and the earth. Then to Him you will be returned.

39:45 And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

39:46 Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, Thou judgest between Thy servants as to that wherein they differ.

39:47 And had those who do wrong all that is in the earth and the like of it with it, they would certainly offer it as ransom from the evil of the chastisement on the day of Resurrection. And what they never thought of shall become plain to them from Allah.

39:48 And the evil of what they wrought will become plain to them, and that which they mocked at will beset them.

39:49 So when harm afflicts a man he calls upon Us; then, when We give him a boon from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them know not.

39:50 Those before them did say it indeed, but what they earned availed them not.

39:51 So there befell them the evil which they had earned. And those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape.

39:52 Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

39:53 Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful.

39:54 And turn to your Lord and submit to Him before chastisement comes to you, then you will not be helped.

39:55 And follow the best that has been revealed to you from your Lord before chastisement comes to you all of a sudden, while you perceive not —

39:56 Lest a soul should say: O woe is me, that I fell short of my duty to Allah! and surely I was of those who laughed to scorn;

39:57 Or it should say: Had Allah guided me, I should have been dutiful:

39:58 Or it should say, when it sees the chastisement: Had I another chance I should be a doer of good.

39:59 Aye! My communications came to thee, but thou didst reject them, and wast proud and wast of the disbelievers.

39:60 And on the day of resurrection thou wilt see those who lied against Allah, their faces will be blackened. Is there not in hell an abode for the proud?

39:61 And Allah delivers those who keep their duty with their achievement — evil touches them not, nor do they grieve.

39:62 Allah is the Creator of all things and He has charge over everything.

39:63 His are the treasures of the heavens and the earth. And those who disbelieve in the messages of Allah, such are the losers.

39:64 Say: Do you bid me serve others than Allah, O ye ignorant ones?

39:65 And certainly, it has been revealed to thee and to those before thee: If thou associate (with Allah), thy work would certainly come to naught and thou woulds the a loser. 39:66 Nay, but serve Allah alone and be of the thankful.

39:67 And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the day of Resurrection and the heavens rolled up in His right hand. Glory be to Him! and highly exalted is He above what they associate (with Him).

39:68 And the trumpet is blown, so all those in the heavens and all those in the earth will swoon, except such as Allah please. Then it will be blown again, when lo! they stand up, awaiting.

39:69 And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and the witnesses are brought up, and judgement is given between them with justice, and they are not wronged.

 $39{:}70\,$ And every soul is paid back fully for what it did, and He knows best what they do.

39:71 And those who disbelieve are driven to hell in companies; until, when they come to it, its doors are opened, and the keepers of it say to them: Did not there come to you messengers from among you reciting to you the messages of your Lord and warning you of the meeting of this day of yours? They say: Yea. But the word of punishment proved true against the disbelievers.

39:72 It is said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

39:73 And those who keep their duty to their Lord are conveyed to the Garden in companies until when they come to it, and its doors are opened and the keepers of it say to them Peace be to you! you led pure lives so enter it to abide.

39:74 And they say: Praise be to Allah Who has made good to us His promise, and He has made us inherit the land; we abide in the Garden where we please. So goodly is the reward of the workers.

39:75 And thou seest the angels going round about the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and it is said: Praise be to Allah, the Lord of the worlds!

KORAN CHAPTER 81 / Sura 29

The Spider / Al-Ankabut

In the name of Allah, the Beneficent, the Merciful

29:1* I, Allah, am the best Knower. 29:2* Do men think that they will be left alone on saying, We believe, and will not be tried?

29:3* And indeed We tried those before them, so Allah will certainly know those who are true and He will know the liars. 29:4* Or do they who work evil think that they will escape

Us? Evil is it that they judge! 29:5* Whoever hopes to meet with Allah, the term of Allah

is then surely coming. And He is the Hearing, the Knowing. 29:6* And whoever strives hard, strives for himself. Surely Allah is Self-sufficient, above (need of) (His) creatures.

29:7* And those who believe and do good, We shall certainly do away. with their afflictions and reward them for the best of what they did.

29:8* And We have enjoined on man goodness to his parents. But if they contend with thee to associate (others) with Me, of which thou hast no knowledge, obey them not.

To Me is your return, so I will inform you of what you did. 29:9* And those who believe and do good, We shall surely make them enter among the righteous.

29:10* And among men is he who says: We believe in Allah; but when he is persecuted for the sake of Allah, he thinks the persecution of men to be as the chastisement of Allah. And if there comes help from thy Lord, they will say: Surely we were with you. Is not Allah the Best Knower of what is in the hearts of mankind?

29:11* And certainly Allah will know those who believe, and He will know the hypocrites.

29:12 And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And they can never bear aught of their wrongs. Surely they are liars.

29:13 And they will certainly bear their own burdens, and other burdens besides their own burdens; and they will certainly be questioned on the day of Resurrection as to what they forged.

* * *

29:14 And We indeed sent Noah to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, and they were wrongdoers.

29:15 So We delivered him and the inmates of the ark, and made it a sign to the nations.

29:16 And (We sent) Abraham, when he said to his people: Serve Allah and keep your duty to Him. That is better for you, if you did but know.

29:17 You only worship idols besides Allah and you invent a lie. Surely they whom you serve besides Allah control no sustemance for you; so seek sustemance from Allah and serve Him and be grateful to Him. To Him you will be brought back.

29:18 And if you reject, nations before you did indeed reject (the Truth). And the duty of the Messenger is only to deliver (the message) plainly.

29:19 See they not how Allah originates the creation, then reproduces it? Surely that is easy to Allah.

29:20 Say: Travel in the earth then see how He makes the first creation, then Allah creates the latter creation. Surely Allah is Possessor of power over all things.

29:21 He chastises whom He pleases and has mercy on whom He pleases, to Him you will be turned back.

29:22 And you cannot escape in the earth nor in the heaven, and you have no protector or helper besides Allah.

29:23 And those who disbelieve in the messages of Allah and the meeting with Him, they despair of My mercy, and for them is a painful chastisement.

29:24 So naught was the answer of his people except that they said: Slay him or burn him! But Allah delivered him from the fire. Surely therein are signs for a people who believe.

29:25 And he said: You have only taken idols besides Allah by way of friendship between you in this world's life, then on the day of Resurrection some of you will deny others, and some of you will curse others and your abode is the Fire, and you will have no helpers.

29:26 So Lot believed in him. And he said: I am fleeing to my Lord. Surely He is the Mighty, the Wise.

29:27 And We granted him Isaac and Jacob, and ordained prophethood and the Book among his seed. And We gave him his reward in this world, and in the Hereafter he will surely be among the righteous.

29:28 And (We sent) Lot when he said to his people: Surely you are guilty of an abomination which none of the nations has done before you.

29:29 Do you come to males and commit robbery on the highway, and commit evil deeds in your assemblies? But the answer of his people was only that they said: Bring on us Allah's chastisement, if thou art truthful.

29:30 He said: My Lord, help me against the mischievous people.

29:31 And when Our messengers came to Abraham with good news, they said: We are going to destroy the people of this town, for its people are iniquitous.

29:32 He said: Surely in it is Lot. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she is of those who remain behind.

29:33 And when Our messengers came to Lot, he was grieved on account of them, and he lacked strength to protect them. And they said: Fear not, nor grieve; surely we will deliver thee and thy followers, except thy wife — she is of those who remain behind.

29:34 Surely We are going to bring down upon the people of this town a punishment from heaven, because they transgressed.

29:35 And certainly We have left a clear sign of it for a people who understand.

29:36 And to Midian (We sent) their brother Shu'aib, so he said: O my people, serve Allah and fear the Latter day, and act not corruptly, making mischief, in the land.

29:37 But they rejected him, so a severe earthquake overtook them and they lay prostrate in their abodes.

29:38 And 'Ad and Thamud! And some of their dwellings are indeed apparent to you. And the devil made their deeds fair-seeming to them, so he kept them back from the path, and they could see clearly.

29:39 And Korah and Pharaoh and Haman! And certainly Moses came to them with clear arguments, but they behaved haughtily in the land; and they could not outstrip (Us).

29:40 So each one We punished for his sin. Of them was he on whom We sent a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. And it was not Allah, Who wronged them, but they wronged themselves.

29:41 The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and surely the frailest of the houses is the spider's house — if they but knew!

29:42 Surely Allah knows whatever they call upon besides Him. And He is the Mighty, the Wise.

29:43 And these parables, We set them forth for men, and none understand them but the learned.

29:44 Allah created the heavens and the earth with truth. Surely there is a sign in this for the believers.

29:45 Recite that which has been revealed to thee of the

Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil; and certainly the remembrance of Allah is the greatest (force). And Allah knows what you do.

29:46 And argue not with the People of the Book except by what is best, save such of them as act unjustly. But say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit.

29:47 And thus have We revealed the Book to thee. So those whom We have given the Book believe in it, and of these there are those who believe in it; and none deny Our messages except the disbelievers.

29:48 And thou didst not recite before it any book, nor didst thou transcribe one with thy right hand, for then could the liars have doubted.

29:49 Nay, it is clear messages in the hearts of those who are granted knowledge. And none deny Our messages except the iniquitous.

29:50 And they say: Why are not signs sent down upon him from his Lord? Say: Signs are with Allah only, and I am only a plain warner.

29:51 Is it not enough for them that We have revealed to thee the Book which is recited to them? Surely there is mercy in this and a reminder for a people who believe.

29:52 Say: Allah is sufficient as a witness between me and you. He knows what is in the heavens and the earth. And those

who believe in falsehood and disbelieve in Allah, these it is that are the losers.

29:53 And they ask thee to hasten on the chastisement. And had not a term been appointed, the chastisement would certainly have come to them. And certainly it will come to them all of a sudden, while they perceive not.

29:54 They ask thee to hasten on the chastisement, and surely hell encompasses the disbelievers —

29:55 The day when the chastisement will cover them from above them, and from beneath their feet And He will say: Taste what you did.

29:56 O My servants who believe, surely My earth is vast, so serve Me only.

29:57 Every soul must taste of death then to Us you will be returned.

29:58 And those who believe and do good, We shall certainly give them an abode in high places in the Garden wherein flow rivers, abiding therein. Excellent the reward of the workers.

29:59 Who are patient, and on their Lord they rely!

29:60 And how many a living creature carries not its sustenance! Allah sustains it and yourselves. And He is the Hearing, the Knowing.

29:61 And if thou ask them, Who created the heavens and the earth and made the sun and the moon subservient? they would say, Allah. Whence are they then turned away?

29:62 Allah makes abundant the means of subsistence for whom He pleases of His servants, or straitens (them) for him; Surely Allah is Knower of all things.

29:63 And if thou ask them, Who is it that sends down water from the clouds, then gives life to the earth with it after its death? they will say, Allah. Say: Praise be to Allah! Nay, most of them understand not.

29:64 And the life of this world is but a sport and a play. And the home of the Hereafter, that surely is the Life, did they but know!

29:65 So when they ride in the ships, they call upon Allah, being sincerely obedient to Him but when He brings them safe to the land, lo they associate others (with Him),

29:66 That they may be ungrateful for what We have given them, and that they may enjoy. But they shalt soon know.

29:67 See they not that We have made a sacred territory secure while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah?

29:68 And who is more iniquitous than one who forges a lie against Allah, or gives the lie to the Truth, when it has come to him? Is there not an abode in hell for the disbelievers?

29:69 And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.

KORAN CHAPTER 82 / Sura 31

Luqman

In the name of Allah, the Beneficent, the Merciful.

31:1 I, Allah, am the Best Knower.

31:2 'These are verses of the Book of Wisdom –

31:3 A guidance and a mercy for the doers of good, 31:4 Who keep up prayer and pay the poor-rate and who

are certain of the Hereafter.

31:5 These are on a guidance from their Lord, and these are they who are successful.

31:6 And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to make it a mockery. For such is an abasing chastisement.

31:7 And when Our messages are recited to him, he turns back proudly, as if he had not heard them, as if there were deafness in his ears; so announce to him a painful chastisement. 31:8 Those who believe and do good, for them are Gardens

of bliss, 31:9 To abide therein. A promise of Allah in truth! And He

31:9 To abide therein. A promise of Allah in truth! And He is the Mighty, the Wise.

31:10 He created the heavens without pillars that you see, and cast mountains on the earth lest it should be convulsed with you, and He spread on it animals of every kind. And We send down water from the clouds, then cause to grow therein of every noble kind.

31:11 This is Allah's creation; now show Me that which those besides Him have created. Nay, the unjust are in manifest error.

31:12 And certainly We gave Luqman wisdom, saying: Give thanks to Allah. And whoever is thankful, is thankful for his own soul; and whoever denies, then surely Allah is Self-Sufficient, Praised.

31:13 And when Luqman said to his son, while he admonished him: O my son, ascribe no partner to Allah. Surely ascribing partners (to Him) is a grievous iniquity.

31:14 And We have enjoined on man concerning his parents — his mother bears him with faintings upon faintings and his weaning takes two years — Saying: Give thanks to Me and to thy parents. To Me is the eventual coming. 31:15 And if they strive with thee to make thee associate with Me that of which thou hast no knowledge, obey them not, and keep kindly company with them in this world, and follow the way of him who turns to Me; then to Me is your return, then I shall inform you of what you did.

31:16 O my son, even if it be the weight of a grain of mustard-seed, even though it be in a rock, or in the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of subtilities. Aware.

31:17 O my son, keep up prayer and enjoin good and forbid evil, and bear patiently that which befalls thee. Surely this is an affair of great resolution.

31:18 And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster.

31:19 And pursue the right course in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses.

31:20 See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours complete outwardly and inwardly? And among men is he who disputes concerning Allah without knowledge or guidance or a Book giving light.

31:21 And when it is said to them, Follow that which Allah has revealed, they say: Nay, we follow that where-in we found our fathers. What Though the devil calls them to the chastisement of the burning Fire

31:22 And whoever submits himself to Allah and does good (to others), he indeed takes hold of the firmest handle. And Allah's is the end of affairs.

31:23 And whoever disbelieves, let not his disbelief grieve thee. To Us is their return, then We shall inform them of what they did. Surely Allah is Knower of what is in the breasts.

31:24 We give them to enjoy a little, then We shall drive them to a severe chastisement.

31:25 And if thou ask them who created the heavens and the earth? they will say: Allah. Say: Praise be to Allah! Nay, most of them know not.

31:26 To Allah belongs whatever is in the heavens and the earth Surely Allah is the Self-Sufficient, the Praised.

31:27* And if all the trees in the earth were pens, and the sea with seven more seas added to it (were ink), the words of Allah would not be exhausted. Surely Allah is Mighty, Wise.

31:28* Your creation or your raising is only like a single soul. Surely Allah is Hearing, Seeing. 31:29* Seest thou not that Allah makes the night to enter

into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you) — each pursues its course till an appointed time — and that Allah is A ware of what you do?

 $31:30\ This$ is because Allah is the Truth, and that which they call upon besides Him is falsehood, and that Allah is the High, the Great.

31:31 Seest thou not that the ships glide on the sea by Allah's grace, that He may show you of His signs? Surely there are signs in this for every patient, endurer, grateful one.

31:32 And when a wave like awnings covers them, they call upon Allah, being sincere to Him in obedience. But when He brings them safe to land, some of them follow the middle course. And none denies Our signs but every perfidious, ungrateful one.

31:33 O people, keep your duty to your Lord and dread the day when no father can avail his son in aught, nor the child will avail his father. Surely the promise of Allah is true, so let not this world's life deceive you, nor let the arch-deceiver deceive you about Allah.

31:34 Surely Allah is He with Whom is the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. And no one knows what he will earn on the morrow. And no one knows in what land he will die. Surely Allah is Knowing, Aware.

KORAN CHAPTER 83 / 42

The Counsel /Al-Shura

In the name of Allah, the Beneficent, the Merciful. 42:1 Beneficent God!

42:2 Knowing, Heating, Powerful God

42:3 Thus does Allah, the Mighty, the Wise, reveal to thee, and (He revealed) to those before thee.

42:4 To Him belongs whatever is in the heavens and whatever is in the earth; and He is the High, the Great.

42:5 The heavens may almost be rent asunder above them, while the angels celebrate the praise of their Lord and ask forgiveness for those on earth. Now surely Allah is the Forgiving, the Merciful.

42:6 And those who take protectors besides Him — Allah watches over them; and thou hast not charge over them.

42:7 And thus have We revealed to thee an Arabic Koran, that thou mayest warn the mother-town and those around it, and give warning of the day of Gathering, wherein is no doubt. A party will be in the Garden and (another) party in the burning Fire. 42:8 And if Allah had pleased, He would surely have made them a single nation, but He admits whom He pleases to His mercy. And the wrong doers have no protector not helper.

42:9 Or have they taken protectors besides Him? But Allah is the Protector, and He gives life to the dead, and He is Possessor of power over all things.

42:10 And in whatever you differ, the judgement thereof is with Allah. That is Allah, my Lord; on Him I rely, and to Him I turn.

42:11 The Originator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs of the cattle, too, multiplying you thereby. Nothing is like Him; and He is the Hearing, the Seeing.

42:12 His are the treasures of the heavens and the earth — He amplifies and straitens subsistence for whom He pleases. Surely He is Knower of all things.

42:13 He has made plain to you the religion which He enjoined upon Noah and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus to establish religion and not to be divided therein. Hard for the polytheists is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him).

42:14 And they were not divided until knowledge had come to them, out of envy among themselves. And had not a word gone forth from thy Lord for an appointed term, the matter would surely have been judged between them. And those who were made to inherit the Book after them are surely in disquieting doubt about it.

42:15 To this then go on inviting, and be steadfast as thou art commanded, and follow not their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds; and for you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming.

42.16 And those who dispute about Allah after obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe chastisement.

42:17 Allah is He Who revealed the Book with truth, and the Balance; and what will make thee know that perhaps the Hour is nigh.

42:18 Those who believe not in it would hasten it on, and those who believe are in fear from it, and they know that it is the Truth. Now surely those who dispute concerning the Hour are far astray.

42:19 Allah is Benignant to His servants; He gives sustenance to whom He pleases; and He is the Strong, the Mighty.

42:20 Whoso desires the tilth (fields) of the Hereafter, We give him increase in his tilth and whoso desires the tilth of this world, We give him thereof and he has no portion in the Hereafter.

42:21 Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgement, it would have been decided between them. And surely for the wrongdoers is a painful chastisement.

42:22 Thou seest the unjust fearing on account of what they have earned, and it must befall them. And those who believe and do good are in the meadows of the Gardens — they have what they please with their Lord. That is the great grace.

42:23* This it is of which Allah gives the good news to His servants, who believe and do good. Say: I ask of you naught in return for it but love for relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful.

42:24* Or say they: He has forged a lie against Allah? So, if Allah please, He would seal thy heart (against them). And Allah blots out the falsehood and confirms the Truth with His words. Surely He is Knower of what is in the breasts.

42:25* And He it is Who accepts repentance from His servants and pardons evil deeds, and lie knows what you do;

42:26 And He answers those who believe and do good deeds, and gives them more out of His grace. And for the disbelievers is a severe chastisement.

42:27* And if Allah were to amplify the provision for His servants, they would rebel in the earth; but He sends (it) down by measure, as He pleases. Surely He is Aware, Seer of His servants.

42:28 And He it is Who sends down the rain after they have despaired, and He unfolds His mercy. And He is the Friend, the Praised One.

42:29 And of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living. beings. And He is All-powerful to gather them together, when He will.

42:30 And whatever misfortune befalls you, it is on account of what your hands have wrought and He pardons much.

42:31 And you cannot escape in the earth, and besides Allah you have no protector nor helper.

42:32 And of His signs are the ships, like mountains on the sea.

42:33 If He will, He stills the wind so that they lie motionless on its back. Surely there are signs in this for every patient, grateful one,

42:34 Or He causes them to perish for what they have earned, and He pardons much;

42:35 And (that) those who dispute about Our messages may know. There is no refuge for them.

42:36 So whatever you are given is but a provision of this word's life, and that which Allah has is better and more lasting for those who believe and rely on their Lord;

42:37 And those who shun the great sins and indecencies, and whenever they are angry they forgive;

42:38 And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them;

42:39 And those who, when great wrong afflicts them, defend themselves.

42:40 And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrongdoers.

42:41 And whoever defends himself after his being oppressed, these it is against whom there is no way (of blame). 42:42 The way (of blame) is only against those who oppress

men and revolt in the earth unjustly. For such there is a painful chastisement.

42:43 And whoever is patient and forgives — that surely is an affair of great resolution.

42:44 And he whom Allah leaves in error, has no friend after Him. And thou wilt see the iniquitous, when they see the chastisement, saying Is there any way of return?

42:45 And thou wilt see them brought before it, humbling themselves because of abasement, looking with a faint glance. And those who believe will say: Surely the losers are they who lose themselves and their followers on the Resurrection day. Now surely the iniquitous are in lasting chastisement.

42:46 And they will have no friends to help them besides Allah. And he whom Allah leaves in error cannot find a way.

42:47 Hearken to your Lord before there comes from Allah the day which there is no averting. You will have no refuge on that day, nor will it be yours to make a denial.

42:48 But if they turn away, We have not sent thee as a watcher over them. Thy duty is only to deliver (the message). And surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have sent before, then surely man is ungrateful.

42:49 Allah's is the kingdom of the heavens and the earth. He creates what He pleases. He grants females to whom He pleases and grants males to whom He pleases,

 $42{:}39\ \text{And}$ those who, when great wrong afflicts them, defend themselves.

42:40 And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrongdoers.

42:41 And whoever defends himself after his being oppressed, these it is against whom there is no way (of blame).

42:42 The way (of blame) is only against those who oppress men and revolt in the earth unjustly. For such there is a painful chastisement.

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42:46 And they will have no friends to help them besides Allah. And he whom Allah leaves in error cannot find a way.

42:47 Hearken to your Lord before there comes from Allah the day which there is no averting. You will have no refuge on that day, nor will it be yours to make a denial.

42:48 But if they turn away, We hive nor sent thee as a watcher over them. Thy duty is only to deliver (the message). And surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have sent before, then surely man is ungrateful.

42:49 Allah's is the kingdom of the heavens and the earth. He creates what He pleases. He grants females to whom He pleases and grants males to whom He pleases,

42:50 Or He grants them both males and females, and He makes whom He pleases, barren. Surely He is Knower, Powerful.

42:51 And it is nor vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases. Surely He is High, Wise.

42:52 And thus did We reveal to thee an inspired Book by Our command. Thou knewest nor what the Book was, nor (what) Faith (was), but We made it a light, guiding thereby whom We please of Our servants. And surely thou guidest to the right path —

42:53 The path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Now surely to Allah do all affairs eventually come.

KORAN CHAPTER 84 / Sura 10

Jonah / Yunus

In the name of Allah, the Beneficent, the Merciful. 10:1 I, Allah, am the Seer. These are the verses of the Book,

full of wisdom. 10:2 Is it a wonder to the people what We have revealed to a man from among themselves: Warn the people and give good news to those who believe that for them is advancement in excellence with their Lord? The disbelievers say: This is surely a manifest enchanter.

10:3 Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power regulating the Affair. There is no intercessor except after His permission. This is Allah, your Lord, therefore serve Him. Will you not mind?

10:4 To Him is your return, of all (of you). It is the promise of Allah (made) in truth. Surely He produces the first creation, then He reproduces it, that He may reward with equity those who believe and do good. And as for those who disbelieve, for them is a drink of hot water and a painful chastisement because they disbelieved.

10:5 He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allah created not this but with truth. He makes the signs manifest for a people who know.

10:6 Surely in the variation of the night and the day, and that which Allah has created in the heavens and the earth, there are signs for a people who keep their duty.

10:7 Those who expect not the meeting with Us, and are pleased with this world's life and are satisfied with it, and those who are heedless of Our communications —

10:8 These, their abode is the Fire because of what they earned.

10:9 Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss.

10:10 Their cry therein will be, Glory to Thee, O Allah and their greeting, Peace! And the last of their cry will be Praise be to Allah, the Lord of the worlds!

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10:11 And if Allah were to hasten for men the (consequences of) evil, as they would hasten on the good, their doom would certainly have been decreed for them. But We leave those alone, who have no hope of meeting with Us, in their inordinacy, blindly wandering on.

10:12 And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but, when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him. Thus is what they do, made fair-seeming to the extravagant.

10:13 And certainly We destroyed generations before you when they did wrong, and their messengers came to them with clear arguments, yet they would nor believe, Thus do We recompense the guilty people.

10:14 Then We made you rulers in the land after them, so that We might see how you act.

10:15 And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Koran other than this or change it. Say: It is not for me to change it of my own accord. I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day.

10:16 Say: If Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand?

10:17 Who is then more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the guilty never succeed.

10:18 And they serve besides Allah that which can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say Would you inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him)!

10:19 And (all) people are but a single nation, then they disagree. And had not a word already gone forth from thy Lord, the matter would have certainly been decided between them in respect of that wherein they disagree.

10:20 And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, so wait; surely I too with you am of those who wait.

10:21 And when We make people taste of mercy after an affliction touches them, lo! they devise plans against Our

messages. Say: Allah is quicker to plan. Surely Our messengers write down what you plan.

10:22 He it is Who makes you travel by land and sea; until, when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they deem that they are encompassed about. Then they pray to Allah, being sincere to Him in obedience: If Thou deliver us from this, we will certainly be of the grateful ones.

10:23 But when He delivers them, lo! they are unjustly rebellious in the earth. O men, your rebellion is against yourselves a provision (only) of this world's life. Then to Us is your return, so We shall inform you of what you did.

10:24 The likeness of this world's life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the messages for a people who reflect.

10:25 And Allah invites to the abode of peace, and guides whom He pleases to the right path.

10:26 For those who do good is good (reward) and more (than this). Neither blackness nor ignominy will cover their faces. These are the owners of the Garden; therein they will abide.

10:27 And those who earn evil, the punishment of an evil is the like thereof, and abasement will cover them they will have none to protect them from Allah — as if their faces had been covered with slices of the dense darkness of night. These are the companions of the Fire; therein they will abide.

10:28 And on the day when We gather them all together, then We shall say to those who associated others (with Allah): Keep where you are, you and your associate-gods. Then We shall separate them one from another, and their associates will say: It was not us that you served.

10:29 So Allah suffices as a witness between us and you that we were quite unaware of your serving (us).

10:30 There will every soul become acquainted with what it sent before, and they will be brought back to Allah, their true Patron, and that which they devised will escape from them.

10:31 Say: Who gives you sustenance from the heaven and the earth, or who controls the hearing and the sight, and who brings forth the living from the dead, and brings forth the dead from the living? And who regulates the affair? They will say: Allah. Say then: Will you not then guard against evil?

10:32 Such then is Allah, your true Lord. And what is there after the truth but error? How then are you turned away!

10:33 Thus does the word of thy Lord prove true against those who transgress that they believe not.

10:34 Say: Is there anyone among your associate-gods who produces the first creation, then reproduces it? Say Allah produces the first creation, then He reproduces it. How are you then turned away!

10:35 Say: Is there any of your associate-gods who guides to the Truth? Say: Allah guides to the Truth. Is He then Who guides to the Truth more worthy to be followed, or he who finds not the way unless he is guided? What is the matter with you? How do you judge?

10:36 And most of them follow naught but conjecture. Surely conjecture will not avail aught against the Truth. Truly Allah is Knower of what they do.

10:37 And this Koran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a dear explanation of the Book, there is no doubt in it, from the Lord of the worlds.

10:38 Or say they: He has forged it? Say: Then bring a chapter like it, and invite whom you can besides Allah, if you are truthful.

10:39 Nay, they reject that, whose knowledge they cannot compass and whose final sequel has not yet come to them. Even thus did those before them reject; then see what was the end of the wrongdoers.

10:40* And of them is he who believes in it, and of them is he who believes not in it. And thy Lord best knows the mischief-makers.

10:41 And if they reject thee, say My work is for me and your work for you. You are clear of what I do and I am clear of what you do.

10:42 And of them are some who listen to thee. But canst thou make the deaf to hear, though they will not understand?

10:43 And of them are some who look at thee. But canst thou show the way to the blind, though they will not see? 10:44 Surely Allah wrongs not men in aught, but men

wrong themselves. 10:45 And on the day when He will gather them, as though they had not stayed but an hour of the day, they will recognize one another. They perish indeed who reject the meeting with Allah, and they follow not the right way. 10:46 And if We show thee something of that which We promise them, or Cause thee to die, yet to Us is their return, and Allah is Witness to what they do.

10:47 And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged.

10:48 And they say: When will this promise be fulfilled, if you are truthful?

10:49 Say: I control not for myself any harm, or any benefit, except what Allah pleases. Every nation has a term. When their term comes, they cannot put it off an hour, nor can they bring it before (its time).

10:50 Say: Do you see if His chastisement overtakes you by night or by day? What then is there of it that the guilty would hasten?

10:51 And when it comes to pass, will you believe in it? What! now! and you hastened it on.

10:52 Then will it be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

10:53 And they ask thee: Is that true? Say: Aye, by my Lord it is surely the Truth, and you will not escape.

10:54 And if every soul that has done injustice had all that is in the earth, it would offer it for ransom. And they will manifest regret when they see the chastisement. And it will be decided between them with justice, and they will not be wronged.

10:55 Now surely whatever is in the heavens and the earth is Allah's. Now surely Allah's promise is true, but most of them know not.

 $10{:}56\ {\rm He}$ gives life and causes death, and to Him you will be returned.

10:57 O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts; and a guidance and a mercy for the believers.

10:58 Say: In the grace of Allah and In His mercy, in that they should rejoice. It is better than that which they hoard.

10:59 Say: See you what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or do you forge a lie against Allah?

10:60 And what think those who forge lies against Allah of the day of Resurrection? Surely Allah is Bountiful to men, but most of them give not thanks.

10:61 And thou art not (engaged) in any affair and thou recitest not concerning it any portion of the Koran, and you do no work, but We are Witness of you when you are engaged therein. And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a dear book.

 $10\ddot{.}62$ Now surely the friends of Allah, they have no fear nor do they grieve —

10:63 Those who believe and keep their duty

10:64 For them is good news in this world's life and in the Hereafter. There is no changing the words of Allah. That is the mighty achievement.

10:65 And let not their speech grieve thee. Surely might belongs wholly to Allah. He is the Hearer, the Knower.

10:66 Now, surely, whatever is in the heavens and whatever is in the earth is Allah's. And what do follow those who call on associates besides Allah? They follow naught but conjecture, and they only lie.

10:67 He it is Who made for you the night that you might rest therein and the day giving light. Surely in this are signs for a people who hear.

10:68 They say Allah has taken a son (to Himself). Glory be to Him! He is the Self-sufficient. His is what is in the heavens and what is in the earth. You have no authority for this. Say you against Allah what you know not?

10.69 Say Those who forge a lie against Allah will not succeed.

10:70 A little enjoyment in this world, then to Us is their return, then We shall make them taste severe chastisement because they disbelieved.

10:71 And recite to them the story of Noah, when he said to his people: O my people, if my staying (here) and my reminding (you) by the messages of Allah is hard on you, on Allah do I rely; so decide upon your course of action and (gather) your associates. Then let not your course of action be dubious to you, so have it executed against me and give me no respite.

10:72 But if you turn back, 1 ask for no reward from you. My reward is only with Allah, and I am commanded to be of those who submit.

10:73 But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our messages. See, then, what was the end of those who were warned.

10:74 Then, after him We sent messengers to their people. They came to them with clear arguments, but they would not believe what they had rejected before. Thus do We seal the hearts of those who exceed the limits.

10:75 Then after them We sent Moses and Aaron to Pharaoh and his chiefs with Our signs, but they were arrogant, and they were a guilty people.

10:76 So when the truth came to them from Us, they said: This is surely clear enchantment!

10:77 Moses said: Say you (this) of the truth when it has come to you? Is it enchantment? And the enchanters never succeed.

10:78 They said: Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you. 10:79 And Pharaoh said: Bring to me every skilful

10:79 And Pharaoh said: Bring to me every skiltul enchanter.

10:80 So when the enchanters came. Moses said to them: Cast what you are going to cast.

10:81 So when they had cast down, Moses said: What you have brought is deception. Surely Allah will make it naught. Surely Allah allows not the work of mischief-makers to thrive.

10:82 And Allan will establish the truth by His words, though the guilty be averse.

10:83 But, on account of the fear of Pharaoh and their chiefs persecuting them, none believed in Moses except a few of his people. And Pharaoh was truly high-handed in the land; and surely he was extravagant.

10:84 And Moses said: O my people, if you believe in Allah, then rely on Him if you submit (to Him).

10:85 They said: On Allah we rely; our Lord, make us not a trial for the unjust people.

10:86 And deliver us by Thy mercy from the disbelieving people.

10:87 And We revealed to Moses and his brother: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer. And give good news to the believers.

10:88 And Moses said: Our Lord, surely Thou hast given Pharaoh and his chiefs finery and riches in this world's life, our Lord, that they may lead (people) astray from Thy way. Our Lord, destroy their riches and harden their hearts, so that they believe not till they see the painful chastisement.

10:89 He said: Your prayer is accepted; so continue in the right way and follow not the path of those who know not.

10:90 And We brought the Children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit.

10:91 What! Now! And indeed before (this) thou didst disobey and thou wast of the mischief-makers!

10:92 But this day We shall save thee in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of Our signs.

10:93 And certainly We lodged the Children of Israel in a goodly abode and provided them with good things. Then they differed not till the knowledge came to them. Surely thy Lord will judge between them on the day of Resurrection concerning that in which they differed.

10:94* But if thou art in doubt as to that which We have revealed to thee, ask those who read the Book before thee. Certainly the Truth has come to thee from thy Lord, so be not thou of the doubters.

10:95* And be not of those who reject the messages of Allah, (for) then thou wilt be of the losers.

10:96* Surely those against whom the word of thy Lord has proved true will not believe,

10:97 Though every sign should come to them, till they see the painful chastisement.

10:98 And why was there not a town which believed, so that their belief should have profited them, but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life, and We gave them provision for a while.

10:99 And if thy Lord had pleased, all those who are in the earth would have believed, all of them. Wilt thou then force men till they are believers?

10:100 And it is not for any soul to believe except by Allah's permission. And He casts uncleanness on those who will not understand.

10:101 Say: Behold what is in the heavens and the earth! And signs and warners avail not a people who believe not.

10:102 What do they wait for, then, but the like of the days of those who passed away before them? Say: Wait then: I, too, am with you of those who wait.

 $10{:}103$ Then We deliver Our messengers and those who believe — even so (now); it is binding on Us to deliver the believers.

10:104 Say: O people, if you are in doubt as to my religion, (know that) I serve not those whom you serve besides Allah,

but I serve Allah, Who causes you to die; and I am commanded to be of the believers,

10:105 And that thou set thy purpose towards the Religion uprightly; and be not of the polytheists.

10:106 And call not besides Allah on that which can neither benefit thee nor harm thee; for if thou dost, thou shalt then be of the unjust.

10:107 And if Allah afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace. He brings it to whom He pleases of His servants. And He is the Forgiving, the Merciful.

10:108 Say: O people, the Truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only against it. And I am not a custodian over you.

10:109 And follow what is revealed to thee and be patient till Allah give judgement, and He is the Best of the judges.

KORAN CHAPTER 85 / Sura 34

The Saba / Al-Saba

In the name of Allah, the Beneficent, the Merciful.

34:1 Praise be to Allah! Whose is whatsoever is in the heavens and whatsoever is in the earth, and to Him be praise in the Hereafter! And He is the Wise, the Aware.

34:2 He knows that which goes down into the earth and that which comes out of it, and that which comes down from heaven and that which goes up to it. And He is the Merciful, the Forgiving.

34:3 And those who disbelieve say: The Hour will never come to us. Say: Yea, by my Lord, the Knower of the unseen! it will certainly come to you. Not an atom's weight escapes Him in the heavens or in the earth, nor is there less than that nor greater, but (all) is in a clear book,

34:4 That He may reward those who believe and do good. For them is forgiveness and an honourable sustenance.

34:5 And those who strive hard in opposing Our Messages, for them is a painful chastisement of an evil kind.

34:6 And those who have been given knowledge see that what is revealed to thee from thy Lord, is the Truth, and it guides into the path of the Mighty, the Praised.

34:7 And those who disbelieve say: Shall we show to you a man who informs you that, when you are scattered the utmost scattering, you will then be in a new creation?

34:8 Has he forged a lie against Allah or is there madness in him? Nay, those who believe not in the Hereafter are in torment and in far error.

34:9 See they not what is before them and what is behind them of the heaven and the earth? If We please, We can make them low in the land or bring down upon them a portion of heaven. Surely there is a sign in this for every servant turning (to Allah).

34:10 And certainly We gave David abundance from Us: O mountains, repeat praises with him, and the birds, and We made the iron pliant to him,

34:11 Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do ye good. Surely I am Seer of what you do.

34:12 And (We made) the wind (subservient) to Solomon; it made a month's journey in the morning and a month's journey in the evening and We made a fountain of molten brass to flow for him. And of the inn there were those who worked before him by the command of his Lord. And whoever turned aside from Our command from among them, We made him taste of the chastisement of burning.

34:13 They made for him what he pleased, of synagogues and images, and bowls (large) as watering-troughs and fixed cooking-pots. Give thanks, O people of David! And very few of Mv servants are grateful.

34:14 But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff. So when it fell down, the jinn saw clearly that, if they had known the unseen, they would not have tarried in humiliating torment.

34:15 Certainly there was a sign for Saba' in their abode two gardens on the right and the left. Eat of the sustenance of your Lord and give thanks to Him. A good land and a Forgiving Lord!

34:16 But they turned aside, so We sent upon them a violent torrent, and in place of their two gardens We gave them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

34:17 With this We requited them because they were ungrateful; and We punish none but the ingrate.

34:18 And We made between them and the towns which We had blessed, (other) towns easy to be seen, and We apportioned the journey therein: Travel through them nights and days, secure.

34:19 But they said: Our Lord, make longer stages between our journeys. And they wronged themselves; so We made them stories and scattered them a total scattering. Surely there are signs in this for every patient, grateful one. 34:20 And the devil indeed found true his conjecture concerning them, so they follow him, except a party of the believers.

34:21 And he has no authority over them, but that We may know him who believes in the Hereafter from him who is in doubt concerning it. And thy Lord is the Preserver of all things.

34:22 Say: Call upon those whom you assert besides Allah; they control not the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He a helper among them.

34:23 And intercession avails naught with Him, save of him whom He permits. Until when fear is removed from their hearts, they say: What is it that your Lord said? They say: The Truth. And He is the Most High, the Great.

34:24 Say: Who gives you sustenance from the heavens and the earth? Say: Allah. And surely we or you are on a right way or in manifest error.

34:25 Say: You will not be asked of what we are guilty, nor shall we be asked of what you do.

34:26 Say: Our Lord will gather us together, then He will judge between us with truth. And He is the Best Judge, the Knower.

34:27 Say: Show me those whom you join with Him as associates. By no means (can you)! Nay, He is Allah, the Mighty, the Wise.

34:28 And We have not sent thee but as a bearer of good news and as a warner to all mankind, but most men know not. 34:29 And they say: When will this promise be (fulfilled), if you are truthful?

34:30 Say: You have the appointment of a day which you cannot postpone by an hour, nor hasten on.

34:31 And those who disbelieve say: We believe not in this Koran, nor in that which is before it. And if thou couldst see when the wrongdoers are made to stand before their Lord, throwing back the blame one to another! Those who were reckoned weak say to those who were proud: Had it not been for you, we would have been believers.

34:32 Those who were proud say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty.

34:33 And those who were deemed weak say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they will manifest regret when they see the chastisement. And We put shackles on the necks of those who disbelieve. They will not be required but for what they did.

34:34 And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

34:35 And they say: We have more wealth and children, and we cannot be punished.

34:36 Say: Surely my Lord amplifies and straitens provision for whom He pleases, but most men know not.

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34:37 And it is not your wealth, nor your children, that bring you near to Us in rank; but whoever believes and does good, for such is a double reward for what they do, and they are secure in the highest places.

34:38 And those who strive in opposing Our messages, they will be brought to the chastisement.

34:39 Say: Surely my Lord amplifies provision for whom He pleases of His servants and straitens (it) for him. And whatsoever you spend, He increases it in reward, and He is the Best of Providers.

34:40 And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

34:41 They will say: Glory be to Thee! Thou art our Protecting Friend, not they; nay, they worshipped the jinn; most of them were believers in them.

 $34{:}42~{\rm So}$ on that day you will not control profit nor harm for one another. And We will say to those who were iniquitous: Taste the chastisement of the Fire, which you called a lie.

34:43 And when Our clear messages. are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a forged lie! And those who disbelieve say of the Truth when it comes to them: This is only clear enchantment

 $34{:}44$ And We have not given them any Books which they read, nor did We send to them before thee a warner.

34:45 And those before them rejected (the truth), and these have not yet attained a tenth of that which We gave them, but they gave the lie to My messengers. How (terrible) was then My disapproval!

34:46 Say: I exhort you only to one thing, that you rise up for Allah's sake by twos and singly, then ponder! There is no madness in your companion. He is only a warner to you before a severe chastisement. 34:47 Say: Whatever reward I ask of you, that is only for yourselves. My reward is only with Allah, and He is a Witness over all things.

34:48 Say: Surely my Lord casts the Truth, the great Knower of the unseen.

34:49 Say: The Truth has come, and falsehood neither originates, nor reproduces.

34:50 Say: If I err, I err only to my own loss and if I go aright, it is because of what my Lord reveals to me. Surely He is Hearing, Nigh.

34:51 And couldst thou see when they become terrified, but (then) there will be no escape and they will be seized from a near place;

34:52 And they will say: We believe in it. And how can they attain (to faith) from a distant place?

34:53 And they indeed disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

34:54 And a barrier is placed between them and that which they desire, as was done with their partisans before. Surely they are in a disquieting doubt.

KORAN CHAPTER 86 / Sura 35

The Originator / Al-Fatir

In the name of Allah, the Beneficent, the Merciful.

35:1 Praise be to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. He increases in creation what He pleases. Surely Allah is Possessor of power over all things.

35:2 Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds, none can grant thereafter. And He is the Mighty, the Wise.

35:3 O Men, call to mind the favour of Allah to you. Is there any Creator besides Allah who provides for you from the heaven and the earth? There is no God but He. How are you then turned away?

35:4 And if they reject thee — truly messengers before thee were rejected. And to Allah are all affairs returned.

35:5 O men, surely the promise of Allah is true, so let not the life of this world deceive you. And let not the arch-deceiver deceive you about Allah.

35:6 Surely the devil is your enemy, so take him for an enemy. He only invites his party to be companions of the burning Fire.

35:7 Those who disbelieve, for them is a severe chastisement. And those who believe and do good, for them is forgiveness and a great reward.

35:8 Is he whose evil deed is made fair-seeming to him so that he considers it good? Now surely Allah leaves in error whom He pleases and guides aright whom He pleases, so let not thy soul waste away in grief for them. Surely Allah is Knower of what they do.

35:9 And Allah is He Who sends the winds, so they raise a cloud, then We drive it on to a dead land, and therewith give life to the earth after its death. Even so is the quickening.

35:10 Whoever desires might, then to Allah belongs the might wholly. To Him do ascend the goodly words, and the goodly deed — He exalts it. And those who plan evil — for them is a severe chastisement. And their plan will perish.

35:11 And Allah created you from dust, then from the lifegerm, then He made you pairs. And no female bears, nor brings forth, except with His knowledge. And no one living long is granted a long life, nor is aught diminished of one's life, but it is all in a book. Surely this is easy to Allah.

35:12 And the two seas are not alike the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

35:13 He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He has made subservient the sun and the moon, each one moves to an appointed time. This is Allah, your Lord; His is the kingdom. And those whom you call upon besides Him own not a straw.

35:14 If you call on them, they hear not your call; and if they heard, they could not answer you. And on the day of Resurrection they will deny your associating them (with Allah). And none can inform thee like the All-Aware One.

35:15 O men, it is you that have need of Allah, and Allah is the Self-Sufficient, the Praised One.

35:16 If He please, He will remove you and bring a new creation.

35:17 And this is not hard to Allah.

35:18 And no burdened soul can bear another's burden. And if one weighed down by a burden calls another to carry his load, naught of it will be carried, even though he be near of kin. Thou warnest only those who fear their Lord in secret and keep up prayer. And whoever purifies himself, purifies himself only for his own good. And to Allah is the eventual coming.

35:19 And the blind and the seeing are not alike,

35:20 Nor the darkness and the light,

35:21 Nor the shade and the heat.

35:22 Neither are the living and the dead alike. Surely Allah makes whom He pleases hear; and thou canst not make those hear who are in the graves.

35:23 Thou art naught but a warner.

35:24 Surely We have sent thee with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them.

35:25 And if they reject thee, those before them also rejected — their messengers came to them with clear arguments, and with scriptures, and with the illuminating Book.

35:26 Then I seized those who disbelieved, so how (terrible) was My disapproval!

35:27 Seest thou not that Allah sends down water from the clouds, then We bring forth therewith fruits of various hues? And in the mountains are streaks, white and red, of various hues and (others) intensely black.

35:28 And of men and beasts and cattle there are various colours likewise. Those of His servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving.

35:29 Surely those who recite the Book of Allah and keep up prayer and spend out of what We have given them, secretly and openly, hope for a gain which perishes not —

35:30 That He may pay them back fully their rewards and give them more out of His grace. Surely He is Forgiving, Multiplier of reward.

35:31 And that which We have revealed to thee of the Book, that is the truth, verifying that which is before it. Surely Allah is Aware, Seer of His servants.

35:32 Then We have given the Book as inheritance to those whom We have chosen from among Our servants: so of them is he who wrongs himself, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission. That is the great grace.

35:33 Gardens of perpetuity, which they enter — they are made to wear therein bracelets of gold and pearls, and their dress therein is silk.

35:34 And they say: Praise be to Allah, Who has removed grief from us! Surely our Lord is Forgiving, Multiplier of reward,

35:35 Who out of His grace has made us alight in a house abiding for ever; therein toil touches us not nor does fatigue afflict us therein.

35:36 And those who disbelieve, for them is Fire of hell; it is not finished with them so that they should die, nor is chastisement thereof lightened to them. Thus We deal retribution on every ungrateful one.

35:37 And therein they cry for succour: Our Lord, take us out! we will do good deeds other than those which we used to do! Did We not give you a life long enough, for him to be mindful who would mind? And there came to you the warner. So taste; because for the iniquitous there is no helper.

35:38 Surely Allah is the Knower of the unseen in the heavens and the earth. Surely He is Knower of what is in the hearts.

35:39 He it is Who made you successors in the earth. So whoever disbelieves, his disbelief is against himself. And their disbelief increases the disbelievers with their Lord in naught but hatred; and their disbelief increases the disbelievers in naught but loss.

35:40 Say: Have you seen your associates which you call upon besides Allah? Show me what they have created of the earth! Or have they any share in the heavens? Or, have We given them a Book so that they follow a clear argument thereof? Nay, the wrongdoers hold out promises one to another only to deceive.

35:41 Surely Allah upholds the heavens and the earth lest they come to naught. And if they come to naught, none can uphold them after Him. Surely He is ever Forbearing, Forgiving.

35:42 And they swore by Allah, their strongest oaths, that, if a warner came to them, they would be better guided than any of the nations. But when a warner came to them, it increased them in naught but aversion,

35:43 Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. So they wait for naught but the way of the ancients. But thou wilt find no alteration in the course of Allah and thou wilt find no change in the course of Allah.

35:44 Have they not travelled in the land and seen what was the end of those before them and they were stronger than those in power? And Allah is not such that anything in the heavens or the earth can escape Him. Surely He is ever Knowing, Powerful.

35:45 And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respires them till an appointed term so when their doom comes, then surely Allah is ever Seer of His servants.

KORAN CHAPTER 87 / Sura 7

The Elevated Places / Al-Araf

In the name of Allah, the Beneficent, the Merciful.

7:1 I, Allah, am the best Knower, the Truthful.

7:2 Å Book revealed to thee — so let there be no straitness in thy breast concerning it — that thou mayest warn thereby, and a Reminder to the believers.

7:3 Follow what has been revealed to you from your Lord and follow not besides Him any guardians; little do you mind!

7:4 And how many a town have We destroyed! So Our punishment came to it by night or while they slept at midday. 7:5 Yet their cry, when Our punishment came to them, was

nothing but that they said: Surely we were wrong doers. 7:6 Then certainly We shall question those to whom

messengers were sent, and We shall question the messengers, 7:7 Then surely We shall relate to them with knowledge.

and We are never absent.

7:8 And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful.

7:9 And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.

7:10 And certainly We established you in the earth and made therein means of livelihood for you; little it is that you give thanks!

7:11 And We indeed created you, then We fashioned you, then We said to the angels: Make submission to Adam. So they submitted, except Iblis; he was not of those who submitted.

7:12 He said: What hindered thee that thou didst not submit when I commanded thee? He said: I am better than he; Thou hast created me of fire, while him Thou didst create of dust.

7:13 He said: Then get forth from this (state), for it is not for thee to behave proudly therein. Go forth, therefore, surely thou art of the abject ones.

7:14 He said: Respite me till the day when they are raised.

7:15 He said: Thou art surely of the respited ones.

7:16 He said: As Thou hast adjudged me to be erring, I will certainly lie in wait for them in Thy straight path,

7:17 Then I shall certainly come upon them from before them and from behind them, and from their right and from their left; and Thou wilt not find most of them thankful.

7:18 He said: Get out of it, despised, driven away. Whoever of them will follow thee, I will certainly fill hell with you all.

7:19 And (We said): O Adam, dwell thou and thy wife in the garden, so eat from whence you desire, but go not near this tree, lest you become of the unjust.

7:20 But the devil made an evil suggestion to them that he might make manifest to them that which had been hidden from them of their shame and he said: Your Lord has forbidden you this tree, lest you become angels or become of the immortals.

7:21 And he swore to them both: Surely I am a sincere adviser to you —

7:22 Thus he caused them to fall by deceit. So when they had tasted of the tree, their shame became manifest to them, and they both began to cover themselves with the leaves of the garden. And their Lord called to them: Did I not forbid you that tree, and say to you that the devil is surely your open enemy?

7:23 They said: Our Lord, we have wronged ourselves; and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

7:24 He said: Go forth — some of you, the enemies of others. And there is for you in the earth an abode and a provision for a time.

7:25 He said: Therein shall you live, and therein shall you die, and there from shall you be raised.

7:26 O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing that guards against evil — that is the best. This is of the messages of Allah that they may be mindful.

7:27 O children of Adam, let not the devil seduce you, as he expelled your parents from the garden, pulling off from them their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely We have made the devils to be the friends of those who believe not.

7:28 And when they commit an in decency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah enjoins not indecency. Do you say of Allah what you know not?

7:29 Say: My Lord enjoins justice. And set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience. As He brought you into being, so shall you return.

 $7:30~{\rm A}$ party has He guided, and another party — perdition is justly their due. Surely they took the devils for friends instead of Allah, and they think that they are rightly guided.

7:31 O children of Adam, attend to your adornment at every time of prayer, and eat and drink and be not prodigal; surely He loves not the prodigals. ***

7:32 Say: Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the Resurrection day. Thus do We make the messages clear for a people who know.

7:33 Say: My Lord forbids only indecencies, such of them as are apparent and such as are concealed, and sin and unjust rebellion, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah what you know not.

7:34 And every nation has a term so when its term comes, they cannot remain behind the least while, nor can they precede (it).

7:35 O children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright they shall have no fear, nor shall they grieve.

7:36 And those who reject Our messages and turn away from them haughtily these are the companions of the Fire; they shall abide in it.

7:37 Who is then more unjust than he who forges a lie against Allah or rejects His messages? These — their portion of the Book shall reach them; until when Our messengers come to them causing them to die; they say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us. And they shall bear witness against themselves that they were disbelievers.

7:38 He will say: Enter into the Fire among the nations that have passed away before you from among the jinn and men. Every time a nation enters, it curses its sister until when they all follow one another into it, the last of them will say with regard to the first of them: Our Lord, these led us astray, so give them a double chastisement of the Fire. He will say: Each one has double but you know not.

7:39 And the first of them will say to the last of them: You have no preference over us, so taste the chastisement for what you earned.

7:40 Those who reject Our messages and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until the camel pass drawnch they are the areally and down do We served the

through the eye of the needle. And thus do We reward the guilty. 7:41 They shall have a bed of hell and over them coverings

(of it). And thus do We requite the wrongdoers.

7:42 And as for those who believe and do good — We impose not on any soul a duty beyond its scope — they are the owners of the Garden; therein they abide.

7:43 And We shall remove whatever of ill-feeling is in their hearts — rivers flow beneath them. And they say: All praise is due to Allah, Who guided us to this! And we would not have found the way if Allah had not guided us. Certainly the messengers of our Lord brought the truth. And it will be cried out to them: This is the Garden which you are made to inherit for what you did.

7:44 And the owners of the Garden call out to the companions of the Fire: We have found that which our Lord promised us to be true; have you, too, found that which your Lord promised to be true? They will say: Yes. Then a crier will cry out among them: The curse of Allah is on the wrongdoers,

7:45 Who hinder (men) from Allah's way and seek to make it crooked, and they are disbelievers in the Hereafter.

7:46 And between them is a veil. And on the Elevated Places are men who know all by their marks. And they call out to the owners of the Garden: Peace be to you! They have not yet entered it, though they hope.

7:47 And when their eyes are turned towards the companions of the Fire, they say: Our Lord, place us not with the unjust people.

7:48 And the owners of the Elevated Places call out to men whom they recognize by their marks, saying: Of no avail were to you your amassings and your arrogance.

7:49 Are these they about whom you swore that Allah would not bestow mercy on them? Enter the Garden; you have no fear, nor shall you grieve.

7:50 And the companions of the Fire call out to the owners of the Garden: Pour on us some water or some of that which Allah has provided for you. They say: Surely Allah has forbidden them both to the disbelievers,

7:51 Who take their religion for an idle sport and a play, and this world's life deceives them. So this day We shall forsake them, as they neglected the meeting of this day of theirs, and as they denied Our messages.

7:52 And certainly We have brought them a Book which We make clear with knowledge, a guidance and a mercy for a people who believe.

7:53 Do they wait for aught but its final sequel? On the day when its final sequel comes, those who neglected it before will say: Indeed the messengers of our Lord brought the truth. Are there any intercessors on our behalf so that they should intercede for us? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls, and that which they forged has failed them.

7:54 Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and the stars, made subservient by His command. Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds!

7:55 Call on your Lord humbly and in secret. Surely He loves not the transgressors.

7:56 And make not mischief in the earth after its reformation and call on Him, fearing and hoping. Surely the mercy of Allah is nigh to the doers of good.

7:57 And He it is Who sends forth the winds hearing good news before His mercy; till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth thereby fruits of all kinds. Thus do We bring forth the dead that you may be mindful.

7:58 And the good land — its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior — (its herbage) comes forth but scantily. Thus do We repeat the messages for a people who give thanks.

7:59 Certainly We sent Noah to his people, so he said: O my people, serve Allah, you have no god other than Him. Indeed I fear for you the chastisement of a grievous day.

7:60 The chiefs of his people said Surely we see thee in clear error.

7:61 He said: O my people, there is no error in me, but I am a messenger from the Lord of the worlds.

7:62 I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allah what you know not. 7:63 Do you wonder that a reminder has come to you from

your Lord through a man from among you, that he may warn you and that you may guard against evil, and that mercy may be shown to you?

7:64 But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our messages. Surely they were a blind people!

7:65 And to 'Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god other than Him. Will you not then guard against evil?

7:66 The chiefs of those who disbelieved from among his people said: Certainly we see thee in folly, and we certainly think thee to be of the liars.

7:67 He said: O my people, there is no folly in me, but I am a messenger of the Lord of the worlds.

7:68 I deliver to you the messages of my Lord and I am a faithful adviser to you.

7:69 Do you wonder that a reminder has come to you from your Lord through a man from among you that he may warn you? And remember when He made you successors after Noah's people and increased you in excellence of make. So remember the bounties of Allah, that you may be successful.

7:70 They said: Hast thou come to us that we may serve Allah alone, and give up that which out fathers used to serve? Then bring to us what thou threatenest us with, if thou art of the truthful.

7:71 He said: Indeed uncleanness and wrath from your Lord have lighted upon you. Do you dispute with me about names which you and your fathers have named? Allah has not sent any authority for them. Wait, then; I too with you am of those who wait.

7:72 So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our messages and were not believers.

7:73 And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allah's she-camel — a sign for you — so leave her alone to pasture in Allah's earth, and do her no harm, lest painful chastisement over-take you.

7:74 And remember when He made you successors after 'Ad and settled you in the land — you make mansions on its plains and hew out houses in the mountains. So remember Allah's bounties and act not corruptly in the land, making mischief.

7:75 The arrogant chiefs of his people said to those who were weak, to those who believed from among them: Do you know that Salih is one sent by his Lord? They said: Surely we are believers in that wherewith he has been sent.

7:76 Those who were haughty said: Surely we are disbelievers in that which you believe.

7:77 Then they hamstrung the she-camel and revolted against their Lord's commandment, and said: O Salih, bring us that with which thou threatenest us, if thou art of the messengers.

 $7.78~{\rm So}$ the earthquake seized them, and they were motionless bodies in their abodes.

7:79 So he turned away from them and said: O my people, I delivered to you the message of my Lord and gave you good advice, but you love not good advisers.

7:80 And (We sent) Lot, when he said to his people: Do you commit an abomination which no one in the world did before you?

7:81 Surely you come to males with lust instead of females. Nay, you are a people exceeding bounds.

7:82 And the answer of his people was no other than that they said: Turn them out of your town; surely they are a people who aspire to purity!

7:83 So We delivered him and his followers, except his wife — she was of those who remained behind.

7:84 And We rained upon them a rain. See, then, what was the end of the guilty!

7:85 And to Midian (We sent) their brother Shu'aib. He said: O my people, serve Allah, you have no god other than Him. Clear proof indeed has come to you from your Lord, so give full measure and weight and diminish not to men their things, and make not mischief in the land after its reform. This is better for you, if you are believers.

7:86 And lie not in wait on every road, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked. And remember when you were few, then He multiplied you, and see what was the end of the mischief-makers!

7:87 And if there is a party of you who believe in that wherewith I am sent and another party who believe not, then wait patiently till Allah judges between us; and He is the Best of Judges.

7:88 The arrogant chiefs of his people said: We will certainly turn thee out O Shu'aib, and those who believe with thee from our town, or you shall come back to our religion. He said: Even though we dislike (it)?

7:89 Indeed we should have forged a lie against Allah, if we go back to your religion after Allah has delivered us from it. And it is not for us to go back to it, unless Allah our Lord please. Our Lord comprehends all things in His knowledge. In Allah do we trust. Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders.

7:90 And the chiefs of his people, who disbelieved, said: If you follow Shu'aib, you are surely losers.

7:91 So the earthquake overtook them, and they were motionless bodies in their abode —

7:92 Those who called Shu'aib a liar were as though they had never dwelt therein those who called Shu'aib a liar, they were the losers.

7:93 So he turned away from them and said: O my people, indeed I delivered to you the messages of my Lord and I gave you good advice; how, then, should I be sorry for a disbelieving people?

7:94 And We did not send a prophet to a town but We seized its people with distress and affliction that they might humble themselves.

7:95 Then We changed the evil for good, till they became affluent and said: Distress and happiness did indeed touch our fathers. So We took them by surprise while they perceived not.

7:96 And if the people of the towns had believed and kept their duty, We would certainly have opened for them blessings from the heavens and the earth. But they rejected, so We seized them for what they earned.

7:97 Are the people of the towns, then, secure from Our punishment coming to them by night while they sleep?

7:98 Or, are the people of the towns secure from Our punishment coming to them in the morning while they play? 7:99 Are they secure from Allah's plan? But none feels

secure from Allah's plan except the people who perish.

7:100 Is it not dear to those who inherit the earth after its (former) residents that, if We please, We would afflict them for their sins, and seal their hearts so they would not hear?

7:101 Such were the towns some of whose news We have related to thee. And certainly their messengers came to them with clear arguments, but they would not believe what they had rejected before. Thus does Allah seal the hearts of the disbelievers.

7:102 And We found not in most of them (faithfulness to) covenant; and We found most of them to be transgressors.

7:103 Then, after them, We sent Moses with Our messages to Pharaoh and his chiefs, but they disbelieved them. See, then, what was the end of the mischief-makers!

7:104 And Moses said: O Pharaoh, surely I am a messenger from the Lord of the worlds,

7:105 Worthy of not saying anything about Allah except the truth. I have come to you indeed with clear proof from your Lord, so let the Children of Israel go with me.

7:106 He said: If thou hast come with a sign, produce it, if thou art truthful.

7:107 So he threw his rod, then lo! it was a serpent manifest, 7:108 And he drew forth his hand, and lo! it was white to the beholders.

THE GRAND BIBLE

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7:109 The chiefs of Pharaoh's people said: Surely this is a skilful enchanter!

7:110 He intends to turn you out of your land. What do you advise?

7:111 They said: Put him off and his brother, and send summoners into the cities,

7:112 To bring to thee every skilful enchanter.

7:113 And the enchanters came to Pharaoh, saying: We must surely have a reward if we prevail.

7:114 He said: Yes, and you shall certainly be of those who are near (to me).

7:115 They said: O Moses, wilt thou cast, or shall we (be the first to) cast?

7:116 He said: Cast. So when they cast, they deceived the people's eyes and overawed them, and they produced a mighty enchantment.

7:117 And We revealed to Moses: Cast thy rod. Then lo! it swallowed up their lies.

7:118 So the truth was established, and that which they did became null.

7:119 There they were vanquished, and they went back abased.

7:120 And the enchanters fell down prostrate —

7:121 They said: We believe in the Lord of the worlds,

7:122 The Lord of Moses and Aaron.

7:123 Pharaoh said: You believe in Him before I give you permission! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know!

7:124 I shall certainly cut off your hands and your feet on opposite sides, then I shall crucify you all together

7:125 They said: Surely to our Lord do we return

7:126 And thou takest revenge on us only because we believed in the messages of our Lord when they came to us. Our Lord, pour out on us patience and cause us to die in submission. (to Thee)!

7:127 And the chiefs of Pharaoh's people said: Wilt thou leave Moses and his people to make mischief in the land and forsake thee and thy gods? He said: We will slay their sons and spare their women, and surely we are dominant over them.

7:128 Moses said to his people: Ask help from Allah and be patient. Surely the land is Allah's — He gives it for an inheritance to such of His servants as He pleases. And the end is for those who keep their duty.

7:129 They said: We were persecuted before thou camest to us and since thou hast come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.

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7:130 And certainly We overtook Pharaoh's people with droughts and diminution of fruits that they might be mindful.

7:131 But when good befell them they said: This is due to us. And when evil afflicted them, they attributed it to the ill-luck of Moses and those with him. Surely their evil fortune is only from Allah, but most of them know not.

7:132 And they said: Whatever sign thou mayest bring to us to charm us therewith we shall not believe in thee.

7:133 So We sent upon them widespread death, and the locusts and the lice and the frogs and the blood — clear signs. But they behaved haughtily and they were a guilty people.

7:134 And when the plague fell upon them, they said: O Moses, pray for us to thy Lord as He has made promise with thee. If thou remove the plague from us, we will certainly believe in thee and will let the Children of Israel go with thee.

7:135 But when We removed the plague from them till a term which they should attain, lo they broke (their promise). 7:136 So We exacted retribution from them and drowned

them in the sea, because they rejected Our signs and were heedless of them. 7:137 And We made the people who were deemed weak to

inherit the eastern lands and the weber ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built.

7:138 And We took the Children of Israel across the sea. Then they came to a people who were devoted to their idols. They said: O Moses, make for us a god as they have gods. He said: Surely you are an ignorant people!

7:139 (As to) these, that wherein they are engaged shall be destroyed and that which they do is vain.

7:140 He said: Shall I seek for you a god other than Allah, while He has made you excel (all) created things?

7:141 And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women. And therein was a great trial from your Lord.

7:142 And We appointed for Moses thirty nights, and completed them with ten, so the appointed time of his Lord was complete forty nights. And Moses said to his brother Aaron: Take my place among my people, and act well and follow not the way of the mischief-makers. 7:143 And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord, show me (Thyself) so that I may look at Thee. He said: Thou canst not see Me; but look at the mountain; if it remains firm in its place, then wilt thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon. Then when he recovered, he said.: Glory be to Thee! I turn to Thee, and I am the first of the believers.

7:144 He said: O Moses, surely I have chosen thee above the people by My messages and My words. So take hold of what I give thee and he of the grateful.

7:145 And We ordained for him in the tablets admonition of every kind and clear explanation of all things. So take hold of them with firmness and enjoin thy people to rake hold of what is best thereof. I shall show you the abode of the transgressors.

7:146 I shall turn away from My messages those who are unjustly proud in the earth. And if they see every sign, they will not believe in it; and if they see the way of rectitude, they take it not for a way and if they see the way of error, they take it for a way. This is because they reject Our messages and are heedless of them.

7:147 And those who reject Our messages and the meeting of the Hereafter their deeds are fruitless. Can they be rewarded except for what they do?

7:148 And Moses' people made of their ornaments a calf after him — a (lifeless) body, having a lowing sound. Could they not see that it spoke not to them, nor guided them in the way? They took it (for worship) and they were unjust.

7:149 And when they repented and saw that they had gone astray, they said: If our Lord have not mercy on us and forgive us, we shall certainly be of the losers.

7:150 And when Moses returned to his people, wrathful, grieved, he said Evil is that which you have done after me! Did you hasten on the judgement of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, the people reckoned me weak and had well-nigh slain me. So make not the enemies to rejoice over me and count me not among the unjust people.

7:151 He said: My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy.

7:152 Those who took the calf (for a god) — wrath from their Lord, and disgrace in this world's life, will surely overtake them. And thus do We recompense those who invent lies.

7:153 And those who do evil deeds, then repent after that and believe — thy Lord after that is surely Forgiving, Merciful.

7:154 And when Moses' anger calmed down, he took up the tablets; and in the writing thereof was guidance and mercy for those who fear their Lord.

7:155 And Moses chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord, if Thou hadst pleased, Thou hadst destroyed them before and myself (too). Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

7:156 And ordain for us good in this world's life and in the Hereafter, for surely we turn to Thee. He said: I afflict with My chastisement whom I please, and My mercy encompasses all things. So I ordain it for those who keep their duty and pay the poor-rate, and those who believe in Our messages —

7:157 Those who follow the Messenger-Prophet, the [Ummi] whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him — these are the successful.

7:158 Say: O mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the kingdom of the heavens and the earth. There is no god but He. He gives life and causes death. So believe in Allah and His Messenger, the [Ummi] Prophet who believes in Allah and His words, and follow him so that you may be guided aright.

7:159 And of Moses' people is a party who guide with truth, and therewith they do justice.

7:160 And We divided them into twelve tribes, as nations. And We revealed to Moses when his people asked him for water: Strike the rock with thy staff; so out flowed from it twelve springs. Each tribe knew its drinking-place. And We made the clouds to give shade over them and We sent to them manna and quails. Eat of the good things We have given you. And they did not do Us any harm, but they wronged themselves.

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4427 7:161 And when it was said to them: Dwell in this town and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively, We shall forgive you your wrongs. We shall give more to the doers of good.

7:162 But those who were unjust among them changed it for a word other than that which they were told, so We sent upon them a pestilence from heaven for their wrongdoing.

7:163* And ask them about the town which stood by the sea. When they violated the Sabbath, when their fish came to them on their Sabbath day on the surface, and when it was not their Sabbath they came not to them. Thus did We try them because they transgressed.

7:164* And when a party of them said: Why preach you to a people whom Allah would destroy or whom He would chastise with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard against evil.

7:165* So when they neglected that whereof they had been reminded, We delivered those who forbade evil and We overtook those who were iniquitous with an evil chastisement because they transgressed.

7:166* So when they revoltingly persisted in that which they had been forbidden, We said to them: Be (as) apes, despised and hated.

7:167* And when thy Lord declared that He would send against them to the day of Resurrection those who would subject them to severe torment. Surely thy Lord is Quick in requiting; and surely He is Forgiving, Merciful.

7:168* And We divided them in the earth into parties some of them are righteous and some of them are other-wise. And We tried them with blessings and misfortunes that they might turn.

7:169* Then after them came an evil posterity who inherited the Book, taking the frail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth? And they study what is in it. And the abode of the Hereafter is better for those who keep their duty. Do you not then understand?

7:170* And as for those who hold fast by the Book and keep up prayer — surely We waste not the reward of the reformers.

7:171 And when We shook the mountain over them as if it were a covering, and they thought that it was going to fall down upon them: Hold on firmly that which We have given you, and be mindful of that which is in it, so that you may guard against evil.

7:172 And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes; we bear witness. Lest you should say on the day of Resurrection: We were unaware of this,

7:173 Or (lest) you should say: Only our fathers ascribed partners (to Allah) before (us), and we were (their) descendants after them. Wilt Thou destroy us for what liars did?

7:174 And thus do We make the messages clear, and that haply they may return.

7:175 And recite to them the news of him to whom We give Our messages, but he withdraws himself from them, so the devil follows him up, and he is of those who perish.

7:176 And if We had pleased, We would have exalted him thereby; but he clings to the earth and follows his low desire. His parable is as the parable of the dog if thou drive him away, he lolls out his tongue, and if thou leave him alone, he lolls out his tongue. Such is the parable of the people who reject Our messages. So relate the narrative that they may reflect.

7:177 Evil is the likeness of the people who reject Our messages and wrong their own souls.

7:178 He whom Allah guides is on the right way; and he whom He leaves in error — they are the losers.

7:179 And certainly We have created for hell many of the jinn and the men — they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. These are the heedless ones.

7:180 And Allah's are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names. They will be recompensed for what they do.

7:181 And of those whom We have created is a community who guide with the truth and therewith do justice.

7:182 And those who reject Our messages — We lead them (to destruction) step by step from whence they know not.

7:183 And I grant them respite. Surely My scheme is effective.

7:184 Do they not reflect (that) there is no madness in their companion? He is only a plain warner.

7:185 Do they not consider the kingdom of the heavens and the earth and what things Allah has created, and that it may be that their doom has drawn nigh? In what announcement after this will they then believe? 7:186 Whomsoever Allah leaves in error, there is no guide for him. And He leaves them alone in their inordinacy, blindly wandering on.

7:187 They ask thee about the Hour, when will it come to pass? Say: The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the earth. It will not come to you but of a sudden. They ask thee as if thou wert solicitous about it. Say: Its knowledge is with Allah only, but most people know not.

7:188 Say: I control not benefit or harm for myself except as Allah please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.

7:189 He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her. So when he covers her she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful.

7:190 But when He gives them a good one, they set up with Him associates in that which He has given them. High is Allah above what they associate (with Him).

7:191 Do they associate (with Him) that which has created naught, while they are themselves created?

7:192 And they cannot give them help, nor can they help themselves.

7:193 And if you invite them to guidance, they will not follow you. It is the same to you whether you invite them or you are silent.

7:194 Those whom you call on besides Allah are slaves like yourselves — call on them, then let them answer you, if you are truthful.

7:195 Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call upon your associate-gods then plot against me and give me no respite.

 $\overline{7}$:196 Surely my Friend is Allah, Who revealed the Book, and He befriends the righteous.

7:197 And those whom you call upon besides Him are not able to help you, nor can they help themselves.

7:198 And if you invite them to guidance, they hear not and thou seest them looking towards thee, yet they see not.

7:199 Take to forgiveness and enjoin good and turn away from the ignorant.

7:200 And if a false imputation from the devil afflict thee, seek refuge in Allah. Surely He is Hearing, Knowing.

7:201 Those who guard against evil, when a visitation from the devil afflicts them, they become mindful, then lo they see. 7:202 And their brethren increase them in error, then they cease not.

7:203 And when thou bringest them not a sign, they say Why dost thou not demand it? Say I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe.

7:204 And when the Koran is recited, listen to it and remain silent, that mercy may be shown to you.

7:205 And remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the morning and the evening, and be not of the heedless.

7:206 Surely those who are with thy Lord are not too proud to serve Him, and they glorify Him and prostrate themselves before Him.

KORAN CHAPTER 88 / Sura 46

The Sandhills / Al-Ahqaf

In the name of Allah, the Beneficent, the Merciful. 46:1 Beneficent God!

46:2 The revelation of the Book is from Allah, the Mighty, the Wise.

46:3 We created not the heavens and the earth and all between them save with truth and for an appointed term. And those who disbelieve turn away from that whereof they are warned.

46:4 Say Have you considered that which you invoke besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a Book before this or any relics of knowledge, if you are truthful.

46:5 And who is in greater error than he who invokes besides Allah such as answer him not till the day of Resurrection, and they are heedless of their call?

46:6 And when men are gathered together, they will be their enemies, and will deny their worshipping (them).

46:7 And when Our clear messages are recited to them, those who disbelieve say of the Truth when it comes to them: This is clear enchantment.

46:8 Nay, they say: He has forged it. Say: If I have forged it, you control naught for me from Allah. He knows best what you utter concerning it. He is enough as a witness between me and you. And He is the Forgiving, the Merciful.

46:9 Say: I am nor the first of the messengers, and I know not what will be done with me or with you. I follow naught but that which is revealed to me, and I am but a plain warner.

46:10* Say: See you if it is from Allah, and you disbelieve in it, and a witness from among the Children of Israel has borne witness of one like him, so he believed, while you are big with pride. Surely Allah guides not the iniquitous people.

46:11 And those who disbelieve say of those who believe: If it had been a good, they would not have attained it before us. And as they are not guided thereby, they say: It is an old lie.

46:12 And before it was the Book of Moses, a guide and a mercy. And this is a Book verifying (it) in the Arabic language, that it may warn those who do wrong, and as good news for the doers of good.

46:13 Surely those who say, Our Lord is Allah, then continue on the right way, on them is no fear, nor shall they grieve.

46:14 These are the owners of the Garden, abiding therein — a reward for what they did.

46:15* And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my patents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee. and truly I am of those who submit.

46:16 These are they from whom We accept the best of what they do and pass by their evil deeds — among the owners of the Garden. A promise of truth, which they were promised.

46:17 And he who says to his parents: Fie on you! Do you threaten me that I shall be brought forth, when generations have passed away before me? And they both call for Allah's aid Woe to thee! Believe; surely the promise of Allah is true. But he says This is nothing but stories of the ancients.

46:18 These are they against whom the word proves true, among nations of the jinn and the men that have passed away before them. Surely they are losers.

46:19 And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged.

46:20 And on the day when those who disbelieve are brought before the Fire: You did away with your good things in your life of the world and you enjoyed them; so this day you are rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed.

46:21 And mention the brother of 'Ad; when he warned his people in the sandy plains — and warners indeed came before him and after him — saying: Serve none but Allah. Surely I fear for you the chastisement of a grievous day.

46:22 They said: Hast thou come to us to turn us away from our gods? Then bring us that with which thou threatenest us, if thou art truthful.

46:23 He said: The knowledge is only with Allah, and I deliver to you that wherewith I am sent, but I see you are an ignorant people.

46:24 So when they saw it — a cloud advancing towards their valleys, they said: This is a cloud bringing us rain. Nay, it is that which you sought to hasten, a wind wherein is painful chastisement,

46:25 Destroying every thing by the command of its Lord. So at dawn naught could be seen except their dwellings. Thus do We reward the guilty people.

46:26 And certainly We had given them power in matters in which We have not empowered you, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they 'denied the messages of Allah, and that which they mocked at encompassed them.

46:27 And certainly We destroyed the towns round about you, and We repeat the messages that they may turn.

46:28 Then why did those whom they took for gods besides Allah to draw (them) nigh (to Rim) not help them? Nay, they failed them. And this was their lie and what they forged.

46:29 And when We turned towards thee a party of the jinn, who listened to the Koran; so when they were in its presence, they said: Be silent. Then when it was finished, they turned back to their people warning (them).

46:30 They said: O our people, we have heard a Book revealed after Moses, verifying that which is before it, guiding to the truth and to a right path.

46:31 O our people, accept the Inviter to Allah and believe in Him. He will forgive you some of your sins and protect you from a painful chastisement.

46:32 And whoever accepts not the Inviter to Allah, he cannot escape in the earth, nor has he protectors besides Him. These are in manifest error.

 $46{:}33$ See they not that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give

life to the dead? Aye, He is surely Possessor of power over all things.

46:34 And on the day when those who disbelieve are brought before the Fire: Is it not true? They will say Yea, by our Lord He will say: Then taste the chastisement, because you disbelieved.

46:35* So have patience, as men of resolution, the messengers, had patience, and seek not to hasten on for them (their doom). On the day when they see that which they are promised, (it will be) as if they had not tarried save an hour of the, day. (Thine is) to deliver. Shall then any be destroyed save the transgressing people?

KORAN CHAPTER 89 / Sura 6

The Cattle / Al-Anam

In the name of Allah, the Beneficent, the Merciful.

6:1 Praise be to Allah, Who created the heavens and the earth, and made darkness and light. Yet those who disbelieve set up equals to their Lord.

6:2 He it is Who created you from clay, then He decreed a term. And there is a term named with Him; still you doubt.

6:3 And He is Allah in the heavens and in the earth. He knows your secret (thoughts) and your open (words), and He knows what you earn.

6:4 And there comes not to them any message of the messages of their Lord but they turn away from it.

6:5 So they rejected the truth when it came to them, but soon will come to them the news of that which they mocked.

6:6 See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring abundant rain on them, and We made the rivers flow beneath them? Then We destroyed them for their sins, and raised up after them another generation.

6:7 And if We had sent down to thee a writing on paper, then they had touched it with their hands, those who disbelieve would have said: This is nothing but clear enchantment.

6:8 And they say: Why has not an angel been sent down to him? And if We send down an angel, the matter would be decided and then they would not be respited.

6:9 And if We had made him an angel, We would certainly have made him a man, and (thus) made confused to them what they confuse.

 $\dot{6}$:10 And certainly messengers before thee were derided, but that which they derided encompassed those of them who scoffed.

6:11 Say: Travel in the land, then see what was the end of

the rejectors. 6:12 Say: To whom belongs whatever is in the heavens and the earth? Say: To Allah. He has ordained mercy on Himself. He will certainly gather you on the Resurrection day — there is no doubt about it. Those who have lost their souls will not believe

6:13 And to Him belongs whatever dwells in the night and the day. And He is the Hearing, the Knowing.

6:14 Say: Shall I take for a friend other than Allah, the Originator of the heavens and the earth, and He feeds and is not fed? Say: I am commanded to be the first of those who submit. And be thou not of the polytheists.

6:15 Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

6:16 He from whom it is averted on that day, Allah indeed has had mercy on him. And this is a manifest achievement. 6:17 And if Allah touch thee with affliction, there is none to

remove it but He. And if He touch thee with good, He is Possessor of power over all things.

6:18 And He is the Supreme, above His servants. And He is the Wise, the Aware.

6:19 Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me. And this Koran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I bear not witness. Say: He is only One God, and surely I am innocent of that which you set up (with Him).

6:20* Those whom We have given the Book recognize him as they recognize their sons. Those who have lost their souls — they will not believe.

6:21 And who is more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the wrongdoers will not be successful.

6:22 And on the day We gather them all together, then We shall say to those who set up gods (with Allah): Where are your associate-gods whom you asserted?

6:23* Then their excuse would be nothing but that they would say: By Allah, our Lord! we were not polytheists.

6:24 See how they lie against their own souls, and that which they forged shall fail them!

6:25 And of them is he who hearkens to thee and We have cast veils over their hearts so that they understand it not and a deafness into their ears. And (even) if they see every sign they will not believe in it. So much so that when they come to thee they only dispute with thee — those who disbelieve say: This is naught but stories of the ancients.

6:26 And they forbid (others) from it, and they keep away from it; and they ruin none but their own souls while they perceive not.

6:27 And if thou couldst see when they are made to stand before the Fire, and say: Would that we were sent back! We would not reject the messages of our Lord but would be of the believers.

6:28 Nay, that which they concealed before will become manifest to them. And if they were sent back, they would certainly go back to that which they are forbidden, and surely they are liars.

6:29 And they say: There is nothing but our life of this world and we shall not be raised again.

6:30 And if thou couldst see when they are made to stand before their Lord! He will say: Is not this the truth? They will say: Yea, by our Lord! He will say: Taste then the chastisement because you disbelieved.

* * *

6:31. They are losers indeed who reject the meeting with Allah, until when the hour comes upon them suddenly, they will say: O our grief for out neglecting it! And they bear their burdens on their backs. Now surely evil is that which they bear!

6:32 And this worlds life is naught but a play and an idle sport. And certainly the abode of the Hereafter is better for those who keep their duty. Do you not then understand?

6:33 We know indeed that what they say grieves thee, for surely they give not thee the lie, but the wrongdoers give the lie to Allah's messages.

6:34 And messengers indeed were rejected before thee, but they were patient when rejected and persecuted, until Our help came to them. And there is none to change the words of Allah. And there has already come to thee some information about the messengers.

6:35 And if their turning away is hard on thee, then, if thou canst, seek an opening into the earth or a ladder to heaven, to bring them a sign! And if Allah pleased, He would certainly have gathered them all to guidance, so be not of the ignorant. 6:36 Only those accept who listen. And as for the dead,

Allah will raise them, then to Him they will be returned. 6:37 And they say: Why has not a sign been sent down to

him from his Lord? Say: Surely Allah is Able to send down a sign, but most of them know not?' 6:38 And there is no animal in the earth, nor a bird that

flies on its two wings, but (they are) communities like yourselves. We have not neglected anything in the Book. Then to their Lord will they be gathered.

6:39 And those who reject Our messages are deaf and dumb, in darkness. Whom Allah pleases He leaves in error. And whom He pleases He places on the right way.

6:40 Say: See, if the chastisement of Allah overtake you or the hour come upon you, will you call on others than Allah, if you are truthful?

6:41 Nay, Him you call upon, so He removes that for which you pray, if He pleases, and you forget what you set up (with Him).

6:42 And indeed We sent (messengers) to nations before thee then We seized them with distress and affliction that they might humble themselves.

6:43 Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made all that they did seem fair to them.

6:44 Then, when they neglected that with which they had been admonished, We opened for them the gates of all things. Until, when they rejoiced in that which they were given; We seized them suddenly; then lo! they were in utter despair.

6:45 So the roots of the people who did wrong were cut off. And praise be to Allah, the Lord of the worlds.

6:46 Say: Have you considered that if Allah should take away your hearing and your sight and seal your hearts, who is the god besides Allah that can bring it to you? See how We repeat the messages yet they turn away!

6:47 Say: See, if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the wrongdoing people?

6:48 And We send not messengers but as bearers of good news and warners then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

6:49 And as for those who reject Our messages, chastisement will afflict them because they transgressed.

6:50 Say: I say not to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I follow only that which is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect?

6:51 And warn with it those who fear that they will be gathered to their Lord there is no protector for them, nor any intercessor besides Him so that they may keep their duty.

6:52 And drive not away those who call upon their Lord, morning and evening, desiring only His pleasure. Neither art thou accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst drive them away and thus be of the wrongdoers. 6:53 And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

6:54 And when those who believe in Our messages come to thee say: Peace be to you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

6:55 And thus do We make distinct the messages and so that the way of the guilty may become clear.

6:56 Say: I am forbidden to serve those whom you call upon besides Allah. Say: I follow not your low desires, for then indeed I should go astray and should not be of the guided ones.

6:57 Say: Surely I have manifest proof from my Lord and you call it a lie. I have not with me that which you would hasten. The judgement is only Allah's. He relates the truth and He is the Best of deciders.

6:58 Say: If that which you would hasten were with me, the matter would have certainly been decided between you and me. And Allah best knows the wrongdoers.

6:59 And with Him are the treasures of the unseen — none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a clear book.

6:60 And He it is Who takes your souls at night, and He knows what you earn by day, then He raises you up therein that an appointed term may be fulfilled. Then to Him is your return, then He will inform you of what you did.

6:61 And He is the Supreme above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

6:62 Then are they sent back to Allah, their Master, the True one. Now surely His is the judgement and He is Swiftest in taking account

6:63 Say: Who is it that delivers you from the calamities of the land and the sea? (when) you call upon Him, in humility and in secret: If He deliver us from this, we will certainly be of the grateful ones.

6:64 Say: Allah delivers you from this and from every distress, yet you set up others (with Him).

6:65 Say: He has the power to send on you a chastisement from above you or from beneath your feet, or to throw you into confusion, (making you) of different parties, and make some of you taste the violence of others. See how We repeat the messages that they may understand!

6:66 And thy people call it a lie and it is the Truth. Say: I am not put in charge of you.

6:67 For every prophecy is a term, and you will soon come to know (it).

6:68 And when thou seest those who talk nonsense about Our messages, withdraw from them until they enter into some other discourse. And if the devil cause thee to forget, then sit not after recollection with the unjust people.

6:69 And those who keep their duty are not accountable for them in aught but (theirs) is only to remind; haply they may guard against evil.

6:70 And leave those who take their religion for a play and an idle sport, and whom this world's life has deceived, and remind (men) hereby lest a soul be destroyed for what it has earned. It has besides Allah no friend nor intercessor, and though it offer every compensation, it will not be accepted from it. Those are they who are destroyed for what they earn. For them is a drink of boiling water and a painful chastisement, because they disbelieved.

6:71 Say: Shall we call, besides Allah, on that which profits us not nor harms us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils cause to follow his low desires, in bewilderment in the earth, he has companions who call him to the right way (saying), Come to us. Say: Surely the guidance of Allah, that is the (true) guidance. And we are commanded to submit to the Lord of the worlds:

6:72 And that you should keep up prayer and keep your duty to Him. And He it is to Whom you shall be gathered.

6:73 And He it is Who created the heavens and the earth with truth. And when He says, Be, it is.

6:74 His word is the truth and His is the kingdom on the day when the trumpet is blown. The Knower of the unseen and the seen; and He is the Wise, the Aware.

6:75 And when Abraham said to his sire, Azar: Takest thou idols for gods? Surely I see thee and thy people in manifest error.

6:76 And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those having certainty.

6:77 So when the night overshadowed, him, he saw a star. He said: Is this my Lord? So when it set, he said I love not the setting ones.

6:78 Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the erring people. 6:79 Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people, I am clear of what you set up (with Allah).

6:80 Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

6:81 And his people disputed with him. He said: Do you dispute with me respecting Allah and He has guided me indeed? And I fear not in any way those that you set up with Him, unless my Lord please. My Lord comprehends all things in His knowledge. Will you not then mind?

6:82 And how should I fear what you have set up (with Him), while you fear not to set up with Allah that for which He has sent down to you no authority. Which then of the two parties is surer of security, if you know?

6:83 Those who believe and mix not up their faith with iniquity for them is security and they go aright.

6:84 And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Surely thy Lord is Wise, Knowing. 6:85 And We gave him Isaac and Jacob. Each did We guide;

6:85 And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others):

6:86 And Zacharias and John and Jesus and Elias; each one (of them) was of the righteous,

6:87 And Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people;

6:88 And some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way.

6:89 This is Allah's guidance wherewith He guides whom He pleases of His servants. And if they bad associated others (with Him), all that they did would have been vain.

6:90 These are they to, whom We gave the Book and authority and prophecy. Therefore if these disbelieve in it, We have indeed entrusted it to a people who are not disbelievers in it.

6:91* These are they whom Allah guided, so follow their guidance. Say: I ask you not for any reward for it. It is naught but a Reminder to the nations.

6:92 And they honour not Allah with the honour due to Him, when they say: Allah has not revealed anything, to a mortal. Say: Who revealed the Book which Moses brought, a light and a guidance to men — you make it into (scattered) papers, which you show and you conceal much? And you are taught that which neither you nor your fathers knew. Say: Allah. Then leave them sporting in their idle talk.

6:93* And this is a Blessed Book We have revealed, verifying that which is before it, and that thou mayest warn the mother of the towns and those around her. And those who believe in the Hereafter believe in it, and they keep a watch over their prayers.

6:94 And who is more unjust than he who forges a lie against Allah, or says, Revelation has been granted to me while nothing has been revealed to him; and he who says: I can reveal the like of that which Allah has revealed? And if thou couldst see when the wrongdoers are in the agonies of death and the angels stretch forth their hands, (saying): Yield up your souls. This day you are awarded a chastisement of disgrace because you spoke against Allah other than truth, and (because) you scorned His messages.

6:95 And certainly you have come to Us one by one as We created you at first, and you have left behind your backs what We gave you. And We see not with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you. Certainly the ties between you are now cut off and that which you asserted has failed you.

6:96 Surely Allah causes the grain and the date-stone to germinate. He brings forth the living from, the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away!

6:97 He is the Cleaver of the daybreak; and He has made the night for rest, and the sun and the moon reckoning. That is the measuring of the Mighty, the Knowing.

6:98 And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea. Indeed We have made plain the signs for a people who know.

6:99 And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a repository. Indeed We have made plain the signs for a people who understand.

6:100 And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce clustered grain; and of the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for a people who believe! 6:101 And they regard the jinn to he partners with Allah, and He created them, and they falsely attribute to Him sons and daughters without knowledge. Glory be to Him, and highly exalted is He above what they ascribe (to Him)!

6:102 Wonderful Originator of the heavens and the earth How could He have a son when He has no consort? And He created everything, and He is the Knower of all things.

6:103 That is Allah, your Lord. There is no god but He; the Creator of all things; therefore serve Him, and He has charge of all things.

6:104 Vision comprehends Him not, and He comprehends (all) vision and He is the Subtle, the Aware.

6:105 Clear proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you.

6:106 And thus do We repeat the messages; and that they may say, Thou hast studied; and that We may make it clear to a people who know.

6:107 Follow that which is revealed to thee from thy Lord — there is no god but He; and turn away from the polytheists. 6:108 And if Allah had pleased, they would not have set up

others (with Him). And We have not appointed thee a keeper over them, and thou art not placed in charge of them.

6:109 And abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance. Thus to every people have We made their deeds fair-seeming; then to their Lord is their return so He will inform them of what they did.

6:110 And they swear their strongest oaths by Allah that if a sign come to them they would certainly believe in it. Say: Signs are with Allah. And what should make you know that when they come they believe not?

6:111 And We turn their hearts and their sights, even as they did not believe in it the first time; and We leave them in their inordinacy, blindly wandering on.

6:112 And even if We send down to them the angels and the dead speak to them and We bring together all things before them, they would not believe unless Allah please, but most of them are ignorant.

6:113 And thus did We make for every prophet an enemy, the devils from among men and jinn, some of them inspiring others with gilded speech to deceive (them). And if thy Lord pleased, they would not do it, so leave them alone with what they forge —

6:114* And that the hearts of those who believe not in the Hereafter may incline thereto, and that they may be pleased with it, and that they may earn what they are earning.

6:115 Shall I then seek a judge other than Allah, when He it is Who has sent down to you the Book fully explained. And those whom We have given the Book know that it is revealed by thy Lord with truth, so be not thou of the disputers.

6:116 And the word of thy Lord has been accomplished truly and justly. There is none who can change His words; and He is the Hearer, the Knower.

6:117 And if thou obey most of those in the earth, they will lead thee astray from Allah's way. They follow naught but conjecture, and they only lie.

6:118. Surely thy Lord — He knows best who goes astray from His way, and He knows best the guided ones.

6:119 Eat, then, of that on which Allah's name has been mentioned, if you are believers in His messages.

6:120 And what reason have you that you should not eat of that on which Allah's name is mentioned, when He has already made plain to you what He has forbidden to you — excepting that which you are compelled to. And surely many lead (people) astray by their low desires through ignorance. Surely thy Lord — He best knows the transgressors.

6:121 And avoid open sins and secret ones. Surely they who earn sin will be rewarded for what they have earned.

6:122 And eat not of that on which Allah's name has not been mentioned, and that is surely a transgression. And certainly the devils inspire their friends to contend with you; and if you obey them, you will surely be polytheists.

6:123 Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness whence he cannot come forth? Thus their doings are made fair-seeming to the disbelievers.

6:124 And thus have We made in every town the leaders of its guilty ones, that they may make plans there in. And they plan not but against themselves, and they perceive not.

6:125 And when a message comes to them they say We will not believe till we are given the like of that which Allah's messengers are given. Allah best knows where to place His Message. Humiliation from Allah and severe chastisement will surely befall the guilty for their planning. 6:126 So whomsoever Allah intends to guide, He expands

6:126 So whomsoever Allah intends to guide, He expands his breast for Islam, and whomsoever He intends to leave in error, he makes his breast strait (and) narrow as though he were ascending upwards. Thus does Allah lay uncleanness on those who believe not. 6:127 And this is the path of thy Lord, (a) straight (path). Indeed We have made the messages clear for a people who mind.

6:128 Theirs is the abode of peace with their Lord, and He is their Friend because of what they do.

6:129 And on the day when He will gather them all together: O assembly of jinn, you took away a great part of men. And their friends from among men will say: Our Lord, some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He will say: The Fire is your abode — you shall abide therein, except as Allah please. Surely thy Lord is Wise, Knowing.

6:130 And thus do We make some of the iniquitous to befriend others on account of what they earn.

6:131 O community of jinn and men, did there not come to you messengers from among you, relating to you My messages and warning you of the meeting of this day of yours? They will say We bear witness against ourselves. And this world's life deceived them, and they will bear witness against themselves that they were disbelievers.

6:132 This is because thy Lord would not destroy towns unjustly while their people are negligent.

6:133 And for all are degrees according to their doings. And thy Lord is not heedless of what they do.

6:134 And thy Lord is the Self-sufficient One, the Lord of mercy. If He please, He may remove you, and make whom He pleases successors after you, even as He raised you up from the seed of other people.

6:135 Surely that which you are promised will come to pass, and you cannot escape (it).

6:136 Say O my people, act according to your ability, I too am acting so you will soon come to know for whom is the (good) end of the abode. Surely the wrongdoers will not succeed.

6:137 And they set apart a portion for Allah out of what He has created of tilth and cattle, and say This is for Allah — so they assert — and this for our associate-gods. Then that which is for their associate-gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they udge.

6:138 And thus their associate-gods have made fair-seeming to many polytheists the killing of their children, that they may cause them to perish and obscure for them their religion. And if Allah had pleased, they would not have done it, so leave them alone with that which they forge.

6:139 And they say: Such and such cattle and crops are prohibited — none shall eat them except such as we please — so they assert — and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name — forging a lie against Him. He will requite them for what they forge.

6:140 And they say: That which is in the wombs of such and such cattle is reserved for our males, and forbidden to our wives, and if it be stillborn, they are partners in it. He will reward them for their (false) attribution. Surely He is Wise, Knowing.

6:141 They are losers indeed who kill their children foolishly without knowledge, and forbid that which Allah has provided for them, forging a lie against Allah. They indeed go astray, and are not guided.

6:142 And He it is Who produces gardens, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and be not prodigal. Surely He loves not the prodigals;

6:143 And of the cattle (He has created) some for burden and some for slaughter. Eat of that which Allah has given you and follow not the foot-steps of the devil. Surely he is your open enemy —

6:144 Eight in pairs — of the sheep two and of the goats two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful;

6:145 And of the camels two and of the cows two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who is then more unjust than he who forges a lie against Allah to lead men astray without knowledge? Surely Allah guides not the iniquitous people.

6:146 Say, I find not in that which is revealed to me aught forbidden for an eater to eat thereof, except that it be what dies of itself, or blood poured forth, or flesh of swine — for that surely is unclean or what is a transgression, other than (the name of) Allah having been invoked on it. But whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful.

6:147 And to those who are Jews We forbade every animal having claws, and of oxen and sheep We forbade them the fat thereof, except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4430 them on account of their rebellion, and We are surely Truthful.

6:148 But if they give thee — the lie, then say: Your Lord is the Lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people.

6:149 Those who are polytheists say: If Allah pleased we would not have set up (aught with Him) nor our fathers, nor would we have made anything unlawful. Thus did those before them reject (the truth) until they tasted Our punishment. Say: Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies.

6:150 Say: Then Allah's is the condusive argument; so if He had pleased, He would have guided you all.

6:151* Say: Bring your witnesses who bear witness that Allah forbade this. If they bear witness, then do not thou bear witness with them. And follow not the low desires of those who reject Our messages and those who believe not in the Hereafter, and they make (others) equal with their Lord.

6:152* Say: Come I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for (fear of) poverty — We provide for you and for them — and draw not nigh to indecencies, open or secret, and kill not the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand.

6:153* And approach not the property of the orphan except in the best manner, until he attains his maturity. And give full measure and weight with equity — We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative. And fulfil Allah's covenant. This He enjoins on you that you may be mindful;

6:154 And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty.

6:155 Again, We gave the Book to Moses to complete (Our blessings) on him who would do good, and making plain all things and a guidance and a mercy, so that they might believe in the meeting with their Lord.

6:156 And this is a Book We have revealed, full of blessings; so follow it and keep your duty that mercy may be shown to you,

6:157 Lest you should say that the Book was revealed only to two parties before us and we were truly unaware of what they read,

6:158 Or, lest you should say: If the Book had been revealed to us, we would have been better guided than they. So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who is then more unjust than he who rejects Allah's messages and turns away from them? We reward those who turn away from Our messages with an evil chastisement because they turned away.

6:159 They wait not aught but that the angels should come to them, or that thy Lord should come, or that some of the signs of thy Lord should come. On the day when some of the signs of thy Lord come, its faith will not profit a soul which believed not before, nor earned good through its faith. Say: Wait; we too are waiting. 6:160 As for those who split up their religion and became

6:160 As for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did.

6:161 Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged.

6:162 Say: As for me, my Lord has guided me to the right path — a right religion, the faith of Abraham, the upright one, and he was not of the polytheists.

6:163 Say My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds —

6:164 No associate has He. And this am I commanded, and I am the first of those who submit.

6:165 Say Shall I seek a Lord other than Allah, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bear the burden of another. Then to your Lord is your return, so He will inform you of that in which you differed.

6:166 And He it is Who has made you successors in the land and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful.

KORAN CHAPTER 90 / Sura 13

The Thunder / Al-Rad

In the name of Allah, the Beneficent, the Merciful.

13:1 1, Allah, am the Best Knower, the Seer. These are verses of the Book. And that which is revealed to thee from thy Lord is the Truth, but most people believe nor.

13:2 Allah is He who raised the heavens without any pillars that you can see, and He is established on the Throne of Power, and He made the sun and the moon subservient (to you). Each one runs to an appointed term. He regulates the affair, making clear the messages that you may be certain of the meeting with your Lord.

13:3 And He it is who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect.

13:4 And in the earth are tracts side by side, and gardens of vines, and corn, and palm-trees growing from one root and distinct roots they are watered with one water; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand.

13:5 And if thou wonderest, then wondrous is their saying: When we are dust, shall we then be raised in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the companions of the Fire; in it they will abide.

13:6 And they ask thee to hasten on the evil before the good, and indeed there have been exemplary punishments before them. And surely thy Lord is full of forgiveness for mankind notwithstanding their iniquity. And surely thy Lord is Severe in requiting.

13:7 And those who disbelieve say: Why has not a sign been sent down to him from his Lord? Thou art only a warner and for every people a guide.

13:8 Allah knows what every female beats, and that of which the wombs fall short of completion and that which they

grow. And everything with Him has a measure. 13:9 The Knower of the Unseen and the seen, the Great, the Most High

13:10 Alike (to Him) among you is he who conceals (the) word and he who speaks openly, and he who hides himself by night and (who) goes forth by day.

13:11 For him are (angels) guarding the consequences (of his deeds), before him and behind him, who guard him by Allah's command. Surely Allah changes not the condition of a people, until they change their own condition. And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

13:12 He it is Who shows you the lightning causing feat and hope and (Who) brings up the heavy cloud.

13:13 And the thunder celebrates His praise, and the angels too for awe of Him. And He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is Mighty in prowess.

13:14 To Him is due the true prayer. And those to whom they pray besides Him give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it. And the prayer of the disbelievers is only wasted.

13:15 And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows, too, at morn and eve.

13.16 Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you then take besides Him guardians who control no benefit or harm even for themselves? Say: Are the blind and the seeing alike? Or, are darkness and light equal? Or, have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme

13:17 He sends down water from the clouds, then watercourses flow according to their measure, and the torrent bears along the swelling foam. And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it passes away as a worthless thing; and as for that which does good to men, it tarries in the earth. Thus does Allah set forth parables.

13:18 For those who respond to their Lord is good. And as for those who respond not to Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. As for those, theirs is an evil reckoning and their abode is hell; and evil is the resting-place.

13:19 Is he who knows that what is revealed to thee from thy Lord is the truth like him who is blind? Only men of understanding mind

13:20 Those who fulfil the pact of Allah, and break not the covenant.

13:21 And those who join that which Allah has bidden to be joined and have awe of their Lord, and fear the evil reckoning.

13:22 And those who are steadfast seeking the pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good; for such is the (happy) issue of the abode -

13:23 Gardens of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their offspring and the angels will enter in upon them from every gate.

13:24 Peace be to you, because you were constant - how excellent is then the final Abode!

13:25 And those who break the covenant of Allah after its confirmation, and cut asunder that which Allah has ordered to be joined, and make mischief in the land, for them is the curse, and theirs is the evil end of the Abode.

13:26 Allah amplifies and straitens provision for whom He pleases. And they rejoice in this world's life. And this world's life, compared with the Hereafter, is only a temporary enjoyment.

13:27 And those who disbelieve say: Why is not a sign sent down to him by his Lord? Say: Allah leaves in error whom He pleases, and guides to Himself those who turn (to Him)

13:28 Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do

hearts find rest. 13:29 Those who believe and do good, a good final state is

theirs and a goodly return. 13:30 Thus We have sent thee among a nation before which

other nations have passed away, that thou mightest recite to them what We have revealed to thee, and (still) they deny the Beneficent. Say: He is my Lord, there is no god but He; in Him do I trust and to Him is my return.

13:31 And if there could be a Koran with which the mountains were made to pass away, or the earth were cloven asunder, or the dead were made to speak nay, the commandment is wholly Allah's. Do not those who believe know that, if Allah please, He would certainly guide all the people? And as for those who disbelieve, disaster will not cease to afflict them because of what they do, or it will alight close by their abodes, until the promise of Allah come to pass. Surely Allah will not fail in (His) promise.

13:32 And messengers before thee were certainly mocked, but I gave respite to those who disbelieved, then I seized them How (awful) was then My requital!

13:33 Is, then, He Who watches every soul as to what it earns? And yet they ascribe partners to Allah! Say: Name them. Would you inform Him of that which He knows not in the earth, or of an outward saying? Rather, their plan is made fair-seeming to those who disbelieve, and they are kept back from the path. And whom Allah leaves in error, he has no guide

13:34 For them is chastisement in this world's life, and the chastisement of the Hereafter is certainly more grievous. And they have no protector against Allah.

13:35 A parable of the Garden which is promised to those who keep their duty: Therein flow rivers. Its fruits are perpetual and its plenty. Such is the end for those who keep their duty; and the end for the disbelievers is the Fire.

13:36 And those to whom We have given the Book rejoice in that which has been revealed to thee, and of the confederates are some who deny a part of it. Say: I am commanded only to serve Allah and not associate anything with Him. To Him do I invite (you), and to Him is my return.

13:37 And thus have We revealed it, a true judgement, in Arabic. And if thou follow their low desires after that which has come to thee of knowledge, thou wouldst have against Allah no guardian nor protector.

13:38 And certainly We sent messengers before thee and appointed for them wives and children. And it is not in (the power of) a messenger to bring a sign except by Allah's permission. For every term there is an appointment.

13:39 Allah effaces what He pleases and establishes (what He pleases), and with Him is the basis of the Book.

13:40 Whether We let thee see part of that which We promise them, or cause thee to die, thine is but the delivery of the message, and Ours to call (them) to account.

13:41 See they not that We are visiting the land, curtailing it of its sides? And Allah pronounces a doom - there is no repeller of His decree. And He is Swift in calling to account.

13:42 And those before them planned indeed, but all planning is Allah's. He knows what every soul earns. And the disbelievers will come to know for whom is the (good) end of the Abode.

13:43 And those who disbelieve say: Thou art not a messenger. Say: Allah is sufficient for a witness between me and you and whoever has knowledge of the Book.'

PART 2 THE KORAN OF MEDINA

(Although it is possible and even desirable to arrange the Koran chapters in a chronological way, it is however not easy to define the exact position of some of the verses. As their correct place is still a matter of debate among scholars, we have decided not to change the traditional places of the verses within a chapter.

We have instead placed two asterisks** right behind the verse number when scholars believe that this particular verse belongs into the Koran of Mecca. Three asterisks * * * indicate that the following verses

belong to another chapter, topic, collection, or time.)

MEDINAN PERIOD (Mohammed's 9 years as jihadist and warlord, 24 SURAS): 2; 98; 64; 62; 8; 47; 3; 61; 57; 4; 65; 59; 33; 63; 24; 58; 22; 48; 66; 60; 110; 49; 9; 5

KORAN CHAPTER 91 / Sura 2

The Cow / Al-Baqarah In the name of Allah, the Beneficent, the Merciful. 2:1 I, God, am the best knower.

2:2 This Book, there is no doubt in it, is a guide to those who keep their duty,

2:3 Who believe in the Unseen and keep up prayer and spend out of what We have given them,

2:4 And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure.

2:5 These are on a right course from their Lord and these it is that are successful.

2:6 Those who disbelieve - it being alike to them whether thou warn them or warn them not --- they will not believe

2:7 God has sealed their hearts and their hearing; and there is a covering on their eves, and for them is a grievous chastisement.

2:8 And there are some people who say: We believe in God and the Last Day and they are not believers.

2:9 They seek to deceive God and those who believe and they deceive only themselves and they perceive not.

2:10 In their hearts is a disease, so God increased their disease, and for them is a painful chastisement because they lie. 2:11 And when it is said to them, Make not mischief in the

land, they say: We are but peacemakers. 2:12 Now surely they are the mischief-makers, but they

perceive not. 2:13 And when it is said to them. Believe as the people

believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not. 2:14 And when they meet those who believe, they say, We

believe; and when they are alone with their devils, they say: Surely we are with you, we were only mocking.

2:15 God will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

2:16 These are they who buy error for guidance, so their bargain brings no gain, nor are they guided.

2:17 Their parable is as the parable of one who kindles a fire but when it illumines all around him, God takes away their light, and leaves them in darkness - they cannot see. 2:18 Deaf dumb. (and) blind, so they return not:

2:19 Or like abundant rain from the clouds in which is darkness, and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death. And God encompasses the disbelievers.

2:20 The lightning almost takes away their sight. Whenever it shines on them they walk in it, and when it becomes dark to them they stand still. And if God had pleased, He would have taken away their hearing and their sight. Surely God is Possessor of power over all things.

2:21 O men, serve your Lord Who created you and those before you, so that you may guard against evil,

2:22 Who made the earth a resting-place for you and the heaven a structure, and sends down rain from the clouds then brings forth with it fruits for your sustenance; so do not set up rivals to God while you know.

2:23 And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides God if you are truthful.

2:24 But if you do (it) not — and you can never do (it) then be on your guard against the fire whose fuel is men and stones; it is prepared for the disbelievers.

2:25 And give good news to those who believe and do good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before and they are given the like of it. And for them therein are pure companions and therein they will abide.

2:26 Surely God disdains not to set forth any parable gnat or anything above that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What is it that God means by

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this parable? Many He leaves in error by it and many He leads aright by it. And He leaves in error by it only the transgressors.

2:27 Who break the covenant of God after its confirmation and cut as under what God has ordered to be joined, and make mischief in the land. These it is that are the losers.

2:28 How can you deny God and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him.

2:29 He it is Who created for you all that is in the earth. And He directed Himself to the heaven, so He made them complete seven heavens; and He is Knower of all things.

2:30 And when thy Lord said to the angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood? And we celebrate Thy praise and extol Thy holiness. He said: Surely I know what you know not.

2:31 And He taught Adam all the names, then presented them to the angels; He said: Tell Me the names of those if you are right.

2:32 They said: Glory be to Thee We have no knowledge but that which Thou hast taught us. Surely Thou art the Knowing, the Wise.

2:33 He said: O Adam, inform them of their names. So when he informed them of their names, He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide.

2:34 And when We said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the disbelievers.

2:35 And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the unjust.

2:36 But the devil made them slip from it, and caused them to depart from the state in which they were. And We said: Go forth, some of you are the enemies of others. And there is for you in the earth an abode and a provision for a time.

2:37 Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful.

2:38 We said: Go forth from this state all. Surely there will come to you guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

2:39 And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire in it they will abide.

2:40 O Children of Israel, call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I shall fulfil (My) covenant with you; and Me, Me alone, should you fear.

2:41 And believe in that which I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price for My messages; and keep your duty to Me, Me alone.

2:42 And mix not up truth with falsehood, nor hide the truth while you know.

2:43 And keep up prayer and pay the poor-rate and bow down with those who bow down.

2:44 Do you enjoin men to be good and neglect your own souls while you read the Book? Have you then no sense?

2:45 And seek assistance through patience and prayer, and this is hard except for the humble ones,

2:46 Who know that they will meet their Lord and that to Him they will return.

2:47 O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations.

2:48 And guard yourselves against a day when no soul will avail another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped.

2:49 And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

2:50 And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw.

2:51 And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after him, and you were unjust.

2:52 Then We pardoned you after that so that you might give thanks.

2:53 And when We gave Moses the Book and the Discrimination that you might walk aright.

2:54 And when Moses said to his people: O my people, you have surely wronged yourselves by taking the calf (for a god), so turn to your Creator (penitently), and kill your passions. That is best for you with your Creator. So He turned to you (mercifully). Surely He is the Oft-returning (to mercy), the Merciful.

2:55 And when you said: O Moses, we will not believe in thee till we see God manifestly, so the punishment overtook you while you looked on.

2:56 Then We raised you up after your stupor that you might give thanks.

2:57 And We made the clouds to give shade over you and We sent to you manna and quails. Eat of the good things that We have given you. And they did not do Us any harm, but they wronged their own souls.

2:58 And when We said: Enter this city, then eat from it a plenteous (food) whence you wish, and enter the gate submissively, and make petition for forgiveness. We will forgive you your wrongs and increase the reward of those who do good (to others). 2:59 But those who were unjust changed the word which

2:59 But those who were unjust changed the word which had been spoken to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed.

2:60 And when Moses prayed for water for his people, We said: March on to the rock with thy staff. So there flowed from it twelve springs. Each tribe knew their drinking-place. Eat and drink of the provisions of God, and act not corruptly, making mischief in the land.

2:61 And when you said: O Moses, we cannot endure one food, so pray thy Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred God's wrath. That was so because they disbelieved in the messages of God and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits.

2:62 Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in God and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.

2:63 And when We made a covenant with you and raised the mountain above you: Hold fast that which We have given you, and bear in mind what is in it, so that you may guard against evil.

2:64 Then after that you turned back; and had it not been for the grace of God and His mercy on you, you had certainly been among the losers.

2:65 And indeed you know those among you who violated the Sabbath, so We said to them: Be (as) apes, despised and hated.

2:66 So We made them an example to those who witnessed it and those who came after it and an admonition to those who guard against evil.

2:67 And when Moses said to his people: Surely God commands you to sacrifice a cow. They said: Dost thou ridicule us? He said: I seek refuge with God from being one of the ignorant.

2:68 They said: Call on thy Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between these (two); so do what you are commanded.

2:69 They said: Call on thy Lord for our sake to make it clear to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow delighting the beholders.

2:70 They said: Call on thy Lord for our sake to make it dear to us what she is, for surely to us the cows are all alike, and if God please we shall surely he guided aright.

2:71 (Moses) said: He says: She is a cow not made submissive to plough the land, nor does she water the tilth, sound, without a blemish in her. They said: Now thou hast brought the truth. So they slaughtered her, though they had not the mind to do (it).

2:72 And when you (almost) killed a man, then you disagreed about it. And God was to bring forth that which you were going to hide.

2:73 So We said: Smite him with it partially. Thus God brings the dead to life, and He shows you His signs that you may understand.

2:74 Then your hearts hardened after that, so that they were like rocks, rather worse in hardness. And surely there are some rocks from which streams burst forth; and there are some of them which split asunder so water flows from them; and there are some of them which fall down for the fear of God. And God is not heedless of what you do.

2:75 Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of God, then altered it after they had understood it, and they know (this).

2:76 And when they meet those who believe they say, We believe, and when they are apart one with another they say: Do you talk to them of what God has disclosed to you that they may contend with you by this before your Lord? Do you not understand?

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4432 2:77 Do they not know that God knows what they keep secret and what they make known?

2:78 And some of them are illiterate; they know not the Book but only (from) hearsay, and they do but conjecture.

2:79 Woe! then to those who write the Book with their hands then say, This is from God; so that they may take for it a small price. So woe! to them for what their hands write and woe! to them for what they earn.

2:80 And they say: Fire will not touch us but for a few days. Say Have you received a promise from God? Then God will not fail to perform His promise. Or do you speak against God. what you know not?

2:81 Yea, whoever earns evil and his sins beset him on every side, those are the companions of the Fire therein they abide." 2:82 And those who believe and do good deeds, these are the owners of the Garden; therein they abide.

2:83 And when We made a covenant with the Children of Israel. You shall serve none but God. And do good to (your) parents, and to the near of kin and to orphans and the needy, and speak good (words) to (all) men, and keep up prayer and pay the poor-rate. Then you turned back except a few of you, and you are averse.

2:84 And when We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities; then you promised and you bear witness.

2:85 Yet you it is who would slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits. And if they should come to you as captives you would ransom them, whereas their turning out itself was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of Resurrection they shall be sent back to the most grievous chastisement. And God is not heedless of what you do.

2:86 These are they who buy the life of this world for the Hereafter, so their chastisement shall not be lightened, nor shall they be helped.

2:87 And We indeed gave Moses the Book and We sent messengers after him one after another and We gave Jesus, son of Mary, clear arguments and strengthened him with the Holy Spirit. Is it then that whenever there came to you a messenger with what your souls desired not, you were arrogant? And some you gave the lie to and others you would slay.

2:88 And they say: Our hearts are repositories. Nay, God has cursed them on account of their unbelief so little it is that they believe.

2:89 And when there came to them a Book from God verifying that which they have, and aforetime they used to pray for victory against those who disbelieved — but when there came to them that which they recognized, they disbelieved in it; so God's curse is on the disbelievers.

2:90 Evil is that for which they sell their souls — that they should deny that which God has revealed, out of envy that God should send down of His grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is an abasing chastisement for the disbelievers.

2:91 And when it is said to them, Believe in that which God has revealed, they say: We believe in that which was revealed to us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Why then did you kill God's prophets before (this) if you were believers?

2:92 And Moses indeed came to you with clear arguments, then you took the calf (for a god) in his absence and you were wrongdoers.

2:93 And when We made a covenant with you and raised the mountain above you: Take hold of that which We have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if you are believers.

2:94 Say: If the abode of the Here-after with God is specially for you to the exclusion of the people, then invoke death if you are truthful.

2:95 And they will never invoke it on account of what their hands have sent on before, and God knows the wrongdoers.

2:96 And thou wilt certainly find them the greediest of men for life (greedier) even than those who set gods (with God). One of them love to be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement. And God is Seer of what they do.

2:97 Say: Whoever is an enemy to Gabriel for surely he revealed it to thy heart by God's command, verifying the which is before it and a guidance and glad tidings for the believers.

2:98 Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael, then surely God is an enemy to disbelievers.

2:99 And We indeed have revealed to thee clear messages, and none disbelieve in them except the transgressors.

2:100 Is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them have no faith.

2:101 And when there came to them a messenger from God verifying that which they have, a party of those who were given the Book threw the Book of God behind their backs as if they knew nothing.

2:102 And they follow what the devils fabricated against the kingdom of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels in Babel, Harut and Marut. Nor did they teach (it to) anyone, so that they should have said, We are only a trial, so disbelieve not. But they learn from these two (sources) that by which they make a distinction between a man and his wife. And they cannot hurt with it anyone except with God's permission. And they learn that which harms them and profits them nor. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know!

2:103 And if they had believed and kept their duty, reward from God would certainly have been better; did they but know!

2:104 O you who believe, say not Ra'i-na and say Unzur-na, and listen. And for the disbelievers there is a painful chastisement.

2:105 Neither those who disbelieve from among the people of the Book nor the polytheists, like that any good should be sent down to you from your Lord. And God chooses whom He pleases for His Mercy; and God is the Lord of mighty grace.

2:106 Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things?

2:107 Knowest thou not that God's is the kingdom of the heavens and the earth, and that besides God you have not any friend or helper?

2:108 Rather you wish to put questions to your Messenger, as Moses was questioned before. And whoever adopts disbelief instead of faith he indeed has lost the right direction of the way.

2:109 Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive till God bring about His command. Surely God is Possessor of power over all things.

2:110 And keep up prayer and pay the poor-rate. And whatever good you send before for yourselves, you will find it with God. Surely God is Seer of what you do.

2:111 And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.

2:112 Nay, whoever submits himself entirely to God and he is the doer of good (to others); he has his reward from his Lord, and there is no fear for such nor shall they grieve.

2:113 And the Jews say, The Christians follow nothing (good), and the Christians say, The Jews follow nothing (good), while they recite the (same) Book. Even thus say those who have no knowledge, like what they say. So God will judge between them on the day of Resurrection in that wherein they differ.

2:114 And who is more unjust than he who prevents (men) from the mosques of God, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter.

2:115 And God's is the East and the West, so whither you turn thither is God's purpose. Surely God is Ample-giving, Knowing.

2:116 And they say: God has taken to Himself a son — glory be to Him! Rather, whatever is in the heavens and the earth is His. All are obedient to Him.

2:117 Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is. 2:118 And those who have no knowledge say: Why does not God speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure.

2:119 Surely We have sent thee with the Truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming Fire.

2:120 And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say Surely God's guidance, that is the (perfect) guidance. And if thou follow their desires after the knowledge that has come to thee thou shalt have from God no friend, nor helper.

2:121 Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers.

2:122 O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations.

2:123 And be on your guard against a day when no soul will avail another in the least, neither will any compensation be accepted from it, nor will intercession profit it, nor will they be helped.

2:124 And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make thee a leader of men. (Abraham) said: And of my offspring? My covenant does not include the wrongdoers, said He.

2:125 And when We made The House a resort for men and a (place of) security. And: Take ye the place of Abraham for a place of prayer. And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

2:126 And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them as believe in God and the Last Day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination.

2:127 And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us surely Thou art the Hearing, the Knowing.

2:128 Our Lord, and make us both submissive to Thee, and (raise) from out offspring, a nation submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to mercy), the Merciful.

2:129 Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them Surely Thou art the Mighty, the Wise.

2:130 And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous.

2:131 When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.

2:132 And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely God has chosen for you (this) religion, so die not unless you are submitting ones.

2:133 Or were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve thy God and the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.

2:134 Those are a people that have passed away; for them is what they earned and for you what you earn and you will not be asked of what they did.

2:135 And they say: Be Jews or Christians, you will be on the right course. Say: Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.

2:136 Say: We believe in God and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit.

2:137 So if they believe as you believe, they are indeed on the right course; and if they turn back, then they are only in opposition. But God will suffice thee against them and He is the Hearing, the Knowing. 2:138 (We take) God's colour, and who is better than God

2:138 (We take) God's colour, and who is better than God at colouring, and we are His worshippers.

2:139 Say: Do you dispute with us about God, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him?

2:140 Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or God? And who is more unjust than he who conceals a testimony that he has from God? And God is not heedless of what you do.

2:141 Those are a people that have passed away; and for them is what they earned and for You what you earn and you. will not be asked of what they did.

2:142 The fools among the people will say: "What has turned them from their qiblah which they had? " Say: The East and the West belong only to God; He guides whom He pleases to the right path.

2:143 And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you. And We did not make that which thou wouldst have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels. And it was indeed a hard test except for those whom God has guided. Nor was God going to make your faith to be fruitless. Surely God is Compassionate, Merciful, to the people.

2:144 Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Sacred Mosque. And wherever you are turn your faces towards it. And those who have been given the Book certainly know that it is the truth from their Lord. And God is not heedless of what they do.

2:145 And even if thou shouldst bring to those who have been given the Book every sign they would not follow thy qiblah, nor canst thou be a follower of their qiblah, neither are they the followers of each other's qiblah. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou wouldst indeed be of the wrongdoers.

2:146 Those whom We have the given the Book recognize him as they recognize their sons. And a party of them surely conceal the truth they while know.

 $2{:}147$ The truth is from thy Lord, so be thou not of the doubters.

2:148 And every one has a goal to which he turns (himself), so vie with one another in good works. Wherever you are, God will bring you all together. Surely God is Possessor of power over all things.

2:149 And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque. And surely it is the truth from thy Lord. And God is not heedless of what you do.

2:150 And from whatsoever place thou comest forth turn thy face towards the Sacred Mosque. And wherever you are turn your faces towards it, so that people may have no plea against you except such of them as are unjust — so fear them not and fear Me — and that I may complete My favour to you and that you may go aright.'

2:151 Even as We have sent among you a Messenger from among you, who recites to you Our messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know.

2:152 Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to Me.

2:153 O you who believe, seek assistance through patience and prayer; surely God is with the patient.

2:154 And speak not of those who are slain in God's way as

dead. Nay, (they are) alive, but you perceive not. 2:155 And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient,

2:156 Who, when a misfortune befalls them say " Surely we are God's, and to Him we shall return."

2:157 Those are they on whom are blessings and mercy from their Lord and those are the followers of the right course.

2:158 The Safa and the Marwah are truly among the signs of God; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously surely God is Bountiful in rewarding, Knowing.

2:159 Those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom God curses, and those who curse, curse them (too),

2:160 Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

2:161 Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of God and the angels and men, of all (of them):

2:162 Abiding therein; their chastisement shall not be lightened nor shall they be given respite.

2:163 And your God is one God, there is no God but He! He is the Beneficent, the Merciful.

2:164 In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that God sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand.

2:165 Yet there are some men who take for themselves objects of worship besides God, whom they love as they should love God. And those who believe are stronger in (their) love for God. And O that the wrongdoers had seen, when they see the chastisement, that power is wholly God's, and that God is severe in chastising!

2:166 When those who were followed renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

2:167 And those who followed will say: If we could but return, we would renounce them as they have renounced us. Thus will God show them their deeds to be intense regret to them, and they will not escape from the Fire.

2:168 O men, eat the lawful and good things from what is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you.

2:169 He enjoins on you only evil and indecency, and that you speak against God what you know not.

2:170 And when it is said to them, 'Follow what God has revealed," they say: "Nay, we follow that wherein we found

our fathers. What! Even though their fathers had no sense at all, nor did they follow the right way. 2:171 And the parable of those who disbelieve is as the

parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense.

2:172 O you who believe, eat of the good things that We have provided you with, and give thanks to God if He it is Whom you serve.

2:173 He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which any other (name) than (that of) God has been invoked. Then whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely God is Forgiving, Merciful.

2:174 Those who conceal aught of the Book that God has revealed and take for it a small price, they eat nothing but fire into their bellies, and God will not speak to them on the day of Resurrection, nor will He purify them; and for them is a painful chastisement.

2:175 Those are they who buy error for guidance and chastisement for forgiveness; how bold they are to challenge the Fire!

2:176 That is because God has revealed the Book with truth. And surely those who disagree about the Book go far in opposition.

2:177 It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in God, and the Last Day, and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free and keeps up prayer and pays the poor-rate and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict. These are they who are truthful; and these are they who keep their duty

2:178 O you who believe, retaliation is prescribed for you in the matter of the slain the free for the free, and the slave for the slave, and the female for the female. But if remission is made to one by his (aggrieved) brother, prosecution (for blood-wit) should be according to usage, and payment to him in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement. And there is life for you in retaliation, O men of understanding, that you may guard yourselves.

2:180 It is prescribed for you, when death approaches one of you, if he leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful.

2:181 Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely God is Hearing, Knowing.

2:182 But if one fears a wrong or a sinful course on the part of the testator, and effects an agreement between the patties, there is no blame on him. Surely God is Forgiving, Merciful.

2:183 O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

2:184 For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know.

2:185 The month of Ramadan is that in which the Koran was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a iourney, (he shall fast) a (like) number of other days. God desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of God for having guided you and that you may give thanks.

2:186 And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.

2:187 It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. God knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what God has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you keep to the mosques. These are the limits of God, so go not near them. Thus does God make clear His messages for men that they may keep their duty.

2:188 And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

2:189 They ask thee of the new moons. Say: They are times appointed for men, and (for) the pilgrimage. And it is not righteousness that you enter the houses by their backs, but he is righteous who keeps his duty. And go into the houses by their doors; and keep your duty to God, that you may be successful.

2:190 And fight in the way of God against those who fight against you but be not aggressive. Surely God loves not the aggressors.

2:191 And kill them wherever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they fight with you in so if they fight you (in it), slay them. Such is the recompense of the disbelievers

2:192 But if they desist, then surely God is Forgiving, Merciful.

2:193 And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors.

2:194 The sacred month for the sacred month, and retaliation (is allowed) in sacred things. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to God, and know that God is with those who keep their duty.

2:195 And spend in the way of God and cast not yourselves to perdition with your own hands and do good (to others). Surely God loves the doers of good.

2:196 And accomplish the pilgrimage and the visit for God. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or sacrificing. And when you are secure, whoever profits by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should fast for three days during the pilgrimage and for seven days when you return. These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to God, and know that God is severe in requiting (evil).

2:197 The months of the pilgrimage are well known; so whoever determines to perform pilgrimage therein there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, God knows it. And make provision for yourselves, the best provision being to keep one's duty. And keep your duty to Me, O men of understanding.

2:198 It is no sin for you that you seek the bounty of your Lord. So when you press on from 'Arafat, remember God near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

2:199 Then hasten on from where the people hasten on, and ask the forgiveness of God. Surely God is Forgiving, Merciful.

2:200 And when you have performed your devotions, laud God as you lauded your fathers, rather a more hearty lauding. But there are some people who say, Our Lord, give us in the world. And for such there is no portion in the Hereafter.

2:201 And there are some among them who say: Our Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire.

2:202 For those there is a portion on account of what they have earned. And God is Swift in reckoning.

2:203 And remember God during the appointed days. Then whoever hastens off in two days, it is no sin for him and whoever stays behind, it is no sin for him, for one who keeps his duty. And keep your duty to God, and know that you will be gathered together to Him.

2:204 And of men is he whose speech about the life of this world pleases thee, and he calls God to witness as to that which is in his heart, yet he is the most violent of adversaries.

2:205 And when he holds authority, he makes effort in the land to cause mischief in it and destroy tilth and offspring; and God loves not mischief.

2:206 And when it is said to him, Be careful of thy duty to God, pride carries him off to sin - so hell is sufficient for him. And certainly evil is the resting-place.

2:207 And of men is he who sells himself to seek the pleasure of God. And God is Compassionate to the servants.

2:208 O you who believe, enter into complete peace and follow not the footsteps of the devil. Surely he is your open enemv

2:209 But if you slip after clear arguments have come to you, then know that God is Mighty, Wise.

2:210 They wait for naught but that God should come to them in the shadows of the clouds with angels, and the matter has (already) been decided. And to God are (all) matters returned

2:211 Ask of the Children of Israel how many a clear sign We gave them! And whoever changes the favour of God after it has come to him, then surely God is Severe in requiting (evil)

2:212 The life of this world is made to seem fair to those who disbelieve, and they mock those who believe. And those who keep their duty will be above them on the Day of Resurrection. And God gives to whom He pleases without measure.

2:213 Mankind is a single nation. So God raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed of about it after clear arguments had come to them, envying one another. So God has guided by His will those who believe to the truth about which they differed. And God guides whom He pleases to the right path.

2:214 Or do you think that you will enter the Garden, while there has not yet befallen you the like of what befell those who have passed away before you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of God come? Now surely the help of God is nigh!

2:215 They ask thee as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer. And whatever good you do, God surely is Knower of it.

2:216 Fighting is enjoined on you, though it is disliked by you and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and God knows while you know not.

2:217 They ask thee about fighting in the sacred month. Say: Fighting in it is a grave (offence). And hindering (men) from God's way and denying Him and the Sacred Mosque and turning its people out of it, are still graver with God and persecution is graver than slaughter And they will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion. then he dies while an unbeliever - these it is whose works go for nothing in this world and the Hereafter. And they are the companions of the Fire: therein they will abide.

2:218 Those who believed and those who fled (their homes) and strove hard in God's way - these surely hope for the mercy of God. And God is Forgiving, Merciful.

2:219 They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus does God make clear to you the messages that you may ponder

2:220 On this world and the Hereafter. And they ask thee concerning the orphans. Say: To set right their (affairs) is good; and if you mix with them, they are your brethren. And God knows him who makes mischief from him who sets right. And if God pleased, He would have made matters difficult for you. Surely God is Mighty, Wise.

2.221 And marry not the idolatresses until they believe: and certainly a believing maid is better than an idolatress even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. These invite to the Fire and God invites to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful.

2:222 And they ask thee about menstruation. Say: It is harmful, so keep aloof from women during menstrual discharge and go not near them until they are clean. But when they have cleansed themselves, go in to them as God has commanded you. Surely God loves those who turn much (to Him), and He loves those who purify themselves.

2:223 Your wives are a tilth for you, so go in to your tilth when you like, and send (good) beforehand for yourselves. And keep your duty to God, and know that you will meet Him. And give good news to the believers.

2:224 And make not God by your oaths a hindrance to your doing good and keeping your duty and making peace between men. And God is Hearing, Knowing.

2:225 God will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned. And God is Forgiving, Forbearing.

2:226 Those who swear that they will not go in to their wives should wait four months; then if they go back, God is surely Forgiving, Merciful. 2:227 And if they resolve on a divorce, God is surely

Hearing, Knowing.

2:228 And the divorced women should keep themselves in waiting for three courses. And it is not lawful for them to conceal that which God has created in their wombs, if they believe in God and the Last Day. And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation. And women have rights similar to those against them in a just manner, and men are a degree above them. And God is Mighty, Wise.

2:229 Divorce may be (pronounced) twice; then keep (them) in good fellowship or let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of God. Then if you fear that they cannot keep within the limits of God there is no blame on them for what she gives up to become free thereby. These are the limits of God, so exceed them not and whoever exceeds the limits of God, these are the wrongdoers.

2:230 So if he divorces her (the third time), she shall not be lawful to him afterwards until she marries anothet husband. If he divorces her, there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of God. And these are the limits of God which He makes clear for a people who know.

2:231 And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness and retain them not for injury so that you exceed the limits. And whoever does this, he indeed wrongs his own soul. And take not God's messages for a mockery, and remember God's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to God, and know that God is the Knower of all things.

2:232 And when you divorce women and they end their term, prevent them not from marrying their husbands if they agree among themselves in a lawful manner. With this is admonished he among you who believes in God and the Last Day. This is more profitable for you and purer. And God knows while you know not.

2:233 And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance. and their clothing must be borne by the father according to usage. No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child and a similar duty (devolves) on the (father's) heir. But if both desire weaning by mutual consent and counsel, there is no blame on them. And if you wish to engage a wetnurse for your children, there is no blame on you so long as you pay what you promised according to usage. And keep your duty to God and know that God is Seer of what you do.

2:234 And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days; when they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And God is Aware of what you do.

2:235 And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds. God knows that you will have them in your minds, but give them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed period reaches its end. And know that God knows what is in your minds, so beware of Him; and know that God is Forgiving, Forbearing.

2:236 There is no blame on you if you divorce women while yet you have not touched them, nor appointed for them a portion. And provide for them, the wealthy according to his means and the strained according to his means, a provision according to usage. (This is) a duty on the doers of good.

2:237 And if you divorce them before you have touched them and you have appointed for them a portion, (pay) half of what you have appointed unless they forgo or he forgoes in whose hand is the marriage tie. And it is nearer to dutifulness that you forgo. Nor neglect the giving of free gifts between you. Surely God is Seer of what you do.

2:238 Guard the prayers and the most excellent prayer, and stand up truly obedient to God.

2:239 But if you are in danger (say your prayers) on foot or on horseback. And when you are secure, remember God as He has taught you what you knew not.

2:240 And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out Then if they themselves go away, there is no blame on you for what they do of lawful deeds concerning themselves. And God is Mighty, Wise.

2:241 And for the divorced women, provision (must be made) in kindness, This is incumbent on those who have regard for duty.

2:242 God thus makes clear to you His messages that you may understand.

2:243 Hast thou not considered those who went forth from their homes, and they were thousands, for fear of death Then God said to them, Die. Then He gave them life. Surely God is Gregoing to needle but most needle are not grateful

Gracious to people, but most people are not grateful. 2:244 And fight in the way of God, and know that God is Hearing Knowing.

2:245 Who is it that will offer to God a goodly gift, so He multiplies it to him manifold? And God receives and amplifies, and to Him you shall be returned.

2:246 Hast thou not thought of the leaders of the Children of Israel after Moses? When they said to a prophet of theirs: Raise up for us a king, that we may fight in the way of God. He said May it not be that you will not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in God's way and we have indeed been deprived of our homes and our children? But when fighting was ordained for them, they tamed back, except a few of them. And God is Knower of the wrongdoers.

2:247 And their prophet said to them: Surely God has raised Saul to be a king over you. They said: How can he have kingdom over us while we have a greater right to kingdom than he, and he has not been granted abundance of wealth? He said: Surely God has chosen him above you, and has increased him abundantly in knowledge and physique. And God grants His kingdom to whom He pleases. And God is Ample-giving, Knowing.

2:248 And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the hearts in which there is tranquility from your Lord and the best of what the followers of Moses and the followers of Aaron have left, the angels bearing it. Surely there is a sign in this for you if you are believers.

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2:249 So when Saul set out with the forces, he said: Surely God will try you with a river. Whoever drinks from it, he is not of me, and whoever tastes it not, he is surely of me, except he who takes a handful with his hand, But they drank of it save a few of them. So when he had crossed it, he and those who believed with him, they said: We have to-day no power against Goliath and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by God's permission! And God is with the steadfast.

2:250 And when they went out against Goliath and his forces, they said: Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people.

2:251 So they put them to flight by God's permission. And David slew Goliath, and God gave him kingdom and wisdom, and taught him of what He pleased. And were it not for God's repelling some men by others, the earth would certainly be in a state of disorder: but God is Full of grace to the worlds.

2:252 These are the messages of God — We recite them to thee with truth; and surely thou art of the messengers.

2:253 We have made some of these messengers to excel others. Among them are they to whom God spoke, and some of them He exalted by (many) degrees of rank. And We gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit. And if God had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if God had pleased they would nor have fought one with another, but God does what He intends.

2:254 O you who believe, spend out of what We have given you before the day comes in which there is no bargaining, nor friendship, nor intercession. And the disbelievers — they are the wrongdoers.

2:255 God — there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great.

2:256 There is no compulsion in religion — the right way is indeed dearly distinct from error. So whoever disbelieves in the devil and believes in God, he indeed lays hold on the firmest handle which shall never break. And God is Hearing, Knowing.

2:257 God is the Friend of those who believe — He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire; therein they abide.

2:258 Hast thou not thought of him who disputed with Abraham about his Lord, because God had given him kingdom? When Abraham said, My Lord is He who gives life and causes to die, he said: I give life and cause death. Abraham said: Surely God causes the sun to rise from the East, so do thou make it rise from the West. Thus he who disbelieved was confounded. And God guides not the unjust people.

2:259 Or like him who passed by a town, and it had fallen in upon its roofs. He said: When will God give it life after its death? So God caused him to die for a hundred years, then raised him. He said: How long hast thou tarried? He said: I have tarried a day, or part of a day. He said: Nay, thou hast tarried a hundred years; but look at thy food and drink years have not passed over it! And look at thy ass! And that We may make thee a sign to men. And look at the bones, how We set them together then clothe them with flesh. So when it became dear to him, he said: I know that God is Possessor of power over all things.

2:260 And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to incline to thee, then place on every mountain a part of them, then call them, they will come to thee flying and know that God is Mighty, Wise.

2:261 The parable of those who spend their wealth in the way of God is as the parable of a grain growing seven ears, in every ear a hundred grains. And God multiplies (further) for whom He pleases. And God is Ample-giving, Knowing.

2:262 Those who spend their wealth in the way of God, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve.

2:263 A kind word with forgiveness is better than charity followed by injury. And God is Self-sufficient, Forbearing. 2:264 O you who believe, make not your charity worthless

2:264 O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and believes not in God and the Last Day. So His parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare They are not able to gain anything of that which they earn. And God guides not the disbelieving people.

2:265 And the parable of those who spend their wealth to seek God's pleasure and for the strengthening of their so it is as the parable of a garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold; but if heavy rain falls not on it, light rain (suffices). And God is Seer of what you do.

2:266 Does one of you like to have a garden of palms and vines with streams flowing in it — he has therein all kinds of fruits — and old age has overtaken him and he has weak offspring; when (lo!) a whirlwind with fire in it smites it so it becomes blasted. Thus God makes the messages clear to you that you may reflect.

2:267 O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof, while you would not take it yourselves unless you connive at it. And know that God is Self-sufficient, Praiseworthy.

2:268 The devil threatens you with poverty and enjoins you to be niggardly, and God promises you forgiveness from Himself and abundance. And. God is Ample-giving, Knowing:

2:269 He grants wisdom to whom He pleases. And whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding.

2:270 And whatever alms you give or (whatever) vow you vow, God surely knows it. And the wrong-doers shall have no helpers.

2:271 If you manifest charity, how excellent it is! And if you hide it and give it to the poor, it is good for you. And it will do away with some of your evil deeds; and God is Aware of what you do.

2:272 Their guidance is not thy duty, but God guides whom He pleases. And whatever good thing you spend, it is to your good. And you spend nor but to seek God's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged.

2:273 (Charity) is for the poor who are confined in the way of God, they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging) Thou canst recognize them by their mark — they beg not of men importunately. And whatever good thing you spend, surely God is Knower of it.

2:274 Those who spend their wealth by night and day, privately and publicly, their reward is with their Lord and they have no fear, nor shall they grieve.

2:275 Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, Trading is only like usury. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of Allah. And whoever returns (to it) — these are the companions of the Fire: therein they will abide.

2:276 God will blot our usury, and He causes charity to prosper. And God loves not any ungrateful sinner.

2:277 Those who believe and do good deeds and keep up prayer and pay the poor-rate — their reward is with their Lord; and they have no fear, nor shall they grieve.

2:278 O you who believe, keep your duty to God and relinquish what remains (due) from usury, if you are believers. 2:279 But if you do (it) not, then be apprised of war from God and His Messenger; and if you repent, then you shall have

your capital. Wrong not, and you shall not be wronged.

2:280 And if (the debtor) is in straitness, let there be postponement till (he is in) ease. And that you remit (it) as alms is better for you, if you only knew.

2:281** [** of the last Hajj] And guard yourselves against a day in which you will be returned to God. Then every soul will be paid in full what it has earned, and they will not be wronged.

2:282 O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as God has taught him, so let him write. And let him who owes the debt dictate, and he should observe his duty to God, his Lord, and not diminish any thing from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness. And call to witness from among your men two witnesses: but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of God and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a transgression on your part. And keep your duty to God. And God teaches you. And God is Knower of all things

2:283 And if you are on a journey and you cannot find a scribe, a security may be taken into possession. But if one of you trusts another, then he who is trusted should deliver his trust, and let him keep his duty to God, his Lord. And conceal not testimony. And whoever conceals it, his heart is surely sinful. And God is Knower of what you do.

2:284 To God belongs whatever is in the heavens and whatever is in the earth. And whether you manifest what is in your minds or hide it, God will call you to account according to it. So He forgives whom He pleases and chastises whom He pleases. And God is Possessor of power over all things.

2:285 The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in God and His angels and His Books and His messengers. We make no difference between any of His messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.

2:286 God imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people.

CHAPTER 92 / Sura 98

The Clear Evidence / Al-Bayyinah

In the name of Allah, the Beneficent, the Merciful.

98:1 Those who disbelieve from among the People of the Book and the idolaters could not have been freed till clear

evidence came to them —

98:2 A Messenger from Allah, reciting pure pages,

98:3 Wherein are (all) right books.

98:4 Nor did those to whom the Book was given become divided till clear evidence came to them.

98:5 And they are enjoined naught but to serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion.

98:6 Those who disbelieve from among the People of the Book and the idolaters will be in the Fire of hell, abiding therein. They are the worst of creatures.

98:7 Those who believe and do good, they are the best of creatures.

98:8 Their reward is with their Lord Gardens of perpetuity wherein flow rivers, abiding therein for ever. Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.

KORAN CHAPTER 93 / Sura 64

The Manifestation of Losses / Al-Taghabun

In the name of Allah, the Beneficent, the Merciful.

64:1 Whatever is in the heavens and whatever is in the earth glorifies Allah. His is the kingdom, and His the praise; and He is Possessor of power over all things.

64:2 He it is Who created you, but one of you is a disbeliever and one of you is a believer. And Allah is Seer of what you do.

64:3 He created the heavens and the earth with truth, and He shaped you, then made goodly your shapes; and to Him is the resort.

64:4 He knows what is in the heavens and the earth, and He knows what you hide and what you manifest. And Allah is Knower of what is in the hearts.

64:5 Has there not come to you the story of those who disbelieved before, then tasted the evil consequences of their conduct, and they had a painful chastisement?

64:6 That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned away, and Allah is above all need. And Allah is Self-Sufficient, Praised.

64:7 Those who disbelieve think that they will not be raised. Say: Aye, by my Lord you will certainly be raised; then you will certainly be informed of what you did. And that is easy to Allah.

64:8 So believe in Allah and His Messenger and the Light which We have revealed. And Allah is Aware of what you do.

64:9 The day when He will gather you for the day of Gathering, that is the day of the Manifestation of losses. And whoever believes in Allah and does good, He will remove from him his evil and cause him to enter Gardens wherein rivers flow, to abide therein for ever. That is the great achievement.

64:10 And those who disbelieve and reject Our messages, they are the companions of the Fire, abiding therein and evil is the resort.

64:11 No calamity befalls but by Allah's permission. And whoever believes in Allah, He guides his heart. And Allah is Knower of all things.

64:12 And obey Allah and obey the Messenger; but if you turn away, the duty of Our Messenger is only to deliver (the message) clearly.

64:13 Allah, there is no God but He. And on Allah let the believers rely.

64:14 O you who believe, surely of your wives and your children there are enemies to you, so beware of them. And if you pardon and forbear and forgive, surely Allah is Forgiving, Merciful.

64:15 Your wealth and your children are only a trial, and Allah with Him is a great reward.

64:16 So keep your duty to Allah as much as you can, and hear and obey and spend; it is better for your souls. And whoever is saved from the greediness of his soul, these it is that are the successful.

64:17 If you set apart for Allah a goodly portion, He will double it for you and forgive you. And Allah is the Multiplier (of rewards), Forbearing,

64:18 The Knower of the unseen and the seen, the Mighty, the Wise.

CHAPTER 94 / Sura 62

The Congregation / Al-Jumu'ah

In the name of Allah, the Beneficent, the Merciful. 62:1 Whatever is in the heavens and whatever is in the earth glorifies Allah, the King, the Holy, the Mighty, the Wise.

62:2 He it is. Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom although they were before certainly in manifest error —

62:3 And others from among them who have not yet joined them. And He is the Mighty, the Wise.

62:4 That is Allah's grace; He grants it to whom He pleases. And Allah is the Lord of mighty grace.

62:5 The likeness of those who were charged with the Torah, then they observed it not, is as the likeness of the ass carrying books. Evil is the likeness of the people who reject the messages of Allah. And Allah guides not the iniquitous people.

62:6 Say: O you who are Jews, if you think that you are the favourites of Allah to the exclusion of other people, then invoke death, if you are truthful.

62:7 But they will never invoke it because of what their hands have sent before. And Allah is Knower of the wrongdoers.

62:8 Say: The death from which you flee, that will surely overtake you; then you will be sent back to the Knower of the unseen and the seen, so He will inform you of that which you did.

62:9 O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. That is better for you, if you know.

62:10 But when the prayer is ended, disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

62:11 And when they see merchandise or sport, they break away to it, and leave thee sranding. Say: What is with Allah is better than sport and merchandise. And Allah is the Best of Providers.

KORAN CHAPTER 95 / Sura 8

Voluntary Gifts / Al-Anfal In the name of Allah, the Beneficent, the Merciful. 8:1 They ask thee about voluntary gifts. Say Voluntary gifts are for Allah and the Messenger. So keep your duty to Allah and set aright your differences, and obey Allah and His Messenger, if you are believers.

8:2 They only are believers whose hearts are full of fear when Allah is mentioned, and when His messages are recited to them they increase them in faith, and in their Lord do they trust,

8:3 Those who keep up prayer and spend out of what We have given them.

8:4 These are the believers in truth. For them are with their Lord exalted grades and protection and an honourable sustenance.

8:5 Even as thy Lord caused thee to go forth from thy house with truth, though a party of the believers were surely averse, 8:6 Disputing with thee about the truth after it had become

clear — as if they were being driven to death while they saw (it).

8:7 And when Allah promised you one of the two parties that it should be yours, and you loved that the one not armed should be yours, and Allah desired to establish the Truth by His words, and to cut off the root of the disbelievers —

8:8 That He might cause the Truth to triumph and bring the falsehood to naught though the guilty disliked.

8:9 When you sought the aid of your Lord, so He answered you I will assist you with a thousand of the angels following one another.

8:10 And Allah gave it only as good news, and that your hearts might be at ease thereby. And victory is only from Allah surely Allah is Mighty, Wise.

8:11 When He made slumber fall on you as a security from Him, and sent down upon you water from the clouds that He might thereby purify you, and take away from you the uncleanness of the devil, and that He might fortify your hearts and make firm (your) feet thereby.

8:12 When thy Lord revealed to the angels; I am with you, so make firm those who believe I will cast terror into the hearts of those who disbelieve. So smite above the necks and smite every finger-tip of them.

8:13 This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger — then surely Allah is Severe in requiting.

8:14 This — taste it, and (know) that for the disbelievers is the chastisement of the Fire.

8:15 O you who believe, when you meet those who disbelieve marching for war, turn not your backs to them.

8:16 And whoso turns his back to them on that day unless manoeuvring for battle or turning to join a company — he, indeed, incurs Allah's wrath and his refuge is hell. And an evil destination it is.

8:17 So you slew them not but Allah slew them, and thou smotest not when thou didst smite (the enemy), but Allah smote (him), and that He might confer upon the believers a benefit from Himself. Surely Allah is Hearing, Knowing.

8:18 This — and (know) that Allah will weaken the struggle of the disbelievers.

8:19 If you sought a judgement, the judgement has indeed come to you and if you desist, it is better for you. And if you return (to fight), We (too) shall return and your forces will avail you nothing, though they may be many; and (know) that Allah is with the believers.

8:20 O you who believe, obey Allah and His Messenger and turn not away from Him while you hear.

8:21 And be not like those who say, We hear; and they hear not.

8:22 Surely the vilest of beasts, in Allah's sight, are the deaf, the dumb, who understand not.

8:23 And if Allah had known any good in them, He would have made them hear. And if He makes them hear, they would turn away while they are averse.

8:24 O you who believe, respond to Allah and His Messenger, when he calls you to that which gives you life. And know that Allah comes in between a man and his heart, and that to Him you will be gathered.

8:25 And guard yourselves against an affliction which may not smite those of you exclusively who are unjust; and know that Allah is Severe in requiting.

8:26 And remember when you were few, deemed weak in the land, fearing lest people should carry you off by force, He sheltered you and strengthened you with His help, and gave you of the good things that you might give thanks.

8:27 O you who believe, be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts, while you know.

8:28 And know that your wealth and your children are a temptation, and that Allah is He with Whom there is a mighty reward

8:29 O you who believe, if you keep your duty to Allah, He will grant you a distinction and do away with your evils and protect you. And Allah is the Lord of mighty grace.

8:30** And when those who disbelieved devised plans against thee that they might confine thee or slay thee or drive

thee away and they devised plans and Allah, too, had arranged a plan; and Allah is the best of planners —

8:31** And when Our messages are recited to them, they say: We have heard. If we wished, we could say the like of it; this is nothing but the stories of the ancients.

8:32^{**} And when they said: O Allah, if this is indeed the truth from Thee, then rain down on us stones from heaven or inflict on us a painful chastisement.

8:33** And Allah would not chastise them while thou wast among them; nor would Allah chastise them while they seek forgiveness.

8:34** And what excuse have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not its (true) guardians? Its guardians are only those who keep their duty, but most of them know not.

8:35** And their prayer at the House is nothing but whistling and clapping of hands. Taste, then, the chastisement, because you disbelieved. 8:36** Surely those who disbelieve spend their wealth to

8:36** Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah. So they will go on spending it, then it will be to them a regret, then they will be overcome. And those who disbelieve will be gathered together to hell,

8:37 That Allah may separate the wicked from the good, and put the wicked one upon another, then heap them together, then cast them into hell. These indeed are the losers. ***

8:38 Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return, then the example of those of old has already gone.

8:39 And fight with them until there is no more persecution, and all religions are for Allah. But if they desist, then surely Allah is Seer of what they do.

8:40 And if they turn back, then know that Allah is your Patron. Most excellent the Patron and most excellent the Helper!

8:41 And know that whatever you acquire in war, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of Discrimination, the day on which the two patties met. And Allah is Possessor of power over all things.

8:42 When you were on the nearer side (of the valley) and they were on the farther side, while the caravan was in a lower place than you. And if you had tried to make a mutual appointment, you would certainly have broken away from the appointment, — but in order that Allah might bring about a matter which had to be done; that he who perished by clear argument might perish, and he who lived by clear argument might live. And surely Allah is Hearing, Knowing

8:43 When Allah showed them to thee in thy dream as few and if He had shown them to thee as many, you would certainly have become weak hearted and you would have disputed about the matter, but Allah saved (you). Surely He is Knower of what is in the breasts.

8:44 And when He showed them to you, when you met, as few in your eyes, and He made you to appear few in their eyes, in order that Allah might bring about a matter which had to be done. And to Allah are all affairs returned.

8:45 O you who believe, when you meet an army, be firm, and remember Allah much, that you may be successful.

8:46 And obey Allah and His Messenger and dispute not one with another, lest you get weak-hearted and your power depart: and be steadfast. Surely Allah is with the steadfast.

8:47 And be not like those who came forth from their homes exultingly and to be seen of men, and they hinder (people) from the way of Allah. And Allah encompasses what they do.

8:48 And when the devil made their works fair-seeming to them, and said: None among men can overcome you this day, and I am your protector. But when the two armies came in sight of one another, he turned upon his heels, and said: Surely I am clear of you, I see what you see not; surely I fear Allah. And Allah is Severe in requiting.

8:49 And when the hypocrites and those in whose hearts is a disease said Their religion has deluded them. And whoever trusts in Allah, then surely Allah is Mighty, Wise.

8:50 And if thou couldst see when the angels cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

8.51 This is for that which your own hands have sent on before, and because Allah is not in the least unjust to the servants —

8:52 In the manner of the people of Pharaoh and those before them, they disbelieved in Allah's messages, so Allah punished them for their sins. Surely Allah is Strong, Severe in requiting.

8:53 This is because Allah never changes a favour which He has conferred upon a people until they change their own condition and because Allah is Hearing, Knowing — 8:54 In the manner of the people of pharaoh, and those before them. They rejected the messages of their Lord, so We destroyed them for their sins. And We drowned Pharaoh's people and they were all wrongdoers.

8:55 Surely the vilest of beasts in Allah's sight are those who disbelieve, then they would not believe.

8:56 Those with whom thou makest an agreement, then they break their agreement every time, and they keep not their duty.

8:57 So if thou overtake them in war, scatter by them those who are behind them, that they may be mindful.

8:58 And if thou fear treachery on the part of a people, throw back to them (their treaty) on terms of equality. Surely Allah loves not the treacherous.

8:59 And let not those who disbelieve think that they can outstrip (Us). Surely they cannot escape.

8:60 And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you know not Allah knows them. And whatever you spend in Allah's way, it will be paid back to you fully and you will not be wronged.

8:61 And if they incline to peace, incline thou also to it, and trust in Allah. Surely He is the Hearer, the Knower.

8:62 And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee with His help and with the believers,

8:63 And He has united their hearts. If thou hadst spent all that is in the earth, thou couldst not have united their hearts, but Allah united them. Surely He is Mighty, Wise.

8:64 O Prophet, Allah is sufficient for thee and those who follow thee of the believers.

8:65 O Prophet, urge the believers to fight. If there be of you twenty steadfast, they shall overcome two hundred; and if there be of you a hundred, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

8:66 Now Allah has lightened your burden and He knows that there is weakness in you. So if there be of you a hundred steadfast, they shall overcome two hundred; and if there be of you a thousand, they shall overcome two thousand by Allah's permission. And Allah is with the steadfast.

8:67 It is not fit for a prophet to take captives unless he has fought and triumphed in the land. You desire the frail goods of this world, while Allah desires (for you) the Hereafter. And Allah is Mighty, Wise.

8:68 Were it not for an ordinance from Allah that had gone before, surely there would have befallen you a great chastisement for what you were going to do.

8:69 Eat then of the lawful and good (things) which you have acquired in war, and keep your duty to Allah. Surely Allah is Forgiving, Merciful.

8:70 O Prophet, say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allah is Forgiving, Merciful.

8:71 And if they intend to be treacherous to thee, so indeed they have been treacherous to Allah before, but He gave (you) mastery over them. And Allah is Knowing. Wise.

8:72 Surely those who believed and fled (their homes) and struggled hard in Allah's way with their wealth and their lives, and those who gave shelter and helped — these are friends one of another. And those who believed and did not flee, you are not responsible for their protection until they flee. And if they seek help from you in the matter of religion, it is your duty to help (them) except against a people between whom and you there is a treaty. And Allah is Seer of what you do.

8:73 And those who disbelieve are friends one of another. If you do it not, there will be persecution in the land and great mischief.

8:74 And those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped — these are the believers truly. For them is forgiveness and an honourable provision.

8:75 And those who believed after wards and fled and struggled hard along with you, they are of you. And the relatives are nearer one to another in the ordinance of Allah. Surely Allah is Knower of all things.

KORAN CHAPTER 96 / Sura 47

Muhammad

In the name of Allah, the Beneficent, the Merciful. 47:1 Those who disbelieve and turn (men) from Allah's way,

He will destroy their works. 47:2 And those who believe and do good, and believe in

that which has been revealed to Muhammad — and it is the Truth from their Lord — He will remove their evil from them and improve their condition.

47:3 That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord. Thus does Allah set forth their descriptions for men.

47:4 So when you meet in battle those who disbelieve, smite the necks; then, when you have overcome them, make (them) prisoners, and afterwards (set them free) as a favour or for ransom till the war lay down its burdens. That (shall be so). And if Allah please, He would certainly exact retribution from them, but that He may try some of you by means of others. And those who are slain in the way of Allah, He will never allow their deeds to perish.

47:5 He will guide them and improve their condition.

47:6 And make them enter the Garden, which He has made known to them.

47:7 O you who believe, if you help Allah, He will help you and make firm your feet. 47:8 And those who disbelieve. for them is destruction, and

47.8 And those who disbelieve, for them is destruction, and He will destroy their works.

47:9 That is because they hate that which Allah reveals, so He has rendered their deeds fruitless.

47:10 Have they not travelled in the land and seen what was the end of those before them? Allah destroyed them. And for the disbelievers is the like thereof.

47:11 That is because Allah is the patron of those who believe, and because the disbelievers have no patron.

47:12 Surely Allah will make those who believe and do good enter Gardens wherein flow rivers. And those who disbelieve enjoy themselves and eat as the cattle eat, and the Fire is their abode.

47:13** [** in the time of the Hijra] And how many a town, more powerful than thy town which has driven thee out — We destroyed them, so there was no helper for them.

47:14 Is then he who has a clear argument from his Lord like him to whom his evil conduct is made fair-seeming; and they follow their low desires.

47:15 A parable of the Garden which the dutiful are promised: Therein are rivers of water not altering for the worse, and rivers of milk whereof the taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified; and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water, so it tends their bowels asunder?

47:16 And there are those of them who seek to listen to thee, till, when they go forth from thee, they say to those who have been given knowledge: What was it that he said just now? These are they whose hearts Allah has sealed and they follow their low desires.

47:17 And those who follow guidance, He increases them in guidance and grants them their observance of duty.

47:18 Wait they for aught but the Hour that it should come upon them of a sudden? Now tokens thereof have already come. Fur how will they have their reminder, when it comes on them?

47:19 So know that there is no God but Allah and ask protection for thy sin and for the believing men and the believing women. And Allah knows your moving about and your staying (in a place).

47:20 And those who believe say: Why is not a chapter revealed? But when a decisive chapter is revealed, and fighting is mentioned therein, thou seest those in whose hearts is a disease look to thee with the look of one fainting at death So woe to them!

 $47{:}21$ Obedience and a gentle word (was proper). Then when the affair is settled, it is better for them if they remain true to Allah.

47:22 But if you turn away, you are sure to make mischief in the land and cut off the ties of kinship!

47:23 Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.

47:24 Do they not reflect on the Koran? Or, are there locks on the hearts?

47:25 Surely those who turn back after guidance is manifest to them, the devil embellishes it for them and lengthens false hopes for them.

47:26 That is because they say to those who hate what Allah has revealed We will obey you in some matters. And Allah knows their secrets.

47:27 But how will it be when the angels cause them to die, smiting their faces and their hacks?

47:28 That is because they follow that which displeases Allah and are averse to His pleasure, so He makes their deeds fruitless.

* * *

47:29 Or do those in whose hearts is a disease think that Allah will nor bring forth their spite?

47:30 And if We please, We could show them to thee so that thou shouldst know them by their marks. And certainly thou canst recognize them by the tone of (their) speech. And Allah knows your deeds.

47:31 And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news.

47:32 Surely those who disbelieve and hinder (men) from Allah's way and oppose the Messenger after guidance is quite

clear to them, cannot harm Allah in any way, and He will make their deeds fruitless.

47:33 O you who believe, obey Allah and obey the Messenger and make not your deeds vain.

47:34 Surely those who disbelieve and hinder (men) from Allah's way, then die disbelievers, Allah will not forgive them. 47:35 And be nor slack so as to cry for peace — and you are

the uppermost — and Allah is with you, and He will not bring your deeds to naught.

47.36 The life of this world is but idle sport and play, and, if you believe and keep your duty, He will give you your reward, and He does not ask of you your wealth.

47:37 If He should ask you for it and press you, you will be niggardly, and He will bring forth your malice.

47:38 Behold! you are those who are called to spend in Allah's way, but among you are those who are niggardly; and whoever is niggardly, is niggardly against his own soul. And Allah is Self-Sufficient and you are needy. And if you turn back He will bring in your place another people, then they will not be like you.

KORAN CHAPTER 97 / Sura 3

The Family of Amran / Al-Imran

In the name of Allah, the Beneficent, the Merciful

3:1 I, Allah, am the best Knower, 3:2 Allah, (there is) no god but He, the Ever-living, the Self-subsisting, by Whom all subsist.

3:3 He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospel aforetime, a guidance for the people, and He sent the Discrimination. Those who disbelieve in the messages of Allah for them is a severe chastisement. And Allah is Mighty, the Lord of retribution.

3:4 Surely nothing in the earth or in the heaven is hidden from Allah.

3:5 He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise.

3:6 He it is Who has revealed the Book to thee; some of its verses are decisive — they are the basis of the Book — and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its interpretation save Allah, and those firmly rooted in knowledge. They say We believe in it, it is all from our Lord. And none mind except men of understanding.

3:7 Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver.

3:8 Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allah will not fail in (His) promise.

 $3:9\,$ Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And they will be fuel for fire —

3:10 As was the case of the people of Pharaoh, and those before them They rejected Our messages, so Allah destroyed them on account of their sins. And Allah is Severe in requiting (evil).

3:11 Say to those who disbelieve You shall be vanquished, and driven together to hell; and evil is the resting-place.

3:12 Indeed there was a sign for you in the two hosts (which) met together in encounter — one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes.

3:13 Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth (fields). This is the provision of the life of this world. And Allah — with Him is the good goal (of life).

3.14 Say: Shall I tell you of what is better than these? For those who guard against evil are Gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah's goodly pleasure. And Allah is Seer of the servants.

3:15 Those who say: Our Lord, we believe, so forgive our sins and save us from the chastisement of the fire.

3:16 The patient and the truthful, and the obedient, and those who spend and those who ask Divine protection in the morning times.

3:17 Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining justice. There is no god but He, the Mighty, the Wise.

3:18 Surely the (true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the messages of Allah — Allah indeed is Ouick at reckoning.

is Quick at reckoning. 3:19 But if they dispute with thee say: I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been given the Book and the Unlearned (people) Do you submit yourselves? If they submit, then indeed they follow the right way; and if they turn back, thy duty is only to deliver the message. And Allah is Seer of the servants.

3:20 Those who disbelieve in the messages of Allah and would slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

3:21 Those are they whose works will be of no avail in this world and the Hereafter, and they will have no helpers.

3:22 Hast thou not seen those who are given a portion of the Book? They are invited to the Book of Allah that it may decide between them, then a party of them turn back and they withdraw.

3:23 This is because they say: The Fire shall not touch us but for a few days; and that which they forge deceives them regarding their religion.

3:24 Then how will it be when We gather them together on a day about which there is no doubt. And every soul shall be fully paid what it has earned, and they shall not be wronged?

3:25 Say O Allah, Owner of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and takest away the kingdom from whom Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest. In Thine hand is the good. Surely, Thou art Possessor of power over all things.

3:26 Thou makest the night to pass into the day and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living; and Thou givest sustenance to whom Thou pleasest without measure.

3:27 Let not the believers take the disbelievers for friends rather than believers. And whoever does this has no connection with Allah — except that you guard yourselves against them, guarding carefully. And Allah cautions you against His retribution. And to Allah is the eventual coming.

3:28 Say: Whether you hide what is in your hearts or manifest it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth. And Allah is Possessor of power over all things.

3:29 On the day when every soul will find present that which it has done of good; and that which it has done of evil — it will wish that between it and that (evil) there were a long distance. And Allah cautions you against His retribution. And Allah is Compassionate to the servants.

3:30 Say: If you love Allah, follow me: Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful.

3:31 Say: Obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers.

3:32 Truly Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations,

3:33 Offspring, one of the other. And Allah is Hearing, Knowing.

3:34 When a woman of Amran said: My Lord, I vow to Thee what is in my womb, to be devoted (to Thy service), so accept (it) from me surely Thou, only Thou, art the Hearing, the Knowing.

3:35 So when she brought it forth, she said: My Lord, I have brought it forth a female — and Allah knew best what she brought forth — and the male is not like the female, and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil.

3:36 So her Lord accepted her with a goodly acceptance and made her grow up a goodly growing, and gave her into the charge of Zacharias. Whenever Zacharias entered the sanctuary to (see) her, he found food with her. He said: O Mary, whence comes this to thee? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

3:37 There did Zacharias pray to his Lord. He said: My Lord, grant me from Thee goodly offspring; surely Thou art the Hearer of prayer.

3:38 So the angels called to him as he stood praying in the sanctuary Allah gives thee the good news of John, verifying a word from Allah, and honourable and chaste and a prophet from among the good ones.

3:39 He said: My Lord, how can I have a son when old age has already come upon me, and my wife is barren? He said: Even thus does Allah do what He pleases.

3:40 He said: My Lord, appoint a sign for me. Said He: Thy sign is that thou speak not to men for three days except by signs. And remember thy Lord much and glorify (Him) in the evening and early morning.

3:41 And when the angels said: O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world.

 $3{:}42$ O Mary, be obedient to thy Lord and humble thy self and bow down with those who bow.

3:43 This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their pens (to decide) which of them should have Mary in his charge, and thou wast not with them when they contended one with another.

3:44 When the angels said: O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah), 3:45 And he will speak to the people when in the cradle and

when of old age, and (he will be) one of the good ones. 3:46 She said: My Lord, how can I have a son and man has

5:46 She said: My Lord, now can 1 have a son and man has not yet touched me? He said: Even so; Allah creates what He pleases. When He decrees a matter, He only says to it, Be, and it is.

3:47 And He will teach him the Book and the Wisdom and the Torah and the Gospel:

3:48 And (make him) a messenger to the Children of Israel (saying) I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah's permission, and I heal the blind and the leprous, and bring the dead to life with Allah's permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers.

3:49 And (I am) a verifier of that which is before me of the Torah, and I allow you part of that which was forbidden to you; and I have come to you with a sign from your Lord, so keep your duty to Allah and obey me.

3:50 Surely Allah is my Lord and your Lord, so serve Him. This is the right path.

3:51 But when Jesus perceived disbelief on their part, he said Who will be my helpers in Allah's way? The disciples said We are Allah's helpers: we believe in Allah, and bear thou witness that we are submitting ones.

3:52 Our Lord, we believe in that which Thou hast revealed and we follow the messenger, so write us down with those who bear witness.

3:53 And (the Jews) planned and Allah (also) planned. And Allah is the best of planners.

3:54 When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you difter.

3:55 Then as to those who disbelieve, I shall chastise them with severe chastisement in this world and the Hereafter, and they will have no helpers.

3:56 And as to those who believe and do good deeds, He will pay them fully their rewards. And Allah loves not the unjust.

3:57 This We recite to the of the messages and the Reminder full of wisdom.

3:58 The likeness of Jesus with Allah is truly as the likeness of Adam. He created him from dust, then said to him, Be, and he was

3:59 (This is) the truth from thy Lord, so be not of the disputers.

3:60 Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars.

3:61 Surely this is the true account, and there is no god but Allah. And Allah He surely is the Mighty, the Wise.

3:62 But if they turn away, then surely Allah knows the mischief-makers.

3:63 Say: O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims.

3:64 O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand?

3:65 Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you know not.

3:66 Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not one of the polytheists.

3:67 The nearest of people to Abraham are surely those who follow him and this Prophet and those who believe. And Allah is the Friend of the believers.

3:68 A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not.

3:69 O People of the Book, why do you disbelieve in the messages of Allah while you witness (their truth)?

3:70 O People of the Book, why do you confound the truth with falsehood, and hide the truth while you know? 3:71 And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back.

3:72 And believe not but in him who follows your religion. Say True guidance — Allah's guidance — is that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say Grace is surely in Allah's hand. He gives it to whom He pleases. And Allah is Ample-giving, Knowing.

3:73 He specially chooses for His mercy whom He pleases. And Allah is the Lord of mighty grace.

3:74 And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a dinar would not pay it back to thee, unless thou kept on demanding it. This is because they say there is no blame on us in the matter of the unlearned people and they forge a lie against Allah while they know.

3:75 Yea, whoever fulfils his promise and keeps his duty — then Allah surely loves the dutiful.

3:76 Those who take a small price for the covenant of Allah and their own oaths — they have no portion in the Hereafter, and Allah will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and for them is a painful chastisement.

3:77 And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah whilst they know.

3:78 It is not meet for a mortal that Allah should give him the Book and the judgement and the prophethood, then he should say to men: Be my servants besides Allah's; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it);

3:79 Nor would he enjoin you to take the angels and the prophets for lords. Would he enjoin you to disbelieve after you submit?

3:80 And when Allah made a covenant through the prophets Certainly what I have given you of Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said We do affirm. He said Then bear witness, and I (too) am of the bearers of witness with you.

3:81 Whoever then turns back after this, these are the transgressors.

3:82 Seek they then other than Allah's religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.

3:83 Say We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; we make no distinction between any of them, and to Him we submit.

3:84 And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.

3:85 How shall Allah guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allah guides not the unjust people.

 $3:\!86$ As for these their reward is that on them is the curse of Allah and the angels and of men, all together —

3:87 Abiding therein. Their chastisement shall not be lightened, nor shall they be respited —

3:88 Except those who repent after that and amend, for surely Allah is Forgiving, Merciful.

3:89 Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.

3:90 Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers.

3:91 You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allah surely knows it.

3:92 All food was lawful to the Children of Israel, before the Torah was revealed. — except that which Israel forbade himself. Say Bring the Torah and read it, if you are truthful.

3:93 So whoever forges a lie against Allah after this, these are the wrong-doers.

3:94 Say Allah speaks the truth; so follow the religion of Abraham, the upright one. And he was not one of the polytheists.

3:95 Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations.

3:96 In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allah — whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds.

3:97 Say: O People of the Book, why do you disbelieve in the messages of Allah? And Allah is a witness of what you do.

3:98 Say: O People of the Book, why do you hinder those who believe from the way of Allah, seeking (to make) it crooked, while you are witnesses? And Allah is not heedless of what you do.

3:99 O you who believe, if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after your belief.

3:100 And how can you disbelieve while to you are recited the messages of Allah, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to a right path.

3:101 O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims.

3:102 And hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.

3:103 And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.

3:104 And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement.

3:105 On the day when (some) faces turn white and (some) faces turn black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved.

3:106 And as to those whose faces are white, they shall be in Allah's mercy. Therein they shall abide.

3:107 These are the messages of Allah which We recite to thee with truth. And Allah desires no injustice to (His) creatures.

3:108 And to Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah are all affairs returned.

3:109 You are the best nation raised up for men; you enjoin good and forbid evil and you believe in Allah. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors.

3:110 They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to you. Then they will not be helped.

3:111 Abasement will be their lot wherever they are found, except under a covenant with Allah and a covenant with men, and they shall incur the wrath of Allah, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allah and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.

3:112 They are not all alike. Of the People of the Book there is an upright party who recite Allah's messages in the night time and they adore (Him).

3:113 They believe in Allah and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous.

3:114 And whatever good they do, they will not be denied it, And Allah knows those who keep their duty.

3:115 Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And these are the companions of the Fire therein they abide.

3:116 The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold it smites the harvest of a people who are unjust to themselves and destroys it. And Allah wronged them not but they wronged themselves.

3:117 O you who believe, take not for intimate friends others than your own people; they spare no pains to cause you loss. They love that which distresses you: Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. Indeed We have made the messages clear to you if you understand.

3:118 Lo! you are they who will love them while they love you not, and you believe in the Book, (in) the whole of it. And when they meet you they say, We believe, and when they are alone, they bite (their) finger tips in rage against you. Say Die in your rage. Surely Allah is Knower of what is in the hearts.

3:119 If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allah encompasses what they do.

3:120 And when thou didst go forth early in the morning from thy family, to assign to the believers their positions for the battle. And Allah is Hearing, Knowing. 3:121 When two parties from among you thought of showing cowardice, and Allah was the Guardian of them both. And in Allah should the believers trust.

3:122 And Allah certainly helped you at Badr when you were weak. So keep your duty to Allah that you may give thanks.

3:123 When thou didst say to the believers: Does it not suffice you that your Lord should help you with three thousand angels sent down?

3:124 Yea, if you are steadfast and keep your duty, and they come upon you in a headlong manner, your Lord will assist you with five thousand of havoc-making angels.

3:125 And Allah made it only as good news for you, and that your hearts might be at ease thereby. And help comes only from Allah, the Mighty, the Wise,

3:126 That He may cut off a part of those who disbelieve or abase them so that they should return in failure.

3:127 Thou hast no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers.

3:128 And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is Forgiving, Merciful.

3:129 O you who believe, devour not usury, doubling and redoubling, and keep your duty to Allah, that you may he successful.

3:130 And guard yourselves against the fire which has been prepared for the disbelievers.

3:131 And obey Allah and the Messenger, that you may be shown mercy.

3:132 And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth it is prepared for those who keep their duty:

3:133 Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And Allah loves the doers of good (to others).

3:134 And those who, when they commit an indecency or wrong their souls, remember Allah and ask forgiveness for their sins. And who forgives sins but Allah? And they persist not knowingly in what they do.

3:135 Their reward is protection from their Lord, and Gardens wherein flow rivers, to abide in them. And excellent is the reward of the workers!

3:136 Indeed there have been examples before you; so travel in the earth and see what was the end of the deniers.

3:137 This is a clear statement for men, and a guidance and an admonition to those who would keep their duty

3:138 And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers.

3:139 If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may know those who believe and take witnesses from among you. And Allah loves not the wronedoers.

3:140 And that He may purge those who believe and deprive the disbelievers of blessings.

3:141 Do you think that you will enter the Garden while Allah has nor yet known those from among you who strive hard (nor) known the steadfast?

3:142 And certainly you desired death before you met it. So indeed you have seen it now while you look (at it).

3:143 And Muhammad is but a messenger — messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm at all to Allah. And Allah will reward the grateful.

3:144 And no soul can die but with Allah's permission the term is fixed. And whoever desires the reward of this world, We give him of it, and whoever desires the reward of the Hereafter, We give him of it. And We shall reward the grateful.

3:145 And how many a prophet has fought, with whom were many worshippers of the Lord. So they did not lose heart on account of that which befell them in Allah's way, nor did they weaken, nor did they abase themselves. And Allah loves the steadfast.

3:146 And their cry was only that they said: Our Lord, grant us protection from our sins and our extravagance in our affair, and make firm our feet and grant us victory over the disbelieving people.

3:147 So Allah gave them the reward of the world and a good reward of the Hereafter. And Allah loves the doers of good (to others).

3:148 O you who believe, if you obey those who disbelieve, they will make you turn back upon your heels, so you will turn back losers.

3:149 Nay, Allah is your Patron, and He is the Best of the helpers.

3:150 We will cast terror into the hearts of those who disbelieve because they set up with Allah that for which He

has sent down no authority, and their abode is the Fire. And evil is the abode of the wrong-doers.

3:151 And Allah certainly made good His promise to you when you slew them by His permission, until you: became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved. Of you were some who desired this world, and of you were some who desired the Hereafter. Then He turned you away from them that He might try you; and He has indeed pardoned you. And Allah is Gracious to the believers.

3:152 When you went away far, and paid no heed to anyone, and the Messenger was calling you in your rear. So He gave you (another) grief for (your) first grief that you might not grieve at what escaped you, nor (at) what befell you. And Allah is Aware of what you do.

3:153 Then after grief He sent down security on you, slumber overcoming a party of you, while (there was) another party whom their own souls had rendered anxious they entertained about Allah thoughts of ignorance quite unjustly. They said; Have we any hand in the affair? Say: The affair is wholly (in the hands) of Allah. They bide within their souls that which they would not reveal to thee. They say: Had we any hand in the affair. we would not have been slain here. Say Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that Allah might test what was in your hearts. And Allah is Knower of what is in the breasts.

3:154 Those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them. Surely Allah is Forgiving, Forbearing.

3:155 O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died, or been slain; that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of what you, do.

3:156 And if you are slain in Allah's way or you die, surely Allah's protection and (His) mercy are better than what they amass.

3:157 And if you die or you are slain, to Allah you are gathered.

3:158 Thus it is by Allah's mercy that thou art gentle to them. And hadst thou been rough, hard-hearted, they would certainly have dispersed from around thee. So pardon them and ask protection for them, and consult them in (important) matters. But when thou hast determined, put thy trust in Allah. Surely Allah loves those who trust (in Him).

3:159 If Allah helps you, there is none that can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust.

3:160 And it is not for a prophet to act dishonestly. And whoever acts dishonestly will bring his dishonesty on the day of Resurrection. Then shall every soul be paid back fully what it has earned, and they will not be wronged.

3:161 Is then he who follows the pleasure of Allah like him who incurs Allah's displeasure, and his abode is hell? And it is an evil destination.

3:162 There are grades with Allah. And Allah is Seer of what they do.

3:163 Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error.

3:164 What! When a misfortune befell you, and you had inflicted twice as much, you say: Whence is this? Say It is from yourselves. Surely Allah is Possessor of power over all things.

3:165 And that which befell you on the day when the two armies met was by Allah's permission, that He might know the believers,

3:166 And that He might know the hypocrites. And it was said to them Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would have followed you. They were on that day nearer to disbelief than to belief; they say with their mouths what is not in their hearts. And Allah best knows what they conceal.

3:167 Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Avert death from yourselves, if you are truthful.

3:168 And think not of those who are killed in Allah's way as dead. Nay, they are alive being provided sustenance from their Lord,

3:169 Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they have no fear, nor shall they grieve.

3:170 They rejoice for Allah's favour and (His) grace, and that Allah wastes not the reward of the believers.

3:171 Those who responded to the call of Allah and the Messenger after the misfortune had befallen them — for such among them who do good and keep their duty is a great reward.

3:172 Those to whom men said: Surely people have gathered against you, so fear them; but this increased their faith, and they said: Allah is sufficient for us and He is an excellent Guardian.

3:173 So they returned with favour from Allah and (His) grace; no evil touched them, and they followed the pleasure of Allah. And Allah is the Lord of mighty grace.

3:174 It is the devil who only frightens his friends, but fear them not, and fear Me, if you are believers.

3:175 And let not those grieve thee who run into disbelief precipitately surely they can do no harm to Allah. Allah intends not to assign them any portion in the Hereafter; and for them is a grievous chastisement.

3:176 Those who buy disbelief at the price of faith can do no harm to Allah, and for them is a painful chastisement.

3:177 And let not those who disbelieve think that our granting them respite is good for themselves. We grant them respite only that they may add to their sins; and for them is an humiliating chastisement.

3:178 Allah will not leave the believers in the condition in which you are until He separates the evil from the good. Nor is Allah going to make you acquainted with the unseen, but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and keep your duty, you will have a great reward.

3:179 And let not those who are niggardly in spending that which Allah has granted them out of His grace, think that it is good for them. Nay, it is evil for them. They shall have a collar of their niggardliness on their necks on the Resurrection day. And Allah's is the heritage of the heavens and the earth. And Allah is Aware of what you do.

3:180 Allah has certainly heard the saying of those who said: Allah is poor and we are rich. We shall record what they say, and their killing the prophets unjustly, and We shall say: Taste the chastisement of burning.

3:181 This is for that which your own hands have sent before, and because Allah is not in the least unjust to the servants.

3:182 Those who say: Allah has enjoined us that we should not believe in any messenger until he brings us an offering which is consumed by the fire. Say: Indeed there came to you messengers before me with clear arguments and with that which you demand. Why then did you try to kill them, if you are truthful?

3:183 But if they reject thee, so indeed were rejected before thee messengers who came with clear arguments and scriptures and the illuminating Book.

3:184 Every soul will taste of death. And you will be paid your reward fully only on the Resurrection day. Then whoever is removed far from the Fire and is made to enter the Garden, he indeed attains the object. And the life of this world is nothing but a provision of vanities.

3:185 You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if you are patient and keep your duty, surely this is an affair of great resolution.

3:186 And when Allah took a covenant from those who were given the Book You shall explain it to men and shall not hide it. But they cast it behind their backs and took a small price for it. So evil is that which they buy.

3:187 Think not that those who exult in what they have done, and love to be praised, for what they have not done think not them to be safe from the chastisement; and for them is a painful chastisement.

3:188 And Allah's is the kingdom of the heavens and the earth. And Allah is Possessor of power over all things.

3:189 In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding.

3:190 Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord, Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the Fire.

3:191 Our Lord, whomsoever Thou makest enter the Fire, him Thou indeed bringest to disgrace. And there will be no helpers for the wrongdoers.

3:192 Our Lord, surely we have heard a Crier calling to the faith, saying Believe in your Lord. So we do believe. Our Lord, grant us protection from our sins and remove our evils and make us die with the righteous.

3:193 Our Lord, grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection. Surely Thou never failest in (Thy) promise!

3:194 So their Lord accepted their prayer, (saying) I will not suffer the work of any worker among you to be lost whether male or female, the one of you being from the other. So those who fled and were driven forth from their homes and persecuted in My way and who fought and were slain, I shall truly remove their evil and make them enter Gardens wherein flow rivers — a reward from Allah. And with Allah is the best reward.

3:195 Let not control in the land, of those who disbelieve, deceive thee.

3:196 A brief enjoyment! Then their abode is hell. And evil is the resting-place.

3:197 But those who keep their duty to their Lord, for them are Gardens wherein flow rivers, to abide therein; an entertainment from their Lord. And that which Allah has in store for the righteous is best.

3:198 And of the People of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, humbling themselves before Allah — they take not a small price for the messages of Allah. These it is that have their reward with their Lord. Surely Allah is Swift to take account

3:199 O you who believe, be steadfast and try to excel in steadfastness and guard (the frontiers). And keep your duty to Allah that you may be successful.

CHAPTER 98 / Sura 61

The Ranks Al-Saff

In the name of Allah, the Beneficent, the Merciful. 61:1 Whatever is in the heavens and whatever is in the earth

glorifies Allah; and He is the Mighty, the Wise. 61:2 O you who believe, why say you that which you do not?

61:3 It is most hateful in the sight of Allah that you say that which you do not.

61:4 Surely Allah loves those who fight in His way in ranks, as if they were a solid wall.

61:5 And when Moses said to his people O my people, why do you malign me, when you know that I am Allah's messenger to you? But when they deviated, Allah made their hearts deviate. And Allah guides not the transgressing people.

61:6 And when Jesus, son of Mary, said O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment.

61:7 And who is more unjust than he who forges a lie against Allah and he is invited to Islam. And Allah guides not the unjust people.

61:8 They desire to put out the light of Allah with their mouths, but Allah will perfect His light, though the disbelievers may be averse.

61:9 He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

61:10 O you who believe, shall I lead you to a merchandise which will deliver you from a painful chastisement?

61:11 You should believe in Allah and His Messenger, and strive hard in Allah's way with your wealth and your lives. That is better for you, did you but know!

61:12 He will forgive you your sins and cause you to enter Gardens wherein rivers flow, and goodly dwellings in Gardens of perpetuity that is the mighty achievement —

61:13 And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.

61:14 O you who believe, be helpers (in the cause) of Allah, as Jesus, son of Mary, said to the disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the Children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became predominant.

KORAN CHAPTER 99 / Sura 57

Iron / Al-Hadid

In the name of Allah, the Beneficent, the Merciful.

57:1 Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.

57:2 His is the kingdom of the heavens and the earth. He gives life and causes death; and He is Possessor of power over all things.

57:3 He is the First and the Last and the Manifest and the Hidden, and He is Knower of all things.

57:4 He it is Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He knows that which goes down into the earth and that which comes forth out of it, and that which comes down from heaven and that which goes up to it. And He is with you wherever you are. And Allah is Seer of what you do.

57:5 His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

57:6 He causes the night to pass into the day, and causes the day to pass into the night. And He is Knower of what is in the hearts.

 $57.7~{\rm Believe}$ in Allah and His Messenger, and spend of that whereof He has made you heirs. So those of you who believe and spend for them is a great reward.

57:8 And what reason have you that you believe not in Allah? And the Messenger invites you to believe in your Lord, and He has indeed accepted your covenant, if you are believers.

57:9 He it is Who sends down clear messages to His servant, that he may bring you forth from darkness into light. And surely Allah is Kind, Merciful to you.

57:10 And what reason have you that you spend not in Allah's way? And Allah's is the inheritance of the heavens and the earth. Those of you who spent before the Victory and fought are not on a level (with others). They are greater in rank than those who spent and fought afterwards. And Allah has promised good to all. And Allah is Aware of what you do.

57:11 Who is he that will offer to Allah a good gift, so He will double it for him, and he will have a generous reward.

57:12 On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand. Good news for you this day — Gardens wherein rivers flow, to abide therein! That is the grand achievement.

57:13 On the day when the hypocrites? men and women, will say to those who believe: Wait for us, that we may borrow from your light. It will be said: Turn back and seek a light. Then a wall, with a door in it, will be raised between them. Within it shall be mercy, and outside of it chastisement.

57:14 They will cry out to them: Were we not with you? They will say: Yea, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desire deceived you, till the threatened punishment of Allah came, and the arch-deceiver deceived you about Allah.

57:15 So this day no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire it is your patron and evil is the resort.

57:16 Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed, and (that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened. And most of them are transgressors.

57:17 Know that Allah gives life to the earth after its death. Indeed, We have made the signs clear for you that you may understand.

57:18 The men who give in charity and the women who give in charity and set apart for Allah a goodly portion, it will be doubled for them, and theirs is a generous reward.

57:19 And those who believe in Allah and His messengers, they are the truthful and the faithful ones with their Lord. They have their reward and their light. And those who disbelieve and reject Our messages, they are the inmates of hell ***

57:20 Know that this world's life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away so that thou seest it turning yellow, then it becomes chaff. And in the Hereafter is a severe chastisement, and (also) forgiveness from Allah and (His) pleasure. And this world's life is naught but a source of vanity.

57:21 Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth — it is prepared for those who believe in Allah and His messengers. That is the grace of Allah; He gives it to whom He pleases. And Allah is the Lord of mighty grace.

57:22 No disaster befalls in the earth, or in yourselves, but it is in a book before We bring it into existence — surely that is easy to Allah —

57:23 So that you grieve not for what has escaped you, nor exult in that which He has given you. And Allah loves not any arrogant boaster:

57:24 Such as are niggardly and enjoin niggardliness on men. And whoever turns back, then surely Allah is the Self-Sufficient, the Praised.

57:25 Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure, that men may conduct themselves with equity. And We sent down iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers, unseen. Surely Allah is Strong, Mighty.

57:26 And certainly We sent Noah and Abraham, and We gave prophethood and the Book to their offspring; so among them is he who goes aright, but most of them are transgressors.

57:27 Then We made Out messengers to follow in their footsteps,. and We made Jesus son of Mary to follow, and We gave him the Gospel. And We put. compassion and mercy in the hearts of those who followed him. And (as for) monkery, they innovated it — We did not prescribe it to them — only to seek Allah's pleasure, but they did not observe it with its due observance. So We gave those of them who believed their reward, but most of them are transgressors.

57:28 O you who believe, keep your duty. to Allah and believe in His Messenger — He will give you two portions of His mercy, and give you a light in which you shall walk, and forgive you. And Allah is Forgiving, Merciful —

57:29 That the People of the Book may know that they control naught of the grace of Allah, and that grace is in Allah's hand. He gives it to whom He pleases. And Allah is the Lord of mighty grace.

KORAN CHAPTER 100 / Sura 4

The Women / Al-Nisa

In the name of Allah, the Beneficent, the Merciful.

4:1 O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you.

4:2 And give to the orphans their property, and substitute not worthless (things) for (their) good (ones), and devour not their property (adding) to your own property. This is surely a great sin.

4:3 And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice, then (marry) only one or that which your right hands possess. This is more proper that you may not do injustice.

4:4 And give women their dowries as a free gift. But if they of themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure.

4:5 And make not over your property, which Allah has made a (means of) support for you, to the weak of understanding, and maintain them out of it, and clothe them and give them a good education.

4.6 And test the orphans until they reach the age of marriage. Then if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor let him consume reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough as a Reckoner.

4.7 For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave, whether it be little or much — an appointed share.

4:8 And when relatives and the orphans and the needy are present at the division, give them out of it and speak to them kind words.

4:9 And let those fear who, should they leave behind them weakly off-spring, would fear on their account; so let them observe their duty to Allah and let them speak right words.

4:10 Those who swallow the property of the orphans unjustly, they swallow only fire into their bellies. And they will burn in blazing fire.

4:11 Allah enjoins you concerning your children: for the male is the equal of the portion of two females but it there be more than two females, two-thirds of what the deceased leaves is theirs; and if there be one, for her is the half. And as for his parents, for each of them is the sixth of what he leaves, if he has a child; but if he has no child and (only) his two parents inherit him, for his mother is the third; but if he has brothers, for his mother is the sixth, after (payment of) a bequest he may have bequeathed or a debt. Your parents and your children, you know not which of them is the nearer to you in benefit. This is an ordinance from Allah. Allah is surely ever Knowing, Wise.

4:12 And yours is half of what your wives leave if they have no child; but if they have a child, your share is a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and theirs is the fourth of what you leave if you have no child, but if you have a child, their share is the eighth of what you leave after (payment of) a bequest You may have bequeathed or a debt.

%And if a man or a woman, having no children leaves property to be inherited and he (or she) has a brother or a sister, then for each of them is the sixth; but if they are more than that, they shall be sharers in the third after (payment of) a bequest that may have been bequeathed or a debt not injuring (others). This is an ordinance from Allah and Allah is Knowing, Forbearing. 4:13 These are Allah's limits. And whoever obeys Allah and

4:13 These are Allah's limits. And whoever obeys Allah and His Messenger, He will admit him to Gardens wherein flow rivers, to abide in them. And this is the great achievement.

4:14 And whoever disobeys Allah and His Messenger and goes beyond His limits, He will make him enter fire to abide in it, and for him is an abasing chastisement.

4:15 And as for those of your women who are guilty of an indecency, call to witness against them four (witnesses) from among you; so if they bear witness, confine them to the houses until death takes them away or Allah opens a way for them.

4:16 And as for the two of you who are guilty of it, give them both a slight punishment; then if they repent and amend,

turn aside from them. Surely Allah is ever Oft-returning (to mercy), the Merciful.

4:17 Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully). And Allah is ever Knowing, Wise.

4:18 And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says Now I repent; nor (for) those who die while they are disbelievers. For such We have prepared a painful chastisement.

4:19 O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you straiten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

4.20 And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering (her) and (doing her) manifest wrong?

4:21 And how can you take it when one of you has already gone in to the other and they have taken from you a strong covenant?

4:22 And marry not women whom your fathers married, except what has already passed. This surely is indecent and hateful; and it is an evil way.

4:23 Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother's daughters and sister's daughters, and your mothers that have suckled you, and your stepdaughters who are in your guardianship (born) of your wives to whom you have gone in — but if you have not gone in to them, there is no blame on you — and the wives of your sons who are of your own loins; and that you should have two sisters together. except what has already passed. Surely Allah

is ever Forgiving, Merciful, 4:24 And all married women except those whom your right hands possess (are forbidden); (this is) Allah's ordinance to you. And lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed. And there is no blame on you about what you mutually agree after what is appointed (of dowry). Surely Allah is ever Knowing, Wise.

4:25 And whoever among you cannot afford to marry free believing women, (let him marry) such of your believing maidens as your right hands possess. And Allah knows best your faith — you are (sprung) the one from the other. So marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; then if they are guilty of adultery when they are taken in marriage, they shall suffer half the punishment for free married women. This is for him among you who fears falling into evil. And that you abstain is better for you. And Allah is Forgiving, Merciful.

4:26 Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully). And Allah is Knowing, Wise.

4:27 And Allah desires to turn to you (mercifully). And those who follow (their) lusts desire that you should deviate (with) a great deviation.

4:28 Allah desires to make light your burdens, and man is created weak.

4:29 O you who believe, devour not your property among yourselves by illegal methods except that it be trading by your mutual consent. And kill not your people. Surely Allah is ever Merciful to you.

4:30 And whoso does this aggressively and unjustly, We shall soon cast him into fire. And this is ever easy for Allah.

4:31 If you shun the great things which you are forbidden, We shall do away with your evil (inclinations) and cause you to enter an honourable place of entering.

to enter an honourable place of entering. 4:32 And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things.

4:33 And to every one We have appointed heirs of that which parents and near relatives leave. And as to those with whom your right hands have ratified agreements, give them their due. Surely Allah is ever Witness over all things.

4:34 Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them Surely Allah is ever Exalted, Great.

4:35 And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they

both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware.

4:36 And serve Allah, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud, boastful,

4:37 Who are niggardly and bid people to be niggardly and hide that which Allah has given them out of His grace. And We have prepared for the disbelievers an abasing chastisement — And those who spend their wealth to be seen of men and believe not in Allah nor in the Last Day. And as for him whose companion is the devil, an evil companion is he!

4:39 And what (harm) would it do them if they believe in Allah and the Last Day and spend of that which Allah has given them? And Allah is ever Knower of them.

4:40 Surely Allah wrongs not the weight of an atom; and if it is a good deed, He multiplies it and gives from Himself a great reward.

4:41 But how will it be when We bring from every people a witness and bring thee as a witness against these?

4:42 On that day will those who disbelieved and disobeyed the Messenger desire that the earth were levelled with them. And they can hide no fact from Allah.

4:43 O you who believe, go not neat prayer when you are intoxicated till you know what you say, nor after sexual intercourse — except you are merely passing by — until you have bathed. And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving.

4:44 Seest thou not those to whom a portion of the Book was given? They buy error and desire to make you err from the (right) way.

4:45 And Allah best knows your enemies. And Allah is sufficient as a Friend and Allah is sufficient as a Helper.

4:46 Some of those who are Jews alter words from their places and say, We have heard and we disobey and (say), Hear without being made to hear, and (say), Ra'ina, distorting with their tongues and slandering religion. And if they had said, We hear and we obey, and hearken, and unzurna; it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little.

4:47 O you who have been given the Book, believe in what We have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever executed.

4:48 Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin.

4:49 Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit.

4:50 See how they forge lies against Allah! And sufficient is this as a manifest sin.

4:51 Hast thou not seen those to whom a portion of the Book was given? They believe in sorcery and diviners and say of those who disbelieve: These are better guided in the path than those who believe.

4:52 Those are they whom Allah has cursed. And whomever Allah curses, thou wilt not find a helper for him.

4:53 Or have they a share in the kingdom? But then they would nor give to people even the speck on a date-stone.

4:54 Or do they envy the people for that which Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the Wisdom, and We have given them a grand kingdom.

4:55 So of them is he who believes in him, and of them is he who turns away from him. And Hell is sufficient to burn.

4:56 Those who disbelieve in Our Messages, we shall make them enter Fire. As often as their skins are burned, We shall change them for other skins, that they may taste the chastisement. Surely Allah is ever Mighty, Wise.

4:57 And those who believe and do good deeds, We shall make them enter Gardens wherein flow rivers, to abide in them for ever. For them therein are pure companions and We shall make them enter a pleasant shade.

4:58 Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing.

4:59 O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about any thing, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end. 4:60 Hast thou not seen those who assert that they believe in that which has been revealed to the and that which was revealed before thee? They desire to seek the judgement of the devil, though they have been commanded to deny him. And the devil desires to lead them far astray.

4:61 And when it is said to them, Come to that which Allah has revealed and to the Messenger, thou seest the hypocrites turning away from thee with aversion.

4:62 But how is it that when a misfortune befalls them on account of that which their hands have sent before, they come to thee sweating by Allah: We desired naught but good and concord?

4:63 These are they, the secrets of whose hearts Allah knows; so turn aside from them and admonish them and speak to them effective words concerning themselves.

4:64 And We sent no messenger but that he should be obeyed by Allah's command. And had they, when they wronged themselves, come to thee and asked forgiveness of Allah, and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

4:65 But no, by thy Lord! they believe not until they make thee a judge of what is in dispute between them, then find not any straitness in their hearts as to that which thou decidest and submit with full submission.

4:66 And if We had enjoined them, Lay down your lives or go forth from your homes, they would not have done it except a few of them. And if they had done what they are exhorted to do, it would certainly have been better for them and more strengthening:

4:67 And then We would certainly have given them from Ourselves a great reward,

4:68 And We would certainly have guided them in the right path.

4:69 And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they!

4:70 Such is the grace from Allah, and Allah is sufficient as Knower.

4:71 O you who believe, take your precautions, then go forth in detachments or go forth in a body.

4:72 And among you is he who would hang back. Then if a misfortune befalls you he says: Allah indeed bestowed a favour on me as I was not present with them.

4:73 And if bounty from Allah comes to you, he would cry, as if there were no friendship between you and him: Would that I had been with them, then I should have achieved a mighty success

4:74 So let those fight in the way of Allah who sell this world's life for the Hereafter. And whoever fights in the way of Allah, be he slain or be he victorious, We shall grant him a mighty reward.

4:75 And what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper!

4:76 Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the devil: So fight against the friends of the devil; surely the struggle of the devil is ever weak.

4:77 Hast thou not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poorrate. But when fighting is prescribed for them, lo? a party of them fear men as they ought to fear Allah, or with a greater fear, and say: Our Lord, why hast Thou ordained fighting for us? Wouldst Thou not grant us respite to a near term? Say: The enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit.

4:78 Wherever you are, death will overtake you, though you are in towers, raised high. And if good befalls them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from thee. Say: All is from Allah. But what is the matter with these people that they make no effort to understand anything?

4:79 Whatever good befalls thee (O man), it is front Allah, and whatever misfortune befalls thee, it is from thyself. And We have sent thee (O Prophet) to mankind as a Messenger. And Allah is sufficient as a witness.

4:80 Whoever obeys the Messenger, he indeed obeys Allah. And whoever turns away, We have not sent thee as a keeper over them.

4:81 And they say: Obedience. But when they go out from thy presence, a party of them plan by night doing otherwise than what thou sayest." And Allah writes down what they plan by night, so turn aside from them and trust in Allah. And Allah is sufficient as having charge of affairs.

4:82 Will they not then meditate on the Koran? And if it were from any other than Allah, they would have found in it many a discrepancy.

4:83 But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can search out knowledge of it would have known it. And were it not for the grace of Allah upon you and His mercy, you would certainly have followed the devil save a few.

4:84 Fight then in Allah's way — thou art not responsible except for thyself; and urge on the believers. It may be that Allah will restrain the fighting of those who disbelieve. And Allah is stronger in prowess and stronger to give exemplary punishment.

4:85 Whoever intercedes in a good cause has a share of it, and whoever intercedes in an evil cause has a portion of it. And Allah is ever Keeper over all things.

4:86 And when you are greeted with a greeting, greet with one better than it, or return it. Surely Allah ever takes account of all things.

4:87 Allah, there is no god but He — He will certainly gather you together on the Resurrection day, there is no doubt in it. And who is more true in word than Allah?

4:88 Why should you, then, be two parties in relation to the hypocrites while Allah has made them return (to disbelief) for what they have earned? Do you desire to guide him whom Allah leaves in error? And whomsoever Allah leaves in error thou canst not find a way for him.

4:89 They long that you should disbelieve as they have disbelieved so that you might be on the same level; so take not from among them friends until they flee (their homes) in Allah's way. Then if they turn back (to hostility), seize them and kill them wherever you find them, and take no friend nor helper from among them,

4:90 Except those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. And if Allah had pleased, He would have given them power over you, so that they would have fought you. So if they withdraw from you and fight you not and offer you peace, then Allah allows you no way against them.

4:91 You will find others who desire to be secure from you and secure from their own people. Whenever they are made to return to hostility, they are plunged into it. So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and kill them wherever you find them. And against these We have given you a dear authority.

4:92 And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices) And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave but he who has nor the means should fast for two months successively: a penance from Allah. And Allah is ever Knowing, Wise.

4:93 And whoever kills a believer intentionally, his punishment is hell, abiding therein: and Allah is wroth with him and He has cursed him and prepared for him a grievous chastisement.

4:94 O you who believe, when you go forth (to fight) in Allah's way, make investigation, and say not to any one who offers you salutation, Thou art not a believer, seeking the good of this worlds life. But with Allah there are abundant gains. You too were such before, then Allah conferred a benefit on you; so make investigation. Surely Allah is ever Aware of what you do.

4:95 The holders back from among the believers, not disabled by injury, and those who strive hard in Allah's way with their property and their persons, are not equal. Allah has made the strivers with their property and their persons to excel the holders-back a (high) degree. And to each Allah has promised good. And Allah has granted to the strivers above the holders-back a mighty reward — (High) degrees from Him and protection and mercy. And Allah is ever Forgiving, Merciful.

4:97 (As for) those whom the angels cause to die while they are unjust to themselves, (the angels) will say What were you doing? They will say We were weak in the earth (They will) say: Was not Allah's earth spacious, so that you could have migrated therein? So these it is whose refuge is hell and it is an evil resort.

4:98 Except the weak from among the men and the women and the children who have not the means, nor can they find a way (to escape);

4:99 So these, it may be that Allah will pardon them. And Allah is ever Pardoning, Forgiving. 4:100 And whoever flees in Allah's way, he will find in the

4:100 And whoever flees in Allah's way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allah and His Messenger, then death overtakes him, his reward is indeed with Allah. And Allah is ever Forgiving, Merciful. 4:101 And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble. Surely the disbelievers are an open enemy to you.

4:102 And when thou art among them and leadest the prayer for them, let a party of them stand up with thee, and let them take their arms; Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their precautions and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms; and take your precautions. Surely Allah has prepared abasing chastisement for the disbelievers.

4:103 So when you have finished the prayer, remember Allah standing and sitting and reclining. But when you are secure, from danger, keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times.

4:104 And be not weak-hearted in pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not. And Allah is ever Knowing, Wise ***

4:105 Surely We have revealed the Book to thee with truth that thou mayest judge between people by means of what Allah has taught thee. And be not one pleading the cause of the dishonest,

4:106 And ask the forgiveness of Allah. Surely Allah is ever Forgiving, Merciful.

4:107 And contend not on behalf of those who act unfaithfully to their souls. Surely Allah loves not him who is treacherous, sinful:

4:108 They seek to hide from men and they cannot hide from Allah, and He is with them when they counsel by night matters which please Him not. And Allah ever encompasses what they do.

4:109 Behold! You are they who may contend on their behalf in this world's life, but who will contend with Allah on their behalf on the Resurrection day, or who will have charge of their affairs?

4:110 And whoever does evil or wrongs his soul, then asks forgiveness of Allah, will find Allah Forgiving, Merciful. 4:111 And whoever commits a sin, commits it only against

himself. And Allah is ever Knowing, Wise. 4:112 And whoever commits a fault or a sin, then accuses of

it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

4:113 And were it not for Allah's grace upon thee and His mercy, a party of them had certainly designed to ruin thee. And they ruin only themselves, and they cannot harm thee in any way. And Allah has revealed to thee the Book and the Wisdom, and taught thee what thou knewest not, and Allah's grace on thee is very great.

4:114 There is no good in most of their secret counsels except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allah's pleasure, We shall give him a mighty reward.

4:115 And whoever acts hostilely to the Messenger after guidance has become manifest to him and follows other than the way of the believers, We turn him to that to which he (himself) turns and make him enter hell and it is an evil resort.

4:116 Surely Allah forgives not setting up partners with Him, and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allah, he indeed goes far astray

4:117 Besides Him they call on nothing but female divinities and they call on nothing but a rebellious devil, 4:118 Whom Allah has cursed. And he said: Certainly I will

take of Thy servants an appointed portion;

4:119 And certainly I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle, and bid them so that they will alter Allah's creation. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers a manifest loss.

4:120 He promises them and excites vain desires in them. And the devil promises them only to deceive.

4:121 These — their refuge is hell, and they will find no way of escape from it.

4:122 And those who believe and do good, We shall make them enter Gardens in which rivers flow, to abide therein for ever. It is Allah's promise, in truth. And who is more truthful in word than Allah?

4:123 It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be requited for it and will not find for himself besides Allah a friend or a helper.

4:124 And whoever does good deeds, whether male or female, and he (or she) is a believer these will enter the Garden, and they will not be dealt with a whit unjustly.

4:125 And who is better in religion than he who submits himself entirely to Allah while doing good (to others) and

follows the faith of Abraham, the upright one? And Allah took Abraham for a friend

 $4{:}126$ And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah ever encompasses all things.

4:127 And they ask thee a decision about women. Say Allah makes known to you His decision concerning them; and that which is recited to you in the Book is concerning widowed women, whom you give not what is appointed for them, while you are not inclined to marry them, nor to the weak among children, and that you should deal justly with orphans and whatever good you do, Allah is surely ever Knower of it.

4:128 And if a woman fears ill-usage from her husband or desertion no blame is on them if they effect a reconciliation between them. And reconciliation is better. And avarice is met with in (men's) minds. And if you do good (to others) and keep your duty, surely Allah is ever Aware of what you do.

4:129 And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total disinclination, so that you leave her in suspense. And if you are reconciled and keep your duty, surely Allah is ever Forgiving, Merciful.

4:130 And if they separate, Allah will render them both free from want out of His ampleness. And Allah is ever Ample-giving, Wise.

4:131 And to Allah belongs whatever is in the heavens and whatever is in the earth. And certainly We enjoined those who were given the Book before you and (We enjoin) you too to keep your duty to Allah. And if you disbelieve, surely to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is ever Self-sufficient, Praiseworthy.

4:132 And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as having charge of affairs.

4:133 If He please, He will take you away, O people, and bring others. And Allah is ever Powerful to do that.

4:134 Whoever desires the reward of this world — then with Allah is the reward of this world and the Hereafter. And Allah is ever Hearing Seeing.

4:135 O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever Aware of what you do.

4:136 O you who believe, believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before. And whoever disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he indeed strays far away.

4:137 Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will never forgive them nor guide them in the (right) way.

4:138 Give news to the hypocrites that for them is a painful chastisement —

4:139 Those who take disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allah.

4:140 And indeed He has revealed to you in the Book that when you hear Allah's messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them. Surely Allah will gather together the hypocrites and the disbelievers all in hell

4:141 Those who wait (for misfortunes) for you. Then if you have a victory from Allah they say Were we not with you? And if there is a chance for the disbelievers, they say Did we not prevail over you and defend you from the believers? So Allah will judge between you on the day of Resurrection. And Allah will by no means give the disbelievers a way against the believers.

4:142 The hypocrites seek to deceive Allah, and He will requite their deceit to them. And when they stand up for prayer, they stand up sluggishly — they do it only to be seen of men and remember Allah but little,

4:143 Wavering between that (and this) (belonging) neither to these nor to those. And whomsoever Allah leaves in error, thou wilt not a way for him.

4:144 O you who believe, take not the disbelievers for friends rather than the believers. Do you desire to give Allah a manifest proof against yourselves?

4:145. The hypocrites are surely in the lowest depths of the Fire, and thou wilt find no helper for them,

4:146 Save those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah — these are with the believers. And Allah will soon grant the believers a mighty reward.

4:147 Why should Allah chastise you if you are grateful and believe? And Allah is ever Multiplier of rewards, Knowing.

4:148 Allah loves not the public utterance of hurtful speech, except by one who has been wronged. And Allah is ever Hearing, Knowing.

4:149 If you do good openly or keep it secret or pardon an evil, Allah surely is ever Pardoning, Powerful.

4:150 Those who disbelieve in Allah and His messengers and desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others; and desire to take a course in between —

4:151 These are truly disbelievers and We have prepared for the disbelievers an abasing chastisement.

4:152 And those who believe in Allah and His messengers and make no distinction between any of them, to them He will grant their rewards. And Allah is ever Forgiving, Merciful.

4:153 The People of the Book ask thee to bring down to them a Book from heaven; indeed they demanded of Moses a greater thing than that, for they said: Show us Allah manifestly. So destructive punishment overtook them on account of their wrongdoing. Then they took the calf (for a god), after dear signs had come to them, but We pardoned this. And We gave Moses dear authority.

4:154 And We raised the mountain above them at their covenant. And We said to them: Enter the door making obeisance. And We said to them: Violate not the Sabbath; and We took from them a firm covenant.

4:155 Then for their breaking their covenant and their disbelief in the messages of Allah and their killing the prophets wrongfully and their saying, Our hearts are covered; nay, Allah has sealed them owing to their disbelief, so they believe not but a little:

4:156 And for their disbelief and for their uttering against Mary a grievous calumny:

4:157 And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain:

4:158 Nay, Allah exalted hian in His presence. And Allah is ever Mighty, Wise.4:159 And there is none of the People of the Book but will

4:159 And there is none of the People of the Book but will believe in this before his death; and on the day of Resurrection he will be a witness against them.

4:160 So for the iniquity of the Jews, We forbade them the good things which had been made lawful for them, and for their hindering many (people) from Allah's way.

4:161 And for their taking usury though indeed they were forbidden it and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement.

4:162 But the firm in knowledge among them and the believers believe in that which has been revealed to thee and that which was revealed before thee, and those who keep up prayer and give the poor-rate and the believers in Allah and the Last Day — these it is to whom We shall give a mighty reward.

4:163 Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

4:164 And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allah addressed His word, speaking (to him)—

4:165 Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers. And Allah is ever Mighty, Wise.

4:166 But Allah bears witness by that which He has revealed to thee that He has revealed it with His knowledge, and the angels (also) bear witness. And Allah is sufficient as a witness.

4:167 Those who disbelieve and hinder (others) from Allah's way, they indeed have erred, going far astray.

4:168 Those who disbelieve and act unjustly, Allah will never forgive them, nor guide them to a path,

4:169 Except the path of hell, to abide in it for a long time. And that is easy to Allah.

4:170 O mankind, the Messenger has indeed come to you with truth from your Lord, so believe, it is better for you. And if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth. And Allah is ever Knowing, Wise.

4:171 O People of the Book, exceed not the limits in your religion nor speak anything about Allah, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which He communicated to Mary and a mercy from Him. So believe in Allah and His messengers. And say not, Three. Desist, it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs.

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4:172 The Messiah disdains not to be a servant of Allah, not do the angels who are near to Him. And whoever disdains His service and is proud, He will gather them all together to Himself.

4:173 Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace. And as for those who disdain and are proud, He will chastise them with a painful chastisement.

4:174 And they will find for themselves besides Allah no friend nor helper.

4:175 O people, manifest proof has indeed come to you from your Lord and We have sent down to you a clear light.

4:176 Then as for those who believe in Allah and hold fast by Him, He will admit them to His mercy and grace, and guide them to Himself on a right path.

4:177 They ask thee for a decision. Say: Allah gives you a decision concerning the person who has neither parents nor children. If a man dies (and) he has no son and he has a sister, hers is half of what he leaves, and he shall be her heir if she has no son. But if there be two (sisters), they shall have two-thirds of what he leaves. And if there are brethren, men and women, then for the male is the like of the portion of two females. Allah makes dear to you, lest you err. And Allah is Knower of all things.

CHAPTER 101 / Sura 65

Divorce / Al-Talaq

In the name of Allah, the Beneficent, the Merciful.

65:1. O Prophet, when you divorce women, divorce them for their prescribed period, and calculate the period; and keep your duty to Allah, your Lord. Turn them nor out of their houses — nor should they themselves go forth — unless they commit an open indecency. And these are the limits of Allah. And whoever goes beyond the limits of Allah, he indeed wrongs his own soul. Thou knowest not that Allah may after that bring about an event.

65:2 So when they have reached their prescribed time, retain them with kindness or dismiss them with kindness, and call to witness two just ones from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the Latter Day. And whoever keeps his duty to Allah, He ordains a way out for him,

65:3 And gives him sustenance from whence he imagines not. And whoever trusts in Allah, He is sufficient for him. Surely Allah attains His purpose. Allah indeed has appointed a measure for everything.

65:4 And those of your women who despair of menstruation, if you have a doubt, their prescribed time is three months, and of those, too, who have not had their courses. And the pregnant women, their prescribed time is that they lay down their burden. And whoever keeps his duty to Allah, He makes his affair easy for him.

65:5 That is the command of Allah, which He has revealed to you. And whoever keeps his duty to Allah, He will remove from him his evils and give him a big reward.

65:6 Lodge them where you live according to your means, and injure them not to straiten them. And if they are pregnant, spend on them until they lay down their burden. Then if they suckle for you, give them their recompense, and enjoin one another to do good and if you disagree, another will suckle for him.

65:7 Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him. Allah lays not on any soul a burden beyond that which He has given it. Allah brings about ease after difficulty.

65:8 And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to severe account and We chastised it with a stern chastisement!

65:9 So it tasted the evil consequences of its conduct, and the end of its affair was perdition.

65:10 Allah has prepared for them severe chastisement, so keep your duty to Allah, O men of understanding, who believe. Allah has indeed sent down to you a Reminder —

65:11 A Messenger who recites to you the clear messages of Allah, so that he may bring forth those who believe and do good deeds from darkness into light. And whoever believes in Allah and does good deeds, He will cause him to enter Gardens wherein rivers flow, to abide therein for ever. Allah has indeed given him a goodly sustenance.

65:12 Allah is He who created seven heavens, and of the earth the like thereof. The command descends among them, that you may know that Allah is Possessor of power over all things, and that Allah encompasses all things in (His) knowledge.

KORAN CHAPTER 102 / Sura 59

The Banishment / Al-Hashr

In the name of Allah, the Beneficent, the Merciful. 59:1 Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise; 59:2 He it is Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment. You deemed not that they would go forth, while they thought that their fortresses would defend them against Allah. But Allah came to them from a place they expected not and cast terror into their hearts they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes!

59:3 And had it not been that Allah had decreed for them the exile, He would certainly have chastised them in this world; and for them in the Hereafter is the chastisement of Fire.

59:4 That is because they were opposed to Allah and His Messenger, and whoever is opposed to Allah, surely Allah is Severe in retribution.

59:5 Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allah's permission, and that He may abase the transgressors.

59:6 And whatever Allah restored to His Messenger from them, you did not press forward against it any horse or any riding-camel, but Allah gives authority to His messengers against whom He pleases. And Allah is Possessor of power over all things.

59:7 Whatever Allah restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you. And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to Allah. Surely Allah is Severe in retribution.—

59:8 (It is) for the poor who fled, who were driven from their homes and their possessions, seeking grace of Allah and (His) pleasure, and helping Allah and His Messenger. These it is that are the truthful.—

59:9 And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful.

59:10 And those who come after them say Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely Thou art Kind, Merciful.

59:11 Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the People of the Book: If you are expelled, we certainly will go forth with you, and we will never obey any one concerning you; and if you are fought against, we will certainly help you. And Allah bears witness that they surely are liars.

59:12 If they are expelled, they will not go forth with them, and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs then they shall not be helped.

59:13 Your fear in their hearts is indeed greater than Allah's. That is because they are a people who understand not.

59:14 They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou wouldst think them united, but their hearts are divided. That is because they are a people who have no sense.

59:15 Like those before them shortly: they taste the evil consequences of their conduct, and for them is a painful chastisement.

59:16 Like the devil when he says to man: Disbelieve. But when he disbelieves, he says: I am free of thee surely I fear Allah, the Lord of the worlds.

59:17 So the end of both of them is that they are both in the Fire to abide therein. And that is the reward of the wrong-doers.

59:18 O you who believe, keep your duty to Allah, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allah. Surely Allah is Aware of what you do.

59:19 And be not like those who forget Allah, so He makes them forget their own souls. These are the transgressors.

59:20 Not alike are the companions of the Fire and the owners of the Garden. The owners of the Garden are the achievers.

59:21 Had We sent down this Koran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allah. And We set forth these parables to men that they may reflect.

59:22 He is Allah besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful.

59:23 He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him)!

59:24 He is Allah; the Creator, the Maker, the Fashioner His are the most beautiful names. Whatever is in the heavens

and the earth declares His glory; and He is the Mighty, the Wise.

KORAN CHAPTER 103 / Sura 33

The Allies / Al-Ahzah

In the name of Allah, the Beneficent, the Merciful.

33:1 O Prophet, keep thy duty to Allah and obey not the disbelievers and the hypocrites. Surely Allah is ever Knowing, Wise;

33:2 And follow that which is revealed to thee from thy Lord. Surely Allah is ever Aware of what you do;

33:3 And trust in Allah. And Allah is enough as having charge (of affairs).

33:4 Allah has not made for any man two hearts within him nor has He made your wives whom you desert by Zihar, your mothers, nor has He made those whom you assert (to be your sons) your sons. These are the words of your mouths. And Allah speaks the truth and He shows the way.

33:5 Call them by (the names of) their fathers; this is more equitable with Allah; but if you know not their fathers, then they are your brethren in faith and your friends. And there is no blame on you in that wherein you make a mistake, but (you are answerable for) that which your hearts purpose. And Allah is ever Forgiving, Merciful.

33:6 The Prophet is closer to the faithful than their own selves, and his wives are (as) their mothers. And the possessors of relationship are doser one to another in the ordinance of Allah than (other) believers, and those who fled (their homes), except that you do some good to your friends. This is written in the Book.

33:7 And when We took a covenant from the prophets and from thee, and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a solemn covenant.

33:8 That He may question the truthful of their truth, and He has prepared for the disbelievers a painful chastisement.

33:9 O you who believe, call to mind the favour of Allah to you when there came against you hosts, so We sent against them a strong wind and hosts that you saw not. And Allah is ever Seer of what you do.

33:10 When they came upon you from above you and from below you, and when the eyes turned dull and the hearts rose up to the throats, and you began to think diverse thoughts about Allah.

33:11 There were the believers tried and they were shaken with a severe shaking.

33:12 And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.

33:13 And when a party of them said: O people of Yathrib, you cannot make a stand, so go back. And a party of them asked permission of the Prophet, saying, Our houses are exposed. And they were not exposed. They only desired to run away.

33:14 And if an entry were made upon them from the outlying parts of it, then they were asked to wage war (against the Muslims), they would certainly have done it, and they would not have stayed in it but a little while.

33:15 And they had indeed made a covenant with Allah before, (that) they would not turn (their) backs. And a covenant with Allah must be answered for.

33:16 Say: Flight will not profit you, if you flee from death or slaughter, and then you will not be allowed to enjoy yourselves but a little.

33:17 Say: Who is it that can protect you from Allah, if He intends harm for you or He intends to show you mercy? And they will not find for themselves a guardian or a helper besides Allah.

33:18 Allah indeed knows those among you who hinder others and those who say to their brethren, Come to us. And they come not to the fight but a little,

33:19 Being niggardly with respect to you. But when fear comes, thou wilt see them looking to thee, their eyes rolling like one swooning because of death. But when fear is gone they smite you with sharp tongues, being covetous of wealth. These have not believed, so Allah makes their deeds naught. And that is easy for Allah.

33:20 They think the allies are not gone, and if the allies should come (again), they would fain be in the deserts with the desert Arabs, asking for news about you. And if they were among you, they would not fight save a little.

33:21 Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter day, and remembers Allah much.

33:22 And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only added to their faith and submission.

33:23 Of the believers are men who are true to the covenant they made with Allah so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least —

33:24 That Allah may reward the truthful for their truth, and chastise the hypocrites if He please, or turn to them (mercifully). Surely Allah is ever Forgiving, Merciful.

33:25 And Allah turned back the disbelievers in their rage — they gained no advantage. And Allah sufficed the believers in fighting. And Allah is ever Strong, Mighty.

33:26 And He drove down those of the People of the Book who backed them from their fortresses and He cast awe into their hearts: some you killed and you took captive some.

33:27 And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden. And Allah is ever Possessor of power over all things.

33:28 O Prophet, say to thy wives If you desire this world's life and its adornment, come, I will give you a provision and allow you to depart a goodly departing.

33:29 And if you desire Allah and His Messenger and the abode of the Hereafter, then surely Allah has prepared for the doers of good among you a mighty reward.

33:30 O wives of the Prophet, whoever of you is guilty of manifestly improper conduct, the chastisement will be doubled for her. And this is easy for Allah.

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33:31 And whoever of you is obedient to Allah and His Messenger and does good, We shall give her a double reward, and We have prepared for her an honourable sustenance.

33:32 O wives of the Prophet, you are not like any other women. If you would keep your duty, be nor soft in speech, lest he in whose heart is a disease yearn; and speak a word of goodness.

33:33 And stay in your houses and display not your beauty like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger Allah only desires to take away uncleanness from you, O people of the household, and to purify you a (thorough) purifying.

33:34 And remember that which is recited in your houses of the messages of Allah and the Wisdom. Surely Allah is ever Knower of subtilities, Aware.

33:35 Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember — Allah has prepared for them forgiveness and a mighty reward.

33:36 And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided an affair to exercise a choice in their matter. And whoever disobeys Allah and His Messenger, he surely strays off to manifest error.

33:37 And when thou saidst to him to whom Allah had shown favour and to whom thou hadst shown a favour: Keep thy wife to thyself and keep thy duty to Allah and thou concealedst in thy heart what Allah would bring to light, and thou faredst men, and Allah has a greater right that thou shouldst fear Him. So when Zaid dissolved her marriage-tie, We gave her to thee as a wife, so that there should be no difficulty for the believers about the wives of their adopted sons, when they have dissolved their marriage-tie. And Allah's command is ever performed.

33:38 There is no harm for the prophet in that which Allah has ordained for him. Such has been the way of Allah with those who have gone before. And the command of Allah is a decree that is made absolute —

33:39 Those who deliver the messages of Allah and fear Him, and fear none but Allah. And Allah is Sufficient to take account.

33:40 Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets And Allah is ever Knower of all things.

33:41 O you who believe, remember Allah with much remembrance,

33:42 And glorify Him morning and evening.

33:43 He it is Who sends blessings on you, and (so do) His angels, that He may bring you forth out of darkness into light. And He is ever Merciful to the believers.

33:44 Their salutation on the day they meet Him will be, Peace! and He has prepared for them an honourable reward. 33:45 O Prophet, surely We have sent thee as a witness, and

a bearer of good news and a warner, 33:46 And as an inviter to Allah by His permission, and as a

light-giving sun. 33:47 And give the believers the good news that they will

have great grace from Allah.

33:48 And obey not the disbelievers and the hypocrites, and disregard their annoying talk, and rely on Allah. And Allah is enough as having charge (of affairs).

33:49 O you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term which you should reckon. But make provision for them and set them free in a goodly manner.

33:50 O Prophet, We have made lawful to thee thy wives whom thou hast given their dowries, and those whom thy right hand possesses, out of those whom Allah has given thee as prisoners of war, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts who fled with thee; and a believing woman, if she gives herself to the Prophet, if the Prophet desires to marry her. (It is) especially for thee, not for the believers — We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to thee. And Allah is ever Forgiving, Merciful.

33:51 Thou mayest put off whom thou pleasest of them, and take to thee whom thou pleasest. And whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee. This is most proper so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them. And Allah knows what is in your hearts. And Allah is ever Knowing, Forbearing.

33:52 It is riot allowed to thee to take wives after this, nor to change them for other wives, though their beauty be pleasing to thee, except those whom thy right hand possesses. And Allah is ever Watchful over all things.

33:53 O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished but when you are invited, enter, and when you have taken food, disperse not seeking to listen to talk. Surely this gives the Prophet trouble, but he forbears from you, and Allah forbears not from the truth. And when you ask of them any goods, ask of them from behind a curtain. This is purer for your hearts and their hearts. And it behoves you not to give trouble to the Messenger of Allah, nor to marry his wives after him ever. Surely this is grievous in the sight of Allah.

33:54 If you do a thing openly or do it in secret, then surely Allah is ever Knower of all things.

33:68 Our Lord, give them a double chastisement and curse them with a great curse.

33:69 O you who believe, be not like those who maligned Moses, but Allah cleared him of what they said. And he was worthy of regard with Allah.

33:70 O you who believe, keep your duty to Allah and speak straight words:

33:71 He will put your deeds into a right state for you, and forgive you your sins. And whoever obeys Allah and His Messenger, he indeed achieves a mighty success.

33:72 Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it. Surely he is ever unjust, ignorant —

33:73 That Allah may chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women. And Allah is ever Forgiving, Merciful.

KORAN CHAPTER 104 / Sura 63

The Hypocrites / Al-Munafiqun

In the name of Allah, the Beneficent, the Merciful.

63:1 When the hypocrites come to thee, they say: We bear witness that thou art indeed Allah's Messenger. And Allah knows thou art indeed His Messenger. And Allah bears witness that the hypocrites are surely liars.

63:2 They take shelter under their oaths, thus turning (men) from Allah's way. Surely evil is that which they do.

63:3 That is because they believed, then disbelieved; thus their hearts are sealed, so they understand not.

63:4 And when thou seest them, their persons please thee; and if they speak, thou listenest to their speech. They are like pieces of wood, clad with garments. They think every cry to be against them. They are the enemy, so beware of them, May Allah destroy them How they are turned back!

63:5 And when it is said to them Come, the Messenger of Allah will ask forgiveness for you, they turn away their heads and thou seest them hindering (others), and they are big with pride.

63:6 It is alike to them whether thou ask forgiveness for them or ask not forgiveness for them — Allah will never forgive them. Surely Allah guides not the transgressing people.

63.7 They it is who sa~: Spend not on those who are with the Messenger of Allah that they may disperse. And Allah's are the treasures of the heavens and the earth, but the hypocrites understand not.

63:8 They say: If we return to Madinah, the mightier will surely drive out the meaner therefrom. And might belongs to

Allah and His Messenger and the believers, but the hypocrites know not.

63:9 O you who believe, let not your wealth nor your children divert you from the remembrance of Allah; and whoever does that, these are the losers.

63:10 And spend our of that which We have given you before death comes to one of you, and he says: My Lord, why didst Thou not respire me to a near term, so that I should have given alms and been of the doers of good deeds?

63.11 But Allah respites not a soul, when its term comes. And Allah is Aware of what you do.

KORAN CHAPTER 105 / Sura 24

The Light / Al-Nur

In the name of Allah, the Beneficent, the Merciful.

24:1 (This is) a chapter which We have revealed and made obligatory and wherein We have revealed clear messages that you may be mindful.

24:2 The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers wit ness their chastisement.

24:3 The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or an idolater; and it is forbidden to believers.

24:4 And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors —

24:5 Except those who afterwards repent and act aright; surely Allah is Forgiving, Merciful.

24:6 And those who accuse their wives and have no witnesses except themselves, let one of them testify four times, bearing Allah to witness, that he is of those who speak the truth.

 $24{:}7$ And the fifth (time) that the curse of Allah be on him, if he is of those who lie.

24:8 And it shall avert the chastisement from her, if she testify four times, bearing Allah to witness that he is of those who lie.

24:9 And the fifth (time) that the wrath of Allah to be on her, if he is of those who speak the truth.

24:10 And were it not for Allah's grace upon you and His mercy — and that Allah is Oft-returning (to mercy) Wise

24:11 Surely they who concocted the lie are a party from among you. Deem it not an evil to you. Nay, it is good for you. For every man of them is what he has earned of sin and as for him among them who took upon himself the main part thereof, he shall have a grievous punishment.

24:12 Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

24:13 Why did they not bring four witnesses of it? So, as they have not brought witnesses, they are liars in the sight of Allah.

24:14 And were it not for Allah's grace upon you and His mercy in this world and the Hereafter, a grievous chastisement would certainly have touched you on account of the talk you indulged in.

24:15 When you received it on your tongues and spoke with your mouths that of which you had no knowledge, and you deemed it a trifle, while with Allah it was serious. —

24:16 And why did you not, when you heard it, say: It beseems us not to talk of it. Glory be to Thee 'This is a great calumny.

24:17 Allah admonishes you that you return not to the like of it ever again, if you are believers.

24:18 And Allah makes clear to you the messages; and Allah is Knowing, Wise.

24:19 Those who love that scandal should circulate respecting those who believe, for them is a grievous chastisement in this world and the Hereafter. And Allah knows, while you know not.

 $24{:}20\,$ And were it not for Allah's grace on you and His mercy — and that Allah is Compassionate, Merciful.

24:21 O you who believe, follow not the footsteps of the devil. And whoever follows the footsteps of the devil, surely he commands indecency and evil. And were it not for Allah's grace on you and His mercy, not one of you would ever have been pure, but Allah purifies whom He pleases. And Allah is Hearing, Knowing.

24:22 And let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah's way; and pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful. 24:23 Surely those who accuse chaste believing women,

24:23 Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, arid for them is a grievous chastisement,

24:24 On the day when their tongues and their hands and their feet bear witness against them as to what they did,

24:25 On that day Allah will pay back to them in full their just reward, and they will know that Allah, He is the Evident Truth.

24:26 Unclean things are for unclean ones and unclean ones are for unclean things, and good things are for good ones and good ones are for good things; these are free from what they say. For them is forgiveness and an honourable sustenance.

24:27 O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful.

24:28 But if you find no one therein, enter them not, until permission is given to you; — and if it is said to you, Go back, then go back; this is purer for you. And Allah is Knower of what you do.

24:29 It is no sin for you to enter uninhabited houses wherein you have your necessaries. And Allah knows what you do openly and what you hide.

24:30 Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is Aware of what they do.

24:31 And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. — And let them wear their head-coverings over their bosoms. And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their brothers, or the whom their — right hands possess, or guileless male servants, or the children who know not women's nakedness. And let them not strike their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful.

24:32 And marry those among you who are single, and those who are fit among your male slaves and your female slaves. If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing.

24:33 And let those who cannot find a match keep chaste, until Allah makes them free from want out of His grace. And those of your slaves who ask for a writing (of freedom), give them the writing, if you know any good in them, and give them of the wealth of Allah which He has given you. And compel not your slave-girls to prostitution when they desire to keep chaste, in order to seek the frail goods of this world's life. And whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful. 24:34 And certainly We have sent to you clear messages and

24:34 And certainly We have sent to you clear messages and a description of those who passed away before you, and an admonition to those who guard against evil.

24:35 Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp — the lamp is in a glass, the glass is as it were a brightly shining star — lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not — light upon light. Allah guides to His light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things —

24:36 (It is) in houses which Allah has permitted to be exalted and His name to be remembered therein. Therein do glorify Him, in the mornings and the evenings.

24:37 Men whom neither merchandise nor selling diverts — from the remembrance of Allah and the keeping up — of prayer and the paying of the poor-rate — they fear a day in which the hearts and the eyes will turn about,

24:38 That Allah may give them the best reward for what they did, and give them more out of His grace. And Allah provides without measure for whom He pleases.

24:39 And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water, until, when he comes to it, he finds it naught, and he finds Allah with him, so He pays him his due. And Allah is Swift at reckoning —

24:40 Or like darkness in the deep sea there covers him a wave, above which is a wave, above which is a cloud — (layers of) darkness one above another — when he holds out his hand, he is almost unable to see it. And to whom Allah gives not light, he has no light.

24:41 Seest thou not that Allah is He, Whom do glorify all those who are in the heavens and the earth, and the birds with wings outspread? Each one knows its prayer and its glorification. And Allah is Knower of what they do.

24:42 And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

24:43 Seest thou not that Allah drives along the clouds, then gathers them together, then piles them up, so that thou seest the rain coming forth from their midst? And He sends down from the heaven (clouds like) mountains, wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight. 24:44 Allah causes the night and the day to succeed one another. Surely there is a lesson in this for those who have sight.

24:45 And Allah has created every animal of water. So of them is that which crawls upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four. Allah creates what He pleases. Surely Allah is Possessor of power over all things.

24:46 We have indeed revealed clear messages. And Allah guides whom He pleases to the right way.

24:47 And they say: We believe in Allah and in the Messenger and we obey then a party of them turn away after this, and they are not believers.

24:48 And when they are invited to Allah and His Messenger that he may judge between them, lo a party of them turn aside.

 $24{:}49$ And if the right is on their side, they hasten to him in submission.

24:50 Is there in their hearts a disease, or are they in doubt, or fear they that Allah and His Messenger will deal with them unjustly? Nay! they themselves are; the wrongdoers.

24:51 The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only that they say: We hear and we obey. And these it is that are successful.

24:52 And he who obeys Allah and His Messenger, and fears Allah and keeps duty to Him, these it is that are the achievers.

24:53 And they swear by Allah with their strongest oaths that, if thou command them, they would certainly go forth. Say: Swear not; reasonable obedience (is desired). Surely Allah is Aware of what you do.

24:54 Say: Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger's duty is only to deliver (the message) plainly.

24:55 Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors.

24:56 And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

24:57 Think not that those who disbelieve will weaken (the Truth) in the earth; and their abode is the Fire. And it is indeed an evil resort

24:58 O you who believe, let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: Before the morning prayer, and when you put off your clothes for the heat of noon, and after the prayer of night. These are three times of privacy for you; besides these it is no sin for you nor for them — some of you go round about (waiting) upon others. Thus does Allah make clear to you the messages. And Allah is Knowing, Wise.

24:59 And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His messages. And Allah is Knowing, Wise.

24:60 And (as for) women past childbearing, who hope not for marriage, it is no sin for them if they put off their clothes without displaying their adornment. And if they are modest, it is better for them. And Allah is Hearing, Knowing.

24:61 There is no blame on the blind man, nor any blame on the lame, nor blame on the sick, nor on yourselves that you eat in your own houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or (houses) whereof you possess the keys, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly. Thus does Allah make clear to you the messages that you may understand.

24:62 Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair, they go not away until they have asked leave of him. Surely they who ask leave of thee, are they who believe in Allah and His Messenger; so when they ask leave of thee for some affair of theirs, give leave to whom thou wilt of them, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful.

24:63 Make not the calling among you of the Messenger as your calling one of another. Allah indeed knows those who steal away from among you, concealing themselves. So let those who go against his order beware, lest a trial afflict them or there befall them a painful chastisement. 24:64 Now surely Allah's is whatever is in the heavens and the earth. He knows indeed your condition. And on the day when they are returned to Him, He will inform them of what they did. And Allah is Knower of all things.

KORAN CHAPTER 106 / Sura 58

The Pleading Woman / Al-Mujadilah

In the name of Allah, the Beneficent, the Merciful.

58:1 Allah indeed has heard the plea of her who pleads with thee about her husband and complains to Allah and Allah hears the contentions of both of you. Surely Allah is Hearing, Seeing.

58:2 Those of you who put away their wives by calling them their mothers — they are not their mothers. None are their mothers save those who gave them birth, and they utter indeed a hateful word and a lie. And surely Allah is Pardoning, Forgiving.

58:3 And those who put away their wives by calling them their mothers, then go back dn that which they said, must free a captive before they touch one another. To this you are exhorted; and Allah is Aware of what you do.

58:4 But he who has not the means, should fast for two months successively before they touch one another, and he who is unable to do so should feed sixty needy ones. That is in order that you may have faith in Allah and His Messenger. And these are Allah's limits. And for the disbelievers is a painful chastisement.

58:5 Surely those who oppose Allah and His Messenger will be humbled as those before them were humbled; and indeed We have revealed clear messages. And for the disbelievers is an abasing chastisement.

58:6 On the day when Allah will raise them all together, then inform them of what they did. Allah records it, while they forget it. And Allah is Witness over all things.

58:7 Seest thou not that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret counsel between, three but He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of Resurrection. Surely Allah is Knower of all things.

58:8 Seest thou not those who are forbidden secret counsels, then they return to that which they are forbidden, and hold secret counsels for sin and revolt and disobedience to the Messenger. And when they come to thee they greet thee with a greeting with which Allah greets thee not, and say within themselves: Why does not Allah punish us for what we say? Hell is enough for them; they will burn in it, and evil is the resort!

58:9 O you who believe, when you confer together in private, give not to each other counsel of sin and revolt and disobedience to the Messenger, but give to each other counsel of goodness and observance of duty. And keep your duty to Allah, to Whom you will be gathered together.

58:10 Secret counsels are only of the devil that he may cause to grieve those who believe, and he can hurt them naught except with Allah's permission. And on Allah let the believers rely.

58:11 O you who believe, when it is said to you, Make room in assemblies, make room. Allah will give you ample. And when it is said, Rise up, rise up. Allah will exalt those of you who believe, and those who are given knowledge, to high ranks. And Allah is Aware of what you do.

58:12 O you who believe, when you consult the Messenger, offer something in charity before your consultation. That is better for you and purer. But if you have not (the means), then surely Allah is Forgiving, Merciful.

58:13 Do you fear that you will not (be able to) give in charity before your consultation? So when you do it not, and Allah has turned to you (mercifully), keep up prayer and pay the poor-rate and obey Allah and His Messenger. And Allah is Aware of what you do.

58:14 Hast thou not seen those who take for friends a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely, while they know.

58:15 Allah has prepared for them a severe chastisement. Evil indeed is that which they do!

58:16 They take shelter under their oaths, so they turn (men) from Allah's way for them is an abasing chastisement.

58:17 Of no avail against Allah, will be to them their wealth or their children. They are the companions of the Fire therein they will abide.

58:18 On the day when Allah will raise them all up, they will swear to Him as they swear to you, and they think that they have some (excuse). Now surely they are the liars.

58:19 The devil has gained the mastery over them, so he has made them forget the remembrance of Allah. They are the devil's party. Now surely the devil's party are the losers.

58:20 Those who oppose Allah and His Messenger, they shall be among the most abased.

58:21 Allah has written down: I shall certainly prevail, I and My messengers. Surely Allah is Strong, Mighty.

58:22 Thou wilt not find a people who believe in Allah and the latter day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. Allah is well-pleased with them and they are well-pleased with Him. These are Allah's party. Now surely it is Allah's party who are the successful!

KORAN CHAPTER 107 / Sura 22

The Pilgrimage / Al-Hajj

In the name of Allah, the Beneficent, the Merciful. 22:1 O people, keep your duty to your Lord; surely the

shock of the Hour is a grievous thing. 22:2 The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of Allah will be severe.

22:3 And among men is he who disputes about Allah without knowledge, and follows every rebellious devil —

22:4 For him it is written that whoever takes him for a friend, he will lead him astray and conduct him to the chastisement of the burning Fire.

22:5 O people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small lifegerm, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind.

22:6 That is because Allah, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things,

22:7 And the Hour is coming, there is no doubt about it; and Allah will raise up those who are in the graves.

22:8 And among men is he who disputes about Allah without knowledge, and without guidance, and without an illuminating Book.

22:9 Turning away haughtily to lead men astray from the way of Allah. For him is disgrace in this world, and on the day of Resurrection We shall make him taste the punishment of burning.

22:10 This is for that which thy two hands have sent before, and Allah is not in the least unjust to the servants.

22:11 And among men is he who serves Allah, (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter That is a manifest loss

22:12 He calls besides Allah on that which harms him not, nor benefits him; that is straying far.

22:13 He calls on him whose harm is nearer than his benefit. Certainly an evil guardian and an evil associate

22:14 Surely Allah causes those who believe and do good deeds to enter Gardens wherein flow rivers. Allah indeed does what He pleases.

22:15 Whoever thinks that Allah will not assist him in this life and the Hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, then let him see if his plan will take away that at which he is enraged.

22:16 And thus have We revealed it, clear arguments, and Allah guides whom He will.

22:17 Those who believe and those who are Jews and the Sabeans and the Christians and the Magians and the polytheists — surely Allah will decide between them on the day of Resurrection. Surely Allah is Witness over all things.

22:18 Seest thou not that to Allah makes submission whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people? And many there are to whom chastisement is due. And he whom Allah abases, none can give him honour. Sorely Allah does what He pleases.

22:19 These are two adversaries who dispute about their Lord. So those who disbelieve, for them are cut out garments of lire. Boiling water will be poured out over their heads.

22:20 With it will be melted what is in their bellies and (their) skins as well.

22:21 And for them are whips of iron.

22:22 Whenever they desire to go forth from it, from grief, they are turned back into it, and (it is said) Taste the chastisement of burning.

22:23 Surely Allah will make those who believe and do good deeds enter Gardens wherein flow rivers they are adorned therein with bracelets of gold and (with) pearls. And their garments therein are of silk.

22:24 And they are guided to pure words, and they are guided to the path of the Praised One.

22:25 Those who disbelieve and hinder (men) from Allah's way and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and the visitor. And whoever inclines therein. to wrong, unjustly, We shall make him taste of painful chastisement.

22:26 And when We pointed to Abraham the place of the House, saying: Associate naught with Me; and purify My House for those who make circuits and stand to pray and bow and prostrate themselves.

22:27 And proclaim to men the Pilgrimage: they will come to thee on foot and on every lean camel, coming from every remote path:

22:28 That they may witness benefits (provided) for them, and mention the name of Allah on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy.

22:29 Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House.

22:30 That (shall be so). And who ever respects the sacred ordinances of Allah, it is good for him with his Lord. And the cattle are made lawful for you, except that which is recited to you, so shun the filth of the idols and shun false words,

22:31 Being upright for Allah, not associating aught with Him. And whoever associates (aught) with Allah, it is as if he had fallen from on high, then the birds had snatched him away, or the wind had carried him off to a distant place. 22:32 That (shall be so). And whoever respects the

ordinances of Allah, this is surely from the piety of hearts. 22:33 Therein are benefits for you for a term appointed,

then their place of sacrifice is the Ancient House.

22:34 And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble.

22:35 Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend of what We have given them.

22:36 And the camels, We have made them of the signs appointed by Allah for you — for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful.

22:37 Not their flesh, nor their blood, reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good (to others).

22:38 Surely Allah defends those who believe. Surely Allah loves not anyone who is unfaithful, ungrateful.

22.20 Demining (4. C. 14) is sime to

22:39 Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is Able to assist them —

22:40 Those who are driven from their homes without a just cause except that they say Our Lord is Allah. And if Allah did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down. And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty.

22:41 Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allah's is the end of affairs.

22:42 And if they reject thee, already before them did the people of Noah and 'Ad and Thamud reject (prophets),

22:43 And the people of Abraham and the people of Lot,

22:44 And the dwellers of Midian. And Moses (too) was rejected. But I gave respite to the disbelievers, then I seized them; so how (severe) was My disapproval!

22:45 How many a town We destroyed while it was iniquitous, so it is fallen down upon its roofs; and (how many) a deserted well and palace raised high!

22:46 Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

22:47 And they ask thee to hasten on the chastisement, and Allah by no means fails in His promise. And surely a day with thy Lord is as a thousand years of what you reckon.

22:48 And how many a town to which I gave respite while it was unjust, then I seized it! And to Me is the return.

22:49 Say: O people, I am only a plain warner to you. 22:50 So those who believe and do good, for them is

forgiveness and an honourable sustenance. 22:51 And those who strive to oppose Our messages, they are the inmates of the flaming Fire. 22:52** [** at the time of the Hijra] And We never sent a messenger or a prophet before thee but when he desired, the devil made a suggestion respecting his desire; but Allah annuls that which the devil casts, then does Allah establish His messages. And Allah is Knowing, Wise —

22:53** [** at the time of the Hijra] That He may make what the devil casts a trial for those in whose hearts is a disease and the hardhearted. And surely the wrongdoers are in severe opposition,

22:54** [** at the time of the Hijra] And that those who have been given knowledge may know that it is the Truth from thy Lord, so they should believe in it that their hearts may be lowly before Him. And surely Allah is the Guide of those who believe, into a right path.

22:55** [** at the time of the Hijra] And those who disbelieve will not cease to be in doubt concerning it, until the Hour overtakes them suddenly, or there comes to them the chastissement of a destructive day.

22:56 The kingdom on that day is Allah's. He will judge between them. So those who believe and do good will be in Gardens of bliss.

 $22{:}57\,$ And those who disbelieve and reject Our messages, for them is an abasing chastisement.

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22:58 And those who flee in Allah's way and are then slain or die, Allah will certainly grant them a goodly sustenance. And surely Allah is the Best of providers.

22:59 He will certainly cause them to enter a place which they are pleased with. And surely Allah is Knowing, Forbearing.

22:60 That (is so). And whoever retaliates with the like of that with which he is afflicted and he is oppressed, Allah will certainly help him. Surely Allah is Pardoning, For giving.

22:61 That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.

22:62 That is because Allah is the Truth, and that which they call upon besides Him that is the falsehood, and because Allah — He is the High, the Great.

22:63 Seest thou not that Allah sends down water from the cloud, then the earth becomes green? Surely Allah is Knower of subtleties, Aware.

22:64 To Him belongs whatever is in the heavens and whatever is in the earth. And surely Allah — He is the Self-Sufficient, the Praised.

22:65 Seest thou not that Allah has made subservient to you all that is in the earth, and the ships gliding in the sea by His command? And He withholds the heaven from falling on the earth except with His permission. Surely Allah is Compassionate, Merciful to men.

22:66 And He it is Who brings you to life, then He causes you to die, then He will bring you to life. Surely man is ungrateful.

22:67 To every nation We appointed acts of devotion, which they observe, so let them not dispute with thee in the matter, and call to thy Lord. Surely thou art on a right guidance.

22:68 And if they contend with thee, say: Allah best knows what you do.

22:69 Allah will judge between you on the day of Resurrection respecting that in which you differ.

22:70 Knowest thou not that Allah knows what is in the heaven and the earth? Surely this is in a book. That is surely easy to Allah.

22:71 And they serve besides Allah that for which He has not sent any authority, and of which they have no knowledge. And for the unjust there is no helper.

22:72 And when Our clear messages are recited to them, thou will notice a denial on the faces of those who disbelieve — they almost attack those who recite to them Our messages. Say: Shall I inform you of what is worse than this? The Fire. Allah has promised it to those who disbelieve. And evil is the resort.

22:73 O people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it back from it. Weak are (both) the invoker and the invoked.

22:74 They estimate not Allah with His due estimation. Surely Allah is Strong, Mighty.

22:75 Allah chooses messengers from angels and from men. Surely Allah is Hearing, Seeing.

22:76 He knows what is before them and what is behind them. And to Allah are all affairs returned.

22:77 O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.

22:78 And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion — the faith of your father Abraham. He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the

people; so keep up prayer and pay the poor-rate and hold fast to Allah. He is your Protector excellent the Protector and excellent the Helper!

KORAN CHAPTER 108 / 48

The Victory / Al-Fath

[relealed at the time of the return from Hudaybiyya] In the name of Allah, the Beneficent, the Merciful.

48:1 Surely We have granted thee a clear victory.

48:2 That Allah may cover for thee thy (alleged) shortcomings in the past and those to come, and complete His favour to thee and guide thee on a right path,

48:3 And that Allah might help thee with a might yhelp.

48:4 He it is who sent down tranquillity into the hearts of the believers that they might add faith to their faith. And Allah's are the hosts of the heavens and the earth, and Allah is ever Knowing, Wise —

48:5 That He may cause the believing men and the believing women to enter Gardens wherein flow rivers to abide therein and remove from them their evil. And that is a grand achievement with Allah,

48:6 And (that) He may chastise the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them and evil is the resort. 48:7 And Allah's are the hosts of the heavens and the earth;

48:7 And Allah's are the hosts of the heavens and the earth; and Allah is ever Mighty, Wise.

48:8 Surely We have sent thee as a witness and as a bearer of good news and as a warner,

48:9 That you may believe in Allah and His Messenger and may aid him and revere him. And (that) you may declare His glory, morning and evening.

48:10 Those who swear allegiance to thee do but swear allegiance to Allah. The hand of Allah is above their hands. So whoever breaks (his faith), he breaks it only to his soul's injury. And whoever fulfils his covenant with Allah, He will grant him a mighty reward.

48:11 Those of the dwellers of the desert who lagged behind will say to thee: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control aught for you from Allah, if He intends to do you harm or if He intends to do you good. Nay, Allah is ever Aware of what you do.

48:12 Nay, you thought that the Messenger and the believers would never return to their families, and that was made fair-seeming in your hearts, and you thought an evil thought, and you are a people doomed to perish.

48:13 And whoever believes not in Allah and His Messenger — then surely We have prepared burning Fire for the disbelievers.

48:14 And Allah's is the kingdom of the heavens and the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is ever Forgiving, Merciful.

48:15 Those who lagged behind will say, when you set forth to acquire gains: Allow us to follow you They desire to change the word of Allah. Say; You shall not follow us. Thus did Allah say before. But they will say: Nay, you are jealous of us. Nay, they understand not but a little.

48:16 Say to those of the dwellers of the desert who lagged behind: You will soon be called against a people of mighty provess to fight against them until they submit. Then if you obey, Allah will grant you a good reward; but, if you turn back as you turned back before, He will chastise you with a painful chastisement.

⁴ 48:17 There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick. And whoever obeys Allah and His Messenger, He will cause him to enter Gardens wherein flow rivers. And whoever turns back, He will chastise him with a painful chastisement.

48:18 Allah indeed was well pleased with the believers, when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,

48:19 And many gains which they will acquire. And Allah is ever Mighty, Wise.

48:20 Allah promised you many gains which you will acquire, then He hastened this on for you, and held back the hands of men from you; and that it may be a sign for the believers and that He may guide you on a right path,

48:21 And others which you have not yet been able to achieve Allah has surely encompassed them. And Allah is ever Powerful over all things.

48:22 And if those who disbelieve fight with you, they will certainly turn (their) backs, then they will find no protector nor helper.

48:23 (Such has been) the course of Allah that has run before, and thou wilt not find a change in Allah's course.

48:24 And He it is Who held back their hands from you and your hands from them in the valley of Makkah after He had

given you victory over them. And Allah is ever Seer of what you do.

43:25 It is they who disbelieved and debarred you from the Sacred Mosque — and the offering withheld from reaching its goal. And were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge — so that Allah may admit to His mercy whom He pleases. Had they been apart, We would surely have chastised those who disbelieved from among them with a painful chastisement.

48:26 When those who disbelieved harboured disdain in their hearts, the disdain of Ignorance, but Allah sent down His tranquillity on His Messenger and on the believers and made them keep the word of observance of duty, and they were entitled to it and worthy of it. And Allah is ever Knower of all things.

48:27 Allah indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque, if Allah please, in security, your heads shaved and hair cut short, not fearing. But He knows what you know not, so He has ordained a near victory before that.

48:28 He it is Who has sent His Messenger with the guidance and the religion of Truth that He may make it prevail over all religions. And Allah is enough for a witness.

48:29 Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them bowing down, prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah — and their description in the Gospel — like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward.

KORAN CHAPTER 109 / Sura 66

The Prohibition / Al-Tahrim

In the name of Allah, the Beneficent, the Merciful.

66:1 O Prophet, why dost thou forbid (thyself) that which Allah has made lawful for thee? Seekest thou to please thy wives? And Allah is Forgiving, Merciful.

66:2 Allah indeed has sanctioned for you the expiation of your oaths; and Allah is your Patron, and He is the Knowing, the Wise.

66:3 And when the Prophet confided an information to one of his wives — but when she informed (others) of it, and Allah informed him of it, he made known part of it and passed over part. So when he told her of it, she said Who informed thee of this? He said The Knowing, the One Aware, informed me

66:4 If you both turn to Allah, then indeed your hearts are inclined (to this); and if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aiders.

66:5 Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows, and virgins.

66:6 O you who believe, save yourselves and your families from a Fire whose fuel is men and stones; over it are angels, stern and strong. They do not disobey Allah in that which He commands them, but do as they are commanded.

66:7 O you who disbelieve, make no excuses this day. You are rewarded only as you did.

66:8 O you who believe, turn to Allah with sincere repentance. It may be your Lord will remove from you your evil and cause you to enter Gardens wherein flow rivers, on the day on which Allah will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands — they will say: Our Lord, make perfect for us our light, and grant us protection surely Thou art Possessor of power over all things.

66:9 O Prophet, strive against the disbelievers and the hypocrites, and remain firm against them, and their abode is hell; and evil is the resort.

66:10 Allah sets forth an example for those who disbelieve — the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said Enter the Fire with those who enter.

66:11 And Allah sets forth an example for those who believe — the wife of Pharaoh, when she said: My Lord, build for me a house with Thee in the Garden and deliver me from Pharaoh and his work, and deliver me from the injutious people.

66:12 And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him Our inspiration, and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones.

KORAN CHAPTER 110 / Sura 60

The Woman Who is Examined / Al-Mumtahanah In the name of Allah, the Beneficent, the Merciful.

60:1 O you who believe, take not My enemy and your enemy for friends. Would you offer them love, while they deny the Truth that has come to you, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you have come forth to strive in My way and to seek My pleasure, would you love them in secret? And I know what you conceal and what you manifest. And whoever of you does this, he indeed strays from the straight path.

60:2 If they overcome you, they will be your enemies, and will stretch forth their hands and their tongues towards you with evil, and they desire that you may disbelieve.

60:3 Your relationships and your children would not profit you, on the day of Resurrection — He will decide between you. And Allah is Seer of what you do.

60:4 Indeed, there is for you a good example in Abraham and those with him, when they said to their people: We are clear of you and of that which you serve besides Allah. We disbelieve in you and there has arisen enmity and hatred between us and you forever until you believe in Allah alone — except Abraham's saying to his sire I would ask forgiveness for thee, and I control naught for thee from Allah. Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming.

60:5 Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise.

60:6 Certainly there is for you in them a good example, for him who hopes for Allah and the Last Day. And who-ever turns away, surely Allah is the Self-Sufficient, the Praised.

60:7 It may be that Allah will bring about friendship between you and those of them whom you hold as enemies. And Allah is Powerful and Allah is Forgiving, Merciful.

60:8 Allah forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice.

60:9 Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.

60:10 O you who believe, when believing women come to you fleeing, examine them. Allah knows best their faith. Then if you know them to be believers send them not back to the disbelievers. Neither are these (women) lawful for them, nor are those (men) lawful for them. And give them what they have spent; and there is no blame on you in marrying them, when you give them their dowries. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgement; He judges between you. And Allah is Knowing, Wise.

60:11 And if any part (of the dowries) of your wives has passed away from you to the disbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and keep your duty to Allah in Whom you believe.

60:12 O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah, and will not steal, nor commit adultery; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful.

60:13 O you who believe, take not for friends a people with whom Allah is wroth they indeed despair of the Hereafter, as the disbelievers despair of those in the graves.

KORAN CHAPTER 111 / Sura 110

The Help / An-Nasr

[Revealed at Mina on the Last Hajj, but regarded as Medinan sura]

In the name of Allah, the Beneficent, the Merciful.

110:1 When Allah's help and victory comes,

110:2 And thou seest men entering the religion of Allah in companies,

110:3 Celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy).

KORAN CHAPTER 112 / Sura 49

The Apartments / Al-Hujurat

In the name of Allah, the Beneficent, the Merciful.

49:1 O you who believe, be not forward in the presence of Allah and His Messenger, and keep your duty to Allah. Surely

Allah is Hearing, Knowing. 49:2 O you who believe, raise not your voices above the Prophet's voice, nor speak loudly to him as you speak loudly one to another, lest your deeds become null, while you perceive not.

49:3 Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for dutifulness. For them is forgiveness and a great reward.

49:4 Those who call out to thee from behind the private apartments, most of them have no sense:

49:5 And if they had patience till thou come out to them, it would be better for them. And Allah is Forgiving, Merciful.

49:6 O you who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did.

49:7 And know that among you is Allah's Messenger. Were he to obey you in many a matter, you would surely fall into distress but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided

49:8 A grace from Allah and a favour. And Allah is Knowing, Wise.

49:9 And if two parties of the believers quarrel, make peace between them. Then if one of them does wrong to the other, fight that which does wrong, till it return to Allah's command. Then, if it returns, make peace between them with justice and act equitably. Surely Allah loves the equitable.

49:10 The believers are brethren so make peace between your brethren, and keep your duty to Allah that mercy may be had on you.

49:11 O you who believe, let not people laugh at people, perchance they may be better than they: nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, nor call one another by nicknames. Evil is a bad name after faith; and whoso turns not, these it is that are the iniquitous.

49:12 O you who believe, avoid most of suspicion. for surely suspicion in some cases is sin and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful.

49:13 O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware.

49:14 The dwellers of the desert say We believe. Say: You believe not, but say, We submit; and faith has not yet entered into your hearts. 'And if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely Allah is Forgiving, Merciful.

49.15 The believers are those only who believe in Allah and His Messenger, then they doubt not, and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones.

49:16 Say: Would you apprise Allah of your religion? and Allah knows what is in the heavens and what is in the earth And Allah is Knower of all things.

49:17 They presume to lay thee under an obligation by becoming Muslims. Say: Lay me not under an obligation by your Islam; rather Allah lays you under an obligation by guiding you to the faith, if you are truthful.

49:18 Surely Allah knows the unseen of the heavens and the earth. And Allah is Seer of what you do.

KORAN CHAPTER 113 / Sura 9

The Immunity / Al-Baraat

[The Bismillah-phrase "In the name of Allah, the Beneficent, the Merciful" is not used here; perhaps because the whole chapter is not merciful!]

9:1 A declaration of immunity from Allah and His Messenger to those of the idolaters with whom you made an agreement.

9:2 So go about in the land for four months and know that you cannot escape Allah and that Allah will disgrace the disbelievers.

9:3 And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is free from liability to the idolaters, and so is His Messenger. So if you repent, it will be better for you and if you turn away, then know that you will not escape Allah. And announce painful chastisement to those who disbelieve

9:4 Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you so fulfil their agreement to the end of their term. Surely Allah loves those who keep their duty.

9:5 So when the sacred months have passed, slay the idolaters, wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the jizya (poll tax), leave their way free. Surely Allah is Forgiving, Merciful.

9:6 And if anyone of the idolaters seek thy protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who know not.

9:7 How can there be an agreement for the idolaters with Allah and with His Messenger, except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them. Surely Allah loves those who keep their duty.

9:8 How (can it be)? And if they prevail against you, they respect neither ties of relationship nor covenant in your case. They would please you with their mouths while their hearts refuse and most of them are transgressors.

9:9 They have taken a small price for the messages of Allah, so they hinder (men) from His way. Surely evil is that which they do

9:10 They respect neither ties of relationship nor covenant, in the case of a believer. And these are they who go beyond the limits.

9:11 But if they repent and keep up prayer and pay the poor-rare, they are your brethren in faith. And We make the messages clear for a people who know.

9:12 And if they break their oaths after their agreement and revile your religion, then fight the leaders of disbelief surely their oaths are nothing - so that they may desist.

9:13 Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first? Do you fear them? But Allah has more right that you should fear Him, if you are believers.

9:14 Fight them; Allah will chastise them at your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people,

9:15 And remove the rage of their hearts. And Allah turns (mercifully) to whom He pleases. And Allah is Knowing, Wise.

9:16 Do you think that you would be left alone while Allah has not yet known those of you who struggle hard and take not anyone as an intimate friend besides Allah and His Messenger and the believers? And Allah is Aware of what you do. ***

9:17 The idolaters have no right to maintain the mosques of Allah, while bearing witness to disbelief against themselves. These it is whose works are vain; and in the Fire will they ahide

9:18 Only he can maintain the mosques of Allah who believes in Allah and the Last Day, and keeps up prayer and pays the poor-rate and fears none but Allah. So these it is who may be of the guided ones.

9:19 Do you hold the giving of drink to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of) one who believes in Allah and the Last Day and strives hard in Allah's way? They are not equal in the sight of Allah. And Allah guides not the iniquitous people.

9:20 Those who believed and fled (their homes), and strove hard in Allah's way with their wealth and their lives, are much higher in rank with Allah. And it is these that shall triumph.

9:21 Their Lord gives them good news of mercy and pleasure, from Himself, and Gardens wherein lasting blessings will be theirs

9:22 Abiding therein for ever. Surely Allah has a mighty reward with Him.

9:23 O you who believe, take not your fathers and your brothers for friends if they love disbelief above faith. And whoever of you takes them for friends, such are the wrongdoers

9:24 Say If your fathers and your sons and your brethren and your wives and your kinsfolk and the wealth you have acquired, and trade whose dullness you fear, and dwellings you love, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings His command to pass. And Allah guides nor the transgressing people.

9:25 Certainly Allah helped you in many battlefields, and on the day of Hunain, when your great numbers made you proud, but they availed you nothing, and the earth with all its spaciousness was straitened for you, then you turned back retreating.

9:26 Then Allah sent down His calm upon His Messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved. And such is the reward of the disbelievers.

9:27 Then will Allah after this turn mercifully to whom He pleases. And Allah is Forgiving, Merciful.

9:28 O you who believe, the idolaters are surely unclean, so they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, then Allah will enrich you out of His grace, if He please. Surely Allah is Knowing, Wise.

9:29 Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of Truth (Islam), out of those who have been given the Book (Zoroastrians, Jews, Christians. Gnostics), until they pay the jizia (poll tax) in acknowledgment of (Islam's) superiority and they are in a state of subjection.

9:30 And the Jews say: Ezra is the son of Allah; and the Christians say The Messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who

disbelieved before. Allah's curse be on them! How they are turned away!

9:31 They take their doctors of law and their monks for Lords besides Allah, and (also) the Messiah, son of Mary, And they were enjoined that they should serve one God only there is no god but He. Be He glorified from what they set up (with Him)

9:32 They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the disbelievers are averse.

9:33 He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse.

9:34 O you who believe, surely many of the doctors of law and the monks eat away the property of men falsely, and hinder (them) from Allah's way. And those who hoard up gold and silver and spend it not in Allah's way - announce to them a painful chastisement,

9:35 On the day when it will be heated in the Fire of hell, then their foreheads and their sides and their backs will be branded with it: This is what you hoarded up for yourselves. so taste what you used to hoard.

9:36 Surely the number of months with Allah is twelve months by Allah's ordinance, since the day when He created the heavens and the earth - of these four are sacred. That is the right religion; so wrong not yourselves therein. And fight the polytheists all together as they fight you all together. And know that Allah is with those who keep their duty.

9:37 Postponing (of the sacred month) is only an addition in disbelief, whereby those who disbelieve are led astray. They allow it one year and forbid it (another) year, that they may agree in the number (of months) which Allah has made sacred, and thus make lawful what Allah has forbidden. The evil of their doings is made fair-seeming to them. And Allah guides not the disbelieving people.

9:38 O you who believe, what (excuse) have you that when it is said to you, Go forth in Allah's way, you should incline heavily to earth? Are you contented with this world's life instead of the Hereafter? The provision of this world's life is but little as compared with the Hereafter.

9:39 If you go not forth, He will chastise you with a painful chastisement, and bring in your place a people other than you, and you can do Him no harm. And Allah is Possessor of power over all things.

9:40 If you help him not, Allah certainly helped him when those who disbelieved expelled him - he being the second of the two; when they were both in the cave, when he said to his companion Grieve not, surely Allah is with us. So Allah sent down His tranquillity on him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved. And the word of Allah, that is the uppermost. And Allah is Mighty, Wise.

9:41 Go forth, light and heavy, and strive hard in Allah's way with your wealth and your lives. This is better for you, if you know

9:42 Had it been a near gain and a short journey, they would certainly have followed thee, but the hard journey was too long for them. And they wilt swear by Allah: If we had been able, we would have gone forth with you. They cause their own souls to perish; and Allah knows that they are liars.

9:43 Allah pardon thee! Why didst thou permit them until those who spoke the truth had become manifest to thee and thou hadst known the liars?

9:44 Those who believe in Allah and the Last Day ask not leave of thee (to stay away) from striving hard with their wealth and their persons. And Allah is Knower of those who keep their duty.

9:45 They alone ask leave of thee who believe not in Allah and the Last Day, and their hearts are in doubt, so in their doubt they waver.

9:46 And if they had intended to go forth, they would certainly have provided equipment for it; but Allah did not like their going forth. So He withheld them, and it was said: Hold back with those who hold back.

9:47 Had they gone forth with you, they would have added to you naught but trouble, and would have hurried to and fro among you seeking (to sow) dissension among you. And among you there are those who would listen to them. And Allah well knows the wrongdoers.

9:48 Certainly they sought (to sow) dissension before, and they devised plots against thee till the Truth came, and Allah's command prevailed, though they did not like (it).

9:49 And among them is he who says: Excuse me and try me not. Surely into trial have they already fallen, and truly hell encompasses the disbelievers.

9:50 If good befalls thee, it grieves them; and if hardship afflicts thee they say. Indeed we had taken care of our affair before. And they turn away rejoicing.

9:51 Say: Nothing will afflict us save that which Allah has ordained for us. He is our Patron; and on Allah let the believers rely.

9:52 Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with chastisement from Himself or by our hands. So wait; we too are waiting with you.

9:53 Say: Spend willingly or unwillingly, it will not be accepted from you. Surely you are a transgressing people.

9:54 And nothing hinders their contributions being accepted from them, except that they disbelieve in Allah and in His Messenger and they come not to prayer except as lazy people, and they spend not but while they are reluctant.

9.55 Let not then their wealth nor their children excite thine admiration. Allah only wishes to chastise them therewith in this world's life and (that) their souls may depart while they are disbelievers.

9:56 And they swear by Allah that they are truly of you. And they are not of you, but they are a people who are afraid.

9:57 If they could find a refuge or caves or a place to enter, they would certainly have turned thereto, running away in all haste.

9:58 And of them are those who blame thee in the matter of the alms. So if they are given thereof, they are pleased, and if they are not given thereof, lo! they are enraged.

9:59 And if they were content with that which Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too: surely to Allah we make petition.

9:60 (Zakat) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer — an ordinance from Allah. And Allah is Knowing, Wise.'

9:61 And of them are those who molest the Prophet and say, He is (all) ear. Say: A hearer of good for you — he believes in Allah and believes the faithful, and is a mercy for those of you who believe. And those who molest the Messenger of Allah, for them is a painful chastisement.

9:62 They swear by Allah to you to please you; and Allah as well as His Messenger has a greater right that they should please Him, if they are believers.

9:63 Know they not that whoever opposes Allah and His Messenger, for him is the Fire of hell to abide in it? That is the grievous abasement.

9:64 The hypocrites fear lest a chapter should be sent down concerning them, telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring to light what you fear. 9:65 And if thou ask them, would certainly say: We were

9:65 And if thou ask them, would certainly say: We were only talking idly and sporting. Say: Was it Allah and His messages and His Messenger that you mocked?

9:66 Make no excuse, you disbelieved after your believing. If We pardon a party of you, We shall chastise a party, because they are guilty.

9:67 The hypocrites, men and women, are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely the hypocrites are the transgressors.

9:68 Allah promises the hypocrites, men and women, and the disbelievers, the Fire of hell to abide therein. It is enough for them. And Allah curses them, and for them is a lasting chastisement.

9:69 Like those before you they were stronger than you in power and had more wealth and children. So they enjoyed their portion thus have you enjoyed your portion as those before you enjoyed their portion, and you indulge in idle talk as they did. These are they whose works are null in this world and the Hereafter, and these are they who are the losers.

9:70 Has not the story reached them of those before them — of the people of Noah and 'Ad and Thamud, and the people of Abraham and the dwellers of Midian and the overthrown cities? Their messengers came to them with clear arguments. So Allah wronged them not but they wronged themselves.

9:71 And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise.

9:72 Allah has promised to the believers, men and women, Gardens, wherein flow rivers, to abide therein, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah's goodly pleasure. That is the grand achievement.

9:73 O Prophet, strive hard against the disbelievers and the hypocrites and be firm against them. And their abode is hell, and evil is the destination.

9:74 They swear by Allah that they said nothing. And certainly they did speak the word of disbelief, and disbelieved after their Islam, and they purposed that which they could not attain. And they sought revenge only because Allah — as well as His Messenger — had enriched them out of His grace. So if they repent, it will be good for them and if they turn away, Allah will chastise them with a painful chastisement in this

world and the Hereafter and they shall have in the earth neither a friend not a helper.

9:75 And of them are those who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and be of the righteous.

9:76 But when He gave them out of His grace, they became niggardly of it and they turned away and they are averse.

9:77 So He requited them with hypocrisy in their hearts till the day when they meet Him, because they broke their promise with Allah and because they lied.

9:78 Know they not that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

9:79 Those who taunt the free givers of alms among the believers as well as those who cannot find anything (to give) but with their hard labour they scoff at them. Allah will pay them back their mockery and for them is a painful chastisement.

9:80 Ask forgiveness for them or ask not forgiveness for them. Even if thou ask forgiveness for them seventy times Allah will not forgive them. This is because they disbelieve in Allah and His Messenger. And Allah guides not the transgressing people.

9:81 Those who were left behind were glad on account of their sitting behind Allah's Messenger, and they were averse to striving in Allah's way with their property and their persons, and said: Go not forth in the heat. Say: The Fire of hell is fiercer in heat. If only they could understand!

9:82 Then let them laugh a little and weep much a recompense for what they earned.

9:83 So if Allah bring thee back to a party of them, then they ask thy permission to go forth, say: Never shall you go forth with me and never shall you fight an enemy with me. You chose to sit (at home) the first time so sit (now) with those who remain behind.

9:84 And never offer prayer for any one of them who dies, nor stand by his grave. Surely they disbelieved in Allah and His Messenger and they died in transgression.

9:85 And let not their wealth and their children excite thy admiration. Allah only intends to chastise them thereby in this world, and (that) their souls may depart while they are disbelievers.

9:86 And when a chapter is revealed, saying, Believe in Allah and strive hard along with His Messenger, the wealthy among them ask permission of thee and say: Leave us (behind), that we may be with those who sit (at home).

9:87 They prefer to be with those who remain behind, and their hearts are sealed so they understand not.

9:88 But the Messenger and those who believe with him strive hard with their property and their persons. And these it is for whom are the good things and these it is who are successful.

9:89 Allah has prepared for them Gardens wherein flow rivers, to abide therein. That is the great achievement.

9:90 And the defaulters from among the dwellers of the desert came that permission might be given to them, and they sat (at home) who lied to Allah and His Messenger. A painful chastisement will afflict those of them who disbelieve.

9:91 No blame lies on the weak, nor on the sick, nor on those who can find nothing to spend, if they are sincere to Allah and His Messenger. There is no way (to blame) against the doers of good. And Allah is Forgiving, Merciful —

9:92 Nor on those to whom, when they came to thee that thou shouldst mount them, thou didst say: I cannot find that on which to mount you. They went back while their eyes overflowed with tears of grief that they could not find aught to spend.

9:93 The way (to blame) is only against those who ask permission of thee, though they are rich. They have chosen to be with those who remained behind; and Allah has sealed their hearts, so they know not.

9:94 They will make excuses to you when you return to them. Say: Make no excuse, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now see your actions, then you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

9:95 They will swear by Allah to you, when you return to them, so that you may leave them alone. So leave them alone. Surely they are unclean and their refuge is hell a recompense for what they earned.

9:96 They will swear to you that you may be pleased with them. But if you are pleased with them, yet surely Allah is nor pleased with the transgressing people.

9:97 The dwellers of the desert are hardest in disbelief and hypocrisy, and most disposed not to know the limits of what Allah has revealed to His Messenger. And Allah is Knowing, Wise.

9:98 And of the dwellers of the desert are those who take what they spend to be a fine, and they wait for an evil turn of fortune for you. On them is the evil turn. And Allah is Hearing, Knowing.

9:99 And of the desert Arabs are those who believe in Allah and the Last Day, and consider what they spend and the prayers of the Messenger, as bringing them nearer to Allah. Surely they bring them nearer (to Allah). Allah will bring them into His mercy. Surely Allah is Forgiving, Merciful.

9:100 And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness — Allah is well pleased with them and they are well pleased with Him, and He has prepared for them Gardens wherein flow rivers, abiding therein for ever. That is the mighty achievement.

9:101 And of those around you of the desert Arabs, there are hypocrites and of the people of Madinah (also) — they persist in hypocrisy. Thou knowest them not; We know them. We will chastise them twice, then they will be turned back to a grievous chastisement.

9:102 And others have acknowledged their faults, — they mixed a good deed with another that was evil. It may be that Allah will turn to them (mercifully). Surely Allah is Forgiving, Merciful.

9:103 Take alms out of their property — thou wouldst cleanse them and purify them thereby — and pray for them. Surely thy prayer is a relief to them. And Allah is Hearing, Knowing.

9:104 Know they not that Allah is He Who accepts repentance from His servants and takes the alms, and that Allah — He is the Oft-returning (to mercy), the Merciful?

9:105 And say, Work so Allah will see your work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

9:106 And others are made to await Allah's command, whether He chastise them or turn to them (mercifully). And Allah is Knowing, Wise.

9:107 And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allah and His Messenger before. And they will certainly swear: We desired naught but good. And Allah bears witness that they are certainly liars.

9:108 Never stand in it. Certainly a mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves.

9:109 Is he, then, who lays his foundation on duty to Allah and (His) good pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the Fire of hell? And Allah guides not the unjust people.

9:110 The building which they have built will ever continue to be a source of disquiet in their hearts, unless their hearts be torn to pieces. And Allah is Knowing, Wise.

9:111 Surely Allah has bought from the believers their persons and their property — theirs (in return) is the Garden. They fight in Allah's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Koran. And who is more faithful to his promise than Allah? Rejoice therefore in your bargain which you have made. And that is the mighty achievement.

9:112 They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah and give good news to the believers.

9:113 It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are companions of the flaming fire.'

9:114 And Abraham's asking forgiveness for his sire was only owing to a promise which he had made to him but when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely Abraham was tenderhearted, forbearing.

9:115 And it is not (attributable to) Allah that He should lead a people astray after He has guided them, so far so that He makes clear to them what they should guard against. Surely Allah is Knower of all things.

9:116 Surely Allah's is the kingdom of the heavens and the earth. He gives life and causes death. And besides Allah you have no friend nor helper.

9:117 Certainly Allah has turned in mercy to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship, after the hearts of a part of them were about to deviate then He turned to them in mercy. Surely to them He is Compassionate, Merciful;

9:118 And (He turned in mercy) to the three who were left behind; until the earth, vast as it is, became strait to them and their souls were also straitened to them; and they knew that there was no refuge from Allah but in Him. Then He turned to them in mercy that they might turn (to Him). Surely Allah — He is the Oft-returning to mercy, the Merciful. * * *

9:119 O you who believe, keep your duty to Allah and be with the truthful.

9:120 It was not proper for the people of Madinah and those round about them of the desert Arabs to remain behind the Messenger of Allah, not to prefer their own lives to his life. That is because there afflicts them neither thirst nor fatigue nor hunger in Allah's way nor tread they a path which enrages the disbelievers nor cause they any harm to an enemy, but a good work is written down for them on account of it. Surely Allah wastes not the reward of the doers of good;

9:121 Nor spend they any thing, small or great, nor do they traverse a valley but it is written down for them, that Allah may reward them for the best of what they did.

9:122 And the believers should not go forth all together. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, 1104 and that they may warn their people, when they come back to them, that they may be cautious?

9:123 O you who believe, fight those of the disbelievers who are near to you and let them find firmness in you. And know that Allah is with those who keep their duty.

9:124 And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? So as for those who believe, it strengthens them in faith and they rejoice.

9:125 And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness, and they die while they are disbelievers.

9:126 See they not that they are tried once or twice in every year, yet they repent not, nor do they mind.

9:127 And whenever a chapter is revealed, they look one at another: Does any one see you? Then they turn away. Allah has turned away their hearts because they are a people who understand not.

9:128** Certainly a Messenger has come to you from among yourselves grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful.

9:129** But if they turn away, say: Allah is sufficient for me — there is no god but He. On Him do I rely, and He is the Lord of the mighty Throne.

KORAN CHAPTER 114 / Sura 5

The Food / Al-Maidah

In the name of Allah, the Beneficent, the Merciful.

5:1 O you who believe, fulfil the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are on the pilgrimage. Surely Allah orders what He pleases.

5:2 O you who believe, violate not the signs of Allah, nor the Sacred Month, nor the offerings, nor the victims with garlands, nor those repairing to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from pilgrimage obligations, then hunt. And let not hatred of a people — because they hindered you from the Sacred Mosque incite you to transgress. And help one another in righteousness and piety, and help not one another in sin and aggression, and keep your duty to Allah. Surely Allah is severe in requiring (evil).

5:3** [** revealed at Arafat on Last Hajj] Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that which wild beasts have eaten — except what you slaughter; and that which is sacrificed on scones set up (for idols), and that you seek to divide by arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you lslam as a religion. But whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is Forgiving, Merciful.

5:4 They ask thee as to what is allowed them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt — you teach them of what Allah has taught you; so eat of that which they catch for you and mention the name of Allah over it; and keep your duty to Allah. Surely Allah is Swift in reckoning.

5:5 This day (all) good things are mad lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret. And whoever denies faith, his work indeed is vain; and in the Hereafter he is of the losers.

5:6 O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your

heads, and (wash) your feet up to the ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith. Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks.

5:7 And remember Allah's favour on you and His covenant with which He bound you when you said: We have heard and we obey. And keep your duty to Allah. Surely Allah knows what is in the breasts.

5:8 O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.

5:9 Allah has promised to those who believe and do good deeds: For them is forgiveness and a mighty reward.

5:10 And those who disbelieve and reject Our messages, such are the companions of the flaming fire.

5:11 O you who believe, remember Allah's favour on you when a people had determined to stretch out their hands against you, but He withheld their hands from you; and keep your duty to Allah. And on Allah let the believers rely.

5:12 And certainly Allah made a covenant with the Children of Israel, and We raised up among them twelve chieftains. And Allah said: Surely I am with you. If you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will certainly cover your evil deeds, and cause you to enter Gardens wherein rivers flow. But whoever among you disbelieves after that, he indeed stravs from the right way.

5:13 But on account of their breaking their covenant We cursed them and hardened their hearts. They alter the words from their places and neglect a portion of that whereof they were reminded. And thou wilt always discover treachery in them excepting a few of them so pardon them and forgive. Surely Allah loves those who do good (to others).

5:14 And with those who say, We are Christians, We made a covenant, but they neglected a portion of that whereof they were reminded so We stirred up enmity and hatred among them to the day of Resurrection. And Allah will soon inform them of what they did.

5:15 O People of the Book, indeed Our Messenger has come to you, making clear to you much of that which you concealed of the Book and passing over much. Indeed, there has come to you from Allah, a Light and a clear Book,

5:16 Whereby Allah guides such as follow His pleasure into the ways of peace, and brings them out of darkness into light by His will, and guides them to the right path.

5:17 They indeed disbelieve who say: Surely, Allah He is the Messiah, son of Mary. Say: Who then could control anything as against Allah when He wished to destroy the Messiah, son of Mary, and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them. He creates what He pleases. And Allah is Possessor of power over all things.

5:18 And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your sins? Nay, you are mortals from among those whom He has created. He forgives whom He pleases and chastises whom He pleases. And Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

5:19 O People of the Book, indeed out Messenger has come to you explaining to you after a cessation of the messengers, lest you say: There came not to us a bearer of good news nor a warner. So indeed a bearer of good news and a warner has come to you. And Allah is Possessor of power over all things.

5:20 And when Moses said to his people: O my people, remember the favour of Allah to you when He raised prophets among you and made you kings and gave you what He gave not to any other of the nations.

5:21 O my people, enter the Holy Land which Allah has ordained for you and turn not your backs, for then you will turn back losers.

5:22 They said: O Moses, therein are a powerful people, and we shall not enter it until they go out from it; if they go out from it, then surely we will enter.

5:23 Two men of those who feared, on whom Allah had bestowed a favour, said: Enter upon them by the gate, for when you enter it you will surely be victorious; and put your trust in Allah, if you are believers.

5:24 They said: O Moses, we will never enter it so long as they are in it; go therefore thou and thy Lord, and fight; surely here we sit.

5:25 He said: My Lord, I have control of none but my own self and my brother; so distinguish between us and the transgressing people. 5:26 He said: It will surely be forbidden to them for forty years — they will wander about in the land. So grieve not for the transgressing people.

5:27 And relate to them with truth the story of the two sons of Adam, when they offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will certainly kill thee. (The other) said: Allah accepts only from the dutiful.

5:28 If thou stretch out thy hand against me to kill me I shall not stretch out my hand against thee to kill thee. Surely I fear Allah, the Lord of the worlds:

5:29 I would rather that thou shoulds bear the sin against me and thine own sin, thus thou wouldst be of the companions of the Fire; and that is the recompense of the unjust.

5:30 At length his mind made it easy for him to kill his brother, so he killed him; so he became one of the losers.

5:31 Then Allah sent a crow scratching the ground to show him how to cover the dead body of his brother. He said: Woe is me! Am I not able to be as this crow and cover the dead body of my brother? So he became of those who regret.

5:32 For this reason We prescribed for the Children of Israel that whoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men. And certainly Our messengers came to them with clear arguments, but even after that many of them commit excesses in the land.

5:33 The only punishment of those who wage war against Allah and His Messenger and strive to make mischief in the land is that they should be murdered, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned. This shall he a disgrace for them in this world, and in the Hereafter they shall have a grievous chastisement,

5:34 Except those who repent before you overpower them; so know that Allah is Forgiving, Merciful.

5:35 O you who believe, keep your duty to Allah, and seek means of nearness to Him, and strive hard in His way that you may be successful.

5:36 Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves therewith from the chastisement of the day of Resurrection, it would not be accepted from them and theirs is a painful chastisement.

5:37 They would desire to come forth from the Fire, and they will not come forth from it, and theirs is a lasting chastisement

5:38 And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah. And Allah is Mighty, Wise.

5:39 But whoever repents after his wrongdoing and reforms, Allah will turn to him (mercifully). Surely Allah is Forgiving, Merciful.

5:40 Knowest thou not that Allah is He to Whom belongs the kingdom of the heavens and the earth? He chastises whom He pleases, and forgives whom He pleases. And Allah is Possessor of power over all things.

5:41 O Messenger, let not those grieve thee who hasten to disbelief, from among those who say with their mouths, We believe, and their hearts believe not, and from among those who are Jews they are listeners for the Sake of a lie, listeners for another people who have not come to thee. They alter the words after they are put in their (proper) places, saying: If you are given this, take it, and if you are not given this, be cautious. And he for whom Allah intends temptation, thou controllest naught for him against Allah. Those are they whose hearts Allah intends not to purify. For them is disgrace in this world, and for them a grievous chastisement in the Hereafter.

5:42 Listeners for the sake of a lie, devourers of forbidden things, so if they come to thee, judge between them or turn away from them. And if thou turn away from them, they cannot harm thee at all. And if thou judge, judge between them with equity. Surely Allah loves the equitable.

5:43 And how do they make thee a judge and they have the Torah wherein is Allah's judgement? Yet they turn away after that! And these are not believers.

5:44 Surely We revealed the Torah, having guidance and Light. By it did the prophets who submitted themselves (to Allah) judge for the Jews, and the rabbis and the doctors of law, because they were required to guard the Book of Allah, and they were witnesses thereof. So fear not the people and fear Me, and take not a small price for My messages. And whoever judges not by what Allah has revealed, those are the disbelievers.

5:45 And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation. But whoso forgoes it, it shall be an expiation for him. And whoever judges not by what Allah has revealed, those are the wrongdoers.

5:46 And We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah; and We gave him the Gospel containing guidance and light, and verifying that which was before it of the Torah, and a guidance and an admonition for the dutiful.

5:47 And let the People of the Gospel judge by that which Allah has revealed in it. And whoever judges not by what Allah has revealed, those are the transgressors

5:48 And We have revealed to thee the Book with the truth. verifying that which is before it of the Book and a guardian over it, so judge between them by what Allah has revealed, and follow not their low desires (turning away) from the truth that has come to thee. For every one of you We appointed a law and a way. And if Allah had pleased He would have made you a single people, but that He might try you in what He gave you. So vie one with another in virtuous deeds. To Allah you will all return, so He will inform you of that wherein you differed:

5:49 And that thou shouldst judge between them by what Allah has revealed, and follow not their low desires, and be cautious of them lest they seduce thee from part of what Allah has revealed to thee. Then if they turn away, know that Allah desires to afflict them for some of their sins. And surely many of the people are transgressors.

5:50 Is it then the judgement of ignorance that they desire? And who is better than Allah to judge for a people who are sure?

5:51 O you who believe, take not the Jews and the Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides not the unjust people.

5:52 But thou seest those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us. Maybe Allah will bring the victory or a commandment from Himself, so they will regret what they hid in their souls.

5:53 And those who believe will say: Are these they who swore by Allah with their most forcible oaths that they were surely with you? Their deeds will bear no fruit, so they will be losers

5:54 O you who believe, should any one of you turn back from his religion, then Allah will bring a people, whom He loves and who love Him, humble towards believers, mighty against the disbelievers, striving hard in Allah's way and not fearing the censure of any censurer. This is Allah's grace He gives it to whom He pleases. And Allah is Ample-giving, Knowing.

5:55 Only Allah is your Friend and His Messenger and those who believe, those who keep up prayer and pay the poor-rate, and they bow down.

5:56 And whoever takes Allah and His Messenger and those who believe for friend surely the party of Allah they shall triumph.

5:57 O you who believe, take not for friends those who take your religion as a mockery and a sport, from among those who were given the Book before you and the disbelievers; and keep your duty to Allah if you are believers.

5:58 And when you call to prayer they take it as a mockery and a sport. That is because they are a people who understand not.

5:59 Say: O People of the Book, do you find fault with us for aught except that we believe in Allah and in that which has been revealed to us and that which was revealed before, while most of you are transgressors?

5:60 Say Shall I inform you of those worse than this in retribution from Allah? They are those whom Allah has cursed and upon whom He brought His wrath and of whom He made apes and swine, and who serve the devil. These are in a worse plight and further astray from the straight path.

5:61 And when they come to you, they say, We believe, and surely they come in unbelief and they go forth in it. And Allah knows best what they conceal.

5:62 And thou seest many of them vying one with another in sin and transgression, and their devouring illegal gain. Certainly evil is that which they do.

5:63 Why do not the rabbis and the doctors of law prohibit them from their sinful utterances and their devouring unlawful gain? Certainly evil are the works they do.

5:64 And the Jews say: The hand of Allah is tied up. Their own hands are shackled and they are cursed for what they say. Nay, both His hands are spread out. He disburses as He pleases. And that which has been revealed to thee from thy Lord will certainly make many of them increase in inordinacy and disbelief. And We have cast among them enmity and hatred till the day of Resurrection. Whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land And Allah loves not the mischief-makers

5:65 And if the People of the Book had believed and kept their duty We would certainly have removed from them their evils, and made them enter gardens of bliss.

5:66 And if they had observed the Torah and the Gospel and that which is revealed to them from their Lord, they

would certainly have eaten from above them and from beneath their feet. There is a party of them keeping to the moderate course; and most of them - evil is that which they do.

5:67 O Messenger, deliver that which has been revealed to thee from thy Lord; and if thou do (it) not, thou hast not delivered His message. And Allah will protect thee from men. Surely Allah guides not the disbelieving people.

5:68 Say: O People of the Book, you follow no good till you observe the Torah and the Gospel and that which is revealed to you from your Lord. And surely that which has been revealed to thee from thy Lord will make many of them increase in inordinacy and disbelief: so grieve not for the disbelieving people.

5:69 Surely those who believe and those who are Jews and the Sabeans and the Christians - whoever believes in Allah and the Last Day and does good - they shall have no fear nor shall they grieve.

5:70 Certainly We made a covenant with the Children of Israel and We sent to them messengers. Whenever a messenger came to them with that which their souls desired not some (of them) they called liars and some they (even) sought to kill.

5:71 And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully but many of them (again) became blind and deaf. And Allah is Seer of what they do.

5:72 Certainly they disbelieve who say: Allah, He is the Messiah, son of Mary. And the Messiah said: O Children of Israel, serve Allah, my Lord and your Lord. Surely who ever associates (others) with Allah, Allah has forbidden to him the Garden and his abode is the Fire. And for the wrongdoers there will be no helpers.

5:73 Certainly they disbelieve who say: Allah is the third of the three. And there is no God but One God. And if they desist not from what they say, a painful chastisement will surely befall such of them as disbelieve.

5:74 Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

5:75 The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

5:76 Say: Do you serve besides Allah that which controls for you neither harm nor good? And Allah - He is the Hearing, the Knowing.

5:77 Say: O People of the Book, exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and led many astray, and went astray from the right path.

5:78 Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus, son of Mary. This was because they disobeyed and exceeded the limits. 5:79 They forbade not one another the hateful things they

did. Evil indeed was what they did.

5:80 Thou seest many of them befriending those who disbelieve. Certainly evil is that which their souls send before for them, so that Allah is displeased with them, and in chastisement will they abide.

5:81 And if they believed in Allah and the Prophet and that which is revealed to him, they would not take them for friends. but most of them are transgressors.

5:82 Thou wilt certainly find the most violent of people in enmity against the believers to be the Jews and the idolaters; and thou wilt find the nearest in friendship to the believers to be those who say, We are Christians. That is because there are priests and monks among them and because they are not proud.

5:83 And when they hear that which has been revealed to the Messenger thou seest their eyes overflow with tears because of the truth they recognize. They say: Our Lord, we believe, so write us down with the witnesses.

5:84 And what (reason) have we that we should not believe in Allah and in the Truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the righteous people?

5:85 So Allah rewarded them for what they said; with Gardens wherein rivers flow to abide in them. And that is the reward of the doers of good.

5:86 And those who disbelieve and reject Our messages. such are the companions of the flaming fire.

5:87 O you who believe, forbid not the good things which Allah has made lawful for you and exceed not the limits. Surely Allah loves not those who exceed the limits.

5:88 And eat of the lawful and good (things) that Allah has given you, and keep your duty to Allah, in Whom you believe.

5:89 Allah will not call you to account for that which is vain in your oaths, but He will call you to account for the making of deliberate oaths so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a neck. But whoso

finds not (means) should fast for three days. This is the explation of your oaths when you swear. And keep your oaths, Thus does Allah make clear to you His messages that you may give thanks.

5:90 O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devils work; so shun it that you may succeed.

5:91 The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back?

5:92 And obey Allah and obey the Messenger and be cautious. But if you turn back then know that the duty of Our Messenger is only a clear deliverance of the message.

5:93 On those who believe and do good there is no blame for what they eat, when they keep their duty and believe and do good deeds, then keep their duty and believe, then keep their duty and do good (to others). And Allah loves the doers of good.

5:94 O you who believe, Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah may know who fears Him in secret. Whoever exceeds the limit after this, for him is a painful chastisement.

5:95 O you who believe, kill not game while you are on pilgrimage. And whoever among you kills it intentionally, the compensation thereof is the like of what he killed, from the cattle, as two just persons among you judge, as an offering to be brought to the Ka'bah, or the expiation thereof is the feeding of the poor or equivalent of it in fasting, that he may taste the unwholesome result of his deed. Allah pardons what happened in the past. And whoever returns (to it), Allah will punish him. And Allah is Mighty; Lord of Retribution.

5:96 Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and keep your duty to Allah, to Whom you shall be gathered.

5:97 Allah has made the Ka'bah, the Sacred House, a means of support for the people, and the sacred month and the offerings and the victims with garlands. That is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Knower of all things.

5:98 Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.

5:99 The duty of the Messenger is only to deliver (the message). And Allah knows what you do openly and what you hide.

5:100 Say: The bad and the good are not equal, though the abundance of the bad may please thee. So keep your duty to Allah, O men of understanding, that you may succeed.

5:101 O you who believe, ask not about things which if made known to you would give you trouble; and if you ask about them when the Koran is being revealed, they will be made known to you. Allah pardons this; and Allah is Forgiving, Forbearing.

5:102 A people before you indeed asked such questions, then became disbelievers therein.

5.103 Allah has not ordained a bahirah or a sa'ibah or a wasilah or a hami, but those who disbelieve fabricate a lie against Allah. And most of them understand not.

5:104 And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say Sufficient for us is that wherein we found our fathers. What! even though their fathers knew nothing and had no guidance!

5:105 O you who believe, take care of your souls - he who errs cannot harm you when you are on the right way. To Allah you will all return, so He will inform you of what you did.

5:106 O you who believe, call to witness between you, when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you. You should detain them after the prayer. Then if you doubt (them), they shall both swear by Allah (saying): We will not take for it a price, though there be a relative nor will we hide the testimony of Allah, for then certainly we shall be sinners.

5:107 If it be discovered that they are guilty of a sin, two others shall stand up in their place from among those against whom the first two have been guilty of a sin; so they shall swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then surely we should be unjust.

5:108 Thus it is more probable that they will give true testimony or fear that other oaths will be taken after their oaths. And keep your duty to Allah and hearken. And Allah guides not the transgressing people.

5:109 On the day when Allah will gather together the messengers and say: What was the response you received? They

will say We have no knowledge. Surely Thou art the great Knower of the unseen.

5:110 When Allah will say: O Jesus, son of Mary, remember My favour to thee and to thy mother, when I strengthened thee with the Holy Spirit; thou spokest to people in the cradle and in old age, and when I taught thee the Book and the Wisdom and the Torah and the Gospel, and when thou didst determine out of clay a thing like the form of a bird by My permission, then thou didst breathe into it and it became a bird by My permission; and thou didst heal the blind and the leprous by My permission; and when thou didst raise the dead by My permission; and when I withheld the Children of Israel from thee when thou camest to them with clear arguments but those of them who disbelieved said: This is nothing but clear enchantment.

5:111 And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit.

5:112 When the disciples said: O Jesus, son of Mary, is thy Lord able to send down food to us from heaven? He said: Keep your duty to Allah if you are believers.

5:113 They said: We desire to eat of it, and that our hearts should be at rest, and that we may know that thou hast indeed spoken truth to us, and that we may be witnesses thereof.

5:114 Jesus, son of Mary, said: O Allah, our Lord, send down to us food from heaven which should be to us an everrecurring happiness to the first of us and the last of us, and a sign from Thee, and give us sustenance and Thou art the Best of the sustainers.

5:115 Allah said: Surely I will send it down to you, but whoever disbelieves afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations.

5:116 And when Allah will say: O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah? He will say: Glory be to Thee! it was not for me to say what I had no right to (say). If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen.

5:117 I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Witness of all things.

5:118 If Thou chastise them, surely they are Thy servants; and if Thou protect them, surely Thou art the Mighty, the Wise.

5:119 Allah will say: This is a day when their truth will profit the truthful ones. For them are Gardens wherein flow rivers abiding therein forever. Allah is well pleased with them and they are well pleased with Allah. That is the mighty achievement.

5:120 Allah's is the kingdom of the heavens and the earth and whatever is in them; and He is Possessor of power over all things.

THE LIFE OF MOHAMMED

Sirat Rasul Allah The earliest biography of Mohammed Written by ibn Ishaq, edited by ibn Hisham Translation / Reconstruction: Alfred Guillaume, 1954 Translation of the last part: Willian Muir, 1861 Estimated Range of Dating: 8th century A.D.

(The oldest known biography on Mohammed was written, more than 100 years after Mohammed's death, by Mohammed ibn Ishaq ibn Yasar ibn Khiyar (704 – 761 / 770 AD), better known just as ibn Ishaq. Unfortunately, no copy of Ibn Ishaq's biography in its original form has survived. What we have is an extensively edited version written, about 200 years after Mohammed's death, by Abu Mohammed Abd al-Malik bin Hisham ibn Ayyub al-Himyari (died at around 833 AD), also known as ibn Hisham. Much of the material used was left in the original words and in whole sections, so that Ibn Hisham's work can best be described as an edited version of the original biography, with interpolations by the editor. Ishaq's work is not a biography in the modern sense, but more a compilation of anecdotes and traditions collected by him. It is the only ancient biography on Mohammed that is considered by Mohammedans as a work of authenticity.

The Authors of this Work:

• **'Ibn Ishaq'**, full name: Mohammed ibn Ishaq ibn Yasar ibn Khiyar, is the author of the most important biography on Mohammed which bears the name 'Sirat Rasul Allah' or more precise 'Siratu Rasuli I-Lah' (Life of Allah's Messenger). A large part of his work is lost. He heavily influenced Ibn Hisham as well as Al-Tabari.

• 'Ibn Hisham', full name: Abu Mohammed Abd al-Malik bin Hisham ibn Ayyub al-Himyari al-Basri (died 833 AD; 218 AH), is the author of the book 'As-Sirah an-Nabawiyyah (The Life of the Prophet). Ibn Hisham explains in the preface of the original work of Ibn Ishaq. Accordingly, Ibn Hisham omits stories from Ibn Ishaq's Sira that contains no mention of Mohammed, certain poems, traditions whose accuracy Ziyad al-Baqqai could not confirm, and offensive passages that could 'offend the reader', whatever that means. Therefore, we could consider about half of Ibn Ishaq's work lost.

 'Al-Tabari' or 'Tabari', full name: Abu Jafar Mohammed ibn Jarir al-Tabari, was a Persian Sunni Muslim who wrote in Arabic. Al-Tabari is the author of the Tafsir al-Tabari, a 40volume work, which is considered one of the most reliable sources of Islamic history, exegesis, and commentaries on the Koran. Some of the passages of Tabari's work that came from Ibn Ishaq have been reinserted into Alfred Guillaume's reconstruction of the Sira as footnotes [here directly inserted into the text in brackets].

 Alfred Guillaume (1888-1965) was a British Arabist, scholar of Islam, and Old Testament (Tanakh) scholar. He provided the best English translation of the Sirat Rasul Allah. He has inserted many little passages of Tabari's work as explanations into the bulk of the Sira text.

• Theodor Nöldeke (1836-1930) was a German orientalist and scholar. His research interests ranged over Old Testament studies, Semitic languages and Arabic, Persian and Syriac-Aramaic literature. Nöldeke translated several important works of oriental literature and during his lifetime was considered an important orientalist. Nöldeke's scientific analysis of the Koran brought the result of a logical Chronology of the 114 chapters of the Koran, according to the sequence of revelation. This structural coherence should give a reader the chance to understand the Koran, particularly when the reader had read Guillaume's Sira beforehand.)

CONTENTS

INTRODUCTION A Fragment of the Lost Book of Musa b. 'Uqba

Part 1

THE GENEALOGY OF MOHAMMED; TRADITIONS FROM THE PRE-ISLAMIC ERA; MOHAMMED'S CHILDHOOD AND EARLY MANHOOD Genealogy The soothsayers 9hiqq and Satlh Abu Karib's expedition to Yathrib His sons Hassan and 'Amr Lakhni'a Dhu Shanatir Dhu Nuwas Christianity in Najran 'Abdullah b. al-Thamir and the Christian martyrs Abyssinian domination of the Yaman Abraha's abortive attack on Mecca Persian domination of the Yaman The descendants of Nizar b. Ma'add Origin of idolatry among the Arabs Arab taboos The descendants of Mudar The digging of Zamzam

Kinana and Khuza'a expel Jurhum and occupy the Kaaba The Itaii in the Jahiliva (The) Quraysh predominate in Mecca Internal dissensions The wells of Mecca 'Abdu'l-Muttalib vows to sacrifice his son 'Abdullah father of the prophet Amina mother of the prophet His birth and fostermother His mother's death Death of 'Abdu'l-Muttalib and elegies thereon Abu Tahb becomes Mohammed's guardian The monk Bahira The sacrilegious war Mohammed marries Khadlia Rebuilding of the Kaaba The Hums Jews, Christians, and Arabs predict Mohammed's mission Salman the Persian Early monotheists The Gospel prophecy of the sending of 'the Comforter' Part 2 MOHAMMED'S CALL AND PREACHING IN MECCA His call and the beginning of the Koran Khadlja accepts Islam

Prayer prescribed 'All the first male Muslim, then Abu Bakr and his converts Mohammed preaches and (the) Ouravsh reject him Abu Talib protects him from (the) Quraysh Persecution of Mohammed Hamza accepts Islam 'Utba attempts a compromise Conference with (the) Quraysh leaders. The chapter of The Cave 'Abdullah b. Mas'ud recites the Koran publicly Meccans persecute Mohammed's followers The first emigrants to Abyssinia (The) Quraysh try to get them sent back How the Negus gained his throne 'Umar accepts Islam The document proclaiming a boycott Active opposition to Mohammed His temporary concession to polytheism The return of the first emigrants 'Uthman b. Maz'un and Abu Bakr renounce their protectors Annulling of the boycott Tufayl b. 'Amr accepts Islam Abu Jahl's dishonesty Rukana wrestles with Mohammed Some Christians accept Islam Suras 108 and 6 The night journey and the ascent to heaven Allah punishes the mockers The story of Abu Uzavhir Death of Abu Talib and Khadija Mohammed preaches in al-Ta'if Mohammed preaches to the Beduin Iyas accepts İslam Beginning of Islam among the Helpers The first pledge at al-'Aqaba Institution of Friday prayers in Medina The second pledge at al-'Aqaba Names of the twelve leaders Amr's idol Conditions of the pledge and names of those present Allah orders Mohammed to fight The Emigrants to Medina Those with whom they lodged

Part 3

MOHAMMED'S MIGRATION TO MEDINA, HIS WARS, TRIUMPH, AND DEATH Mohammed's hijra He builds a mosque and houses in Medina Covenant with the Jews and men of Medina Brotherhood between the Emigrants and the Helpers The Call to Prayer Abu Qays Jewish opponents 'Abdullah b. Salam accepts Islam Jews joined by hypocrites among the Helpers Disaffected rabbis The chapter of The Cow and Jewish opposition Deputation from the Christians of Najran The disaffected Fever in Medina Date of the hijra The first raid. on Waddan Hamza's raid to the coast Raid on Buwat Raid on al-'Ushayra Raid on al-Kharrar Raid on Safawan

Fighting in the sacred month The change of the Oibla Battle of Badr Zaynab sets out for Medina Abu'l-'As accepts Islam 'Umayr b. Wahb accepts Islam The chapter of The Spoils Names of the Emigrants who fought at Badr Names of the Helpers who fought at Badr Names of the Quraysh prisoners Verses on the battle Raid on B. Sulaym Raid called al-Sawiq Raid on Dhu Amarr Raid on al-Furu' Attack on B. Qaynuqa' Raid on al-Qarada Killing of Ka'b b. al-Ashraf Muhayyisa and Huwayyisa Battle of Uhud The Koran on Uhud Names of the Muslims slain at Uhud Names of the polytheists slain at Uhud Verses on Uhud The day of al-Rajl' Poems thereon Treachery at Bi'r Ma'una B. al-Nadlr exiled Poetry thereon Raid of Dhatu'l-Riga Last expedition to Badr Raid on Dumatu'l-Jandal Battle of the Ditch Attack on B. Qurayza Poetry thereon Killing of Sallam 'Amr b. al-'As and Khalid b. al-Walid accept Islam Attack on B. Lihyan Attack on Dhu Qarad Attack on B. al-Mustalig Scandal about 'A'isha The affair of al-Hudaybiya The willing homage The armistice Those left helpless Women who migrated after the armistice Expedition to Khaybar al-Aswad the shepherd Division of the spoils of Khaybar Affair of Fadak Names of the Dariyun Return of the second batch of emigrants The fulfilled pilgrimage Raid on Mu'ta The occupation of Mecca Khalid followed by 'All go forth as missionaries Khalid destroys al-'Uzza Battle of Hunavn Verses thereon Capture of al-Taif Division of the spoils of Hawazin Ka'b b. Zuhayr His ode Raid on Tabuk 602 The opposition mosque Those who hung back from the raid on Tabuk Destruction of al-Lat Abu Bakr leads the pilgrimage Hassan's odes on the campaigns The Year of the Deputations The B. Tamim 'Amir b. al-Tufayl and Arbad b. Qays Deputation from B. Sa'd Deputation from 'Abdu'l-Qays Deputation from B. Hanifa Deputation from Tayyi' Adiy b. Hatim Deputation of Farwa Deputation from B. Zubayd Deputation from Kinda Deputation from al-Azd Deputation from Himyar Farwa b. 'Amr accepts Islam B. Harith accept Islam The false prophets Musaylima and al-Aswad The farewell pilgrimage Usama's expedition to Palestine Mohammed's missions to foreign rulers A summary of Mohammed's raids and expeditions Ghalib's raid on B. al-Mulawwal? Zayd's raid on Judham Zavd's raid on B. Fazara 'Abdullah b. Rawalia's raid to kill al-Yusayı 'Abdullah b. Unays's raid to kill Khalid b. Sufyan

THE GRAND BIBLE

'Uyayna's raid on B. al-'Anbar Ghalib's raid on B. Murra 'Amr b. al-'As's raid on Dhatu'l-Salasil Ibn Abu Hadrad's raid on Idam His raid on al-Ghaba 'Abdu'l-Rahman's raid on Dumatu'l-Jandal Abu 'Ubayda's raid to the coast Salim b. 'Umayr's raid to kill Abu 'Afak 'Umayr b. 'Adly's raid to kill 'Asma' Capture of Thumama b. Athal 'Alqama's raid Kurz's raid on the Bajills 'Ali's raid on the Yaman Beginning of Mohammed's illness His death The meeting in the hall of B. Sa'ida Preparations for burial Hassan's panegyric Extra Material

Comment on Pronunciation of Arabic.

Guillaume wanted to give us an absolute correct text of Ibn Ishaq's Sira. This included the pronunciation marks in his transcription. As a result, Guillaumes text contained tens of thousands of apostrophes to mark the spoken stop (also called 'nunation') which is typical for Arabic. However, this overprecise text was so difficult to read that we have decided against the display of all the apostrophes.

Instead of that, here we shall give you some basic pronunciation rules: Arabic (and other Semitic languages such as Aramaic, Hebrew, Phoenician, etc.) is poor in vowel sounds. We hardly can hear more than 3 vowels: a, i, u. This is the reason why vowels even are not written in Semitic languages. They are not considered very important. They can be spoken 'closed' or 'open'. And, depending on the origin of the speaker, they can take a different sound. So an 'a' can sound like 'e' in 'egg' and 'u' can sound like an 'o' (Omar instead of Umar). Today (but not in history!) they are recognised only by little dots or something like it. Therefore, transcriptions from Arabic to Roman script is inconsistant: Each word can appear in a different Roman spelling, depending on the author.

Semitic words are spoken with a lot of stops which gives the language its characteristic 'chopped' sound. The following rules will not make you perfect in Arabic but they come close to that what Arabic sounds like:

 Vowels in Arabic have the same or a similar sound value as vowels in Spanish, Italian or German: Speak 'a' as the 'a' in 'father', 'e' as in 'egg', 'i' as in 'image', 'o' as in 'orbit', 'u' as the 'oo' in 'boot': Abbas, Ibrahim, Umar (not anything like 'amar' or 'yamar'!).

2.) Two vowels that follow directly one another are no diphtongs (!), like in English, but each letter has to be spoken separately: Maadd is spoken Ma-add, in other words: two vowels have a stop in between: Aisha = A-i-sha, not eisha!; Ismael = Is-ma-el; Kaaba = Ka-a-ba; etc.

3.) This rule applies also for word beginnings and ends. In other words: Each of the following words begin abrupt: Abdul, Ibrahim, Umar (= oo-mar, not: yumar!!)

4.) There are even stops between a vowel and a following consonant: Abdul = A-b-du-l. Short vowels within a word that are followed by a stop may be omitted.
5.) Most words do also stop with a stop at its end. Notice:

5.) Most words do also stop with a stop at its end. Notice Final short vowels are often omitted here too.

Stick to the first 3 rules, and most scholars and Arabs might understand you!

The Author

Mohammed, son of Ishaq (Isaac), son of Yasar, was born in Medina about 704 AD (85 AH) and died in Baghdad between 767 and 776 AD (150–159 AH); this means that he was writing the Sira about 100 years after Mohammed's death.

His grandfather Yasar fell into the hands of Khalid b. al-Walid when he captured Aynul-Tamr in 634 AD (12 AH), having been held there as a prisoner by the Persian king. Khalid sent him with a number of prisoners to Abu Bakr at Medina. There he was handed over to Qays b. Makhrama b. al-Muttalib b. Abdu Manaf as a slave, and was manumitted when he accepted Islam. His family adopted the family name of their patrons. His son Ishaq was born about the year 50, his mother being the daughter of another freedman. He and his brother Musa were well-known traditionists, so that our author's path in life was prepared before he reached manhood.

He associated with the second generation of traditionists, notably al-Zuhri, Asim b. Umar b. Qatada, and Abdullah b. Abu Bakr. He must have devoted himself to the study of apostolic tradition from his youth, for at the age of thirty he went to Egypt to attend the lectures of Yazid b. Abu Habib. There he was regarded as an authority, for this same Yazid afterwards related traditions on Ibn Ishaq's authority. On his return to Medina he went on with the collection and arrangement of the material he had collected. Al-Zuhri, who was in Medina in 745 (123), is reported to have said that Medina would never lack ilm as long as Ibn Ishaq was there,

and he eagerly gathered from him the details of the prophet's wars. Unfortunately Ibn Ishaq excited the enmity of Malik b. Anas, for whose work he showed his contempt, and it was not long before his own writings and his orthodoxy were called in question. Probably it was our author's lost book of Sunan which excited Malik's ire, for it would have been in the field of law based on the practice of the prophet that differences would be most keenly felt. He was accused of being a Qadari and a Shi'i. Another man attacked his veracity: he often quoted Fatima, the wife of Hisham b. Urwa, as the authority for some of his traditions. The husband was annoyed and denied that he had ever met his wife; but as she was nearly forty years Ibn Ishaq's senior it is easily credible that they often met without occasioning gossip. It is not known whether Ibn Ishaq was compelled to leave Medina or whether he went away voluntarily. Obviously he could not have the same standing in a place that housed his chief informants as he would hold elsewhere, and so he left for the east, stopping in Kufa, al-Jazira on the Tigris, and Ray, finally settling in Baghdad. While Mansur was at Hashimiya he attached himself to his following and presented him with a copy of his work doubtless in the hope of a grant from the caliph. Thence he moved to Ray and then to the new capital of the empire. He died between 767 and 776 AD (150-159 AH); and was buried in the cemetery of Hayzuran.

Attention: The Hijri Calendar is a lunar calendar consisting of 12 lunar months in a year of 354 or 355 days, not 365.24 days!

The Precursors of the Sira

It is certain that Ibn Ishaq's biography of the prophet had no serious rival; but it was preceded by several maghazi books. We do not know when they were first written, though we have the names of several first-century worthies who had written notes and passed on their knowledge to the rising generation. The first of these was Aban the son of the caliph Uthman.

He was born in c. 642 AD (20 AH) and took part in the campaign of Talha and Zubayr against his father's slayers. He died about 730 AD (100 AH). The language used by al-Waqidi in reference to Ibn al-Mughira, 'he had nothing written down about hadith except the prophet's maghazis which he had acquired from Aban', certainly implies, though it does not demand, that Ibn al-Mughira wrote down what Aban told him. It is strange that neither Ibn Ishaq nor al-Waqidi should have cited this man who must have had inside knowledge of many matters that were not known to the public; possibly as a follower of Ali he preferred to ignore the son of the man the Alids regarded as a usurper. However, his name often appears in the isnads of the canonical collections of hadith. (The man named in Tabari 2340 and I.S. iv 29 is Aban b. Uthman al-Bajali who seems to have written a book on maghazi.) (Notice: a maghazi or al-maghazi is a genre of prophetic biography in Islamic literature, usually in form of a small book or a set of essays. An isnad or sanad is a kind of hadith text; it bases a tradition on its first authority and traces an ascription in ascending order.)

A man of much greater importance was Urwa b. al-Zubayr b. al-Awwam (23-94), a cousin of the prophet. Urwa's mother was Abu Bakr's daughter Asma. He and his brother Abdullah were in close contact with the prophet's widow Aisha. He was a recognised authority on the early history of Islam, and the Umayyad caliph Abdul-Malik applied to him when he needed information on that subject. Again, it is uncertain whether he wrote a book, but the many traditions that are handed down in his name by Ibn Ishaq and other writers justify the assertion that he was the founder of Islamic history. Though he is the earliest writer whose notes have come down to us, I have not translated.the passages from Jab. which reproduce them because they do not seem to add anything of importance to the Sira. They form part of a letter which Urwa wrote to Abdul-Malik who wanted to have accurate knowledge about the prophet's career. Much of his material rests on the statements of his aunt Aisha.

Like Ibn Ishaq he was given to inserting poetry in his traditions and justified the habit by the example of Aisha who uttered verses on every subject that presented itself. He was a friend of the erotic poet Umar b. Rabla, but thought very little of the prophet's poet Hassan b. Thabit.

Of Shurahbil b. Sad, a freedman, presumably of South Arabian origin, little is known beyond the fact that he wrote a maghazi book. Ibn Ishaq would have none of him, and he is seldom quoted by other writers. He died in 123, and as he is said to have known Ali he must have died a centenarian. He reported traditions from some of the prophet's companions, and Musa (Moses) b. Uqba records that he wrote lists of the names of the emigrants and the combatants at Badr and Uhud. In his old age he was discredited because he blackmailed his visitors: if they did not give him anything he would say that their fathers were not present at Badr! Poverty and extreme age made him cantankerous. The victims of his spleen doubted his veracity, though those best qualified to judge regarded him as an authority.

Another important Tabi was Wahb b. Munab'bih (656-732 AD / 34-110 AH), a Yamanite of Persian origin. His father

probably was a Jew. He is notorious for his interest in. and knowledge of, Jewish and Christian scriptures and traditions; and though much that was invented later was fathered on him. his K. al-Mubtada lies behind the Muslim version of the lives of the prophets and other biblical stories. With his books on the legendary history of the Yaman, on aphorisms, on free will, and other matters preserved in part in Ibn Hisham's (died 833 AD) K. al-Tijdn we are not concerned; but the statement of Hajji Khalifa that he collected the maghazi is now confirmed by the discovery of a fragment of the lost work on papyri written in 850 AD (228 AH). Unfortunately this fragment tells us little that is new; nevertheless, its importance is great because it proves that at the end of the first century, or some years before 722 AD (100 AH), the main facts about the prophet's life were written down much as we have them in the later works. Further it shows that, like the other early traditionists, he had little or no use for isndds Miss Gertrud Melamede has compared the account of the meeting at Aqaba (cf. i. H. 288, 293, 299) with the literature on the subject and her criticism, literary and historical, leads her to some important conclusions which do not concern us here. An interesting detail is that Mohammed speaking to Abbas calls Aus and Khazraj 'my and your maternal uncles'. Abbas throughout runs with the hare and hunts with the hounds

A little later comes Asim b. Umar b. Qatada al-Ansari (d. c. 120). He lectured in Damascus on the campaigns of the prophet and the exploits of his companions and seems to have committed his lectures to writing. He too is quite inconsistent in naming his authorities: sometimes he gives an isndd, more often he does not. He returned to Medina to continue his work, and Ibn Ishaq attended his lectures there. Occasionally he inserted verses in his narrative, and sometimes gave his own opinion.

Mohammed b. Muslim . . . b. Shihab al-Zuhri (51-124) was a member of a distinguished Meccan family. He attached himself to Abdul-Malik, Hisham, and Yazid, and wrote down some traditions for his princely pupils. He was the forerunner of the later traditionists in that he took extraordinary pains to interrogate people, young and old of both sexes, who might possess knowledge of the past. He left a history of his own family and a book of maghazi. Most of his traditional lore survived in the notes of his lectures that his pupils wrote down quoting his authority for the traditions they record. He spent some years in Medina as a young man. Ibn Ishaq met him when he came south on pilgrimage and he is often named as an authority in the Sira. He was the most important traditionist of his generation and his influence is to be seen in all collections of canonical hadith. (See further J. Horovitz, Islamic Culture, ii. 33 ff.) Abdullah b. Abu Bakr b. Mohammed b. Amr b. Hazm (d. 130 or 135) was one of Ibn Ishaq's most important informants. His father had been ordered by Umar b. Abdul-Aziz to write a collection of prophetic hadith, especially what Amra d. Abdul-Rahman said. This latter was a friend of Aisha and she was the aunt of this Abu Bakr. Already in the time of his son Abdullah these writings had been lost. Though we have no record of a book by Abdullah, its substance probably once existed in the maghazi of his nephew Abdul-Malik. As one would expect, the isnad is a matter of indifference to Abdullah: he stood too near the events among many who knew of them to need to cite his authorities. Tabari (i. 1837) contains an interesting note on how Ibn Ishaq got his information. Abdullah told his wife Fatima to tell him what he knew on Amra's authority.

Abul-Aswad Mohammed b. Abdul-Rahman b. Naufal (d. 131 or 137) left a maghazi book which sticks closely to Urwa's tradition. Contemporary with our author in the third generation was Musa b. Uqba (c. 55-141), a freedman of the family of al-Zubayr. A fragment of his work has survived and was published by Sachau in 1904. As it once rivalled Ibn Ishaq's work and is one of our earliest witnesses to the Sira I have given a translation of the extant traditions. Although Malik b. Anas, al-Shafii, and Ahmad b. Hanbal —an impressive trio— asserted that his book was the most important and trustworthy of all, posterity evidently did not share their opinion or more of his work would have survived.

Ibn Ishaq never mentions him. One cannot escape the conviction that petty professional jealousy was as rife in those days as how, and that scholars deliberately refrained from giving their predecessors credit for their achievements. Musa leaned heavily on al-Zuhrl. He seems to have carried farther the process of idealizing the prophet. He is freely quoted by al-Waqidi, Ibn Sad, al-Baladhuri, Tabari, and Ibn Sayyidul-Nas. He gave lists of those who went to Abyssinia and fought at Badr. The latter Malik regarded as authoritative. He generally gives an isnad, though it is not always clear whether he is relying on a written or an oral source. Once at least he refers to a mass of records left by Ibn Abbas (I.S. v. 216). Occasionally he quotes poems.

Apart from the fragment of Wahb b. Munabbih's maghazi the Berlin Manuscript, if it is authentic, is the oldest piece of historical literature in Arabic in existence, and if only for that reason deserves more than a passing notice here. It is of importance also because it carries back some of the traditions in Bukhari (d. 256) more than a century.

Other maghazi works were produced in Iraq, Syria, and the Yaman (Yemen) during the second century, but none of them is likely to have influenced Ibn Ishaq and they can safely be disregarded. What is of significance is the great interest in the life of the prophet that was shown everywhere during this century. But no book known to the Arabs or to us can compare in comprehensiveness, arrangement, or systematic treatment, with Ibn Ishaq's work which will now be discussed.

The Sira - Outline

The titles The Book of Campaigns or The Book of Campaigns and (the prophet's) Biography or The Book of the Biography and the Beginning and the Campaigns are all to be met with in the citations of Arabic authors.

Al-Bakkai, a pupil of Ibn Ishaq, made two copies of the whole book, one of which must have reached Ibn Hisham (d. 218) whose text, abbreviated, annotated, and sometimes altered, is the main source of our knowledge of the original work. A good deal more of it can be recovered from other sources. The principles underlying Ibn Hisham's revision are set out in his Introduction. Sachau suggests that the copy used by Tabari was made when Ibn Ishaq was in Ray by Salama b. Fadl al-Abrash al-Ansari, because Tabari quotes Ibn Ishaq according to Ibn Fadl's riwaya. A third copy was made by Yunus b. Bukayr in Ray.

This was used by Ibn al-Athir in his Usdul-Ghaba. A copy of part of this recension exists In the Qarawiyin mosque at Fez. The text which contains some important additions to the received text, I hope to publish shortly. A fourth copy was that of the Syrian Harun b. Abu Isa. These last two copies were used by Ibn Sad. Lastly the Fihrist mentions the edition of al-Nufayli (d: 234).

It must not be supposed that the book ever existed in three separate parts: ancient legends, Mohammed's early life and mission and his wars These are simply sections of the book which contained Ibn Ishaq's lectures. For the Mubtada (Mabda) we must go to Tabari's Tafsir and History. The first quotation from it in the latter runs thus: Ibn Hamid said Salama b. al-Fadl told us that Ibn Ishaq said: "The first thing that God created was light and darkness. Then He separated them and made the darkness night, black exceeding dark; and He made the light day, bright and luminous.""

From this it is clear that 'Genesis' is the meaning of the title of the first section of the book. Ibn Hisham skipped all the intervening pages and began with Abraham, the presumed ancestor of Mohammed. AI-Azraqi quotes some passages from the missing section in his Akhbar Mecca and a few extracts are given by al-Mutahhar b. Tahir.

The Mubtada in so far as it lies outside Ibn Hisham's recension is not our concern, though it is to be hoped that one day a scholar will collect and publish a text of it from the sources that survive so that Ibn Ishaq's work can be read in its entirety as its importance warrants. In this section Ibn Ishaq relied on Jewish and Christian informants and on the book of Abu Abdullah Wahb b. Munahbih (34-110 or 114) known as K. al-Mubtada and also al-Israiliyat of which the original title was Qisasul-Anbiya. To him he owed the history of the past from Adam to Jesus and also the South Arabian legends, some of which Ibn Hisham has retained. This man also wrote a maghazi book, and a fragment of it has survived. Ibn Ishaq cites him by name only once.

It is natural that a book about Mohammed, 'the seal of the prophets', should give an account of the history of the early prophets, but the history, or legends, of South Arabia demand another explanation. As Goldziher showed long ago, it was in the second half of the first century that the antagonism of north and south, i.e. (the) Quraysh (Notice: the Quraysh and other tribes and clans are in Ibn Ishaq's Sira usually named without the article 'the'.) and the Ansar of Medina, first showed itself in literature. The Ansar, proud of their southern origin and of their support of the prophet when the Quraysh rejected him, smarted under the injustice of their rulers and the northerner's claim to superiority. One of the ways in which their resentment manifested itself was in the glorification of Himyar's great past. Ibn Ishaq as a loyal son of Medina shared the feelings of his patrons and recounted the achievements of their forefathers, and Ibn Hisham, himself of southern descent, retained in the Sira as much of the original work as he thought desirable. To this accident that Ibn Hisham was a Himvari we owe the extracts from stories of the old South Arabian kings. Ibn Hisham devoted a separate book to the subject, the K. al-Tijan li-marifati muluki lzaman (fi akhbari Qahtan).

The second section of the book which is often called al-Mabath begins with the birth of the prophet and ends when the first fighting from his base in Medina takes place. The impression one gets from this section is of hazy memories; the stories have lost their freshness and have nothing of that vivid and sometimes dramatic detail which make the maghazi stories — especially in al-Waqidi— so full of interest and excitement. Thus while the Medinan period is well documented, and events there are chronologically arranged, no such accuracy, indeed no such attempt at it, can be claimed for the Meccan period. We do not know Mohammed's age when he first came forth publicly as a religious reformer: some say he was forty, others say forty-five; we do not know his precise relation to the Banu Najjar; the poverty of his childhood ill fits the assertion that he belonged to the principal family in Mecca. The story of those years is filled out with legends and stories of miraculous events which inevitably undermine the modern reader's confidence in the history of this period as a whole. In this section particularly, though not exclusively, Ibn Ishaq writes historical introductions to his paragraphs. A good example is his foreword to the account of the persecution the prophet endured at the hands of the Meccans: 'When the Ouravsh became distressed by the trouble caused by the enmity between them and the apostle and those of their people who accepted his teaching, they stirred up against him foolish fellows who called him a liar, insulted him, and accused him of being a poet, a sorcerer, a diviner, and of being possessed. However the apostle continued to proclaim what God had ordered him to proclaim, concealing nothing, and exciting their dislike by contemning their religion, forsaking their idols, and leaving them to their unbelief. This is not a statement resting on tradition, but a concise summary of the circumstances that are plainly indicated by certain passages of the Koran which deal with this period. Of the Maghdzi history little need be said. For the most part the stories rest on the account of eyewitnesses and have every right to be regarded as trustworthy.

Characteristics

The opinions of Muslim critics on Ibn Ishaq's trustworthiness deserve a special paragraph; but here something may be said of the author's caution and his fairness. A word that very frequently precedes a statement is za'ama or za'amu, 'he (they) alleged'. It carries with it more than a hint that the statement may not be true, though on the other hand it may be sound. Thus there are fourteen or more occurrences of the caveat from p. 87 to 148 alone, besides a frequent note that only God knows whether a particular statement is true or not. Another indication of reserve if not scepticism underlies the expression fi ma dhukira li, as in the story of the jinn who listened to Mohammed as he prayed; Mohammed's order to Umar to kill Suwayd; one of Gabriel's visits to Mohammed; the reward of two martyrs to the ma killed by a woman. An expression of similar import is ft ma balaghani?

Very seldom does Ibn Ishaq make any comment of his own on the traditions he records apart from the mental reservation implied in these terms. Therefore when he does express an opinion it is the more significant.

In his account of the night journey to Jerusalem and the ascent into heaven he allows us to see the working of his mind. The story is everywhere hedged with reservations and terms suggesting caution to the reader. He begins with a tale which he says has reached him (balaghani) from several narrators and he has pieced them together from the stories these people heard (dhukira). The whole subject is a searching test of men's faith in which those endowed with intelligence are specially concerned. It was certainly an act of God, but exactly what happened we do not know. This opinion of his is most delicately and skilfully expressed in the words kayfa shaa, 'how God wished to show him'. Ibn Masud's words are prefaced by fi ma balaghani anhu. There is nothing in the story to indicate that it is a vision. Al-Hasan's version is much more definite, for he asserts that when Mohammed returned to Mecca he told the Quravsh that he had been to Jerusalem and back during the night and that this so strained the credulity of some of the Muslims that they gave up their faith in his revelations although he was able to give an accurate description of Jerusalem.

It is therefore most surprising that al-Hasan should end his story by quoting Sura 13.62 'We made the vision which we showed thee only for a test to men' in this context. The whole point of al-Hasan's story is thereby undermined, for if the experience was visionary, then there was nothing at all incredible about it. Then follows Aisha's statement, reported by one of her father's family, that it was only the apostle's spirit that was transported; his body remained where it was in Mecca. Another tradition by Muawiya b. Abu Sufyan bears the same meaning. The fact that he had been asked whether it was a physical or a dream journey shows that the subject was debated before Ibn Ishaq's day. Here Ibn Ishaq makes a profound observation which in effect means that it was immaterial whether the experience was real or visionary because it came from God; and just as Abraham made every preparation to slay his son Isaac in consequence of what he had seen in a dream because he recognised no difference between a divine command given at night during sleep and an order given by day when he was awake, so the apostle's vision was just as real as if it had been an actual physical experience. Only God knows what happened, but the apostle did see what he said he saw and whether he was awake or asleep the result is the same.

The description of Abraham, Moses, and Jesus which purports to quote Mohammed's words is prefaced by za'amalZuhri, not, as often, by the ordinary term haddathani. Now as al-Zuhri and Ibn Ishaq knew each other well and must have met quite often, we must undoubtedly infer from the fact that Ibn Ishaq deliberately substituted the verb of suspicion for the ordinary term used in traditional matters that he means us to take this tradition with a grain of salt.

It is a pity that the excellent impression that one gets of the author's intelligence and religious perception should be marred by the concluding paragraph on this subject of the ascent into heaven which incidentally has had far-reaching results on European literature through the Divine Comedy. It rules out absolutely any but a physical experience and ought to have been recorded with its cautionary note before Ibn Ishaq made his own observations. Possibly the reason for its being out of place is that it is an excerpt from his lecture notes; but whatever the explanation, it mars the effect of his statement of the evidence.

The phrase 'God knows best' speaks for itself and needs no comment. It is sometimes used when the author records two conflicting traditions and is unable to say which is correct. Another indication of the author's scrupulousness is the phrase 'God preserve me from attributing to the apostle words which he did not use'. His report of Mohammed's first public address at Medina and his order to each of his companions to adopt another as a brother are prefixed by these words and hedged by fi ma balaghani.

The author does not often give us rival versions of traditions from Medina and Mecca; thus the account of Umar's conversion is interesting. It illustrates the thoroughness of our author in his search for information about the early days of the prophet's ministry. The first account he says is based on what the traditionists of Medina said: Umar was brutal to his sister and brother-in-law who had accepted Islam, but feeling some remorse when he saw blood on her face from the violent blow he had dealt her, and impressed by her constancy, he demanded the leaf of the Koran thairshe was reading. Having read it he at once accepted it as inspired and went to the prophet to proclaim his allegiance.

The Meccan, Abdullah b. Abu Najih, on the authority of two named companions or an anonymous narrator, gives another version in Umar's own words to the effect that his conversion was due to his hearing the prophet recite the Koran while praying at the Kaaba one night. In both narratives it was the Koran which caused his conversion. In the first version Umar was affected by the bearing of his sister and secured a part of the Koran to read himself; in the second he was affected by the private devotions of the prophet. The first story is prefixed by fi ma balaghani, but this is cancelled as it were by the express statement that it was the current belief of the people of Medina. Ibn Ishaq concludes by saying that only God knows what really happened.

A rather difficult problem in literary and historical criticism is posed by the rival traditions collected by the indefatigable Tabari from two of Ibn Ishaq's pupils, Yunus b. Bukayr and Salama b. al-Fadl, the latter supported by another pupil of Ibn Ishaq's named Ali b. Mujahid. The first had attended his lectures in Kufa; the other two his lectures at Ray. All three claim that they transmit what Ibn Ishaq told them on the authority of a certain Afif. I do not know of a parallel in Ibn Ishaq's work to a contradiction resting on the authority of the same original narrator. Different traditions from different rawis from different sources are to be expected in any history; but here the same man is introduced as the authority for conflicting traditions such as are to be found in the later collections of hadith.

The first tradition is suspect because it requires us to believe that from the earliest days of his ministry before he had any following apart from a wife and a young nephew Mohammed prophesied the Arab conquest of the (Eastern) Roman and Persian empires in the Near East. Nothing in his life gives the slightest support to this claim, though it was to be made good soon after his death.

The second contains no reference to later conquests and may be trustworthy. It definitely fixes the scene at Mina, which is about three miles distant from Mecca. The first account suggests, though it does not assert, that the prophet was in Mecca, as he turned to face the Kaaba when he prayed. Would he have done this had he been in Mina? Would he not rather have turned in the direction of Jerusalem, his first qibla? Ibn Ishaq expressly affirms elsewhere that while he was in Mecca Mohammed when praying turned his face towards Syria. The second account says nothing about the direction of his prayer. On the whole, then, the second tradition as transmitted by Salama must be given the preference.

It is quite easy to see why Ibn Hisham a century later omitted both traditions; they were offensive to the ruling house of Abbas as they drew attention to an unhappy past which the rulers, now champions of orthodoxy, would fain have forgotten. But why did Ibn Ishaq report them both, if in fact he did?

On the whole it seems most reasonable to suppose that he first dictated the tradition which Yunus heard in Kufa, notorious for its attachment to the Alid party, and that he afterwards dropped it and substituted the second version which Salama heard in Ray some years later before he went on to Baghdad. Tabari with his usual thoroughness reported both traditions. The only alternative is to suppose that the reference to the conquests is an interpolation.

There is a subtle difference between these two variants which ought not to be overlooked. At first sight it would seem to be a mere detail that in the first tradition Afif wished that he had been the third to pray the Muslim grayer. Now there were already three—Mohammed, Khadija, and Ali. In the second tradition he wished that he had been the fourth. If this latter is the original form of the tradition it means simply that he wished that he had been the first man outside the prophet's family circle to accept Islam. But the first tradition means more than this: by eliminating, as it were, Mohammed himself from the trio it means that Ali was the second human being and the first male to accept Islam and to stand with Khadija at the head of all Muslims in the order of priority. This has always been the claims of the Shi'a and to this day the priority of Ali in this respect is hotly disputed.

Intrinsically as we have argued, the second tradition has the better claim to authenticity. If that is admitted it follows that either Ibn Ishaq or his ratal adapted it in the interest of the Alid cause. In view of the accusation of partiality towards the Shi'a which was levelled against Ibn Ishaq it seems probable that he himself gave a subtle twist to the tradition that had come down to him from Alif, and afterwards played for safety.

As one would expect of a book which was written in the eighth century about a great religious reformer, miracles are accepted as a matter of course. It does not matter if a person's alleged power to work miracles makes his early sufferings and failures unintelligible, nor docs it matter if the person concerned expressly disclaimed all such powers apart from the recitation of the Koran itself.

The Near East has produced an enormous number of books on the miracles of saints and holv men and it would be strange indeed if Islam had not followed in the footsteps of its predecessors in glorifying the achievements of its great leader at the expense of his human greatness. Here we are concerned simply with the literary form of such stories, the authorities that are quoted for them, and the way in which our author deals with them. To mention a few: the prophet summoned a tree to him and it stood before him. He told it to go back again and back it went. It is interesting to notice that the person for whose benefit this miracle was wrought regarded it as sorcery. The author's father, Ishaq b. Yasar, is responsible for the tale. Another tradition from Amr b. Ubayd, who claimed to have had it from Jabir b Abdullah via al-Hasan is merely a midrash composed to explain Sura 5.14 where it is said that God kept the hands of Mohammed's enemies from doing him violence. The story of the throne of God shaking when the doors of heaven were opened to receive Sad shows how these stories grew in the telling. Muadh b. Rifaa al-Zuragi reported on the authority of 'anyone you like among my clan' that when Sad died Gabriel visited the prophet and asked him who it was that had caused such commotion in heaven, whereupon Mohammed, knowing that it must be Sa'd, hurried off at once to find that he had died.

However, more was said on the subject: Abdullah b. Abu Bakr from Amra d. Abdul-Rahman reported that Aisha met Sad's cousin outside Mecca and asked him why he did not show more grief for one whose arrival had shaken the very throne of God. An anonymous informant claimed to have heard from al-Hasan al-Basri that the pallbearers found the corpse of this fat, heavy man unexpectedly light, and the prophet told them that there were other unseen bearers taking the weight with them; and again it is repeated that the throne shook. Suhayli has a fairly long passage on the tradition which goes to show that serious minded men did not like this story at all. Some scholars tried to whittle away the meaning by suggesting that the shaking of the throne was a metaphor for the joy in heaven at Sad's arrival; others claimed that the angelic bearers of the throne were meant. But Suhayli will have none of this. The throne is a treated object and so it can move. Therefore none has the right to depart from the plain meaning of the words. Moreover, the tradition is authentic while traditions like that of al-Barra to the effect that it was Sad's bed that shook are rightly ignored by the learned. He goes on to point out that al-Bukhari accepted the tradition not only on the authority of Jabir but also on the report of a number of other companions of the prophet-a further indication of the snowball growth of the legend. S. finds it most surprising that Malik rejected the hadith and he adds naively from the point of view of later generations that Malik would not have it mentioned despite the soundness of its transmission and the multitude of narrators, and he adds that it may be that Malik did not regard the tradition as sound!

The passage is instructive in that it shows how far Ibn Ishaq could go in the face of one of the most learned of his contemporaries in Medina. Posterity has sided with Ibn Ishaq on this matter, but Malik clearly had many on his side at the time, men who would not take at its face value a story which they could not reject out of hand, as he did, with the weight of contemporary opinion behind it. Another feature that stands out clearly from time to time is the insertion of popular stories on the Goldilocks model. For the sake of the reader 1 have rendered these stories in accord with modern usage, as the repetition of the same words and the same answer again and again is intolerable to the modern adult. Such stories are the stock-in-trade of the Arabian qass and the storyteller all the world over and invariably lead up to the climax which it is the speaker's intention to withhold until he has his audience on tiptoe. A good example of such stories is the narrative of Mohammed's arrival in Medina and the invitation of one clan after another, always declined with the same words.

After giving due weight to the pressure of hagiology on the writer and his leaning towards the Shi'a one must, I think, affirm that the life of Mohammed is recorded with honesty and truthfulness and, too, an impartiality which is rare in such writings. Who can read the story of al-Zabir, who was given his life, family, and belongings but did not want to live when the best men of his people had been slain, without admitting that here we have a true account of what actually happened? Similarly who but an impartial historian would have included verses in which the noble generous character of the Jews of the Hijaz was lauded and lamented? The scepticism of earlier writers seems to me excessive and unjustified. We have only to compare later Lives of Mohammed to see the difference between the historical and the ideal Mohammed.

The Poetry

Doubts and misgivings about the authenticity of the poems in the Sira are expressed so often by Ibn Hisham that no reference to them need be given here. Nevertheless, one should be on one's guard against the tendency to condemn all the poetry out of hand. What Ibn Hisham says about the poetry of those who took part in the battle of Badr, whether or not it includes the verses of Hassan b. Thabit, namely 'These verses (of Abu Usama) are the most authentic of those (attributed to) the men of Badr (p. 534), casts grave doubt on the authenticity of a large section of the poetry of the Sira. Nevertheless Ibn Ishaq is not to be blamed for the inclusion of much that is undoubtedly spurious without a thorough investigation which has not yet been undertaken. The poems he cites on pp. 284 and 728 he got from Asim b. Qatada, while those on pp. 590, 789, and 793 come from Abdullah b. Abu Bakr. We know, too, that Musa b. Uqba cited verses.

An early critic of poetry, al-Jumahi (d. 231), though perhaps rather one-sided and ill balanced in his judgement on 1.1., makes some observations which cannot fail to carry conviction. He says: 'Mohammed b. Ishaq was one of those who did harm to poetry and corrupted it and passed on all sorts of rubbish. He was one of those learned in the biography of the prophet and people quoted poems on his authority. He used to excuse himself by saying that he knew nothing about poetry and that he merely passed on what was communicated to him. But that was no excuse, for he wrote down in the Sira poems ascribed to men who had never uttered a line of verse and of women too. He even went to the length of including poems of Ad and Thamud! Could he not have asked himself who had handed on these verses for thousands of years when God said: "He destroyed the first 'Ad and Thamud and left none remaining while of Ad he said "Can you see anything remaining of them?" and "Only God knows Ad and Thamud and those who came after them." Some of these poems are quoted by Tabari.

Ibn al-Nadim goes farther by suggesting that Ibn Ishaq was party to the fraud: the verses were composed for him, and when he was asked to include them in his book he did so and brought himself into ill repute with the rhapsodists.

Occasionally Ibn Ishaq says who the authority for the poetry was. Obviously at this date criticism of the poetry of the Sira can be based only on historical and perhaps in a lesser degree on literary and stylistic grounds. Some of the poetry dealing with raids and skirmishes, tribal boasting, and elegies seems to come from contemporary sources, and no reasonable person would deny that poetic contests between Meccan and Medinan poets really took place: everything we know of ancient Arab society would require us to look for such effusions. As Horovitz pointed out, in pre-Islamic poetry these poetical contests are frequent, and it might be added that in early Hebrew history verses are frequently inserted in the narratives and often put into the mouths of the heroes of the hour.

Thus, apart from those poems which undoubtedly were called forth by the events they commemorated, poetry was an integral part of a racial convention which no writer of history could afford to ignore. Probably if all the poetry which Ibn Ishaq included in the Sira had reached that standard of excellence which his readers were accustomed to expect, none of these charges would have been levelled against him. But when he included verses which were palpably banal, and were at the same time untrue to circumstance, uninspired and trivial, as many undoubtedly are, the developed aesthetic sense of the Arabs which is most delicate where poetry is concerned rejected what he wrote. As ar-Jumahi said, he brought poetry itself into disrepute by the balderdash he

admitted into his otherwise excellent work. And it did not improve matters that much that was good was mingled with more that was bad. It is more than likely that Ibn Ishaq himself was conscious that all was not well with this poetry, for the general practice of writers is to put the verse into the narrative at the crucial moment (as Ibn Ishaq at times does), whereas after the prose account of Badr and Uhud he lumps together a whole collection of verse by various 'poets'. It is as though he were silently saying 'This is what has been handed on to me. I know nothing about poetry and you must make your own anthology," Even so, whatever his shortcomings were, it is only fair to bear in mind that Ibn Hisham often inserts a note to the effect that the text before him contains lines or words which have not Ibn Ishaq's authority.

The subject is one that calls for detailed and careful literary criticism. The history of the cliches, similes, and metaphors needs investigation by a scholar thorougnly grounded in the poetry of the pre-Islamic and Umayyad eras. Until this preliminary work has been successfully accomplished it would be premature to pass judgement on the poetry of the Sira as a whole. Ancient poetry has suffered greatly at the hands of forgers, plagiarists, and philologists, and the diwans of later poets have not escaped the dishonest rawi Hassan b. Thabit, the prophet's own poet, has many poems to his name which he would be astounded to hear, and there are comparatively few poets of whom it could be said that the diwans bearing their names contained nothing for which they were not responsible.

Since these words were written two theses have been written in the University of London: the first by Dr. M. A. Azzam deals with the style, language, and authenticity of the poetry contained in the Sira; the second by Dr. W. Arafat with the Divan of Hassan b. Thabit. A brief summary of their findings will not be out of place here.

Between the period covered by the Sira and the editing of the book itself loom the two tragedies of Karbala, when al-Husayn and his followers were slain in 61, and the sack of Medina in a.h. 63 when some ten thousand of the Ansar including no less than eighty of the prophet's companions are said to have been put to death. Much of the poetry of the Sira was meant to be read against the background of those tragedies. Its aim is to set forth the claims of the Ansar to prominence in Islam not only as men who supported the prophet when the Quraysh opposed him, but as men descended from kings. The prophet was the grandson of Abdul-Muttalib, who was the son of Hashim and a woman of the B. al-Najjar, and so of Yaman stock. 'Your mother was of the pure stock of Khuzaa.... To the heroes of Saba her line goes back', says the poet in his elegy on Abdul-Muttalib. Apart from their great service to the prophet in giving him a home when (the) Quraysh cast him out, the Ansar long before had been partners with (the) Quraysh, for was it not Rizah, the halfbrother of Qusayy, who came to the aid of the ancestors of (the) Quraysh from the Yaman (Yemenite)? Had it not been for the Ansar there would have been no Islam: had it not been for their ancestors, the poet implies, (the) Quraysh would not have been established in Mecca.

On p. 18 there is thinly disguised Ansari-Shi'a propaganda: 'The one you killed was the best of us. The one who lived is lord over us and all of you are lords' would be recognised by many as a reference to the killing of al-Husayn and the 'lords' would be the Umayyads. The account of the Tubba's march against Mecca and his great respect for its sanctity stands in clear contrast with the treatment it received from the Umayyads when al-Hajjaj bombarded it.

After a careful study of the language and style of this verse Dr. Azzam comes to the conclusion that comparatively little of it dates from the time of the prophet.

Dr. Arafat comes to much the same conclusion with regard to the verse attributed to Hassan. A few of the outstanding arguments will be given here. He finds that the eulogy on the Ansar (p. 893) which is attributed to Kab b. Zuhayr is in the same rhyme and metre as the poem of al-Akhtal which was written at the instigation of Yazid. There we find the words Baseness is under the turbans of the Ansar'. A careful comparison of the relevant passages in the two poems shows that the one in the Sira is the answer to the one in the Aghani.

Abdullah b. Abu Bakr is reported to have said: 'The Ansar were respected and feared until the battle of Harra; afterwards people were emboldened to attack them and they occupied a lowly place.' It is in these circumstances, not those of the prophet's companions daily increasing in power and prestige, that we must look for the background of 'You will find that none ill uses or abuses us but a base fellow who has gone astray' (p. 626).

On p. 474 a poem which Ibn Hisham attributes to Hassan's son, Abdul-Rahman, obviously dates from a later generation: 'My people are those who sheltered the prophet and believed in him when the people of the land were unbelievers except for choice souls who were forerunners of righteous men and who were helpers with the helpers.' What can this mean but that someone is speaking of the past services of his people to the prophet? Further, it is strange language to impute to Hassan. It was he who called the newcomers vagrants jaldbib and regarded them as an unmitigated nuisance. He did not house any of the muhajirin, nor was he a 'brother' to one of them. A still clearer reference to a former generation is to be found on p. 927 (again Ibn Hisham attributed it to Abdul-Rahman) which says: 'Those people were the prophet's helpers and they are my people; to them I come when I relate my descent.'

Dr. Arafat notes that in the Sira there are seventy-eight poems attributed to Hassan; the authenticity of fifteen of them is questioned or denied outright. The text of the poem on p. 738 in its rival forms illustrates the way in which verses attributed to Hassan were interpolated and additional verses fabricated. Here Tabari gives only the first five verses; the Diwan interpolates two verses after the first line and adds two at the end. On the other hand, the last three verses in the Sira are not to be found in either of the other authorities. In the Aghani the poem is still longer and according to the riwaya of Musab but without al-Zuhri's authority. The facts which emerge from a study of the circumstances which surround this poem are:

1. Hassan resented the growing numbers and influence of the Muslim refugees.

2. After the attack on B. al-Mustaliq a quarrel arose between the Meccans and Medinans about the use of a well. Abdullah b. Ubayy said: 'They rival our numbers kathara;' he called them jalabib and threatened that when they got back to Medina the stronger aazz would drive out the weaker. The words italicised are the very words used by Hassan in this poem. From this it is clear that Hassan is expressing not only his own opinion about the Muslims but that of Abdullah b. Ubayy and his party.

3. It was during this journey that the scandal about Aisha arose.

4. Safwan struck Hassan with his sword. According to the introduction to the poem in the Diwan Safwan attacked Hassan because he had accused him of spending the night with Aisha. But in the Aghani Safwan wounded Hassan at the instigation of the prophet because his house was the centre of disaffection against the Muslims. The other explanation of the attack on Hassan is added in al-Aghani as an afterthought. However, there is no reason why both versions should not be correct. Hassan's most dangerous offence was his complaint against the Muslim intruders; but when he slandered Aisha he provided the prophet with an admirable reason for punishing him severely for an offence which would not engage the sympathies of the Ansaris. Whether loyal or disaffected, they could hardly support their comrade in such a matter.

With the further ramifications of the story we are not concerned; sufficient has been said to show that the poem so far as verse 5 is genuine and is directed solely against the Muslim refugees whose presence had become a nuisance to Hassan. In this poem he says nothing at all about Safwan. The last three lines have doubtless been added to whitewash Hassan. As poetry they will not bear comparison with the genuine verses and Tabari was thoroughly justified in discarding them.

Another specimen of the spurious poetry fathered on Hassan is to be found on p. 936 which belongs to a later generation. Here it is not the prophet who is praised but his 'house': 'How noble are the people (qaum) whose party (shia) is the prophet!... They are the best of all living creatures.' When we remember the resentment with which the Ansar in general and Hassan in particular felt when they got no share in the booty of Hunayn, the line 'Take from them what comes when they are angry and set not your hearts on what they withhold is singularly inept.

Another point which militates against the authenticity of poems attributed to Hassan is the prominence which is often given to the Aus. It cannot be supposed that a Khazrajite would ignore the achievements of his own tribe or put them in the second place as on p. 455 when we remember that the hostility between the two tribes persisted long after Islam was established. A plain example of a later Ansari's work is given on p. 711, where the poem begins: 'O my people is there any defence against fate and can the good old days return?' an impossible attitude for a Muslim to take during the prophet's lifetime.

Again, when Hassan is reported to have said 'The best of the believers have followed one another to death' (p. 799), it is sufficient to remember that practically all the prophet's principal companions survived Uhud.

But when this careless forger wrote all the best Muslims had long been dead. However, we have not got to his main point which is to glorify the house of Hashim: They are God's near ones. He sent down His wisdom upon them and among them is the purified bringer of the book.' Here the Alids arc the 'friends' or 'saints' of God and Mohammed is little more than a member of their family. Divine wisdom is given to them.

These two studies lay bare the wretched language in which many of these poems are written and incidentally bring out the difficulties which a translator has to cope with when the rules of Arabic syntax and the morphology of the language are treated with scant respect. In fine it may be said that their well-documented conclusions made it abundantly clear that the judgement of the ancient critics—particularly al-Jumahi—is justified up to the hilt.

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The Partial Restoration Of The Lost Original

Once the original text of Ibn Ishaq existed in at least fifteen riwayas:

- 1. Ibrahim b. Sad, 110-84 (Medina)
- 2. Ziyad b. Abdullah al-Bakka'i, d. 183 (Kufa)
- 3. Abdullah b. Idris al-Audl, 115-92 (Kufa)
- 4. Yunus b. Bukayr, d. 199 (Kufa)
- 5. Abda b. Sulayman, d. 187/8 (Kufa)
- 6. Abdullah b. Numayr, 115-99 (Kufa)
- 7. Yahya (John) b. Said al-Umawi, 114-94 (Baghdad)
- 8. Jarir b. Hazim, 85-170 (Basra)
- 9. Harun b. Abu Isa (Basra?)
- 10. Salama b. al-Fadl al-Abrash, d. 191 (Ray)
- 11. Ali b. Mujahid, d. c. 180 (Ray)
- 12. Ibrahim b. al-Mukhtar (Ray)
- 13. Said b. Bazi
- 14. Uthman b. Saj
- 15. Mohammed b. Salama al-Harrani, d. 191

It has been my aim to restore so far as is now possible the text of Ibn Ishaq as it left his pen or as he dictated it to his hearers, from excerpts in later texts, disregarding the Mabda section as Ibn Hisham did and for at least one of his reasons. At first I was tempted to think that a great deal of the original had been lost -and it may well be that it has been lost-for it is clear that the scurrilous attacks on the prophet which Ibn Hisham mentions in his Introduction are not to be found anywhere. But on the whole I think it is likely that we have the greater part of what Ibn Ishaq wrote. Doubtless more was said for Ali and against Abbas, but it is unlikely that such material would add much to our knowledge of the history of the period. Possibly to us the most interesting excisions would be paragraphs containing information which Ibn Ishaq gathered from Jews and Christians; but in all probability the Mabda contained most of such passages. Still, it is unlikely that those passages which have been allowed to remain would have excited the annoyance that some of his early critics express on this score. Ibnul-Kalbi's K. al-Asnam gives a warning against exaggerated hopes. Yaqut had made copious extracts from it in his Geographical Dictionary, so interesting and so important for our knowledge of the old Arabian heathenism that the great Nöldeke expressed the hope that he would live to see the text of the lost original discovered. He did; but a collation of the original work with the excerpts made by Yaqut shows that practically everything of value had been used and nothing of real significance was to be learned from the discovery of the mother text. However, in a text of the nature of the Sira it is just possible that a twist may be given to the narrative by an editor such as Ibn Hisham.

The writers from whom some of the original can be recovered are:

1. Mohammed b. Umar al-Waqidi, d. 207

2. Abul-Walid Mohammed b. Abdullah al-Azraqi from his grandfather (d. c. 220)

3. Mohammed b. Sad, d. 230

4. Abu Abdullah Mohammed b. Muslim b. Qutayba, d. 270 or 276

5. Ahmad b. Yahya (John) al-Baladhuri, d. 279

6. Abu Jafar Mohammed b. Jarir al-Tabari, d. 310

7. Abu Said al-Hasan b. Abdullah al-Sirafi, d. 368.

8. Abul-Hasan All b. Mohammed b. Habib al-Mawardi, d. 450

9. Abul-Hasan All b. al-Athir, d. 630

10. Yusuf b. Yahya (John) al-Tadali known as Ibn al-Zayyat, d. 627

11. Ismail b. Umar b. Kathir, d. 774

12. Abdul-Fadl Ahmad b. All . . . b. Hajar al-Asqalani, d. 852/1449.

For our purpose none of these has the importance of Tabari whose text rests on the ritoaya of Salama and Yunus b. Bukayr. Besides the important textual variants which will be found in the translation from time to time, he it is who reports from Ibn Ishaq the prophet's temporary concession to polytheism at Mecca (1190 f.) and the capture of Abbas at Badr (1441).

1.) al-Waqidi. Only the Maghazi has survived from the very large number of his writings. A third of it was published by von Kremer in 1856 from a poor manuscript, and until the work has been edited its value cannot be accurately assessed. The abridged translation by Wellhausen gives the reader all the salient facts, but his method of epitomizing enabled him to avoid difficulties in the text which call for explanation. Waqidi makes no mention of Ibn Ishaq among his authorities. The reason for this doubtless is that he did not want to refer to a man who already enjoyed a great reputation as an authority on maghdzi and so let it seem that his own book was a mere amplification of his predecessor's. It is by no means certain that he made use of Ibn Ishaq's book, or traditional lore, for he quoted his authorities, e.g. al-Zuhri, Mamar, and others, directly. On the other hand, he did not belittle Ibn Ishaq of whom he spoke warmly as a chronicler, genealogist,

and traditionist, who transmitted poetry and was an indefatigable searcher of tradition, a man to be trusted.

It follows that strictly Waqidi is not a writer from whom in the present state of our knowledge we can reconstruct the original of the Sira; but as his narrative often runs parallel with Ibn Ishaq's work, sometimes abridging, sometimes expanding, his stories it is a valuable if uncontrolled supporter thereof. Not until his Maghazi has been published and studied as it deserves to be can a satisfactory comparison of the two books be made. One thing is abundantly clear, namely that Waqidi often includes stories which obviously come from eyewitnesses and often throw valuable light on events which are obscure in Ibn Ishaq. Indeed it ought to be said that the Sira is incomplete without Waqidi.

2.) Al-Azraqi's Akhbar Makka is of great value in matters archaeological. His authority is Uthman b. Saj.

3.) Ibn Sad's Akhbarul-Nabi is more or less as he communicated it to his pupils. This was afterwards combined with his Tabaqdt in 300 by Ibn Maruf. Volumes Ia, b and IIa, b in the Berlin edition deal with the former prophets, Mohammed's childhood, his mission, the hijra, and his campaigns, ending with his death, burial, and elegies thereon. I.S. has much more to say on some matters than Ibn Ishaq, e.g. letters and embassies, and the prophet's last illness, while he shows no interest in pre-Islamic Arabia.

For the Maghazi Waqidi is his main authority. The Tabaqat deals with the prophet's companions and the transmitters of tradition, including the tabiun.

4.) Ibn Qutayba's K. al-Madrif contain a few short and inexact citations.

5.) Al-Baladhuri's Futuhul-Buldan adds very little to our knowledge. De Goeje's index gives twelve references. The first two which De Goeje, followed by Theodor Nöldeke, notes as not being in the Sira would never have found a place there as they obviously belong to Ibn Ishaq's lost book on fiqh. They deal with the question of how much water a man may retain on his land before he lets it flow down to his neighbour's ground. The last five citations belong to the age of the caliphs and need not concern us.

The remainder have a slight value for textual criticism. Sometimes they lend support to Tabari's version, and once at least a citation proves that the tradition was not preserved orally because the variant readings could only have come about through a transfer of a dot from the first to the second letter with the consequent misreading of the third. The citations are brief and concise: they tell all the truth that the writer needed for his purpose but not the whole truth, which would have been irrelevant.

6. Tabari. A list of the additions to Ibn Hisham's recension has been given by Nöldeke and enough has been said about his value as a witness to the original text of the Sira. No attempt has been made to recover the lost part of the Mabda from his Tafsir. Where his variants are merely stylistic and do not affect the sense of the passage I have ignored them. Practically all of them will be found in the footnotes to the Leyden edition. He was familiar with four of the recensions, numbers 4, 7, 9, and 10 on the list given above, much the most frequently cited being Yunus b. Bukayr. On one occasion (1074. 12) he remarks that Ibn Ishaq's account is 'more satisfactory than that of Hisham b. Mohammed' [al-Kalbi d. 204 or 206]. Ibn Hisham he ignores altogether and he omits a good deal of the poetry now in the Sira.

Whether his selection was governed by taste, whether he thought some of it irrelevant, or whether he regarded it as spurious I can find no indication.

He often gives the isnad which is lacking in Ibn Ishaq (cf. 1794, 12). On one occasion at least (cf. W. 422 with Tabari 1271) it looks as if the narrative has been deliberately recast. Tabari frequently omits the tasliya and tardiya as ancient writers did. Ibn Hisham omits Kab's poem and the mention of its provoking a killing, cf. 651 with Tabari 1445.

7. Al-Sirafi contributes an interesting addition to W. 882.

8. Al-Mawardi has nothing of importance to add.

9. Ibn al-Athir in his Kdtnil is prone to throw his authorities together and produce a smooth running account from the sum of what they all said, dropping all subordinate details. However, he quotes Ibn Ishaq ten times.

10. Ibn al-Zayyat, see on p. 640 (W.).

11. Ibn Kathir sometimes agrees with Ibn Hisham verbatim. Sometimes he quotes Ibn Bukayr where he offers what is in effect the same stories in different words. I propose to devote a special study to this rizvaya.

12. Ibn Hajar. Again little of importance.

Ibn Ishaq's Reputation

Unfortunately for our purpose which is to record the opinion of our author's co-religionists on his trustworthiness as a historian, their judgement is affected by his other writings, one of which called Sunan is mentioned by Hajjl Khalifa. This was freely quoted by Abu Yusuf (d. 182), but failed to hold its own and went out of circulation comparatively early.

If we knew more about the contents of this book, which by reason of its early date presumably would have had a considerable influence on the daily life of Muslims had it been allowed to continue to challenge other reporters of the apostle's deeds and words, we should be the better able to assess the value and relevance of early Muslim criticism on Ibn Ishaq when it was most definitely hostile. It is not always his book the Sira which is attacked but the man himself, and if his sunna work ran counter to the schools of law that were in process of development the author could not hope to escape strong condemnation. It is most important that this fact should not be overlooked. In the passage Wiistenfeld quoted from Abul-Fath M. b. M. b. Sayyidul-Nas al-Yamari al-Andalusi (d1. 734/ 1334) the distinction between traditions of a general nature and traditions about the prophet's sunna is clear and unmistakable. Ahmad b. Hanbal's son stated that his father included Ibn Ishaq's hadith in his Musnad, but refused to regard him as an authority on sunan. While it is true that there arc a few stories in the Sira which report the prophet's practice m certain matters and so provide an authoritative guide for the future behaviour of the faithful in similar circumstances, and while it is also true that in one or two instances the principle underlying these actions is in conflict with the findings of later lawyers, they form an insignificant part of the Sua, and it may safely be concluded that Ibn Hanbal's objection to Ibn Ishaq s authority applies almost exclusively to his lost work, the Sunan.

Apostolic tradition in Islam, as Goldziher showed long ago, is the battlefield of warring sects striving for the mastery of men's minds and the control of their behaviour with all the weight that Mohammed's presumed or fabricated example could bring to bear. The earlier the tradition or collection of traditions, the less this tendency is in evidence; but we have already seen that Ibn Ishaq occasionally succumbed to the temptation to glorify Ali at the expense of Abbas. This would seem to be supremely unnecessary when one can read exactly what Abbas's position was: at first hostile; secondly neutral; and lastly, when the issue was no longer in doubt, a professed Muslim. Obviously since no attempt is made to conceal or diminish the affectionate loyalty of Abu Bakr or the staunch championship of Umar, our author was no unbalanced fanatical supporter of the claims of Ali. Ali appears as the great warrior when rival champions fought between the opposing ranks, but the inestimable services of his two senior contemporaries are never thrust into the background.

In the history of tradition in the technical sense, that is to say in the corpus of hadith venerated by Sunnis everywhere, Ibn Ishaq takes a minor position in spite of his great and obvious merits as an honest, straightforward collector of all the information that was known about Mohammed.

There are several reasons for this: the principal reason is that he had no information to give on all the everyday matters which fill the canonical books of tradition, or when he had he put them in his Sunan. If he reported Mohammed's words it was in reference to a particular event in the narrative he recorded; they were evoked naturally by the circumstances. Thus al-Bukhari, though he often mentions Ibn Ishaq in the headings of his chapters, hardly if ever cites him for the matter of a tradition, unless that tradition is supported by another isnad. Muslim, who classifies traditions as genuine, good, and weak, puts Ibn Ishaq in the second category. To anyone with an historical sense this was a monstrous injustice, but it must be remembered that by the middle of the third century the form of a hadith mattered more than its substance, and provided that the chain of guarantors was unexceptionable anything could be included.

The best and most comprehensive summary of Muslim opinion of Ibn Ishaq is that of Ibn Sayyidul-Nas in his Uyun al-Athar fi fununil-maghazi wal shama ili wal-siyar. He collected all the references to our author that he could find, both favourable and unfavourable, and then answered the attacks that had been made on him. The relevant passage will be found in W.1 with a translation in German. The following is a short summary of this account:

(A) Those favourable to Ibn Ishaq were: 'The best informed man about the maghdzl is Ibn Ishaq al-Zuhri: Knowledge will remain in Medina as along as Ibn Ishaq lives.'

Shuba, 85-160: Truthful in tradition, the amir of traditionists because of his memory.
 Sufyan b. Uyayna, 107-98: I sat with him some seventy

years and none of the Medinans suspected him or spoke disparagingly of him.

3.) Abu Zura, d. 281: Older scholars drew from him and professional traditionists tested him and found him truthful. When he reminded Duhaym of Malik's distrust of Ibn Ishaq he denied that it referred to his veracity as a traditionist, but to his qadarite heresy.

4.) Abu Hatim: His traditions arc copied down (by others). Ibn al-Madini: Apostolic tradition originally lay with 6 men; then it became the property of 12. of whom Ibn Ishao is one.

5.) al-Shafi'i: He who wants to study the maghazi deeply must consult Ibn Ishaq Asim b. Umar b. Qatada: Knowledge will remain among men as long as Ibn Ishaq lives.

6.) Abu Muawiya: A great memory: others confided their traditions to his memory for safe keeping,

7.) al-Bukhari: Al-Zuhri used to get his knowledge of the maghazi from Ibn Ishaq Abdullah b. Idrls al-Audi: was amazed at his learning and often cited him.

8.) Musab: He was attacked for reasons which had nothing to do with tradition.

9.) Yazid b. Hariin: Were there a supreme relator of tradition it would be Ibn Ishaq Ali b. al-Madini: His ahadith are sound. He had a great reputation in Medina. Hisham b. Urwa's objection to him is no argument against him. He may indeed have talked to the latter's wife when he was a young man. His veracity in hadith is self-evident. I know only of two that are rejected as unsupported1 which no other writer reported al-Ijli: Trustworthy.

10.) Yahya (John) b. Main: Firm in tradition.

11.) Ahmad b. Hanbal: Excellent in tradition.

(B) The writer then goes on to state all that has been said against Ibn Ishaq. Omitting details of little significance we are left with the following charges which Ibn Sayyidul-Nas goes on to discuss and refute. Mohammed b. Abdullah b. Numayr said that when Ibn Ishaq reported what he had heard from well-known persons his traditions were good and true, but he sometimes reported worthless sayings from unknown people. Yahya* b. al-Qattan would never quote him. (* Arabic shart form of the Aramaic-Hebrew name Yohanan, Greek: Ioannes, English: John) Ahmad b. Hanbal quoted him with approval, and when it was remarked how excellent the stories (gisas) were he smiled in surprise. His son admitted that Ahmad incorporated many of Ibn Ishaq's traditions in his Musnad. but he never paid heed to them. When he was asked if his father regarded him as an authority on what a Muslim must or must not do he replied that he did not. He himself would not accept a tradition which only Ibn Ishaq reported. He used to relate a tradition which he gathered from a number of people without indicating who had contributed its separate parts. Ibn al-Madini said that at times he was 'fairly good'.

Al-Maymuni reported that Ibn Main 156-233 said he was 'weak', but others denied that he said so. Al-Duri said he was trustworthy but not to be used as an authority mfiqh, like Malik and others. Al-Nasa'i said that he was not strong. Al-Daragutni said that a tradition from Ibn Ishag on the authority of his father was no legal proof; it could be used only to confirm what was already held to be binding. Yahya (John) b. Said said that though he knew Ibn Ishaq in Kufa he abandoned him intentionally and never wrote down traditions on his authority. Abu Daud al-Tayalisi (131-203) reported that Hammad b. Salima said that unless necessity demanded it he would not hand on a tradition from Ibn Ishaq When Malik b. Anas mentioned him he said, 'he is one of the antichrists'. When Hisham b. Urwa was told that Ibn Ishaq reported something from Fatima he said, 'the rascal lies; when did he see my wife?"

When Abdullah b. Ahmad told his father of this he said that this was not to be held against Ibn Ishaq; he thought that he might well have received permission to interview her, but he did not know. He added that Malik was a liar. Ibn Idris said that he talked to Malik about the Maghazi and how Ibn Ishaq had said that he was their surgeon and he said, 'We drove him from Medina'. Makki b. Ibrahim said that he attended lectures of his; he used to dye his hair. When he mentioned traditions about the divine attributes he left him and never went back. On another occasion he said that when he left him he had attended twelve lectures of his in Ray.

Al-Mufaddal b. Ghassan said that he was present when Yazid b. Harun was relating traditions in al-Baqi when a number of Medinans were listening. When he mentioned Ibn Ishaq they withdrew saying: 'Don't tell us anything that he said. We know better than he.' Yazid went among them, but they would not listen and so he withdrew.

Ábu Daud (David) said that he heard Ahmad b. Hanbal say that Ibn Ishaq was a man with a love of tradition, so that he took other men's writings and incorporated them in his own. Abu Abdullah said that he preferred Ibn Ishaq to Musa b. Ubayda al-Rabadhi. Ahmad said that he used to relate traditions as though from a companion without intermediaries, while in Ibrahim b. Sad's book when there is a tradition he said 'A told me and when that was not so he said 'A said'.

Abu Abdullah said that Ibn Ishaq came to Baghdad and paid no attention to those who related hadith from al-Kalbi and others saying that he was no authority. Al-Fallas (d. 249) said that after being with Wahb b. Jarir reading before him the maghazi book which his father had got from Ibn Ishaq we met Yahya (John) b. Qattan who said that we had brought a pack of lies from him.

Ahmad b. Hanbal said that in maghazi and such matters what Ibn Ishaq said could be written down; but in legal matters further confirmation was necessary. In spite of the large number of traditions without a proper isnad he thought highly of him as long as he said 'A told us', 'B informed me', and 'I heard'. Ibn Main did not like to use him as an authority in legal matters. Abu Hatim said that he was weak in tradition yet preferable to Aflah b. Said and his traditions could be written down. Sulayman (Solomon or Salomon) alTaymi called him a liar and Yahya (Yohanan, Ioannes or John) al-Qattan said that he could only abandon his hadith to God; he was a liar. When Yahya asked Wuhayb b. Khalid what made him think that Ibn Ishaq was a liar he said that Malik swore that he was and he gave as his reason Hisham b. Urwa's oath to that effect. The latter's reason was that he reported traditions from his wife Fatima.

Abu Bakr al-Khatib said that some authorities accepted his traditions as providing proof for legal precedent while others did not. Among the reasons for rejecting his authority was that he was a Shii, that he was said to hold the view that man had free will, and that his isndds were defective. As for his truthfuness, it could not be denied.

Al-Bukhari quoted him as an authority and Muslim cited him often. Abul-Hasan b. al-Qattan relegated him to the class 'good' (hasan) because people disputed about him. As to the tradition from Fatima, al-Khatib gave us an isnad running back through Ibn Ishaq and Fatima to Asma d. Abu Bakr: 'I heard a woman questioning the prophet and saying, "I have a rival wife and I pretend to be satisfied with what my husband has not in fact given me in order to anger her". He answered, "He who affects to be satisfied with what he has not been given is like one who dons two false garments" (This has nothing to do with the Sira). Abul-Hasan said that this was the tradition from Fatima which injured Ibn Ishaq's reputation, so that her husband Hisham called him a liar. Malik followed him and others imitated them. However, there are other traditions on her authority.

One cannot but admire the way in which Ibn Savvidul-Nas discusses these attacks on the credibility of our author. He goes at once to the root of the matter and shows what little substance there is in them. Though, like the speakers he criticises, he tacitly assumes that early writers ought to have furnished their traditions with isndds which would have met the rigorous demands of later generations who were familiar with a whole sea of spurious traditions fathered on the prophet and his companions, his common sense and fairness would not let him acquiesce in the charge of tadlis which, by omitting a link in the chain or by citing the original narrator without further ado, automatically invalidated a hadith in later days. Thus he said in effect that though Ibn Ishaq's traditions at times lack complete documentation there is no question of his truthfulness in the subject-matter he reports; and as to the charge of shi'ism and qadarite leanings, they are valid in another field altogether and have nothing to do with the Sira. Again, what if Makki b. Ibrahim (Abraham) did abandon his lectures when he heard him relate traditions about the divine attributes? Many of the ancients failed to go the whole way when such problems were discussed, so what he says is of little significance.

Yazid's story that the Madinans would not listen to traditions on Ibn Ishaq's authority does not amount to much because he does not tell us why, and so we can resort only to conjecture; and we have no right to impugn a true tradition because of what we think is a defect. We have already explained why Yahya al-Qattan would have none of him and called him liar on the authority of Wuhayb from Malik, and it is not improbable that he was the cause of the Medinans attitude in the foregoing account. Ahmad b. Hanbal (Hanibal) and Ibn al-Madini have adequately replied to Hisham's accusation.

As to Numayr's accusation that he related false hadith on the authority of unknown persons, even if his trustworthiness and honesty were not a matter of tradition, suspicion would be divided between him and his informants; but as we know that he is trustworthy the charge lies against the persons unknown, not against him. Similar attacks have been made upon Sufyan al-Thauri and others whose hadith differ greatly in this way and what they base on unknown informants is to be rejected while that coming from known people is accepted. Sufyan b. Uyayna gave up Jarir al-Jufi after he had heard more than a thousand traditions from him, and yet he narrated traditions on his authority. Shuba related many traditions from him and others who were stigmatised as 'weak'.

As to Ahmad's complaint that he recorded composite traditions without assigning the matter of them to the several contributors, their words agreed however many they were; and even if they did not yet the meaning was identical. There is a tradition that Wathila b. al-Asqa said: 'If I give you the meaning of a tradition (not in the precise words that were used) that is sufficient for you.' Moreover, Mohammed b Sirin said that he used to hear traditions from ten different people in ten different words with the same meaning. Ahmad's complaint that Ibn Ishaq took other men's writings and incorporated them in his own account cannot be regarded as serious until it can be proved that he had no licence to repeat them. One must look at the method of transmission: if the words do not plainly necessitate an oral communication then the accusation of tadlis 1 lies. But we ought not to accept such a charge unless the words plainly imply that. If he expressly says that he heard people say something when in fact he did not, that is a downright lie and pure invention. It is quite wrong to say such a thing of Ibn Ishaq unless the words leave

no other choice. When Ahmad's son quoted his father as saying that Ibn Ishaq was not to be regarded as an authority in legal matters though he saw how tolerant he was to nonlegal matters which make up the greater part of the Maghazi and the prophetic biography, he applied this adverse judgement on sunan to other matters. Such an extension is excluded by his truthful reputation.

As to Yahya's saying that he was trustworthy but not authoritative in legal matters, it is sufficient for us that he is pronounced trustworthy. If only men like al-Umari and Malik were acceptable there would be precious few acceptable authorities! Yahya b. Said probably blindly followed Malik because he heard from him what Hisham had said about Ibn Ishaq. His refusal to accept him as an authority in legal matters has already been dealt with under Ahmad. Yahya made no distinction between them and other traditions in the way of complete acceptance or downright rejection.

Other attacks on his reputation rest on points that are not explained and for the most part the agents are unfair. Even in legal matters Abu Isa al-Tirmidhi and Abu Hatim b. Hibban (d. 354) accepted him as an authority. The refutation of his opponents would not have been undertaken were it not for the favourable verdict and praise that the learned gave him. But for that a few of the charges would have sufficed to undermine his stories, since but a few attacks on a man's good faith, explicit or not, are enough to destroy the reputation of one whose former circumstances are not known when an impartial critic has not done him justice.

In his book about trustworthy narrators Abu Hatim said that the two men who attacked Ibn Ishaq were Hisham and Malik. The former denied that he had heard traditions from Fatima. But what he said docs not impugn men's veracity in hadith, for 'followers' like al-Aswad and Algama heard Aisha's voice without seeing her. Similarly Ibn Ishaq used to hear Fatima when the curtain was let down between them. As for Malik, what he said was momentary and afterwards he did him justice. Nobody in the Hijaz knew more about genealogies and wars than Ibn Ishaq, and he used to say that Malik was a freed slave of Dhu Asbah while Malik alleged that he was a full member of the tribe so that there was bad feeling between them: and when Malik compiled the Muwaita' Ibn Ishaq said, 'Bring it to me for I am its veterinary surgeon.' Hearing of this Malik said: 'He is an antichrist; he reports traditions on the authority of the Jews.' The quarrel lasted until Ibn Ishaq decided to go to Iraq. Then they were reconciled and Malik gave him 50 dinars and half his date crop as a parting gift. Malik did not intend to bring him into ill favour as a traditionist all that he disliked was his following the Jews who had become Muslims and learning the story of Khaybar and Qurayza and al-Nadir and similar (otherwise) unattested happenings from their fathers. In his Maghazi Ibn Ishaq used to learn from them but without necessarily asserting that their report was the truth. Malik himself only relied on trustworthy truthful men. The author ends by remarking that Ibn Ishaq was not the originator of the challenge to Malik's Arab ancestry because al-Zuhri and others had said the same thing.

The Translation

I have endeavoured to follow the text as closely as possible without sacrificing English idiom. In rendering poetry I have tried to give the sense without making any attempt at versifying, the only exceptions being doggerel and saj. In these cases it seemed that it was fair to reproduce doggerel by doggerel and to try to put poor rhymes into rhymes that could not be worse. Inevitably some exactness is lost, but the general sense and tone are more faithfully reproduced in that way.

The book is very long and I have made a few cuts where no loss can result; e.g. Ibn Hisham's recurring formula 'This verse occurs in an ode of his' I have excluded because it is obvious that the line, which is generally one of his shawahid (a hadith text), cannot have stood by itself. Again I have shortened dialogues in oratio recta into indirect speech in accordance with English practice unless the ipsissima verba (Latin for "the very words," which is a legal term referring to material, usually established authority, that a writer or speaker is quoting or referring to.) of the speaker seemed called for naturally, or are in themselves important. Lastly I have omitted genealogical formulae after the first mention of the people concerned.

My predecessors in translating the Sira have made many mistakes and I cannot hope to have escaped all the pitfalls. Of Weil's translation, now nearly a century old be it remembered, the famous German Orientalist Theodor Nöldeke (1836-1930) wrote: 'Die Übersetzung von G. Weil, Stuttgart, 1864 ist steif und unbeholfen, and auch philologisch nicht mehr genügend. Die grosse Wichtigkeit des Werkes würde eine neue Übertragung rechtfertigen' (The translation by G. Weil, Stuttgart, 1864, is stiff and clumsy, and also from a philological standpoint insufficient. The great significance of that work would justify a new translation of it); while Wellhausen's translation of al-Waqidi evades the difficulties of the text by silence. The poetry of the Sira, as Nöldeke said long ago of the poetry on Badr, 'is not easy to translate because of its many synonyms; the superficial commentary of Abu Dharr is no help at all'.

The Text

I have followed the pagination of the excellent Textus Receptus (Latin: "received text", meaning a text that may be closest to the assumed original) of Wüstenfeld's edition 1858-60; but the text I have actually used is the Cairo edition of 1937 (1355 AH) produced in four parts by Mustafa al-Saqqa, Ibrahim al-Abyari, and Abdul-Hafiz Shalabi which prints at the. bottom of the page most of the notes from Abu Dharr and Suhayli that Wüstenfeld relegated to the second volume of his altogether admirable edition. For this reason it is much easier to use and its fine bold type is kind to one's eyes. When I have had occasion to refer to differences between the texts they are marked C. and W.

THE EDITOR IBN HISHAM

Abdul-Malik b. Hisham (in short: Ibn Hisham) was born in Basra and died at Fustat in Egypt in 218 or 213. Krenkow, however, thinks that he must have died some years later. Besides editing the present work he made use of Ibn Ishaq's learning in his K. al-Tijan which derives from Wahb b. principles which guided him in his Munabbih. The impertinent meddling with his predecessor's work he has outlined in his Introduction, and they need not be repeated here. He was a philologist of some repute, and he was able to air his knowledge in the shawahid (a hadith text) he produces to illustrate the meaning of unusual words. These lines, divorced as they are from their context, form some of the most difficult of all the difficulties of the Sira and are of course for the most part unnecessary now that the Arabs have produced lexicons of their language. Occasionally he is helpful with his genealogical notes; more rarely he has something useful to say about the interpretation of a line in Ibn Ishaq's work.

Suhayli gives some traditions which Ibn Hisham omitted or knew nothing of, e.g. W. 183 = Suhayli 183; W. 327 = S. ii. 2 f. He also (ii. 278 = W. 824) draws attention to a mistake in one of Ibn Hisham's notes saying that the fault is either his or al-Bakkai's because Yunus has the right reading. Probably the fault lay with Ibn Hisham, for he was in touch with Yunus as he says fi ma akhbarani Yunus on p. 387.

Another error of his is the statement that Ibn Ishaq said nothing about the mission of Amr b. Umayya whom the prophet sent to kill Abu Sufyan b. Harb and how he took down the corpse of Khubayb from the cross to which he was tied (p. 993). Tabari records Ibn Ishaq's version of this story which is far superior to the garbled version of Ibn Hisham, who is obviously composing a story from more than one source, passing clumsily from the first to the third person. According to him Amr threw the cross (presumably with the body on it) into a ravine. The cross (khashaba, a sturdy trunk of a tree capable of bearing a man's body) could hardly have been moved by one man more than a few yards with guards standing by, and Ibn Ishaq's own account is much more convincing. Amr released the body from the tree, carried it some forty paces-a graphic detail-heard the guards coming after him, dropped the body with a thud, and made off as fast as he could.

There is an interesting note in S. ii. 363 which shows that Ibn Hisham's error was perceived in early days. He adds that there is a pleasing addition to the story in the Musnad of Ibn Abu Shayba to the effect that when they untied him from the cross the earth swallowed him up. One might well suppose that Ibn Hisham's story lies midway between the actual facts and this incredible fiction. The unfortunate man's body which Amr had made a gallant but unavailing attempt to retrieve was dumped unceremoniously on the ground; the next step was to give it the semblance of burial in a natural hole in the wall of the wadi; the last step was to provide for proper burial by a miracle.

What remains to be explained is why Ibn Hisham should assert that Ibn Ishaq had said nothing about the abortive attempt to assassinate Abu Sufyan and the equally Unsuccessful effort to recover Khubayb's body. If Ibn Ishaq said nothing at all about either matter, how came it that Ibn Hisham dealt with them? Since we know that Ibn Ishaq reported what had happened from traditions that were transmitted by Amr's own family and that they existed in oral and written form for centuries afterwards, we cannot but suspect that Ibn Hisham has tampered with the evidence.

Perhaps his greatest service is his critical observations on the authenticity of the poetry of the Sira, not only when he records that all, or some, authorities reject certain poems altogether but also when he corrects Ion Ishaq, and assigns verses to their true author. Suyuti thought highly of him.

He reported that Abu Dharr had said that Ibn Hisham produced one of the four compendia which were better than their sources (al-Muzhir, Cairo, p. 87.).

Suhayli states that Ibn Hisham wrote a book explaining the difficult words in the poetry of the Sura. Suhayli's words indicate that he had not himself seen the book. Were it ever found it might well tell us what Ibn Hisham's generation really thought about these poems.

A FRAGMENT OF THE LOST BOOK OF MOSA B. UOBA

This fragment consists of twenty extracts complete with their isnads (hadith texts),

some being the saying's of the prophet on a given occasion, others being stories from his life. The collector expressly asserts that the original work existed in ten parts, so that the inference that the book once contained a complete account of the Sira seems fairly safe. The last item is spurious. There is an ijaza (authorisation) reaching from Musa (141) to the epitomiser Abu Hurayra b. Mohammed b. al-Naqqash (782).

1. Ibn Shihab from Salim b. Abdullah from Abdullah b. Umar: I heard the apostle say, 'While I was asleep I dreamt that I was going round the Kaaba when Io a man with lank hair between the two men, his head dripping with water. When I asked who it was they said Isa b. Maryam. Then I turned away when Io a red man, heavy, with curly hair, one eyed; it seemed as though his eye was a grape swimming (in water). When I asked who it was they said The Antichrist. The man most like him is Ibn Qatan al-Khuzai.'

This tradition is similarly reported in (the Sahih al) Bukhari ii. 368. 19-369. 4. It should be compared with Ibn Ishaq 269, also from al-Zuhri, where the prophet is said to have seen Isa during his miraj (a Night Journey that, according to Islam, the Islamic prophet Mohammed took during a single night around the year 621 AD. Within Islam it signifies both a physical and spiritual journey), with moles or freckles on his face appearing like drops of water. The reference here to the 'two men' presumably refers to the two thieves on the cross.

2. Ibn Shihab: The first to hold Friday prayers for the Muslims in Medina before the apostle was Mus'ab b. Umayr. I. Shihab told us another tradition from Suraqa contradicting this. The first statement agrees with I.S. HI. i. 83. 25; the second apparently with I.I. 290. 5 and I.S. III. i. 84.

3. Abdul-Rahman b. Malik b. Jushum al-Mudliji from his father Malik from his brother Suraqa b. Jushum: When the apostle went out from Mecca migrating to Medina (the) Quraysh offered a reward of 100 canels to anyone who would bring him back, etc., down to 'my alms to the apostle'. This passage is in all essential respects the same as Ibn Ishaq 331-2, though there are many verbal differences. Obviously the version in Ibn Ishaq has been touched up and Musa gives the tradition in its simplest form. Cf. Bukhari iii. 39, 41 and Waqidi (Wellhausen 374).

4. Ibn Shihab alleged that Urwa b. al-Zubayr said that al-Zubayr met the apostle with a caravan of Muslims who were returning to Mecca from a trading journey to Syria. They bartered some goods with the apostle and al-Zubayr gave him and Abu Bakr some white garments. So Bukh. iii. 40. Different names in 1.5. m. i. 153. 19.

5. Nafi from Abdullah b. Umar: Some of the apostle's companions said to him, 'Are you speaking to dead men?' He answered, 'You cannot hear what I say better than they.' So Bukhari iii. 70. 17, 18, and cf. pp. 453 f where the words of Aisha are quoted to refute the statement that the dead hear: they know but they do not hear. 6. Ibn Shihab from Anas b. Malik: Some Ansar asked the

6. Ibn Shihab from Anas b. Malik: Some Ansar asked the apostle's permission to remit to their sister's son Abbas his ransom, and he replied, 'No, by Allah, you shall not let him off a single farthing!' So Bukhari iii. 69. 1, 2 and cf. Tabari 1341, I. Qut. Madrif, 77. Sachau in finding strange the claim to relationship between Abbas and the Ansar seems to have forgotten that the grandmother of Abbas was Salma d. Amr al-Khazraji. Cf. Bukhari ii. 388. 18 f. for the same claim.

7. Ibn Shihab from Abdul-Rahman b. Kab b. Malik al-Sulami and other traditionists: Amir b. Malik b. Jafar, who was called 'the player with the spears', came to the apostle when he was a polytheist and the apostle explained Islam to him and he refused to accept it. He gave the apostle a present, but he refused it saying that he would not accept a present from a polytheist. Amir said: 'O apostle, send with me those of your messengers you wish and I will be surety for them.' So the apostle sent a number among whom were al-Mundhir b. Amr al-Saidi, of whom it was said 'he hastened to his death', as a spy among the Najd folk. When Amir b. Tufayl heard about them he tried to call out B. Amir against them, but they refused to obey him in violating the promise of security given by Amir b. Malik. Then he appealed to B. Sulaym and they joined him and killed them in Bir Ma una except Amr b. Umayya al-Pamri whom Amir b. al-Tufayl captured and afterwards released. When he came to the apostle the latter said to him, 'Are you the sole survivor?' This is a much briefer account than that given in Ibn Hisham 648 f. Cf. T. 1443 f.; Wag (Well) 337 f

8. Ismail b. Ibrahim b. Uqba from Salim b. Abdullah from Abdullah b. Umar: Some men contested the leadership of Usama, and the apostle rose and said: 'If you contest the leadership of Usama you used to contest the leadership of his father before him. By Allah he was worthy to be leader. He was one of the dearest of all men to me, and this man (his son) is one of the dearest of men to me after him; so treat him well when I am no more, for he is one of the best of you.' Cf. Bukhari ii. 440, iii. 133, 192, and Ibn Hisham 999. 14; 1006. 20 f.

9. Salim b. Abdullah from Abdullah b. Umar: The apostle used not to make an exception for Fatima. Sachau explains this from Bukhari ii. 441 and iii. 145 where Mohammed says that if Fatima were to steal he would cut her hand off.

Abdullah b. Fadl from Anas b. Malik: I grieved over my people who were killed in the harra. Then Zayd b. Arqam (d. 68) wrote to me when he heard of my great grief to say that he had heard the apostle say 'O God forgive the Ansar and their sons and we implore Thy grace on their grandsons'. Similarly Ibn Hisham 886. 12 and Waq. (W.) 380.
 Abdullah b. al-Fadl: Some men who were with him

11. Abdullah b. al-Fadl: Some men who were with him (Anas) asked him about Zayd b. Arqam and he said, 'It is he of whom the apostle said, ''This is he on whom Allah has bestowed much through his ear''.' He had been an informer, cf. Ibn Hisham 726. In place of aufallahu lahu bi-udhnihi Ibn Hisham 727. 17 has aufa nlillahi bi-udhnihi. It seems much more likley that the variant is due to misreading than to oral tradition. Waq. (B.M. MS. 1617, f. 95a) wafat udhnuka . . . wa-saddaqa'lldhu hadithak.

12. Ibn Shihab from Said b. al-Musayyib from Abdullah b. Kab b. Malik: The apostle said that day to Bilal, 'Get up and announce that only a believer will enter paradise, and that God will not support His religion by an evil man.' This happened when the man whom the apostle said was one of the inhabitants of hell was mentioned.

13. From Nafi b. Abdullah b. Umar: After the conquest of Khaybar the Jews asked the apostle to let them stay there on condition that they worked the land for half the date crop. He said: 'We will allow you to do so on that condition so long as we wish, and they remained there thus until 'Umar expelled them. [Here six or seven words are missing] saying 'The apostle laid down three things in his last disposition, viz. that the Rahawiyun, Dariyun, Sabaiyun, and Ashariyun should have land which produced a hundred loads; that the mission of Usama b. Zayd should be carried through; and that two different religions should not be allowed to remain in the peninsula of the Arabs.' Practically the same words are used in Dh Hisham 776 except that the Sabaiyun are not mentioned.

14. Isnad as above: Umar used not to let Jews, Christians, and Magians remain more than three days in Medina to do their business, and he used to say 'Two religions cannot subsist together' and he exiled Jews and Christians from the peninsula of the Arabs.

15. I. Shihab from Urwa b. al-Zubayr from Marwan b. al-Hakam and al-Miswar b. Makhrama: When the apostle gave men permission to free the Hawazin captives he said, 'I do not know who has or has not given you permission, so go back until your leaders bring us a report of your affairs.' So the men returned and their leaders instructed them and they returned to the apostle and told him that the men (Mohammed's companions) had treated them kindly and given them permission (to recover their captive people).

16. I. Shihab from Said b. al-Musayyib and Urwa b. al-Zubayr: The captives of Hawazin whom the apostle returned were 6,000 men, women, and children. He gave some women who had fallen to some men of (the) Quraysh—among whom were Abdul-Rahman b. Auf and Safwan b. Umayya who had appropriated two women as concubines—the choice (of returning or remaining) and they elected to go back to their own people.

17. Ismail b. Ibrahim b. Uqba from his uncle Musa b. Uqba from I. Shihab: The apostle made the pilgrimage of completion in a.h. 10. He showed the men the rites and addressed them in Arafa sitting on his camel al-Jada.

18. Ibn Shihab from Urwa b. al-Zubayr from al-Miswar b. Makhrama from Amr b. Auf, an ally of B. Amir b. Luayy who had been at Badr with the apostle: The apostle sent Abu Ubayda b. al-Jarrah to bring the poll tax. He had made peace with the people of al-Bahrayn and set over them al-Ala b. al-Hadrami. When Abu Ubayda came from al-Bahrayn with the money the Ansar heard of his coming which coincided with the apostle's morning prayer. When they saw him they stood in his way. Seeing them he smiled and said: 'I think you have heard of the coming of Abu 'Ubayda and that he has brought something.' When they agreed he added: 'Rejoice and hope for what will gladden you. By Allah it is not poverty that I fear on your account. I fear that you will become too comfortable and will be led astray like those before you.'

19. Sad b. Ibrahim from Ibrahim b. Abdul-Rahman b. Auf Abdul-Rahman b. Auf was with Umar one day and he (the former) broke al-Zubayr's sword. But God knows best who broke it. Then Abu Bakr got up and addressed the people excusing himself and saying, 'Never for a moment was I eager for authority (imara) nor did I want it or pray to God for it secretly or publicly. But I was afraid of disorder. I take no pleasure in authority. I have been invested with a grave matter for which I have not the strength and can only cope with it if God gives me the strength. I would that he who has the most strength for it were in my place.' The emigrants accepted his

excuse and Ali and al-Zubayr b. al-Awwam said: 'We were angry only because we were not admitted to the council and we think that Abu Bakr is the most worthy of supreme authority now that the apostle is dead. He was the one with the apostle in the cave and we recognise his dignity and seniority; and the apostle put him in charge of the prayers while he was still with us.'

PART I

THE GENEALOGY OF MOHAMMED TRADITIONS FROM THE PRE-ISLAMIC ERA MOHAMMED'S CHILDHOOD AND EARLY MANHOOD

IN THE NAME OF GOD, THE COMPASSIONATE THE MERCIFUL

PRAISE BELONGS TO GOD THE LORD OF THE WORLDS AND MAY HIS BLESSING BE UPON OUR LORD MOHAMMED AND HIS FAMILY, ALL OF THEM (The formula of blessing which follows every mention of the prophet is omitted hereafter.)

MOHAMMED'S PURE DESCENT FROM ADAM Abu Mohammed Abdul-Malik ibn Hisham the Grammarian

said: This is the book of the biography of the apostle of God.

Mohammed was the son of Abdullah, b. Abdul-Muttalib (whose name was Shayba), b. Hashim (whose name was Amr), b. Abdu Manaf (whose name was al-Mughlra), b. Ousavy (whose name was Zayd), b. Kilab, b. Murra, b. Kab, b. Lu'ayy, b. Ghalib, b. Fihr, b. Malik, b. al-Nadr, b. Kinana, b. Khuzayma, b. Mudrika (whose name was Amir), b. Ilyas, b. Mudar, b. Nizar, b. Maadd, b. Adnan, b. Udd (or Udad), b. Muqawwam, b. Nahur, b. Tayrah, b. Yarub, b. Yashjub, b. Nabit, b. Ismail, b. Ibrahim, the friend of the Compassionate, b. Tarih (who is Azar), b. Nahur, b. Sarugh, b. Ra'u, b. Falikh, b. Aybar, b. Shalikh, b. Arfakhshadh, b. Sam, b. Nuh, b. Lamk, b. Mattushalakh, b. Akhnukh, who is the prophet Idrls according to what they allege, but God knows best (he was the first of the sons of Adam to whom prophecy and writing with a pen were given), b. Yard, b. Mahlil, b. Qaynan, b. Yanish, b. Shith, b. Adam (Capital B. stands for 'Sons of'; b. for 'son of'; d. for 'daughter of').

THE LINE OF ISMAIL

Ismail b. Ibrahim begat twelve sons: Nabit the eldest, Qaydhar, Adhbul, Mabsha, Misma, Mashi, Dimma, Adhr, Tayma, Yatur, Nabish, Qaydhuma. Their mother was Rala d. Mudad b. Amr al-Jurhumi. Jurhum was the son of Yaqtan b. Aybar b. Shalikh, and [Yaqtan was] Qahtan b. Aybar b. Shalikh. According to report Ismail lived 130 years, and when he died he was buried in the sacred precincts (The hijr is the semicircular space between the wall and the Kaaba.) of the Kaaba beside his mother Hagar.

Mohammed b. Muslim b. Ubaydullah b. Shihab al-Zuhri told me that Abdul-Rahman b. Abdullah b. Kab b. Malik al-Ansan, also called al-Sulami, told him that the apostle of God said: 'When you conquer Egypt treat its people well, for they can claim our protection and kinship.' I asked al-Zuhri what the apostle meant by making them our kin and he replied that Hagar, the mother of Ismail, was of their stock. Ad b. Aus b. Iram b. Sam b. Nuh and Thamud and Jadis the two sons of Abir b. Iram b. Sam b. Nuh, and Tasm and Imlaq and Umaym the sons of Lawidh b. Sim b. Nuh are all Arabs. Nabit b. Ismail begat Yashjub and the line runs: Yarub-Tayrah-Nahur-Muqawwam-Udad-Adnan.

From Adnan the tribes descended from Ismail split off. Adnan had two sons, Ma'add and Akk. Maadd had four sons: Nizar, Qudaa (he being his first born he was called Abu Quda'a), Qunus, and Iyad. Quda'a went to the Yaman to Himyar b. Saba whose name was Abdu Shams; the reason why he was called Saba was that he was the first among the Arabs to take captives. He was the son of Yashjub b. Yarub b. Qahfan. Of Qunus b. Maadd according to the genealogists of Maadd, none has survived. Al-Numan b. al-Mundhir king of al-Hira belonged to the Qunus b. Maadd.

Yaqub b. Utba b. al-Mughira b. al-Akhnas told me that a shaykh of the Ansar of (the) B. Zurayq told him that Umar b. al-Khattab, when he was given the sword of al-Numan b. al-Mundhir, sent for Jubayr b. Matim b. Adiy b. Naufal b. Abdu Manaf b. Qusayy (he being the best genealogist of the Qunaysh and indeed of all the Arabs and claimed to have been taught by Abu Bakr who was the greatest genealogist of the Arabs) and girded it on him. When he asked who al-Numan was, Jubayr replied that he was a survivor of the tribe of Qunus b. Maadd. However, the rest of the Arabs assert that he belonged to the Lakhm of the Rabia b. Nasr. Only God knows the truth.

OF RABIA B. NASR KING OF THE YAMAN AND THE SHIQO AND SATIH THE TWO STORY OF SOOTHSAYERS

Rabia b. Nasr, king of the Yaman, was of the true stock of the Tubba kings. He had a vision which terrified him and continued to cause him much anxiety. So he summoned every soothsayer, sorcerer, omenmonger, and astrologer in his kingdom and said: 'I have had a vision which terrifies me and is a source of anxiety. Tell me what it was and what it means. They replied: Tell us the vision and we will tell you its meaning.' 'If I tell you it,' said he, 'I can have no confidence in your interpretation; for the only man who knows its meaning is he who knows about the vision without my telling him. Thereupon one of them recommended him to send for Shiqq and Satih, for they knew more than others and would be able to answer his questions. Satih's name was Rabi b. Rabia b. Masud b. Mazin, b. Drub b. Adiy b. Mazin Ghassan. Shiqq was the son of Sab, b. Yashkur b. Ruhm b. Afrak, b. Qasr b Abqar b. Anmar b. Nizar, and Anmar was the father of Bajila and Khatham.

So he sent for them and Satih arrived first. The king then repeated his words, ending, 'If you know the vision you will know what it means.' Satih replied [in saj]:

- A fire you did see
- Come forth from the sea.
- It fell on the low country And devoured all that be

The king agreed that this was exactly what he had seen, and what was the meaning of it all? He answered:

By the serpent of the lava plains I swear

The Ethiopians on your land shall bear

Ruling from Abyan to Jurash everywhere.

The king exclaimed that this was distressing news, but when would these things come to pass-in his time or after him? He replied: [again in rhyme] that more than sixty or seventy years must first pass. Would the new-comers' kingdom last? No, an end would be put to it after seventy years or more; then they would be slain or driven out as fugitives. Who would do this? Iram b. Dhu Yazan, who would come against them from Aden and not leave one of them in the Yemen. Further questions drew the information that their kingdom would not last, but a pure prophet to whom revelation came from on high would bring it to an end ; he would be a man of the sons of Ghalib b. Fihr b. Malik, b. al-Nadr. His dominion would last to the end of time. Has time an end? asked the king. Yes, replied Satih, the day on which the first and the last shall be assembled, the righteous for happiness, the evildoers for misery. Are you telling me the truth? the king asked.

Yes, by the dark and the twilight And the dawn that follows the night

Verily what I have told you is right.

Later Shiqq arrived and the king acquainted him with the facts but did not tell him what Satih had said, so that he might see whether they agreed or differed. His words were:

A fire you did see Come forth from the sea.

- It fell between rock and tree
- Devouring all that did breathe.

Perceiving that they agreed one with the other and that the difference was a mere choice of words, the king asked Shiqq for his interpretation:

- By the men of the plains I swear
- The blacks on your land shall bear

Pluck your little ones from your care

Ruling from Abyan to Najran* everywhere.

(* Najran was a Christian kingdom close to the northern border of Yemen)

The king put the same questions to him and learned that after his time

There shall deliver you from them one mighty, great of name

And put them to the utmost shame.

He would be:

A young man neither remiss nor base Coming forth from Dhu Yazan's house, his place, Not one of them shall leave on Yaman's face.

He continued in answer to the questions already put to his predecessor:

His kingdom shall be ended by an apostle who will bring truth and justice among men of religion and virtue. Dominion will rest among his people until the Day of Separation, the day on which those near God will be rewarded, on which demands from heaven will be made which the quick and dead will hear, men will be gathered at the appointed place, the Godfearing to receive salvation and blessing. By the Lord of heaven and earth, and what lies between them high or low I have told you but the truth in which no doubt (amd) lies.

What these two men said made a deep impression on Rabia b. Nasr and he dispatched his sons and family to Iraq with all that they might need, giving them a letter to the Persian king Sabur b. Khurrazadh who let them settle in al-Hira.

Al-Numan b. al-Mundhir was a descendant of this king; in the genealogies and traditions of the Yaman in his line is: al-Numan b. al-Mundhir b. al-Numan b. Mundhir b. Amr b. Adiy b. Rabia b. Nasr.

HOW ABU KARIB TIBAN ASAD TOOK POSSESSION OF THE KINGDOM OF THE YAMAN AND HIS EXPEDITION TO YATHRIB

When Rabia b. Nasr died the whole kingdom of the Yaman fell into the hands of Hassan b. Tiban Asad Abu Karib. (Tiban Asad was the last Tubba, the son of Kuli Karib b. Zayd, Zayd being the first Tubba son of Amr Dhul-Adhar b. Abraha Dhul-Manar b. al-Rish b. Adiy b. Sayfi b. Saba al-Asghar b. Kab—Kahf al-Zulm b. Zayd b. Sahl b. Amr b. Qays b. Murawiya b. Jusham b. Abdu Shams b. Wa'il b. al-Ghauth b. Qatan b. Arib b. Zuhayr b. Ayman b. al-Hamaisa b. al-Aranjaj, the latter is Himyar b. Saba'al-Akbar b. Yarub b. Yashjub b. Oahtan.)

It was Tiban Asad Abu Karib who went to Medina and took away to the Yaman two Jewish rabbis from thence. He adorned the sacred temple and covered it with cloth. His reign was before that of Rabia b. Nasr.

When he came from the east he had passed by Medina without harming its people; but he left behind there one of his sons who was treacherously slain. Thereupon he returned with the intention of destroying the town and exterminating its people and cutting down its palms So this tribe of the Ansar gathered together under the leadership of Amr b. Talla the brother of B. al-Najjar and one of B. Amr b. Mabdhul. Mabdhul's name was Amir b. Malik b. al-Najjar; and al-Najjar's name was Taym Allah b. Thalaba b. Amr b. al-Khazraj b. Haritha b. Thalaba b. Amr b. Amir.

Now a man of B. Adiy b. al-Najjar called Ahmar had fallen upon one of the followers of Tubba when he brought them to Medina and killed him, because he caught him among his palms cutting the date clusters; he struck him with his sickle and killed him, saying 'The fruit belongs to the man who cultivates it.' This enraged the Tubba against them and fighting broke out. Indeed the Ansar assert that they used to fight them by day and treat them as guests by night. Tubba was amazed at this and used to say: 'By God our people arc generous!'

While Tubba was occupied in this fighting there came two Jewish rabbis from B. Qurayza-Qurayza, and al-Nadir and al-Najjam and Amr nicknamed Hanging-lip were sons of al-Khazraj b. al-Sarih b. al-Tau aman b al-Sibi b. al-Yasa b. Sad b. Law! b. Khayr b. al-Najjam b. Tanhum b. Azar b. Izra b. Harun b. Imran b. Yashar b. Qahat b. Lawi b. Yaquh otherwise called Israil b. Ishaq b. Ibrahim the friend of al-Rahman-learned men well grounded in tradition. They had heard about the king's intention to destroy the town and its people and they said to him: O King do not do it, for if you persist in your intention something will happen to prevent your carrying it out and we fear that you will incur speedy retribution.' When the king asked the reason for this they told him that Yathrib (Medina) was the place to which a prophet of the Quraysh would migrate in time to come, and it would be his home and resting-place.

Seeing that these men had hidden knowledge the king took their words in good part and gave up his design, departed from Medina and embraced the rabbis' religion.

- Khalid b. Abd al-Uzza b. Ghazlya b. Amr b. Auf b. Ghunm b. Malik b. al-Najjar boasting of Amr b. Talla said:
- Has he given up youthful folly or ceased to remember it? Or has he had his fill of pleasure?
- Or have you remembered youth?
- And what a memory of youth and its times you have!
- It was a young man's war
- Such as gives him experience.
- So ask Imran or Asad,
- When headlong with the morning star came Abu Karib with his great squadrons
- Clad in long mail, of pungent smell. They said, Whom shall we make for,
- The Banu Auf or the Najjar?
- Surely the Banu-l-Najjar,
- For we seek revenge for our dead.
- Then our swordsmen went to meet them.
- Their number as the drops of widely falling rain,
- Among them Amr b. Talla

(God prolong his life for the welfare of his people). A chief who is on a level with kings but whoso Would vie with him does not know his eminence.

This tribe of the Ansar claim that the Tubba was enraged only against this tribe of the Jews who were living among them and that it was only his intention to destroy them, but they protected them until he went his way. Therefore in his verse he said:

In rage against two Jewish tribes who live in Yathrib Who richly deserve the punishment of a fateful day.

Now the Tubba and his people were idolaters. He set out for Mecca which was on his way to the Yaman, and when he was between Usfan and Amaj some men of the Hudhayl b. Mudrika b. Ilyas b. Mudar b. Nizar b. Maadd came to him saying, 'O King, may we not lead you to an ancient treasury which former kings have overlooked? It contains pearls, topaz, rubies, gold, and silver.' Certainly, said he, and they added that it was a temple in Mecca which its people worshipped and where they praved. But the real intention of the Hudhavlis was to encompass his destruction, for they knew that any king that treated it with disrespect was sure to die.

Having agreed to their proposal he sent to the two rabbis and asked their opinion. They told him that the sole object of the tribe was to destroy him and his army. 'We know of no other temple in the land which God has chosen for Himself, said they, and if you do what they suggest you and all your men will perish.' The king asked them what he should do when he got there, and they told him to do what the people of Mecca did: to circumambulate the temple, to venerate and honour it, to shave his head, and to behave with all humility until he had left its precincts.

The king asked why they too should not do likewise. They replied that it was indeed the temple of their father Abraham, but the idols which the inhabitants had set up round it, and the blood which they shed there, presented an insuperable obstacle. They are unclean polytheists, said they ---or words to that effect.

Recognising the soundness and truth of their words the king summoned the men from the Hudhayl and cut off their hands and feet, and continued his journey to Mecca. He went round the Kaaba, sacrificed, and shaved his head (which is a Jewish custom before entering the Tempel), staying there six days (so they say) sacrificing animals which he distributed to the people and giving them honey to drink.

It was revealed to him in a dream that he should cover the temple, so he covered it with woven palm branches; a later vision showed him that he must do better so he covered it with Yamani cloth; a third vision induced him to clothe it with fine striped Yaman cloth. People say that the Tubba was the first man to cover the temple in this way. He ordered its Jurhumi guardians to keep it clean and not to allow blood. dead bodies. or menstruous cloths to come near it, and he made a door and a key for it.

Subaya d. al-Ahabb b. Zabina b. Jadhima b. Auf b. Nasr b. Muawiya b. Bakr b. Hawazin b. Mansur b. Ikrima b. Khasafa b. Qays b. Aylan was the wife of Abdu Manaf b. Kab b. Sad b. Taym b. Murra b. Kab b. Luay b. Ghalib b. Fihr b. Malik b. Nadr b Kinana She had by him a son called Khalid and in impressing on him the sanctity of Mecca and forbidding him to commit grievous sin there, she reminded him of Tubba and his humility towards it and his work there, in the following lines:

O my son, oppress neither the mean nor the great in Mecca. Preserve its sanctity and be not led away.

He who does evil in Mecca will meet the worst misfortune.

His face will be smitten and his cheeks will burn with fire.

1 know from certain knowledge that the evildoer there will perish

God has made it inviolate though no castles are built in its court.

God has made its birds inviolate and the wild goats on Thablr2 are safe.

Tubba' came against it, but covered its building with embroidered cloth.

God humbled his sovereignty there so he fulfilled his vows, Walking barefoot to it with two thousand camels in its courtyard.

Its people he fed with the flesh of Mahrl camels.

Gave them to drink strained honey and pure barley-water.

(God) destroyed the army of the elephant,

They were pelted with great stones,

- And (God destroyed) their kingdom in the farthest lands
- Both in Persia and Khazar.
- Hearken therefore when you are told the story
- And understand the end of such things.

Afterwards he set forth for the Yaman with his army and the two rabbis, and when he reached his own country he invited his people to adopt his new religion, but they refused until the matter could be tested by the ordeal of fire which was there

Abu Malik b. Thalaba b. Abu Malik al-Ourazi told me that he heard Ibrahim b. Mohammed b. Talha b. Ubaydallah narrate that when Tubba drew near to the Yaman the Himyarites blocked his path, refusing to let him pass because he had abandoned their religion. When he invited them to accept his religion on the ground that it was better than theirs, they proposed that the matter should be subject to the ordeal by fire. The Yamanites say that a fire used to settle matters in dispute among them by consuming the guilty and letting the innocent go scatheless. So his people went forth with their idols and sacred objects, and the two rabbis went forth with their sacred books hanging like necklaces from their necks until they halted at the place whence the fire used to blaze out.

On this occasion when it came out the Yamanites withdrew in terror. but their followers encouraged them and urged them to stand fast, so they held their ground until the fire covered them and consumed their idols and sacred objects and the men who bore them. But the two rabbis came out with their sacred books, sweating profusely but otherwise unharmed. Thereupon the Himyarites accepted the king's religion, Such was the origin of Judaism in the Yaman (Yemen).

Another informant told me that the two parties only went up to the fire to drive it back, for it was held that the one who succeeded in driving it back was most worthy of credence. When the Himyarites with their idols came near to drive the fire back, the fire came out against them and they withdrew unable to withstand it. Afterwards, when the two rabbis came reciting the Torah, the fire receded so that they drove it back to the place from which it had emerged. Thereupon the Himyarites accepted their religion. But God knows which report is correct.

Now Riam was one of the temples which they venerated and where they offered sacrifices and received oracles when they were polytheists. The two rabbis told Tubba that it was merely a shaytan which deceived them in this way and they asked to be allowed to deal with it. When the king agreed they commanded a black dog to come out of it and killed itat least this is what the Yamanites say. Then they destroyed the temple and I am told that its ruins to this day show traces of the blood that was poured over it.

(Tabari: Tubba composed the following lines about his expedition, what he had intended to do with Medina and the Kaaba, what he actually did to the men of Hudhayl, and how he adorned and purified the temple and what the two rabbis told him about the apostle of God:

Why, O soul, is thy sleep disturbed like one whose eyes pain him?

Why dost thou suffer from perpetual insomnia, Enraged against two Jewish tribes who live in Yathrib (Medina),

- Who richly deserve the punishment of a fateful day?
- When I sojourned in Medina

Calm and refreshing was my sleep.

I made my dwelling on a hill Between al-Aqiq and Baqi ul-Gharqad.

We left its rocks and plateau

And its bare salty plain

And came down to Yathrib (Medina), and my breast

Seethed with anger at the killing of my son.

I had sworn a steadfast vow.

An oath full strong and binding,

'If I reach Yathrib (Medina) I will leave it Stripped of palms both striplings and fruitful'

When lo from Qurayza came

A rabbi wise, among the Jews respected.

'Stand back from a city preserved;' said he, 'For Mecca's prophet of (the) Quraysh true-guided.'

So I forgave them without reproach

I left them to the judgement of the last day

To God whose pardon I hope for

On the day of reckoning that I escape the flames of hell. Some of our people I left there for him,

Men of reputation and valour. Men who carry plans to victory's end.

I hope thereby for a reward from Mohammed's Lord. I knew not that there was a pure temple

Devoted to God in Mecca's vale, Till slaves from Hudhayl came to me

- In al-Duff of Jumdan above al-Masnad.
- 'A house of ancient wealth in Mecca Treasures of pearls and jewels!' they said.

I wanted to seize them but my Lord said nay.

For God prevents destruction of his sanctuary. I gave up my purpose there

And left those men an example to the discerning. Dhul-Qarnayn before me was a Muslim

Conquered kings thronged his court,

East and west he ruled, yet he sought Knowledge true from a learned sage.

He saw where the sun sinks from view

In a pool of mud and fetid slime. Before him Bilqis my father's sister

Ruled them until the hoopoe came to her*.

(* The poem is spurious; it is not difficult to see how Ibn Ishaq persuaded himself to incorporate such an obvious forgery in a serious historical work.)

THE REIGN OF HIS SON HASSAN IBN TIBAN AND HOW AMR KILLED HIS BROTHER

When his son Hassan b. Tiban Asad Abu Karib came to the throne he set out with the Yamanites to subdue the land of the Arabs and Persians.

However, when they reached a place in Iraq the Himyante and Yamanite tribes were unwilling to go farther and wanted to return to their families, so they approached one of his brothers called Amr who was with him in the army and said that if he would kill his brother they would make him king so that he might lead them home again. He said that he would do so, and they all agreed to join in the plot except Dhu Ruayn the Himyarite. He forbade him to do this, but he would not heed, so Dhu Ruayn wrote the following verses:

Oh who would buy sleeplessness for sleep? Happy is he who passes the night in peace; Though Himyar have been treacherous,

God will hold Dhu Ruayn blameless.

He sealed the document and brought it to Amr, saying: 'Keep this with you for me,' and he did so. Then Amr killed his brother Hassan and returned to the Yaman with his men. One of the Himvarites was moved to sav:

In former generations

What eyes have seen The like of Hassan who has been slain! The princes slew him lest they should be kept at war.

On the morrow they said 'It is naught!' Your dead was the best of us and your living one

Is lord over us while all of you are lords

The words 'lababi lababi' mean 'no matter' in the Himyari language. When Amr b. Tiban returned to the Yaman he could not sleep and insomnia took a firm hold of him. Being much concerned at this, he asked the physicians and those of the soothsayers and diviners who were seers about his trouble. One of them said: 'No man has ever killed his brother or kinsman treacherously as you killed your brother without losing his sleep and becoming a prey to insomnia.' At this he began to kill all the nobles who had urged him to murder his brother Hassan, till finally he came to Dhu Ruayn who claimed that Amr held the proof of his innocence, namely the paper which he had given him. He had it brought to him and when he had read the two verses he let him go, recognizing that he had given him good counsel. When Amr died the Himyarite kingdom fell into disorder and the people split up into parties.

HOW LAKHNIA DHU SHANATIR SEIZED

THE THRONE OF THE YAMAN (Yemenite) A Himyari who had no connexion with the royal house called Lakhnia Yanuf Dhu Shanatir arose and killed off their

leading men and put the royal family to open shame. Of this man a certain Himyari recited:

Himyar was slaying its sons and exiling its princes, Working its shame with its own hands

Destroying its worldly prosperity with frivolous thoughts.

Even greater was the loss of their religion. So did earlier generations bring their doom

By acts of injustice and profligacy.

Lakhnia was a most evil man —a sodomite. He used to summon a young man of the royal family and assault him in a room which he had constructed for this very purpose, so that he could not reign after him.

Then he used to go from this upper chamber of his to his guards and soldiers, (who were below) having put a toothpick in his mouth to let them know that he had accomplished his purpose. (Tabari: Then he would release him and he would appear before the guards and the people utterly disgraced.) One day he sent for Zura Dhu Nuwas son of Tiban Asad

brother of Hassan. He was a little boy when Hassan was murdered and had become a fine handsome young man of character and intelligence. When the messenger came he perceived what was intended and took a fine sharp knife and hid it under the sole of his foot and went to Lakhnl'a. As soon as they were alone he attacked him and Dhu Nuwas rushed upon him and stabbed him to death. He then cut off his head and put it in the window which overlooked the men below. He stuck the toothpick in his mouth and went out to the guards, who in coarse language inquired what had happened. 'Ask that head,' he replied. They looked at the window and there was Lakhnia's head cut off. So they went in pursuit of Dhu Nuwas and said: 'You must be our king and no one else, seeing that you have rid us of this disgusting fellow.

THE REIGN OF DHU NUWAS

They made him king and all the tribes of Himyar joined him. He was the last of the Yamani kings and the man who had the ditch made. He was called Joseph and reigned for some considerable time.

In Najran* there were some people who held the religion of Isa b. Maryam (Jesus son of Maria), a virtuous and upright people who followed the Gospel. Their head was named Abdullah b. al-Thamir. The place where that religion took root was in Najran, at that time the centre of the Arabs' country; its people, and indeed the rest of the Arabs, were idolaters. A Christian by the name of Faymiyun had settled there and converted the people to his religion. (* The name Najran is linguistically connected to the word Nazorean. The Nazoreans, "the Keepers of the Law" [that is the Law of Moses] and otherwise known as the Ebionites [the poor or

humble ones], were the direct and closest followers of the Messianic Movement of John the Baptist and Jesus the Nazorean. During the First Jewish-Roman War [66-73 AD.], they fled to the northern border of Yemen and build there a new home. The passages in Ibn Ishaq's Sira seem to confirm it.)

THE BEGINNING OF CHRISTIANITY IN NAIRAN (south-west Arabia)

Al-Mughira b. Abu Labid, a freedman of al-Akhnas, on the authority of Wahb b. Munabbih the Yamani told me that the origin of Christianity in Najran was due to a man named Faymiyun who was a righteous, earnest, ascetic man whose prayers were answered. He used to wander between towns: as soon as he became known in one town he moved to another, eating only what he earned, for he was a builder by trade using mud bricks.

He used to keep Sunday as a day of rest and would do no work then. He used to go into a desert place and pray there until the evening. While he was following his trade in a Syrian village withdrawing himself from men, one of the people there called Salih perceived what manner of man he was and felt a violent affection for him, so that unperceived by Faymiyun he used to follow him from place to place, until one Sunday he went as his wont was out into the desert followed by Salih. Salih chose a hidingplace and sat down where he could see him, not wanting him to know where he was. As Faymiyun stood to pray a tinnin, a seven-horned snake, came towards him and when Favmivun saw it he cursed it and it died. Seeing the snake but not knowing what had happened to it and fearing for Faymiyun's safety, Salih could not contain himself and cried out: 'Faymiyun, a tinnin is upon you!' He took no notice and went on with his prayers until he had ended them. Night had come and he departed. He knew that he had been recognised and Salih knew that he had seen him. So he said to him: Faymiyun, you know that I have never loved anything as I love you: I want to be always with you and go wherever you go.' He replied: 'As you will. You know how I live and if you feel that you can bear the life well and good.' So Salih remained with him, and the people of the village were on the point of discovering his secret. For when a man suffering from a disease came in his way by chance he prayed for him and he was cured: but if he was summoned to a sick man he would not go. Now one of the villagers had a son who was blind 1 and he asked about Faymiyun and was told that he never came when he was sent for, but that he was a man who built houses for people for a wage. Thereupon the man took his son and put him in his room and threw a garment over him and went to Faymiyun saving that he wanted him to do some work for him in his house and would he come and look at it, and they would agree on a price.

Arrived at the house Faymiyun asked what he wanted done, and after giving details the man suddenly whisked off the covering from the boy and said: 'O Faymiyun, one of God's creatures is in the state you see.

So pray for him.' Faymiyun did so and the boy got up entirely healed.

Knowing that he had been recognised he left the village followed by Salih, and while they were walking through Syria they passed by a great tree and a man called from it saying, 'I have been expecting you and saying, "When is he coming?" until I heard your voice and knew it was you.

Do not go until you have prayed over my grave for I am about to die.' He did die and he prayed over him until they buried him. Then he left followed by Salih until they reached the land of the Arabs who attacked them, and a caravan carried them off and sold them in Najran. At this time the people of Najran followed the religion of the Arabs worshipping a great palm-tree there. Every year they had a festival when they hung on the tree any fine garment they could find and women's jewels. Then they sallied out and devoted the day to it.

Faymiyun was sold to one noble and Salih to another. Now it happened that when Faymiyun was praying earnestly at night in a house which his master had assigned to him the whole house was filled with light so that it shone as it were without a lamp. His master was amazed at the sight, and asked him about his religion. Faymiyun told him and said that they were in error; as for the palm-tree it could neither help nor hurt; and if he were to curse the tree in the name of God, He would destroy it, for He was God Alone without companion.

'Then do so,' said his master, 'for if you do that we shall embrace your religion, and abandon our present faith.' After purifying himself and performing two rakas, he invoked God against the tree and God sent a wind against it which tore it from its roots and cast it on the ground. Then the people of Najran adopted his religion and he instructed them in the law of Isa b. Maryam (the teachings of Jesus son of Maria). Afterwards they suffered the misfortunes' which befell their co-religionists in every land. This was the origin of Christianity in Najran in the land of the Arabs. Such is the report of Wahb b. Munabbih on the authority of the people of Najran

ABDULLAH IBN AL-THAMIR AND THOSE WHO PERISHED IN THE TRENCH

Yazid b. Ziyad told me on the authority of Mohammed b. Kab al-Qurazi, and a man of Najran also told me, that according to his people they used to worship idols. Najran is the largest town in which the people of the neighbouring district congregated, and in a village hard by there was a sorcerer who used to instruct the young men of Najran in his art. When Faymiyun came there-they did not call him by the name that Wahb b. Munabbih gives him but simply said a man came there-he put up a tent between Najran and the place where the sorcerer was. Now the people of Najran used to send their young men to that sorcerer to be taught sorcery and al-Thamir sent his son Abdullah along with them. When he passed by the man in the tent he was immensely struck by his prayers and devotion and began to sit with him and listen to him until he became a Muslim and acknowledged the unity of God and worshipped Him. He asked questions about the laws of Islam until when he became fully instructed therein he asked the man what was the Great Name of God. Although he knew it he kept it from him, saying: 'My dear young man, you will not be able to bear it; I fear that you are not strong enough! Now al-Thamir had no idea that his son Abdullah was not visiting the sorcerer along with the other young men. Abdullah seeing that his master had kept the knowledge from him and was afraid of his weakness, collected a number of sticks and whenever he taught him a name of God he wrote that name on a stick.

When he had got them all he lit a fire and began to throw them in one by one until when he reached the stick with the Great Name inscribed on it he threw it in, and it immediately sprang out untouched by the fire. Thereupon he took it and went and told his master that he knew the Great Name which he had concealed from him. The latter questioned him and when he learned how he had found out the secret he said. O my young friend (lit. son of my brother), you have got it, but keep it to yourself, though I do not think you will.

Thereafter whenever Abdullah b. al-Thamir entered Najran and met any sick person he would say to him, 'O servant of God, will you acknowledge the unity of God and adopt my religion so that I may pray to God that he may heal you of your affliction?' The man would agree, acknowledge the unity of God, and become a Muslim, and he would pray for him and he would be healed, until in the end there was not a single sick person in Najran but had adopted his religion and become whole from his sickness. When the news reached the king he sent for him and said: 'You have corrupted the people of my town so that they are against me and have opposed my religion and the religion of my fathers. I will make a terrible example of you!' He replied: 'You have not the power to do that.' The king had him taken to a high mountain and thrown down headlong, but he reached the ground unhurt. Then he had him thrown into deep water in Najran from which no one had ever emerged alive, but he came out safely.

Having thus got the better of him Abdullah told him that he would not be able to kill him until he acknowledged the unity of God and believed in his religion; but that if he did that he would be given power to kill him. The king then acknowledged the unity of God and pronounced the creed of Abdullah, and hitting him a moderate blow with a stick which he had in his hand he killed him and died himself on the spot. The people of Najran accepted the religion of Abdullah b. al-Thamir according to the Gospel and the law which Isa b. Maryam (Jesus the son of Mary) brought. Afterwards they were overtaken by the misfortunes which befell their coreligionists. Such is the origin of Christianity in Najran. But God knows best (what the facts are). Such is the report of Mohammed b. Kab. al-Qurazi and one

of the men of Najran about Abdullah b. al-Thamir, but God knows best what happened.

Dhu Nuwas came against them with his armies and invited them to accept Judaism, giving them the choice between that or death: they chose death. So he dug trenches for them; burnt some in fire, slew some with the sword, and mutilated them until he had killed nearly twenty thousand of them. Concerning Dhu Nuwas and that army of his God revealed to his apostle:

On the trenchmakers be eternal ire

For their fuelled fire

Watching as the flames grew higher

The sufferings of the faithful, dire! They only tormented them because they believed in

God the Mighty, the Worthy to be Praised.

It is said that among those put to death by Dhu Nuwas was

Abdullah b. al-Thamir, their leader and imam. I was told by Abdullah b. Abu Bakr b. Mohammed b. Ami

b. Hazm that he was told that in the days of Umar b. al-Khattab a man of Najran dug up one of the ruins of Najran intending to make use of the land, when they came upon Abdullah b. al-Thamir under a grave; he was in a sitting posture with his hand covering a wound in his head and holding firmly to it. When his hand was removed the blood began to flow; when they let go of his hand it returned to its

place and the flow of blood ceased. On his finger was a ring inscribed 'Allah is my Lord'. A report was sent to Umar and he replied:

'Leave him alone and cover in the grave' and his orders were duly carried out.

OF DAUS DHU THALABAN AND THE BEGINNING OF THE ABYSSINIAN DOMINATION AND THE HISTORY OF ARYAT WHO BECAME VICEROY OF THE YAMAN (Yemenites)

A man of Saba called Daus Dhu Thalaban escaped on a horse, and taking to the desert eluded them. He pressed on until he reached the Roman court in Constantinopolis, when he asked the emperor to aid him against Dhu Nuwas and his troops, telling him what had happened. The latter replied that his country was too distant for him to be able to help by sending troops, but that he would write to the Abyssinian king who was a Christian and whose territory was near the Yaman. Accordingly he did write ordering him to help Daus and seek revenge.

Daus went to the Negus with the emperor's letter, and he sent with him 70,000 Abyssinians, putting over them a man called Aryat. (Tabari: He ordered him to kill a third of the men, lay waste a third of the country, and seize a third of the women and children if he conquered.)

With the army there was a man called Abraha 'Split-face'. Arvat crossed the sea with Daus Dhu Thalaban and landed in the Yaman (in Yemen). Dhu Nuwas with the Himvarites and such of the Yamani tribes as were under his command came out against him, and after an engagement Dhu Nuwas and his force was put to flight (because of the disordered state of the Yamani army and their feeble opposition). Seeing that his cause was lost Dhu Nuwas turned his horse seawards beating it until it entered the waves and carried him through the shallows out into the deep water. This was the last that was seen of him. Aryat entered the Yaman and took possession of it. (Tabari: He carried out the Negus's orders, and sent a third of the women and children to him. He stayed on in the country and reduced it to subjection.)

One of the Yamanis remembering how Daus had brought the Abyssinians upon them said:

Not like Daus and not like the things he carried in his saddle bag.

And this saying has become proverbial in the Yaman until this day. Dhu Jadan the Himyari (Tabari: recording their

humiliation after their former glory and Aryat's destruction of their castles Silhin, Baynun, and Ghumdan unique in their splendour) recited:

Gently! Tears cannot recall what is sped.

Fret not thyself for those who are dead.

After Baynun no stones nor trace remain,

And after Silhin shall men build such houses again? Baynun, Silhin, and Ghumdan are Yamani castles which Arvat destroyed and none like them existed.

He continued:

Peace, confound you! You can't turn me from my purpose Thy scolding dries my spittle! To the music of singers in times past 'twas fine When we drank our fill of purest noblest wine. Drinking freely of wine brings me no shame If my behaviour no boon-companion would blame. For death no man can hold back Though he drink the perfumed potions of the quack. Nor monk in his secluded cell on high Where the vulture round his nest doth fly. You have heard of Ghumdan's towers: From the mountain top it lowers Well carpentered, with stones for stay. Plastered with clean, damp, slippery clay; Oil lamps within it show

At even like the lightning's glow.

Beside its wall the palm-trees fine

With ripening fruit in clusters shine.

This once-new castle is ashes today. The flames have eaten its beauty away.

Dhu Nuwas humbled gave up his castle great

And warned his people of their coming fate.

With reference to that, Ibn al-Dhiba al-Thaqafi said: By thy life there is no escape for a man when death and old age seize him.

By thy life a man has nowhere to flee --- no asylum Could there be after Himyar's tribes were destroyed one

morn by calamity's stroke,

A thousand thousand with spearmen (glittering) like the sky before rain.

Their cry deafened the chargers and they put to flight the warriors with their pungent smell.

Witches as the sand in number the very sap of trees dried at their approach.

Amr b. Madi Karib al-Zubaydi said concerning a dispute which he had with Oavs b. Makshuh al-Muradi when he heard that he had threatened him, and bringing to memory the lost glory of Himyar:

Do you threaten me as though you were Dhu Ruayn Or Dhu Nuwas in the days of their prime? Many a man before you was prosperous With a kingdom firmly rooted among men. Ancient as the days of Ad Exceeding fierce, overcoming tyrants, Yet his people perished And he became a wanderer among men.

HOW ABRAHA SEIZED POWER IN THE YAMAN AND KILLED ARYAT

Aryat held sway in the Yaman for some years and then Abraha the Abyssinian (who was in his army) disputed his authority, and the Abyssinians split into two parties each claiming supporters. When war was about to begin, Abraha sent to Aryat asking him to avert the danger of internecine war and inviting him to settle the dispute by personal combat, the winner to be the sole commander of the army. Arvat agreed and Abraha went forth to meet him. He was a short fat man holding the Christian faith; and Aryat advanced against him spear in hand; he was a big, tall, handsome man.' Abraha had a young man called Atawda at his back to defend him against attack from the rear. Aryat raised his spear striking at Abraha's skull and hit him on the forehead splitting his eyebrow, nose, 2g eye, and mouth. It was for this reason that he was called al-Ashram (split-face). Thereupon Atawda coming out from behind Abraha attacked Aryat and killed him, and Aryat's army joined Abraha, and the Abyssinians in the Yaman accepted him as their chief. (Then Atawda cried: Atawda you see, of an evil company; parentless in nobility', meaning that Abraha's slave had killed Aryat. Al-Ashram asked what he wanted, for though he had killed him bloodmoney must be paid. He asked and obtained from him the right of primae noctis in Yaman.) Abraha paid blood-money for killing Aryat. (All this happened without the knowledge of the Negus.)

When the news of this affair reached the Negus he was filled with rage and said: 'Has he attacked my amir and killed him without any order from me?' Then he swore an oath that he would not leave Abraha alone until he had trodden his land and cut off his forelock. So Abraha shaved his head and filled a leather bag with the earth of the Yaman and sent it to the Negus with the following letter: 'O King, Aryat was only thy slave and I too am thy slave. We disputed about your orders; everyone must obey you; but I was stronger, firmer, and more skilful in managing the affairs of the Abyssinians. Now when I was told of the king's oath I shaved the whole of my head and I send it to you with a bag of the dust of my land that you may put it beneath your feet and thus keep your oath concerning me

When this message reached the Negus he was reconciled to him and wrote to him that he was to stay in the Yaman until further orders; so Abraha remained in the Yaman.

(When Abraha perceived that the Negus was reconciled and had made him viceregent of the Yaman, he sent to Abu Murra b. Dhu Yazan and took away from him his wife Rayhana d. Alqama b. Malik b. Zayd b. Kahlan. Abu Murra who is Dhu Jadan had a son by her-Madi Karib. Afterwards she bore to Abraha a son Masruq and a daughter Basbasa. Abu Murra took to flight. His slave Atawda went on exercising his right in Yaman until a man of Himyar of Khatham attacked and killed him; and when the news reached Abraha, who was a lenient noble character, a Christian of temperate habits, he told the people that it was high time that they had an official with due self-control and that had he known that Atawda would have chosen such a reward for his services he would not have allowed him to choose his reward. Further no bloodwit would be exacted and he would not take any action against them for killing Atawda. Tabari.)

THE HISTORY OF THE ELEPHANT AND THE STORY OF THE INTERCALATORS

Then Abraha built the cathedral in Sana'a, such a church as could not be seen elsewhere in any part of the world at that time. He wrote to the Negus saying: 'I have built a church for you, O King, such as has not been built for any king before you. I shall not rest until I have diverted the Arabs' pilgrimage to it.' When the Arabs were talking about this letter of his, one of the calendar intercalators was enraged. He was of the B. Fuqaym b. Adiy b. Amir b. Thalaba b. al-Harith b. Malik b. Kinana b. Khuzayma b. Mudrika b. Ilyas b. Mudar. The intercalators are those who used to adjust the months for the Arabs in the time of ignorance. They would make one of the holy months profane, and make one of the profane months holy to balance the calendar. It was about this that God sent down: 'Postponement (of a sacred month) is but added infidelity by which those who disbelieve are misled. They make it (the month) profane one year and make it sacred the next year, that they may make up the number of the months which God has made sacred."

The first to impose this system of intercalation on the Arabs was al-Oalammas who was Hudhayfa b. Abd b. Fugaym b. Adiy b. Amir b. Thalaba b. al-Harith b. Malik b. Kinana b. Khuzayma; his son Abbad followed him; then his descendants Qala', Umayya, Auf, and Abu Thumama Junada b. Auf who was the last of them, for he was overtaken by Islam. When the Arabs had finished pilgrimage, it used to be their practice to gather round him and he would declare the four sacred months Rajab, Dhul-Qada, Dhul-Hijja, and al-Muharram. If he wanted to free a period he would free al-Muharram and they would declare it free and ban Safar in its place so as to make up the number of the four sacred months.

When they wanted to return from Mecca, he got up and said: 'O God, I have made one of the Safars free for them, the first Safar, and I have postponed the other till next year.

About this Umayr b. Qays Jadhlul-Tian, one of the B. Firas b. Ghanm b. Thalaba b. Malik b. Kinana, boasting of this determining of the months, improvised:

Maadd knows that my people are the most honourable of men and have noble ancestors. Who has escaped us when we seek vengeance and whom have we not made to champ the bit? Are we not Maadd's calendar-makers, making profane months sacred?

The Kinanite went forth until he came to the cathedral and defiled it. Then he returned to his own country. Hearing of the matter Abraha made inquiries and learned that the outrage had been committed by an Arab who came from the temple in Mecca where the Arabs went on pilgrimage, and that he had done this in anger at his threat to divert the Arabs' pilgrimage to the cathedral, showing thereby that it was unworthy of reverence.

Abraha was enraged and swore that he would go to this temple and destroy it. (Tabari: With Abraha there were some Arabs who had come to seek his bounty, among them Mohammed b. Khuzal b. Khuzaba al-Dhakwani, al-Sulami, with a number of his tribesmen including a brother of his called Qays. While they were with him a feast of Abraha occurred and he sent to invite them to the feast. Now he used to eat an animal's testicles, so when the invitation was brought they said, 'By God, if we eat this the Arabs will hold it against us as long as we live.' Thereupon Mohammed got up and went to Abraha and said, 'O King, this is a festival of ours in which we eat only the loins and shoulders.' Abraha replied that he would send them what they liked, because his sole purpose in inviting them was to show that he honoured them. Then he crowned Mohammed and made him amir of Mudar and ordered him to go among the people to invite them to pilgrimage at his cathedral which he had built. When Mohammed got as far as the land of Kinana the people of the lowland knowing what he had come for sent a man of Hudhayl called Urwa b. Hayyad al-Milasi who shot him with an arrow, killing him. His brother Qays who was with him fled to Abraha and told him the news, which increased his rage and fury and he swore to raid the B. Kinana and destroy the temple.)

So he commanded the Abyssinians to prepare and make ready, and sallied forth with the elephant. News of this plunged the Arabs into alarm and anxiety and they decided that it was incumbent on them to fight against him when they heard that he meant to destroy the Kaaba, God's holy house.

A member of one of the ruling families in the Yaman, Dhu Nafr by name, summoned his people and such of the Arabs as would follow him to fight Abraha and stop him from attacking and destroying God's holy house. A certain number supported him, but after a battle Dhu Nafr and his followers were put to flight and he himself was taken prisoner and brought to Abraha. When he was about to put him to death Dhu Nafr pleaded for his life on the ground that he would be more useful to him alive than dead. Abraha then gave him his life but kept him in fetters. He was a merciful man.

Abraha continued on his road to Mecca until in the country of Khatham he was opposed by Nufayl b. Habib al-Khathami with their two tribes Shahran and Nahis and such of the Arab tribes as followed him. After an engagement he was defeated and taken prisoner. When Abraha thought of killing him, Nufayl said: 'Do not kill me, O King, for I will be your guide in the Arab country. Here are my two hands as surety that the two tribes of Khatham, Shahran and Nahis, will obey you.' So Abraha let him go.

He continued with him as a guide until they reached Taif when Masud b. Muattib b. Malik b. Kab b. Amr b. Sad b. Auf b. Thaqif came out to him with the men of Thaqif. Thaqif's name was Qasly b. al-Nabit b. Munabbih b. Mansur b. Yaqdum b. Afsa b. Dumi b. Iyad b. Nizar b. Ma'add b. Adnan. Umayya b. Abu Salt al-Thaqafi said:

My people are Iyad, would that they were near Or would that they had stayed (here) though their camels might be thin

When on the march Iraq's wide plain Is theirs-moreover they read and write.

He also said:

If you ask me who I am, Lubayna, and of my line I will tell you the certain truth.

We belong to al-Nabit the father of Qasiy

To Mansur son of Yaqdum (our) forefathers.

They said to him: O King, we are thy servants attentive and obedient to you. We have no quarrel with you and our temple-meaning that of al-Lat-is not the one you seek. You want only the temple in Mecca, and we will send with you a man to guide you there. He therefore passed on leaving them unmolested

As to al-Lat it was a temple of theirs in (the City of) al-Taif which they used to venerate as the Kaaba is venerated. So they sent with him Abu Righal to guide him on the way to Mecca, and when he had brought him as far as al-Mughammis Abu Righal died there and the Arabs stoned his grave. This is the grave which people in al-Mughammis still Arrived here, Abraha sent an Abyssinian called al-Aswad b. Mafsud (Other authorities write Magsud. Mafsud means 'slash-faced'.) with some cavalry as far as Mecca and the latter sent off to him the plunder of the people of Tihama, the Quraysh and others, among it two hundred camels belonging to Abdul-Muttalib b. Hashim, who at that time was the leading shaykh of (the) Quraysh. At first (the) Quraysh, Kinana, and Hudhayl and others who were in the holy place meditated battle, but seeing that they had not the power to offer resistance they gave up the idea.

Abraha sent Hunaja the Himyarite to Mecca instructing him to inquire who was the chief notable of the country and to tell him that the king's message was that he had not come to fight them, but only to destroy the temple. If they offered no resistance there was no cause for bloodshed, and if he wished to avoid war he should return with him. On reaching Mecca Hunaja was told that Abdul-Muttalib b. Hashim b. Abd Manaf b. Qusayy was the leading notable, so he went to him and delivered Abraha's message. Abdul-Muttalib replied:

God knows that we do not wish to fight him for we have not the power to do so. This is Allah's sanctuary and the temple of His friend Abraham-or words to that effect-If He defends it against him it is His temple and His sanctuary; and if he lets him have it by God we cannot defend it!' Hunata replied that he must come with him to Abraha, for he was ordered to bring him back with him.

So accompanied by one of his sons Abdul-Muttalib came to the camp and inquired for Dhu Nafr, for he was a friend of his. He went in to see him as he was in confinement and asked him if he could do anything to help them in their trouble. Dhu Nafr replied: 'What use is a man held a prisoner in the hands of a king, expecting to be killed at any moment?

I can do nothing to help you except that Unays the keeper of the elephant being a friend of mine, I will send to him and commend your case to him as strongly as possible asking him to try to get you permission to see the king. So speak as you think fit, and he will intercede for you with the king if he is able to do so.' So Dhu Nafr sent to Unays saying, " The king has taken two hundred camels belonging to Abdul-Muttalib, lord of (the) Quraysh and master of the Meccan (caravan) well who feeds men in the plain and wild creatures on the top of the mountains, and is now here. So ask permission for him to see the king and help him as far as you can.' He said he would do so and repeated these words to the king, adding that Abdul-Muttalib wished to see him and talk to him about a pressing matter. Abraha agreed to see him. Now Abdul-Muttalib was a most impressive, handsome, and dignified man, and when Abraha saw him he treated him with the greatest respect so that he would not let him sit beneath him. He could not let the Abyssinians see him sitting beside him on his royal throne, so he got off his throne and sat upon his carpet and made Abdul-Muttalib sit beside him there. Then he told his interpreter to inquire what he wanted, and the reply was that he wanted the king to return two hundred camels of his which he had taken. Abraha replied through the interpreter, 'You pleased me much when I saw you; then I was much displeased with you when I heard what you said. Do you wish to talk to me about two hundred camels of yours which I have taken, and say nothing about your religion and the religion of your forefathers which I have come to destroy?' Abdul-Muttalib replied, 'I am the owner of the camels and the temple has an owner who will defend it.' When the king replied that he could not defend it against him he said. 'That remains to be seen.' ('Give me back my camels.')

Some learned people allege that when Abdul-Muttalib went to Abraha when he sent Hunata to him, there accompanied him Ya'mur b. Nufatha b. Adiy b. al-Duil b. Bakr b. Abd Manat b. Kinana, at that time chief of B. Bakr, and Khuwavlid b. Wathila, then chief of Hudhavl. They offered to give Abraha a third of the cattle of the lowland on condition that he would withdraw from them and not destroy the temple, but he refused their request; but God knows whether this was so or not. At any rate Abraha restored to Abdul-Muttalib the camels which he had taken.

When they left him, Abdul-Muttalib went back to (the) Quraysh and having given them the news ordered them to withdraw from Mecca and take up defensive positions on the peaks and in the passes of the mountains for fear of the excesses of the soldiers. Abdul-Muttalib took hold of the metal knocker of the Kaaba, and a number of (the) Quraysh stood with him praying to God and imploring his help against Abraha and his army. As he was holding the knocker of the temple door. Abdul-Muttalib said:

O God, a man protects his dwelling so protect Thy dwellings

Let not their cross and their craft tomorrow overcome Thy craft

Ikrima b. Amir b. Hashim b. Abdu Manaf b. Abd al-Dar b. **Ousavy** said:

O God, humiliate al-Aswad b. Mafsud

Who took a hundred camels wearing their collars;

Between Hira and Thabir and the deserts,

He shut them in when they should be pasturing freely,

And delivered them to the black barbarians,

Withdraw from him thine aid, O Lord, for Thou art worthy to be praised.

Abdul-Muttalib then let go the knocker of the door of the Kaaba and went off with his (the) Quraysh companions to the mountain tops where they took up defensive positions waiting to see what Abraha would do when he occupied Mecca. In the morning Abraha prepared to enter the town and made his elephant ready for battle and drew up his troops. His intention was to destroy the temple and then return to the Yaman. When they made the elephant (its name was Mahmud) face Mecca, Nufayl b. Habib came up to its flank and taking hold of its ear said: 'Kneel, Mahmud, or go straight back whence you came, for you are in God's holy land!' He let go of its ear and the elephant knelt, and Nufayl made off at top speed for the top of the mountain. The troops beat the elephant to make it get up but it would not; they beat its head with iron bars; they stuck hooks into its underbelly and scarified it; but it would not get up. Then they made it face the Yaman and immediately it got up and started off. When they set it towards the north and the east it did likewise, but as soon as they directed it towards Mecca it knelt down.

Then God sent upon them birds from the sea like swallows and starlings; each bird carried three stones, like peas and lentils, one in its beak and two between its claws. Everyone who was hit died but not all were hit. They withdrew in flight by the way they came, crying out for Nufayl b. Habib to guide them on the way to the Yaman. When he saw the punishment which God had brought down on them Nufavl said:

Where can one flee when God pursueth?

Al-Ashram is the conquered not the conqueror.

Nufayl also said:

Our greetings, Rudayna!

You rejoice our eyes this morning! [Your fuel-seeker came to us last night,

But we had naught to give him.

If you had seen, but you will not see, Rudayna,

What we saw on al-Muhassab's side

You would have forgiven me and praised my action

And not have been vexed at what has passed and gone.

I praised God when I saw the birds.

And I feared the stones that might fall upon us

Everyone was asking for Nufavl As though I owed the Abyssinians a debt.

As they withdrew they were continually falling by the

wayside dying miserably by every waterhole. Abraha was smitten in his body, and as they took him away his fingers fell off one by one. Where the finger had been, there arose an evil sore exuding pus and blood, so that when they brought him to Sanaa he was like a young fledgeling. They allege that as he died his heart burst from his body. (A. Deserters from the army, labourers, and campfollowers remained in Mecca and became workers and shepherds for the population.)

Yaqub b. Utba told me that he was informed that that year was the first time that measles and smallpox had been seen in Arabia; and, too, that it was the first time that bitter herbs like rue, colocynth (bitter apple and bitter cumcumber), and Asclepias gigantea (milkweeds) were seen.

When God sent Mohammed he specially recounted to the Quraysh his goodness and favour in turning back the Abyssinians in order to preserve their state and permanence. 'Did you not see how your Lord dealt with the owners of the elephant? Did He not reduce their guile to sheer terror? And sent upon them flocks of birds, throwing hard clay stones upon them, making them as blades of corn that have been devoured.'

And again: Tor the uniting of (the) Quraysh, their uniting the caravans to ply summer and winter. Then let them worship the Lord of this temple, who has fed them so that they hunger not, and made them safe from fear', i.e. so that their status should remain unaltered because of God's good purpose towards them if they would receive it.

Abdullah b. Abu Bakr via Amra daughter of Abdul-Rahman b. Sad b. Zurara told me that Aisha said: 'I saw the leader of the elephant and its groom walking about Mecca blind and crippled begging for food.'

REFERENCES IN POETRY TO THE STORY OF THE ELEPHANT

When God turned back the Abyssinians from Mecca and executed His vengeance upon them, the Arabs held the Quraysh in great honour, saying, 'They are the people of God: God fought for them and thwarted the attack of their enemies.' On this theme they composed many poems.

Thus Abdullah b. al-Zibrara b. Adiy b. Qays b. Adiy b. Sad b. Sahm b. Amr b. Husays b. Kab b. Luayy b. Ghalib b. Fihr said:

Withdraw from the vale of Mecca for

From of old its sanctuary has not been violated.

When it was sanctified, Sirius had not been created.

No mighty man has ever attacked it.

Ask the commander of the Abyssinians what he saw. He who knows what happened will tell the ignorant.

Sixty thousand men returned not home,

Nor did their sick recover after their return.

Ad and Jurhum were (in Mecca) before them.

God has set it above all creatures.

The words 'nor did their sick recover after their return' refer to Abraha whom they carried with them when he was smitten, until he died in Sana.

Abu Qays b. al-Aslat al-Ansari al-Khatmi, Sayfi by name said:

His work it was on the day of the Abyssinian elephant. Whenever they urged it forward it held its ground, (They drove) their hooks beneath its flanks, They used a knife as a whip. When they applied it to its back it made a wound. It turned and faced the way it had come. Those there bore the burden of their injustice. God sent a wind bringing pebbles from above them And they huddled together like lambs. Their priests urged them to endure, But they bleated like sheep.

Abu Qays b. al-Aslat also said:

Rise and pray to your Lord and stroke

The corners of this temple between the mountains.

He gave you a convincing test

On the day of Abu Yaksum leader of the squadrons. His cavalry was in the plain, his infantry

Upon the passes of the distant hills.

When the help of the Lord of the Throne reached you,

His armies repulsed them, pelting them and covering them with dust.

Quickly they turned tail in flight, and none But a few returned to his people from the army.

Talib b. Abu Talib b. Abdul-Muttalib said: Know you not what happened in the war of Dahis And Abu Yaksum's army when it filled the pass? But for the help of God the Sole Existent One You would have been unable to save your lives.

Abu al-Salt b. Abu Rabia al-Thaqafi referring to the elephant and to the

Hanafi religion being that of Abraham said:

The signs of our Lord arc illuminating

None but infidels doubt them.

Night and Day were created and all

Is abundantly plain, its reckoning is fixed.

Then the merciful Lord revealed the day By the sun whose rays are seen everywhere.

He held the elephant fast in al-Mughammas until

It sank to the ground as though it were hamstrung.

Its trunk curled ring-wise; it lay motionless as;

A boulder flung down from Kabkab's rocks.

Round it Kinda's kings, warriors,

Mighty hawks in war.

They abandoned it and departed headlong All of them: the shank of each one of them was broken.

In God's sight at the Resurrection every religion

But that of the hanif is doomed to perdition.

When Abraha died his son Yaksum became king of the Abyssinians.

(Tabari: Himyar and the tribes of Yaman were humiliated under the heel of the Abyssinians. They took their women and killed their men and seized their young men to act as interpreters.) When Yaksum b. Abraha died his brother Masruq b. Abraha reigned over the Abyssinians in the Yaman.

THE JOURNEY OF SAYF B. DHU YAZAN AND THE RULE OF WAHRIZ IN THE YAMAN

When the people of the Yaman had long endured oppression, Sayf b. Dhu Yazan the Himyarite, who was known as Abu Murra, went to the Roman emperor and complained to him of his troubles, asking him to drive out the Abyssinians and take over the country. He asked him to send what forces he pleased and promised him the kingdom of the Yaman (Yemenites).

The emperor paid no attention to his request, so he went to al-Numan b. al-Mundhir, who was Chosroes' governor at al-Hira and the surrounding country of Iraq. When he complained of the Abyssinians, al-Numan b. al-Mundhir told him that he paid a formal visit every year to Chosroes and he asked him to stay with him until then. Accordingly he took him with him and introduced him to Chosroes. Now he used to sit in his audience chamber which contained his crown. According to reports, his crown was like a huge grainmeasure with rubies, pearls, and topazes set in gold and silver, suspended by a golden chain from the top of the dome in his hall of audience. Such was the weight of the crown that his neck could not bear it. He was hidden behind a robe until he sat on his throne; then his head was inserted into the crown, and when he was settled comfortably on his throne the robes were taken from him. Everyone who saw him for the first time fell to his knees in awe. When Sayf b. Dhu Yazan entered his presence he fell to his knees.

He said: 'O King, ravens 1 have taken possession of our country.' Chosroes asked, 'What ravens, Abyssinians or Sindians?' 'Abyssinians,' he replied, 'and I have come to you for help and that you may assume the kingship of my country. He answered, 'Your country is far distant and has little to attract me; I cannot endanger a Persian army in Arabia and there is no reason why I should do so.' Then he made him a present of 10,000 drachmae sterling and invested him in a fine robe. Sayf went out with the silver and began to scatter it among the people; (Tabari: Boys and slaves of both sexes scrambled for the coins). When the king was told of this he thought it very extraordinary and sent for him and said, 'You mean to throw away a royal gift!' He answered: 'What use is silver to me? The mountains of my country from which I come are nothing but gold and silver.' This he said to excite his cupidity. Chosroes thereupon gathered his advisers together and asked their opinion about the man and his project.

One of them reminded the king that in his prisons there were men who were condemned to death. If he were to send them with him and they were killed, that would merely be the fate that he had determined for them; on the other hand, if they conquered the country he would have added to his empire. Thereupon Chosroes sent those who were confined in his prisons to the number of eight hundred men.

He put in command of them a man called Wahriz who was of mature age and of excellent family and lineage. They set out in eight ships, two of which foundered, so that only six reached the shores of Aden. Sayf brought ail the people that he could to. Wahriz saying, 'My foot is with your foot, we die or conquer together.' 'Right,' said Wahriz. Masruq b. Abraha the king of Yaman came out against him with his army, and Wahriz sent one of his sons to fight them so as to get experience in their way of fighting. His son was killed and he was filled with rage against them. When the men were drawn up in their ranks Wahriz said, 'Show me their king.' They said, 'Do you see a man on an elephant with a crown on his head and a red ruby on his forehead? That is their king.' 'Let him be,' he said, and they waited a long time and then he said, 'What is he riding now?' They said: 'He is now bestride a horse'; again they waited. He asked the same question and they said he*was bestride a mule. Said Wahriz: 'An ass is filly! A weak creature, and so is his kingdom. I will shoot him. If you see that his followers have not moved, then stand fast until I give you permission to advance, for I shall have missed the fellow

But if you see the people flocking round him I shall have hit him, so fall upon them.' He then bent his bow (the story goes that it was so tough that no one but he could bend it) and ordered that his eyebrows be fastened back,' then he shot Masruq and split the ruby in his forehead and the arrow pierced his head and came out at the back of his neck. He fell off his mount and the Abyssinians gathered round him. When the Persians fell upon them, they fled and were killed as they bolted in all directions. Wahriz advanced to enter into Sana, and when he reached its gate he said that his standard should never be lowered and he ordered them to destroy the gate and went in with his flag flying.

Sayf b. Dhu Yazan al-Himyari said:

Men thought the two kings had made peace And those who heard of their reconciliation found the

matter was very grave. We slew the prince Masruq and reddened the sands with blood.

The new prince, the people's prince,

Wahriz swore an oath that

He would drink no wine until he had captured prisoners and spoil.

Abu al-Salt b. Abu Rabia al-Thaqafi said:

Let those seek vengeance who are like Ibn Dhu Yazan

Who spent long years at sea because of his enemies,

When the time for his journey came he went to Caesar

But did not attain what he sought.

Then he turned to Chosroes after ten years,

Counting his life and money cheap,

Until he came bringing the Persians with him.

By my life you were swift in action, What a noble band came out: Never were their like seen among men! Nobles, princes, mighty men, archers, Lions who train their cubs in the jungle! From curved bows they shot arrow Stout as the poles of the howdah Bringing the victim a speedy death You sent lions against black dogs. Their fugitives are scattered all over the earth. So drink your fill, wearing your crown, On Ghumdan's top reclining in a house you have chosen. Drink your fill, for they are dead, And walk proudly today in your flowing robes. Such are noble deeds! not two pails of milk mingled with water Which afterwards become urine.

Adly b. Zayd al-Hiri, one of B. Tamlm, said: What is there after San'a' in which once lived Rulers of a kingdom whose gifts were lavish? Its builder raised it to the flying clouds, Its lofty chambers gave forth musk. Protected by mountains against the attacks of enemies, Its lofty heights unscalable. Pleasant was the voice of the night owl there, Answered at even by a flute player. Fate brought to it the Persian army With their knights in their train; They travelled on mules laden with death, While the asses' foals ran beside them Until the princes saw from the top of the fortress Their squadrons shining with steel, The day that they called to the barbarians and al-Yaksiim 'Cursed be he who runs away!' 'Twas a day of which the story remains, But a people of long established1 dignity came to an end. Persians2 replaced the native born, The days were dark and mysterious. After noble sons of Tubba Persian generals were firmly settled there.

(Tabari: When Wahriz had conquered the Yaman and driven out the Abyssinians he wrote to Chosroes telling him of what had been done and sending him captured treasure. In his reply the king told him to appoint Sayf king of the Yaman. He also gave Sayf instructions to collect taxes every year and to remit them to him. He summoned Wahriz to his presence and Sayf became king, he being the son of Dhu Yazan of the Kings of the Yaman. This is what Ibn Humayd told me from Salama on the authority of Ibn Ishaq.)

(When Wahriz had gone to Chosroes and made Sayf king of the Yaman, the latter began to attack the Abyssinians, killing them and slaving the women with child until he exterminated all but an insignificant number of miserable creatures whom he employed as slaves and runners to go before him with their lances. Before very long he was out with these armed slaves when suddenly they surrounded him and stabbed him to death. One of them established himself as leader and they went through the Yaman slaying and laying waste the country. When the Persian king heard of this he sent Wahriz with 4,000 Persians and ordered him to kill every Abyssinian or child of an Abyssinian and an Arab woman, great or small, and not leave alive a single man with crisp curly hair. Wahriz arrived and in due course carried out these instructions and wrote to tell the king that he had done so. The king then gave him viceregal authority and he ruled under Chosroes until his death.)

THE END OF THE PERSIAN AUTHORITY IN THE YAMAN (Yemen)

Wahriz and the Persians dwelt in the Yaman, and the Abna who are in the Yaman today are descended from the survivors of that Persian army. The period of Abyssinian domination from the entry of Aryat to the death of Masruq ibn Abraha at the hands of the Persians and the expulsion of the Abyssinians was seventy-two years. The successive princes were four, Aryat, Abraha, Yaksum, and Masruq.

Abraha, Yaksum, and Masruq. It is said that on a rock in the Yaman there was an inscription dating from olden times:

To whom belongs the kingdom of Dhimar?

To Himyar the righteous.

To whom belongs the kingdom of Dhimar?

- To the evil Abyssinians.
 - To whom belongs the kingdom of Dhimar?
- To the free Persians.
- To whom belongs the kingdom of Dhimar?

To (the) Quraysh the merchants.

Dhimar means the Yaman or Sana

Al-Asha of B. Qays b. Thalaba said when the words of Satih and his companion were fulfilled:

'No woman has ever seen, as she saw, the truth like the truth of al-Dhibi when he prophesied.' The Arabs called him alDhibi because he was the son of Rabia b. Masud b. Mazin b. Dhib.

THE DESCENDANTS OF NIZAR B. MA'ADD

Nizar b. Maadd begat three sons: Mudar, Rabia, and Anmar. Anmar was the father of Khatham and Bajila. Jarir b. Abdullah al-Bajali who was chief of the Bajila (of whom someone said: 'But for Jarir, Bajila would have perished. A fine man and a poor tribe') said when he was appealing against al-Furafisa al-Kalbi to al-Aqra b. Habis al-Tamimi b. Iqal b. Mujashi b. Darim b. Malik b. Hanzala b. Malik b. Zayd Manat:

O Aqra b. Habis, O Aqra, If thy brother is overthrown thou wilt be overthrown.

and said:

Ye two sons of Nizar help your brother.

My father I wot is your father.

A brother who is your ally will not be worsted this day.

They went to the Yaman and remained there.

Mudar b. Nizar begat two sons: Ilyas and Aylan. Ilyls begat three sons: Mudrika, Tabikha, and Qama. Their mother was Khindif, a Yamanite woman.

The name of Mudrika was 'Amir and the name of Tabikha was Amr. There is a story that when they were pasturing their camels they hunted some game and sat down to cook it, when some raiders swooped upon their camels. Amir said to Amr: 'Will you go after the camels or will you cook this game?' Amr replied that he would go on cooking, so Amir went after the camels and brought them back. When

they returned and told their father he said to Amir: 'You are Mudrika (the one who overtakes), and to Amr he said 'You are Tabikha' (the cook).

When their mother heard the news she came hurriedly from her tent and he said: 'You arc trotting!' (khandafa = a quick, ambling, halfrunning gait) and so she was called Khindif.

As to Qama the genealogists of Mudar assert that Khuza'a was one of the sons of Amr b. Luhayy b. Qama b. Ilyas.

THE STORY OF AMR B. LUHAYY AND AN ACCOUNT OF THE IDOLS OF THE ARABS

Abdullah b. Abu Bakr b. Mohammed b. Amr b. Hazm on the authority of his father told me as follows: I was told that the apostle of God said:

'I saw Amr b. Luhayy dragging his intestines in hell, and when I asked him about those who had lived between his time and mine he said that they had perished.'

Mohammed b. Ibrahim b. al-Harith al-Tamimi told me that Abu Salih al-Samman told him that he heard Abu Hurayra say: I heard the apostle of God saying to Aktham b. al-Jaun al-Khuzai, 'O Aktham I saw 'Amr b. Luhayy b. Qama b. Khindif dragging his intestines in hell, and never did I see two men so much alike as you and he!' 'Will this resemblance injure me?' asked Aktham. 'No,' said the apostle, 'for you are a believer and he is an infidel. He was the first to change the religion of Ishmael, to set up idols, and institute the custom of the bahira, saiba, wasila, and hami.'

They say that the beginning of stone worship among the sons of Ishmael was when Mecca became too small for them and they wanted more room in the country. Everyone who left the town took with him a stone from the sacred area to do honour to it. Wherever they settled they set it up and walked round it as they went round the Kaaba. This led them to worship what stones they pleased and those which made an impression on them. Thus as generations passed they forgot their primitive faith and adopted another religion for that of Abraham and Ishmael. They worshipped idols and adopted the same errors as the peoples before them. Yet they retained and held fast practices going back to the time of Abraham, such as honouring the temple and going round it, the great and little pilgrimage, and thestanding on Arafa and Muzdalifa, sacrificing the victims, and the pilgrim cry at the great and little pilgrimage, while introducing elements which had no place in the religion of Abraham. Thus, Kinana and (the) Quraysh used the pilgrim cry: 'At Thy service, O God, at Thy service! At Thy service. Thou without an associate but the associate Thou hast. Thou ownest him and what he owns. They used to acknowledge his unity in their cry and then include their idols with God, putting the ownership of them in His hand. God said to Mohammed: 'Most of them do not believe in God without associating others with Him,' i.e. they do not acknowledge My oneness with knowledge of My reality. but they associate with Me one of My creatures.

The people of Noah had images to which they were devoted. God told His apostle about them when He said: 'And they said, "Forsake not your gods; forsake not Wudd and Suwa and Yaghuth and Yauq and Nasr." And they had led many astray.' Among those who had chosen those idols and used their names as compounds when they forsook the religion of Ishmael both Ishmaelites and others—was Hudhayl b. Mudrika b. Ilyas b. Mudar. They adopted Suwa and they had him in Ruhat; and Kalb b. Wabra of Quda'a who adopted Wudd in Dumatul-Jandal. Kab b. Malik al-Ansari said:

We forsook al-Lat and al-Uzza and Wudd.

We stripped off their necklaces and earrings.

An'um of Tayyi' and the people of Jurash of Madhhij adopted Yaghuth in Jurash. Khaywan, a clan of Hamdan, adopted Ya uq in the land of

Hamdan in the Yaman. Dhul-Kala of Himyar adopted Nasr in the Himyar country.

Khaulan had an idol called Ammanas in the Khaulan country. According to their own account they used to divide their crops and cattle between it and Allah. If any of Allah's portion which they had earmarked for him came into Ammanas's portion they left it to him; but if any of 'Ammanas's portion was in Allah's portion they returned it to him. They are a clan of Khaulan called al-Adim. Some say that it was concerning them that God revealed: 'They assign to Allah of the [crops] and cattle he has created a portion; and they say this is Allah's-in their assertion-and this is for our partners. Thus what is for their partners does not reach Allah and what is for Allah goes to their partners-Evil is their judgement!' The B. Milkan b. Kinana b. Khuzavma b. Mudrikab. Ilyas b. Mudar had an image called Sad, a lofty rock in a desert plain in their country. They have a story that one of their tribesmen took some of his stock camels to the rock to stand by it so as to acquire its virtue. When the camels, which were grazing-camels that were not ridden, saw the rock and smelt the blood which had been shed on it they shied from it and fled in all directions. This so angered the Milkanite that he seized a stone and threw it at the idol saving. 'God curse you. You have scared away my camels!' He went in search of them, and when he had collected them together once more he said:

We came to Sad to improve our fortunes

But Sad dissipated them. We have nothing to do with Sad. Sad is nothing but a rock on a bare height. It cannot put one right or send one wrong.

Daus had an idol belonging to Amr b. Humama al-Dausi. (The) Quraysh had an idol by a well in the middle of the Kaaba called Hubal.

And they adopted Isaf (or Asaf) and Naila by the place of Zamzam, sacrificing beside them. They were a man and a woman of Jurhum—Isaf b. Baghy and Naila d. Dik —who were guilty of sexual relations in the Kaaba and so God transformed them into two stones.

Abdullah b. Abu Bakr b. Mohammed b. Amr b. Hazm on the authority of Amra d. Abdul-Rahman b. Sad b. Zurara that she said, 'I heard Aisha say, 'We always heard that Isaf and Naila were a man and a woman of Jurham who copulated in the Kaaba so God transformed them into two stones." But God alone knows if this is the truth.' Abu Talib said:

Where the pilgrims make their camels kneel

Where the waters flow from Isaf and Naila.

Every household had an idol in their house which they used to worship. When a man was about to set out on a journey he would rub himself against it as he was about to ride offiindeed that was the last thing he used to do before his journey; and when he returned from his journey the first thing he did was to rub himself against it before he went in to his family. When God sent Mohammed with the message of monotheism (the) Quraysh said: 'Would he make the gods into one God? That is indeed a strange proceeding!'

Now along with the Kaaba the Arabs had adopted Tawaghit, which were temples which they venerated as they venerated the Kaaba. They had their guardians and overseers and they used to make offerings to them as they did to the Kaaba and to circumambulate them and sacrifice at them. Yet they recognized the superiority of the Kaaba because it was the temple and mosque of Abraham the friend (of God).

(The) Quraysh and the B. Kinana had al-Uzza in Nakhla, its guardians and overseers were the B. Shayban of Sulaym, allies of the Beni Hashim (Mohammed's clan; See: Hashemites). An Arab poet said:

Asma was given as a dowry the head of a little red cow

Which a man of the Banu Ghanm had sacrificed.

He saw a blemish in her eye when he led her away To al-Uzza's slaughter-place (Ghabghab) and divided her into goodly portions.

Their practice when they sacrificed was to divide the victim among the worshippers present. Ghabghab was the slaughterplace where the blood was poured out.

[Azr. i. 74: Amr b. Luayy put al-Uzza in Nakhla, and when they had finished their hajj and the circumambulation of the Kaaba they continued to be under taboo until they came to al-Uzza and had gone round it; there they abandoned the pilgrim taboo and stayed a day beside it. It belonged to Khuzaa. All Quraysh and B. Kinana used to venerate al-Uzza along with Khuzaa, and all Mudar. Her sddins who used to guard (hajab) her were B. Shayban of B. Sulaym, allies of B. Hashim. Cf. I.H. 839.]

Al-Lat belonged to Thaqif in Taif, her overseers and guardians being B. Muattib of Thaqif. Manat was worshipped

by al-Aus and al-Khazraj and such of the people of Yathrib (Medina) as followed their religion by the sea-shore in the direction of al-Mushallal in Qudayd.'

[Azr. i. 73. Amr b. Luayy set up Manat on the sea-shore near Qudayd. Azd and Ghassan went on pilgrimage to it and revered it. When they had made the compass of the Kaaba and hastened from Arafat and completed the rites at Mina they did not shave their hair until they got to Manat, to whom they would cry Labbayki. Those who did so did not go round between al-Safa and al-Marwa to the place of the two idols Nahlk Mujawid al-Rih and Mutim al-Tayr. This clan of the Ansar used to begin the ceremony by hailing Manat, and when they went on the great or little pilgrimage they would not go under the shelter of a roof until they had completed it. When a man was under taboo as a pilgrim (ahrama) he would not enter his house; if he needed something in it he would climb the wall behind his house so that the door should not cover his head. When God brought Islam and destroyed the doings of paganism He sent down concerning that: 'Piety does not consist in entering your houses from the rear but in fearing God'. Manat belonged to al-Aus and al-Khazraj and Ghassan of al-Azd and such of the population of Yathrib and Syria who followed their religion. Manat was on the sea-shore in the neighbourhood of al-Mushallal in Qudayd.]

Dhul-Khalasa belonged to Daus, Khatham, and Bajila and the Arabs in their area in Tabala.'

[Azr. i. 73: Amr b. Luayy set up al-Khalasa in the lower part of Mecca. They used to put necklaces on it, and bring gifts of barley and wheat. They poured milk on it, sacrificed to it, and hung ostrich eggs on it. Amr set up an image on al-Safa called Nahik Mujawid al-Rih, and one on al-Marwa called Mutim al-Tayr.]

Fals belonged to Tayyi and those hard by in the two mountains of Tayyi, Salma and Aja. Himyar and the Yamanites had a temple in Sana called Riam. Ruda was a temple of B. Rabia b. Kab b. Sad b. Zayd Manat b. Tamim. Al-Mustaughir b. Rabia b. Kab b. Sad when he destroyed it in the time of Islam said:

I smashed Ruda so completely that

I left it a black ruin in a hollow.

Dhul-Ka'abat belonged to Bakr and Taghlib the two sons of Wail and Iyad in Sindad. Of it Asha of B. Qays b. Thalaba said:

Between al-Khawarnaq and al-Sadir and Bariq And the temple Dhul-Kaabat of Sindad.

THE BAHIRA, SAIBA, WASILA AND HAMI

The Bahira is the filly of the Saiba: the Saiba is the she camel which gives birth to ten fillies without an intervening colt. She is set free, is never ridden, her hair is not shorn, and only a guest is allowed to drink her milk.

If she gives birth to a filly after that its ear is split and it is allowed to go its way with its mother, not ridden, hair unshorn, and only a guest may drink her milk as in the case of her mother. Such is the Bahira, the filly of the Saiba. The Wasila is an ewe which has ten twin ewes in successive births without a male lamb intervening. She is made a Wasila. They use the expression wasalat. Any ewes which she gives birth to after that belong to the males, except that if one of them dies all share in eating it, both males and females (78).

The Hami is a stallion who is the sire of ten successive fillies without an intervening colt. His back is taboo and he is not ridden; his hair is not shorn and he is left to run among the camels to mount them. Beyond that no use is made of him (79). When God sent his apostle Mohammed he revealed to him: 'God has not made Bahira, or Saiba or Wasila or Hami, but those who disbelieve invent a lie against God, though most of

them do not know it.' And again:

They say, What is in the wombs of these sheep is reserved for our males and prohibited to our wives; but if it is (born) dead they share in it. He will repay them for such division, verily He is knowing and wise.' Again: 'Say, have you considered what provision God has sent down to you and you have made some of it taboo and some of it permitted? Say, has God given you permission or do you invent lies against God? And again: 'Of the sheep two and of the goats two. Say, has He prohibited the two males or the two females, or what the wombs of the two females contain? Inform me with knowledge if you speak the truth. And of the camels two and of the cattle two. Say, has He prohibited to you the two males or the two females, or that which the wombs of the two females contain, or were you witnesses when God enjoined this upon you ? Who is more sinful than those who invent a lie against God to make men err without knowledge? Verily God will not guide the wrong-doing people' (80).

59 CONTINUATION OF THE GENEALOGIES5

Khuzaa say: We are the sons of Amr b. Amir from the Yaman (81). Mudrika b. al-Ya's had two sons, Khuzayma and Hudhayl, their mother being a woman of Qudaa. Khuzayma had four sons: Kinana, Asad, Asada, and al-Hun. Kinana's mother was Uwana d. Sad b. Qays b. Aylan b. Mudar (82).

Kinana had four sons: al-Nadr, Malik, 'Abdu Manat, and Milkan. Nadr's mother was Barra d. Murr b. Udd b. Tabikha b. al-Ya's b. Mudar; the other sons were by another woman (83).

It is said that (the) Quraysh got their name from their gathering together after they had been separated, for gathering together may be expressed by taqarrush*

(* The text is at fault somewhere. Ibn Ishaq's comment follows naturally on what has gone before, but has nothing to do with what he is last reported as having written. The significant words are al-Nadr is Quraysh'; but these are attributed to Ibn Hisham and nerther W. nor C. make any mention of a variant reading qdla bmi Ithaq. We can at least be certain that what Ibn Ishaq had to tell us about the origin of 'Ouravsh' is not to be found in the Sira as it stands, though Tabari makes another attempt in his quotation from the lost passages of Ibn Ishaq They were named after Quraysh b. Badr . Yakhlud b. al-Harith b. Yakhlud b. al-Nadr b. Kinana who was called Quraysh because he put to shame the B. al-Nadr. Whenever they appeared the Arabs said, 'The shame of Quraysh has come.' Tabari goes on (1104) to give the right explanation that the name means 'shark'. Doubtless it is a totem name like so many of the old tribal names in Arabia.)

Al-Nadr b. Kinana had two sons, Malik and Yakhlud Malik's mother was Atika d. Adwan b. Amr b. Qays b. Aylan, but I do not know whether she was Yakhlud's mother or not (84)

Malik b. al-Nadr begat Fihr b. Malik, his mother being Jandala d. al-Harith b. Mudad al-Jurhumi (85). (Tabari: There was war between Fihr Tand Hassan b. 'Abdu Kalal b. Mathub Dhu Hurath al-Himyari who had come from the Yaman with the tribesmen meaning to take back to Yaman the stones of the Kaaba so as to divert the pilgrimage to the Yaman. He got as far as Nakhla, raided cattle, and closed the roads, but he was afraid to enter Mecca. When (the) Ouravsh. Kinana, Khuzayma, Asad, and Judham and other unknown elements of Mudar perceived this they marched against them under the leadership of Fihr b. Malik. A sharp engagement followed in which Himyar were defeated and Hassan was taken prisoner by Fihr's son al-Harith. Among those killed in battle was his grandson Qays b. Ghalib b. Fihr. Hassan remained a prisoner for two years until he paid his ransom. He was then released and died on the way to the Yaman.)

Fihr begat four sons: Ghalib, Muharib, al-Harith, and Asad, their mother being Layla d. Sad b. Hudhayl b. Mudrika (86)

Ghalib b. Fihr had two sons, Luayy and Taym, their mother being Salma d. Amr al-Khuzai Taym were called the Banul-Adram (87).

Lu'ayy b. Ghalib had four "sons: Kab, Amir, Sama, and Auf; themother of the first three was Mawiya d. Kab b. al-Qayn b. Jasr of Qudaa (88).

THE STORY OF SAMA

Sama b. Luayy went forth to Uman and remained there. It is said that Amir b. Luavy drove him out because there was a quarrel between them and Sama knocked out Amir's eye. In fear of Amir he went to Uman. The story goes that while Sama was riding on his she-camel she lowered her head to graze and a snake seized her by the lip and forced her downwards until she fell on her side. Then the snake bit Sama so that he died. The story goes that when Sama felt death upon him he said:

Eye, weep for Sama b. Luayy.

The clinging snake has clung to Sama's leg.

Never have I seen such a victim of a camel

As Sama b. Luayy when they came upon him. Send word to Amir and Kab.

That my soul yearneth for them. Though my home be in Uman

I am a Ghalibi, I came forth not driven by poverty. Many a cup hast thou spilt, O b. Luayy,

For fear of death, which otherwise would not have been spilt.

Thou didst wish to avoid death, O b. Luayy,

But none has power to avoid death.

Many a camel silent on night journeys didst thou leave prostrate

After its prodigious exertion (89)

THE MIGRATION OF AUF B. LUAYY

It is alleged that Auf b. Luayy went out with a caravan of (the) Quraysh as far as the district of Ghatafan b. Sad b. Qays b. Aylan when he was left behind and his tribesmen went on without him. Thalaba b. Sad (he being his brother according to the kindred reckoning of B. Dhubyan, Thalaba b. Sad b. Dhubyan b. Baghld b. Rayth b. Ghatafan and Auf b. Sad b. Dhubyan b. Baghid b. Rayth b. Ghatafan) came to him. bound him to himself, gave him a wife, and took him into his tribe as a blood-brother. His relationship became well known among B. Dhubyan. It was Thalaba, they say, who said to Auf when he lagged behind and his tribe abandoned him:

Tether your camel by me, O Ibn Luayy.

Your tribe has left you and you have no home.

Mohammed b. Jafar b. al-Zubayr, or it may have been Mohammed b. Abd al-Rahman b. Abdullah b. Husavn, told me that 'Ulnar b. al-Khattab said: 'If I were to claim to belong to any tribe of the Arabs or to want to attach them to us I would claim to belong to B. Murra b. Auf. We know that among them there are men like ourselves. We know, too, where that man went,' meaning Auf b. Luayy. In the genealogy of Ghatafan he is Nurra b. Auf b. Sad b. Dhubyan b. Baghid b. Ravth b. Ghatafan. If this genealogy is mentioned to them they themselves say, 'We do not deny or contest it; it is our most prized genealogy.'

Al-Harith b. Zalim b. Jadhima b. Yarbu --one of B. Murra b. Auf ---when he fled from al-Numan b. al-Mundhir and clave to (the) Quraysh said:

My tribe is not Thalaba b. Sad

Nor Fazara the long-haired.

My tribe if you must ask is the Banu Luayy.

In Mecca they taught Mudar to fight. We were foolish in following the Banu Baghid

And leaving our next-of-kin and family. 'Twas the folly of the water-seeker who his fill drunk

Throws away the water and goes after a mirage.

Od's life if I had my way I should be with them

And not be found seeking pasture from place to place. Rawaha the Qurayshite mounted me on his camel

And sought no reward for it (90).

Al-Husayn b. al-Humam al-Murrl, one of B. Sahm b. Murra. said, refuting al-Harith b. Zalim and claiming to belong to Ghatafan:

Lo, you are not of us and we have nought to do with you.

We repudiate relationship with Luayy b. Ghalib.

We dwell on the proud heights of al-Hijaz while you

Are in the verdant plain between the two mountains, meaning Quraysh. Afterwards al-Husayn repented of what

he had said and recognised the truth of the words of al-Harith b. Zalim. He claimed to belong to Quraysh and, accusing himself of falsehood, he said:

I repent of what I said before:

I realise that it was the speech of a liar.

Would that my tongue were in two,

Half of it dumb and the other half singing your praise (Lit. 'in the course of the stars'.)

Our father a Kinani, in Mecca is his grave,

In the verdant plain of al-Batha between the mountains. We own a fourth of the sanctuary as an inheritance

And a fourth of the plains by the house of Ibn Hatib, meaning that the B. Luayy were four: Kab, Amir, Sama, and Auf.

A person whom I cannot suspect told me that Umar b. al-Khattab said to men of B. Murra: 'If you wish to return to your kindred do so' (The importance of the genealogical tables is bound up with the control of pay and pensions. It was Caliph Umar who ordered that registers should be compiled.).

The tribe were nobles among Ghatafan; they were their chiefs and leaders. Of them were Harim b. Sinan b. Abu Haritha b. Murra b. Nushba; Kharija b. Sinan b. Abu Haritha; al-Harith b. Auf al-Husayn b. al-Humam; and Hashim b. Harmala of whom someone has said:

Hashim b. Harmala revived his father (He brought him to life as it were by taking revenge on his slayers.).

On the day of al-Haba'at and the day of al-Yamala (Two famous battles.)

You could see the kings slain beside him

As he slew the guilty and the innocent (i.e. he was not afraid of incurring a blood feud.) (91).

They were a people of a lively reputation among Ghatafan and Qays, and they retained their relationship with them. Among them the practice of Basl obtained.

According to reports Basl is the name given to eight months of the year which the Arabs unreservedly regard as sacred. During those months they may go wherever they like without fear of violence. Zuhayr b. Abu Sulma said with reference to B. Murra (92):

Think! If they are not in al-Marurat in their dwellings Then they will be in Nakhl (Either a place in Nejd, belonging to Ghatafan, or a place two nights' journey from Medina.),

A place where I have enjoyed their fellowship.

If they are in neither then they will be at large during the Basl.

He means that they will be travelling during the holy period. al-Asha of B. Qays b. Thalaba said:

Is your woman guest to be taboo to us

While our woman guest and her husband are open to you?

Kab b. Layy had three sons: Murra, Adiy, and Husays, their mother being Wahshiya d. Shayban b. Muharib b. Fihr b. Malik b. Nadr.

Murra b. Kab had three sons: Kilab, Taym, and Yaqaza. Kilab's mother was Hind d. Surayr b. Thalaba b. al-Harith b. Fihr b. Malik b. al-Nadr b. Kinana b. Khuzayma; Yaqaza's mother was al-Bariqiya, a woman of Bariq of the Asd of Yaman. Some say she was the mother of Taym; others say Taym's mother was Hind d. Surayr the mother of Kilab (93).

Kilab b. Murra had two sons: Ousavy and Zuhra, their mother being Fatima d. Sad b. Sayal one of B. Jadara of Juthuma of al-Azd of Yaman allies of B. Dil b. Bakr b. Abdu Manat b. Kinana (94).

Of Sad b. Sayal the poet says:

Never among men whom we know have we seen

A man like Sad b. Sayal.

Weapon in either hand full of vigour he rode

Dismounting to fight the dismounted on foot; Charging he carried the enemy's horsemen with him

As the swooping hawk carries the partridge in its claws (95). Qusayy b. Kilab had four sons and two daughters: Abdu

Manaf. Abdul-Dar, Abdul-Uzza, and Abdu Qusayy; and Takhmur and Barra.

Their mother was Hubba d. Hulayl b. Habashiya b. Salul b. Kab b.

Amr al-Khuzai (96).

Abdu Manaf whose name was al-Mughira b. Qusayy had four sons:

Hashim, Abdu Shams, al-Muttalib, their mother being Atika d. Murra b.

Hilal b. Falij b. Dhakwan b. Thalaba b. Buhtha b. Sulaym b. Mansur b.

Ikrima; and Naufal, whose mother was Waqida d. Amr al-Maziniva, i.e.

Mazin b. Mansur b. Ikrima (97).

THE DIGGING OF THE WELL ZAMZAM

While Abdul-Muttalib was sleeping in the sacred enclosure he had a vision in which he was ordered to dig Zamzam which is a depression between the two idols of Quraysh, Isaf and Naila, at the slaughter-place of Quraysh. Jurhum had filled it in at the time they left Mecca. It is the well of Ishmael the son of Abraham where God gave him water when he was thirsty as a little child. His mother went to seek water for him and could not find it, so she went up to al-Safa praying to God and imploring aid for Ishmael; then she went to al-Marwa and did the same. God sent Gabriel, who hollowed out a place in the earth with his heel where water appeared. His mother heard the cries of wild beasts which terrified her on his account, and she came hurrying towards him and found him scrabbling with his hand at the water beneath his cheek the while he drank, and she made him a small hole.

JURHUM AND THE FILLING IN OF THE WELL ZAMZAM

The story of Jurhum, of their filling in Zamzam, of their leaving Mecca, and of those who ruled Mecca after them until Abdul-Muttalib dug Zamzam, according to what Ziyad b. Abdullah al-Bakkai told me on the authority of Muhammed b. Ishaq al-Muttalibi, is that when Ishmael the son of Abraham died, his son Nabit was in charge of the temple as long as God willed, then it was in charge of Mudad b. Amr al-Jurhumi (98). The sons of Ishmael and the sons of Nabit were with their grandfather Mudad b. Amr and their maternal uncles of Jurhum-Jurhum and Qatura who were cousins being at that time the people of Mecca. They had come forth from the Yaman and travelled together and Mudad was over Jurhum and Samayda, one of their men, over Oatura. When they left the Yaman, they refused to go unless they had a king to order their affairs. When they came to Mecca they saw a town blessed w ith water and trees and, delighted with it, they settled there. Mudad b. 'Amr with the men of Jurhum settled in the upper part of Mecca in Quayqian and went no farther. Samayda with Qatura settled in the lower part of Mecca in Ajyad the lower part of Mecca, and went no farther. Mudad used to take a tithe from those who entered Mecca from above, while Samayda did the same to those who entered from below. Each kept to his own people, neither entering the other's territory.

Then Jurhum and Qatura quarrelled and contended for the supremacy in Mecca; at that time Mudad had with him the sons of Ishmael and Nabit, and he had the oversight of the temple as against Samayda. They went out to fight each other, Mudad from Quayqian with his horsemen making for Samayda equipped with spears, leather shields, swords and quivers, rattling as they charged. It is said that Qu'ayqi'an was so named for that reason. Samayda' went out from Ajyad with horse and foot, and it is said Aivad got its name from the fine horses (jiydd) that formed Samayda's cavalry. The two parties met in Fadih, and after a severe battle Samayda was killed and Qatura' humiliated. It is said that the name Fadih was given for this reason. Then the people clamoured for peace and went on until they reached al-Matabikh, a ravine above Mecca; there they made peace and surrendered authority to Mudad. When he was in power and held sovereignty he slaughtered beasts for the people and gave them as food.

The people cooked and ate, and that is why the place is called Matabikh. Some learned people allege that the name was given because Tubba had slaughtered there and given the

food away and it was his base. The dispute between Mudad and Samayda was the first open wrong committed in Mecca, at least so some allege.

Then God multiplied the offspring of Ishmael in Mecca and their uncles from Jurhum were rulers of the temple and judges in Mecca. The sons of Ishmael did not dispute their authority because of their ties of kindred and their respect for the sanctuary lest there should be quarrelling or fighting therein. When Mecca became too confined for the sons of Ishmael they spread abroad in the land, and whenever they had to fight a people, God gave them the victory through their religion and they subdued them.

THE TRIBES OF KINANA AND KHUZAA GET POSSESSION OF THE TEMPLE AND EXPEL JURHUM

Afterwards Jurhum behaved high-handedly in Mecca and made lawful that which was taboo. Those who entered the town who were not of their tribe they treated badly and they appropriated gifts which had been made

to the Kaaba so that their authority weakened. When B. Bakr b. Abdu Manat b. Kinana and Ghubshan of Khuzaa perceived that, they came together to do battle and drive them out of Mecca. War was declared and in the fighting B. Bakr and Ghubshan got the upper hand and expelled them from Mecca. Now in the time of paganism Mecca did not tolerate injustice and wrong within its borders and if anyone did wrong therein it expelled him; therefore it was called 'the Scorcher' (al-Nassa.), and any king who came to profane its sanctity died on the spot. It is said that it was called Bakka because it used to break the necks of tyrants when they introduced innovations therein (99).

Amr b. al-Harith b. Mudad al-Jurhami brought out the two gazelles of the Kaaba and the corner-stone and buried them in the well Zamzam, going away with the men of Jurhum to the Yaman. They were bitterly grieved at losing the kingship of Mecca, and the above-named Amr said:

Many a woman crying bitterly,

Her eyes swollen with weeping, said

Tis as though between al-Hajun (A mountain above Mecca.) and al-Safa there was

No friend and none to beguile the night's long hours in Mecca.

- I said to her, while my heart within me palpitated
- As though a bird fluttered between my ribs:

'Of a surety we were its people,

And grievous misfortunes have brought us to nought:

We were the lords of the temple after Nabit,

We used to go round the temple

Our prosperity plain to see.

We were in charge of the temple after Nabit in glory

And the man of plenty did not count with us

We reigned in power, how great was our rule! No other tribe there could boast

Did you not marry a daughter to the best man I know? (i.e. Ishmael.) His sons are ours, we being brothers by marriage."

If the world turned against us

The world ever brings painful changes.

God5 drove us out by force; thus, O men,

Does destiny pursue its way. I say when the carefree sleep, and I do not sleep,

'Lord of the throne, let not Suhayl and 'Amir perish!' I was forced to look upon faces I do not like:

The tribes of Himyar and Yuhabir.

We became a legend after having been in prosperity.

That is what the passing years did to us.

The tears flow, weeping for a town

Wherein is a sure sanctuary and the sacred places.

Weeping for a temple whose doves unharmed,

Dwell safely there, with flocks of sparrows.

Wild creatures there are tame, unharried,

But leaving its sanctuary are hunted freely (100).

Amr b. al-Harith, remembering Bakr and Ghubshan and the townsmen

of Mecca whom they had left behind there, said also: Journey forth, O men ; the time will come When one day you will not be able to leave. Hasten your beasts and loosen their reins, Before death comes; and do what you must do. We were men like you; fate changed us And you will be as we once were (101).

THE DESPOTISM OF KHUZA'A IN THEIR CUSTODY OF THE TEMPLE

Then Ghubshan of Khuza'a controlled the temple instead of B. Bakr b. 'Abd Manat, the man who was controlling it being Amr b al-Harith al-Ghubshanl (The) Ouravsh at that time were in scattered settlements, and tents (Or houses) dispersed among their people, B. Kinana. So Khuzaa possessed the temple, passing it on from son to son until the last of them, Hulayl b. Habashiya b. Salul b. Kab b. Amr al-Khuzai (102).

THE MARRIAGE OF QUSAYY B. KILAB WITH HUBBA DAUGHTER OF HULAYL

Qusayy b. Kilab asked Hulayl b. Hubshiya for his daughter Hubba. Hulayl agreed and gave her to him and she bare him 'Abd al-Dar, Abd Manaf, Abdul-Uzza, and Abd. By the time that the children of Qusayy had spread abroad and increased in wealth and reputation Hulayl died. Now Qusayy thought that he had a better claim than Khuzaa and B. Bakr to control the Kaaba and Mecca, and that (the) Ouravsh were the noblest offering of Ishmael b. Abraham and the purest descendants of his sons.

He spoke to (the) Quraysh and Beni Kinana asking them to drive out Khuzaa and B. Bakr from Mecca and they agreed to do so

Now Rabia b. Haram of Udhra b. Sad b. Zavd had come to Mecca after the death of Kilab and had married Fatima d. Sad b. Sayal. (Zuhra at that time was a grown man and stayed behind, while Qusayy had just been weaned.) Rabia took Fatima away to his land and she carried Qusayy with her, and subsequently gave birth to Rizah. When Qusayy reached man's estate he came to Mecca and dwelt there.

Thus it was that when his people asked him to join them in the war he wrote to his brother Rizah, who shared the same mother, asking him to come and support him. Thereupon Rizah set out accompanied by his halfbrothers Hunn, Mahmud, and Julhuma, all sons of Rabia but not by Fatima, together with a number of Qudaa among the Arab pilgrims, having agreed to support Qusayy.

Khuza'a allege that Hulayl b. Hubshiya had enjoined this on Qusayy when he saw how his daughter's children had multiplied, saying: 'You have a better right to the Kaaba and to rule in Mecca than Khuzaa, so that this was the reason why Qusayy acted as he did. But this is a story which we have not heard from any other source, and only God knows the truth.

(Tabari: When the people had assembled in Mecca and gone to the mauqif, completed the hajj and come down to Mini, Qusayy assembled his possessions and his followers from his own tribe of (the) Quraysh, the B. Kinana, and such of the Qudaa as were with him, there only remained the ceremony of dismissal.).

AL-GHAUTH'S AUTHORITY OVER MEN ON PILGRIMAGE

Al-Ghauth b. Murr b. Udd b. al-Yas b. Mudar used to give permission* to men on pilgrimage to leave Arafa, and this function descended to his children after him.

(* It seems possible that the Ijaza or "permission", i.e. the word of command that terminates the wocuf, was originally the permission to fall upon the slaughtered victims. In the Meccan pilgrimage the Ijaza which terminated the tvocuf at 'Arafa was the signal for a hot race to the neighbouring sanctuary of Mozdalifa, where the sacred fire of the god Cozah burned, it was, in fact, not so much the permission to leave Arafa as to draw near to Cozah. The race itself is called Ijada, which may mean "dispersion" or "distribution". It cannot well mean the former, for Arafa is not holy ground, but merely the point of assemblage just outside the Haram at which the ceremonies began, and the station at Arafa is only the preparation for the vigil at Mozdalifa. On the other hand, if the meaning is "distribution" the Ijada answers to the rush of Nilus's Saracens to partake of the sacrifice.')

He and his sons used to be called Sufa. Al-Ghauth used to exercise this function because his mother was a woman of Jurhum who had been barren and vowed to Allah that if she bore a son she would give him to the Kaaba as a slave to serve it and to look after it. In course of time she gave birth to al-Ghauth and he used to look after the Kaaba in early times with his Jurhum uncles and presided over the order of departure from Arafa because of the office which he held in the Kaaba. His sons carried on the practice until they were cut off

Murr b. Udd, referring to the fulfilment of the mother's oath, said:

O Lord, I have made one of my sons

A devotee in Mecca the exalted So bless me for the vow fulfilled.

And make him the best of creatures to my credit.

Al-Ghauth, so they allege, used to say when he sent the people away:

O God I am following the example of others.

If that is wrong, the fault is Oudaa's

Yahya b. Abbad b. Abdullah b. al-Zubayr from his father Abbad said:

Sufa used to send the people away from Arafa and give them permission to depart when they left Mina. When the day of departure arrived they used to come to throw pebbles, and a man of Sufa used to throw for the men, none throwing until he had thrown. Those who had urgent business used to come and say to him: 'Get up and throw so that we may throw with you,' and he would say, 'No, by God, not until the sun goes down'; and those who wanted to leave quickly used to throw stones at him to hurry him, saying, 'Confound you, get up and throw.' But he refused until the sun went down and then he would get up and throw while the men threw stones with him.

When they had finished the stoning and wanted to leave Mina, Sufa held both sides of the hill and kept the men back. They said: 'Give the order to depart, Sufa.' No one left until they had gone first. When Sufa left and had passed on, men were left to go their own way and followed them. This was the practice until they were cut off. After them the next of kin inherited.

They were of B. Sad in the family of Safwan b. al-Harith b. Shijna (103). It was Safwan who gave permission to the pilgrims to depart from Arafa, and this right was maintained by them up to Islam, the last being Karib b. Safwan.

Aus b. Tamim b. Maghra al-Sadi said:

The pilgrims do not quit their halting-place at 'Arafa

Until it is said, 'Give permission O family of Safwan.'

ADWAN AND THE DEPARTURE CEREMONY AT MUZDALIFA

Hurthan b. Amr the Adwanite who was called Dhul-Isba because he had a finger missing said:

Bring an excuse for the tribe of Adwan (i.e. 'for what they have done the one to the other'. They were rent by civil war.). They were the serpents of the earth (i.e. 'cunning and

treacherous'.).

Some acted unlawfully against others And some spared not others.

Some of them were princes

Who faithfully met their obligations.

Some used to give men the parting signal

By custom and divine command.

Of them was a judge who gave decisions

And his verdict was never annulled.

Since the permission to depart from Muzdalifa was with Adwan, as Ziyad b. Abdullah al-Bakkai told me on the authority of Mohammed b. Ishaq, they used to pass it on from father to son until the last of them when Islam came, Abu Sayyara 'Umayla b. al-A'zal, about whom a certain poet said: We have defended Abu Savyara

And his clients the Banu Fazara

Until he made his ass pass through safely

As he faced Mecca praying to its Guardian.

Abu Sayyara used to send away the people while sitting upon a she ass of his; that is why he says 'making his ass pass safely' (In this section the work of Ibn Ishaq and Ibn Hisham are not clearly distinguished. Probably the poem comes from the former and the comments from the latter)

AMIR B. ZARIB B. AMR B. IYADH B. YASHKUR B. ADWAN

His words 'a judge who gave decisions' refers to the abovenamed. The Arabs used to refer every serious and difficult case to him for decision and would accept his verdict. Once it happened that a case in dispute in reference to a hermaphrodite was brought to him. They said, 'Are we to treat it as a man or a woman?' They had never brought him such a difficult matter before, so he said, 'Wait awhile until I have looked into the matter, for by Allah you have never brought me a question like this before.' So they agreed to wait, and he passed a sleepless night turning the matter over and looking at it from all sides without any result. Now he had a slave-girl Sukhayla who used to pasture his flock. It was his habit to tease her when she went out in the morning by saying sarcastically, 'You're early this morning, Sukhayla'; and when she returned at night he would say, 'You are late to-night, Sukhayla,' because she had gone out late in the morning and come back late in the evening after the others. Now when this girl saw that he could not sleep and tossed about on his bed she asked what his trouble was. 'Get out and leave me alone, for it is none of your business,' he retorted. However, she was so persistent that he said to himself that it might be that she would provide him with some solution of his problem, so he said: 'Well then, I was asked to adjudicate on the inheritance of a hermaphrodite (a person that has both, male and female, reproductive organs). Am I to make him a man or a woman? By God I do not know what to do and I can see no way out.' She said, 'Good God, merely follow the course of the urinatory process.' 'Be as late as you please henceforth, Sukhayla; you have solved my problem,' said he. Then in the morning he went out to the people and gave his decision in the way she had indicated.

(* The point was important because a male received double as much as a female. Muslims, up to this very day, are obsessed with gender role and anything that has to do with it, for the very simple reason that Mohammed gave this guideline when he said: "The male shall have the equal of the portion of two females" [Koran: 4:11; 4:176] and: "A man is permitted to take women as sex slaves outside of marriage." Note that the verse distinguishes wives from "captives" [described by the phrase "those whom the right hand possesses"; Koran: 4:24; 33:50] Similar gender evaluations can be found in: Koran: 2:223; 4:3; 2:228; 2:282; 5:6; 53:27; Sira and Hadith: Ibn Ishaq 693; 734; 878; 969; Sahih Bukhari 2:28; 6:301; 6:301; 54:464: 62:81: 62:58: Sahih Muslim 4:1039: Abu Dawud 2:704; 2155; Tabari 8:117; 9:137; 9:1754; Al-Tirmidhi 3272. These statements can be found in the Sharia Law too, described in the The Umdat al-Salik)

HOW QUSAYY B. KILAB GAINED POWER IN MECCA; HOW HE UNITED THE QURAYSH AND THE HELP WHICH OUDAF A GAVE HIM

In that year Sufa behaved as they were accustomed. The Arabs had borne them patientiy since they felt it a duty in the time of Jurhum and khuza a when they were in authority. Qusayy came to them with his tribesmen from (the) Quraysh and Kinana and Qudaa at al-Aqaba saying, 'We have a better right to this authority than you.' (Tabari: They disputed one with another and they tried to kill him.) Severe righting followed resulting in the defeat of Sufa, and Qusayy assumed their authority.

Thereupon Khuzaa and (the) B. Bakr withdrew from Qusayy knowing that he would impose the same restrictions on them as Sufa had done and that he would come between them and the Kaaba and the rule of Mecca. When they had withdrawn, Qusavy showed his hostility and gathered his forces to fight them. (Tabari: His brother Rizah b. Rabla with his men from Quda a stood with him.) Khuza a and B. Bakr came out against him and a severe battle took place in the valley of Mecca and both parties suffered heavily Thereupon they agreed to make peace and that one of the Arabs should arbitrate between them. They appointed as umpire Yamar b. Auf b. Kab b Amir b. Lavth b. Bakr b. Abdu Manat b. Kinana. His verdict was that Qusayy had a better claim to the Kaaba and to rule Mecca than Khuza'a and that all blood shed by Qusayy was to be cancelled and compensation disregarded, but Khuzaa and B. Bakr must pay bloodwit for the men of (the) Quraysh, Kinana, and Qudaa whom they had killed and that Qusayy should be given a free hand with the Kaaba and Mecca. Ya mar b. Auf was immediately called al-Shaddakh because he had cancelled the claim to bloodwit and remitted it (104).

Thus Qusayy gained authority over the temple and Mecca and brought in his people from their dwellings to Mecca. He behaved as a king over his tribe and the people of Mecca, and so they made him king; but he had guaranteed to the Arabs their customary rights because he telt that it was a duty upon himself which he had not the right to alter. Thus he confirmed the family of Safwan and Adwan and the intercalators and Murra b. Auf in their customary rights which obtained until the coming of Islam when God put an end thereby to them all. Ousayy was the first of (the) B. Kab b. Luayy to assume kingship and to be obeyed by his people as king. He held the keys of the temple, the right to water the pilgrims from the well of Zamzam, to feed the pilgrims, to preside at assemblies, and to hand out the war banners. In his hands lay all the dignities of Mecca; he divided the town into quarters among his people and he settled all the Quraysh into their houses in Mecca which they held

People assert that the Quraysh were afraid to cut down the trees of the sanctuary in their quarters, but Qusayy cut them down with his own hand or through his assistants. (The) Quraysh called him the 'uniter' because he had brought them together and they drew a happy omen from his rule. So far as (the) Quraysh were concerned no woman was given in marriage, no man married, no discussion about public affairs was held, and no banner of war was entrusted to anyone except in his house, where one of his sons would hand it over. When a girl reached marriageable age she had to come to his house to put on her shift. The shift was split over her head in his house, then she put it on and was taken away to her people (The dir was a large piece of cloth. Normally a woman cuts an opening through which she can put her head. She then adds sleeves and sews up the two sides.). His authority among the Quraysh during his life and after his death was like a religious law which could not be infringed. He chose for himself the house of meeting and made a door which led to the mosque of the Kaaba; in it the Quraysh used to settle their affairs (105).

Abdul-Malik b. Rashid told me that his father said that he heard al-Saib b. Khabbab, author of al-Magsura, reporting that he heard a man telling Umar b. al-Khattab when he was caliph the story of Qusayy, how he united (the) Quraysh and expelled Khuzia and B. Bakr from Mecca, and how he gained control of the temple and the affairs of Mecca. Umar made no attempt to gainsay him. (Tabari: Qusayy's authority in Mecca, where he enjoyed great esteem, remained uncontested. He left the pilgrimage unchanged because he deemed it a religious taboo. The Sufa continued, until they were cut off, in the family of Safwan b. al-Harith b. Shijna by right of inheritance. Adwan, the Nasa of B. Malik b. Kinana, and Murra b. Auf continued as before until Islam came and God destroyed all these offices.)

When Ousavy's war was over his brother Rizah h Rahla went away to his own land with his countrymen. Concerning his response to Qusayy he composed the following poem:

When a messenger came from Qusayy

And said 'Respond to your friend's request,' We sprang to his aid leading our horses,

Casting from us the half-hearted and slow-moving. We rode all night until the dawn Hiding ourselves by day lest we should be attacked. Our steeds were swift as grouse hurrying to water Bringing our answer to the call of Ousavy

We collected tribesmen from Sirr and the two Ashmadhs (It is disputed whether these are two tribes or two mountains between Medina and Khavbar.)

From every tribe a clan.

- What a fine force of cavalry that night,
- More than a thousand, swift, smooth-paced!
- When they passcel by al-Asjad
- And took the easy road from Mustanakh
- And passed by the edge of Wariqan
- And passed by al-Arj, a tribe encamped there,

They passed by the thornbushes without cropping them (The reading is uncertain; 'they passed by water without tasting it', as some Manuscripts propose, is improbable.)

Running hard the livelong night from Marr

We brought the colts near their mothers

That their neighing might be gentle,

And when we came to Mecca we

Subdued the men tribe by tribe.

We smote them there with the edge of the sword

And with every stroke we deprived them of their wits.

We trod them down with our horses' hooves

As the strong tread down the weak and helpless.

We killed Khuza a in their homeland

And Bakr we killed group by group.

We drove them from God's land,

We would not let them possess a fertile country.

We kept them bound in iron fetters (It seems improbable that such a rare and valuable metal would be used for such a purpose at this date.) On every tribe we quenched our vengeance.

Thalaba b. Abdullah b. Dhubyan b. al-Harith b. Sad Hudhaym Qudai said concerning Qusayy's invitation and their response:

We urged on our slender high-stepping horses

From the sandhills, the sandhills of al-Jinab

To the lowlands of Tihama, and we met our foe

In a barren depression of a desert.

As for Sufa the effeminate,

They forsook their dwellings in fear of the sword. But the sons of Ali when they saw us

Leaped to their swords like camels that yearn for home.

Ousavy b. Kilab said:

I am the son of the protectors, the B. Luayy, In Mecca is my home where I grew up. Mine is the valley as Ma'add knows, Its Marwa I delight in. I should not have conquered had not The sons of Qaydhar and Nablt settled there. Rizah was my helper and through him I am great,

I fear no injustice as long as I live.

When Rizah was established in his country God increased him and Hunn in numbers. (They are the two tribes of Udhra today.) Now when he came to his country there had been a matter in dispute between Rizah on the one hand and Nahd b. Zayd and Hautaka b. Aslum on the other, they being two clans of Quda'a. He put them in fear so that they clave to the Yaman and left the Quda'a country and remain in the Yaman to this day. Now Qusayy was well disposed to Quda'a and wanted them to increase and be united in their land because of his kinship with Rizah and because of their goodwill to him when they responded to his appeal for help. He disliked what Rizah had done to them and said:

Who will tell Rizah from me

That I blame him on two accounts,

1 blame you for the Banu Nahd b. Zayd

Because you drove a wedge between them and me,

And for Hautaka b. Aslum; of a truth

He who treats them badly has badly treated me (106).

When Qusayy grew old and feeble, he spoke to Abdul-Dar. He was his first born but (Tabari: they say he was weak) Abdu Manaf had become famous during his father's lifetime and done all that had to be done along with Abdul-Uzza and Abd. He said: 'By God, my son I will put you on a par with the others; though they have a greater reputation than yours; none of them shall enter the Kaaba until you open it for them; none shall give the Quraysh the war banner but you with your own hand; none shall drink in Mecca except you allow it; and no pilgrim shall eat food unless you provide it; and (the) Quraysh shall not decide any matter except in your house.

He gave him his house, it being the only place where (the) Ouraysh could settle their affairs, and he gave him the formal rights mentioned above.

The Rifada was a tax which (the) Quraysh used to pay from their property to Qusayy at every festival. With it he used to provide food for the pilgrims who were unable to afford their own provisions. Qusayy had laid this as a duty upon (the) Quraysh, saying: 'You are God's neighbours, the people of his temple and sanctuary. The pilgrims are God's guests and the visitors to His temple and have the highest claim on your generosity; so provide food and drink for them during the pilgrimage until they depart out of your territory. Accordingly they used to pay him every year a tax on their flocks and he used to provide food for the people therefrom, while they were at Mina, and his people carried out this order of his during the time of ignorance until Islam came. To this very day it is the food which the sultan provides every year in Mina until the pilgrimage is over.

My father Ishaq b. Yasar from al-Hasan b. Mohammed b. Ali b. Abu Talib told me about this affair of Qusayy's and what he said to Abdul-Dar concerning the transfer of his power to him in these words, 'I heard him saying this to a man of B. Abdul-Dar called Nubaih b. Wahb b. Amir b. Ikrima b. Amir b. Hashim b. Abdu Manaf b. Abdul-Dar b. Qusayy.' al-Hasan said: 'Qusayy gave him all the authority that he had over his people. Qusayy was never contradicted nor was any measure of his overthrown.

THE RIFT IN THE QURAYSH AFTER QUSAYY AND THE CONFEDERACY OF THE SCENTED ONES

After the death of Qusayy his sons assumed his authority over the people and marked out Mecca in quarters, after he had allotted space there for his own tribe. They allotted quarters among their people and among other allies, and sold them. (The) Ouraysh took part in this with them without any discord or dispute. Then the sons of Abdu Manaf - Abdu Shams and Hashim and al-Muttalib and Naufal-agreed to seize the rights that the sons of Abdul-Dar possessed which Qusayy had given to Abdul-Dar himself, namely those mentioned above. They considered that they had a better right to them because of their superiority and their position among their people. This caused dissension among (the) Quraysh, one section siding with B. Abdu Manaf, and the other with B. Abdul-Dar. The former held that the new claimants had a better right; the latter that rights which Qusayy had given to one branch should not be taken away from them. The leader of B. Abdu Manaf was Abdu Shams. because he was the eldest son of his father; and the leader of B. Abdul-Dar was Amir b. Hashim b. Abdu Manaf b. Abdul-Dar. The B. Asad b. Abdul-Uzza b. Qusayy and B. Zuhra b. Kilab and B. Taym b. Murra b. Kab and B. al-Harith b. Fihr b. Malik b. al-Nadr were with B. Abdu Manaf, while with B. Abdul-Dar were B. Makhzum b. Yaqaza b. Murra, and B. Sahm b. Amr b. Husays b. Kab and B. Jumah b. Amr b. Husays b. Kab and B. Adiyy b. Kab. The men who remained neutral were Amir b. Luayy and Muharib. b. Fihr.

They all made a firm agreement that they would not abandon one another and would not betray one another as long as the sea wetted seaweed.

The B. Abdu Manaf brought out a bowl full of scent (they assert that some of the women of the tribe brought it out to them) and they put it for their allies in the mosque beside the Kaaba; then they dipped their hands into it and they and their allies took a solemn oath. Then they rubbed their hands on the Kaaba strengthening the solemnity of the oath.

For this reason they were called the Scented Ones

The other side took a similar oath at the Kaaba and they were called the Confederates. Then the tribes formed groups and linked up one with another. The B. Abdu Manaf were ranged against B. Sahm; B. Asad against B. Abdul-Dar; Zuhra against B. Jumah; B. Taym against B. Makhzum; and B. al-Harith against Adiyy b. Kab. They ordered that each tribe should exterminate the opposing units.

When the people had thus decided on war, suddenly they demanded peace on the condition that B. Abdu Manaf should be given the rights of watering the pilgrims and collecting the tax; and that access to the Kaaba, the standard of war, and the assembly house, should belong to the Abdul-Dar as before. The arrangement commended itself to both sides and was carried out, and so war was prevented. This was the state of affairs until God brought Islam, when the apostle of God said, Whatever alliance there was in the days of ignorance Islam strengthens it.

THE CONFEDERACY OF THE FUDUL*

(* Fudul is explained as meaning that the confederates did not allow wrongdoers to retain any stolen property. Fudul sometimes means 'remains of spoil'. Another and somewhat far-fetched explanation is that this covenant was modelled on an older covenant of the same character in which three men each with the name of Fadl took part.)

Ziyad b. Abdullah al-Bakkai related to me the following as from Ibn Ishaq: The tribes of (the) Quraysh decided to make a covenant and assembled for that purpose in the house of Abdullah b. Judan b. Amr b. Kab b. Sad b. Taym b. Murra b. Kab b. Luayy because of his seniority and the high reputation he enjoyed. Those party to the agreement with him were B. Hashim, B. 1-Muttalib, Asad b. Abdul-Uzza, Zuhra b. Kilab, and Taym b. Murra. They bound themselves by a solemn

agreement that if they found that anyone, either a native of Mecca or an outsider, had been wronged they would take his part against the aggressor and see that the stolen property was restored to him. (The) Quraysh called that confederacy 'The Confederacy of the Fudul'.

Mohammed b. Zayd b. al-Muhajir b. Qunfudh al-Tayml told me that he heard Talha b. Abdullah b. Auf al-Zuhri say: The apostle of God said, 'I witnessed in the house of Abdullah b. Judan a covenant which I would not exchange for any number of fine camels: if I were invited to take part in it during Islam I should do so.'

Yazid b. Abdullah b. Usama b. al-Hadi al-Laythi told me that Mohammed b. Ibrahim b. al-Harith al-Tayml told him that there was a dispute between al-Husayn b. Ali b. Abu Talib and al-Walid b. Utba b. Abu Sufvan about some property they held in Dhul-Marwa. At that time al-Walid was governor of Medina, his uncle, Muawiya b. Abu Sufyan having given him the appointment. Al-Walid had defrauded al-Husayn of his rights, for as governor he had the power to do so. Husayn said to him: 'By God you shall do me justice or I will take my sword and stand in the apostle's mosque and invoke the confederacy of the Fudul!' Abdullah b. al-Zubayr who was with al-Walid at the time said: 'And I swear by God that if he invokes it I will take my sword and stand with him until he gets justice, or we will die together.' When the news reached al-Miswar b. Makhrama b. Naufal al-Zuhrl and Abdul-Rahman b. Uthman b. Ubaydullah al-Taymi they said the same. As soon as he realised what was happening al-Walid gave al-Husayn satisfaction.

This same Yazid, on the same authority, told me that Mohammed b. Jubayr b. Mutim b. Adiyy b. Naufal b. Abdu Manaf, who was the most learned of the Quraysh, met Abdul-Malik b. Marwan b. al-Hakam when he had killed Ibn al-Zubayr and the people had gathered against Abdul-Malik. When he went in to see him he said: O Abu Said, were not we and you—meaning B. Abdu Shams b. Abdu Manaf and B. Naufal b. Abdu Manaf — partners in the confederacy of the Fudul?' 'You should know best,' he replied. Abdul-Malik said, 'No, you tell me, Abu Said, the truth of the matter.' He answered: 'No, by God, you and we kept out of that!' 'You are right,' said Abdul-Malik.

Hashim b. Abdu Manaf superintended the feeding and watering of the pilgrims because 'Abdu Shams was a great traveller who was seldom to be found in Mecca; moreover he was a poor man with a large family, while Hashim was a wellto-do man. It is alleged that when the pilgrims were there he got up and addressed (the) Quraysh thus: 'You are God's neighbours and the people of His temple. At this feast there come to you God's visitors and pilgrims to His temple. They are God's guests, and His guests have the best claim on your generosity; so get together what food they will need for the time they have to stay here. If my own means were sufficient I would not lay this burden upon you.' Thereupon they taxed themselves each man according to his capacity and used to provide food for the pilgrims until they left Mecca.

It is alleged that Hashim was the first to institute the two caravan journeys of (the) Quraysh, summer and winter, and the first to provide tharid (broth in which bread is broken up) in Mecca. Actually his name was Amr, but he was called Hashim because he broke up bread in this way for his people in Mecca. A Quraysh poet, or one of the Arabs, composed this poem:

Amr who made bread-and-broth for his people.

A people in Mecca who suffered lean years.

He it was who started the two journeys,

The winter's caravan and the summer's train (107).

Hashim b. Abdu Manaf died in Ghazza in the land of Syria while travelling with his merchandise, and al-Muttalib b. Abdu Manaf assumed the right of feeding and watering the pilgrims. He was younger than Abdu Shams and Hashim. He was held in high esteem among his people, who called him al-Fayd on account of his liberality and high character.

Hashim had gone to Medina and married Salma d. Amr, one of B. Adiyy b. al-Najjar. Before that she had been married to Uhayha b. al-Julah b. al-Harish b. Jahjaba b. Kulfa b. Auf b. Amr b. Auf b. Malik b. al-Aus and bore him a son called Amr. On account of the high position she held among her people she would only marry on condition that she should retain control of her own affairs. If she disliked a man she left him.

To Hashim she bore Abdul-Muttalib and called his name Shayba.

Hashim left him with her while he was a little boy. Then his uncle al-Muttalib came to take him away and bring him up among his people in his town. But Salma declined to let him go with him. His uncle argued that his nephew was now old enough to travel and was as an exile away from his own tribe who were the people of the temple, of great local reputation, holding much of the government in their hands. Therefore it was better for the boy that he should be among his own family, and therefore he refused to go without him. It is popularly asserted that Shayba refused to leave his mother without her consent; and this she ultimately gave. So his uncle took him away to Mecca, riding behind him on his camel, and the people cried: 'It's al-Muttalib's slave whom he has bought' and that is how he got the name of Abdul-Muttalib. His uncle called out: 'Rubbish!

This is my nephew whom I have brought from Medina.' Subsequently al-Muttalib died in Radman in the Yaman,

and an Arab mourned him in the following lines:

Thirsty are the pilgrims now al-Muttalib is gone. No more bowls with overflowing brims.

Now that he is gone would that (the) Quraysh were in torment!

Matrud b. Kab al-Khuzai wrote this elegy over al-Muttalib and all the sons of Abdu Manaf when the news came that Naufal the last of them was dead:

O night! most miserable night, Disturbing all other nights, With thoughts of what I suffer From sorrow and the blows of fate. When I remember my brother Naufal. He reminds me of days gone by. He reminds me of the red waist-sashes, The fine new yellow robes. There were four of them, everyone a prince, Sons and grandsons of princes One dead in Radman, one in Salman. A third lies near Ghazza. A fourth lies in a grave by the Kaaba To the east of the sacred buildings. Abdu Manaf brought them up virtuously Safe from the reproof of all men. Yea there are none like Mughira's children Among the living or the dead.

Abdu Manaf's name was al-Mughira. Hashim was the first of his sons to die at Ghazza in Syria, followed by Abdu Shams in Mecca, then al-Muftalib in Radman in the Yaman (Yemen), and lastly Naufal in Salman in Iraq. It was said to Matrud at least they assert so—'Your lines are very good, but if you had done more justice to the theme they would have been still better.' 'Give me a night or two,' he replied, and after a few days he produced the following:

O eye, weep copiously, pour down thy tears Weep over Mughira's sons, that noble breed of Ka'b, O eye, cease not to weep thy gathering tears, Bewail my heartfelt sorrow in life's misfortunes. Weep over all those generous trustworthy men. Lavish in gifts, munificent, bounteous, Pure in soul, of high intent, Firm in disposition, resolute in grave affairs, Strong in emergency, no churls, not relying on others, Quick to decide, lavish in generosity. If Kab's line is reckoned, a hawk. The very heart and summit of their glory, Weep for generosity and Muttalib the generous, Release the fountain of thy tears, Gone from us in Radman today as a foreigner, My heart grieves for him among the dead. Woe to you, weep if you can weep, For Abdu Shams on the east of the Kaaba, For Hashim in the grave in the midst of the desert Where the wind of Ghazza blows o'er his bones. Above all for my friend Naufal Who found in Salman a desert grave. Never have I known their like, Arab or foreigner, When their white camels bore them along, Now their camps know them no more Who used to be the glory of our troops. Has time annihilated them or were their swords blunt, Or is every living thing food for the Fates? Since their death I have come to be satisfied With mere smiles and friendly greetings Weep for the father of the women with dishevelled hair

Who weep for him with faces unveiled as camels doomed to die (The word, 'camels doomed to die' refer to the she-camel which used to be tethered by the grave of her dead master until she died of hunger and thirst. The heathen Arabs believed he would ride her in the next world.).

They mourn the noblest man who ever walked, Bewailing him with floods of tears.

They mourn a man generous and liberal,

Rejecting injustice, who settled the greatest matters.

They weep for Amr al-Ula ('The lofty one') when his time came, Design was his return as he smilled at the nightle quest.

Benign was his nature as he smiled at the night's guests. They weep prostrated by sorrow,

How long was the lamentation and woe!

They mourned him when time exiled them from him, Their faces pale like camels denied water. With their loins girded because of fate's hard blows.

I passed the night in pain watching the stars I wept and my little daughters wept to share my grief. No prince is their equal or peer, Among those left behind none are like their offspring. Their sons are the best of sons, And they are the best of men in the face of disaster. How many a smooth running fast horse have they given, How many a captive mare have they bestowed, How many a fine mettled Indian sword, How many a lance as long as a well rope How many slaves did they give for the asking, Lavishing their gifts far and wide. Were I to count and others count with me I could not exhaust their generous acts; They are the foremost in pure descent Wherever men boast of their forbears The ornament of the houses which they left So that they have become solitary and forsaken, I say while my eye ceases not to weep, May God spare the unfortunate (family)! (108)

By the 'father of the women with dishevelled hair' the poet means Hashim b. Abdu Manaf.

Following his uncle al-Muttalib, Abdul-Muttalib b. Hashim took over the duties of watering and feeding the pilgrims and carried on the practices of his forefathers with his people. He attained such eminence as none of his forefathers enjoyed; his people loved him and his reputation was great among them.

THE DIGGING OF ZAMZAM

While Abdul-Muttalib was sleeping in the hijr (The hijr is the semicircular spot between the wall called Hatim and the Kaaba, which is said to contain the graves of Hagar and Ishmael. Cf. Azraqi, 28a f.), he was ordered in a vision to dig Zamzam. Yazid b. Abu Habib al-Misri from Marthad b. Abdullah al-Yazani from Abdullah b. Zurayr al-Ghafiqi told me that he heard Ali b. Abu Talib telling the story of Zamzam. He said that Abdul-Muttalib said: 'I was sleeping in the hijr when a supernatural visitant came and said, "Dig Tiba". I said "And what is Tiba?"; then he left me. I went to bed again the next day and slept, and he came to me and said "Dig Barra"; when I asked what Barra was he left me. The next day he came and said "Dig al-Madnuna"; when I asked what that was he went away again. The next day he came while I was sleeping and said "Dig Zamzam". I said, "What is Zamzam?";

'Twill (= it will) never fail or ever run dry,

'Twill water the pilgrim company. It lies 'twixt (= betwixt = between) the dung and the flesh bloody*.

By the nest where the white-winged ravens fly,

By the nest where the ants to and fro do ply.'

(* The language is characteristic of Arabian oracles composed in doggerel known as Saj. The words 'between the dung and the blood' occur in the Koran, Sura 16, verse 68. 'We give you to drink of what is in their bellies between the faces and the blood, pure milk easily swallowed by the drinkers.' But this throws no light on the meaning of the passage here, which plainly has a local significance. Abu Dharr passed it by without comment. Al-Suhayli, p. 98, sees that the term must go with the two following terms, and serve to show exactly where Zamzam was to be found. He therefore repeats a story to the effect that Abdul-Muttalib saw the ants' nest and the ravens' nest when he went to dig the well, but saw neither dung nor blood. At that moment a cow escaped her would-be butcher and entered the haram. There she was slaughtered, and where the dung and blood flowed, Abdul-Muttalib proceeded to dig. This gallant attempt to explain the ancient oracle cannot be accepted for the reason that it gives no point to the precise reference that the well was to be found between the dung and the blood, which in this story obviously must have occupied pretty much the same space, and indeed would render the following indications superfluous by giving the exact site. Most probably, therefore, we should assume that the sacrificial victims were tethered at a certain spot and there they would void ordure before they were led to the foot of the image at which they were slaughtered. A point between these two spots is more closely defined by the ants' and the ravens' neat.)

When the exact spot had been indicated to him and he knew that it corresponded with the facts, he took a pick-axe and went with his son al-Harith —for the had no other son at that time— and began to dig. When the top of the well appeared he cried Allah akbar! (Allah is great!)' Thus (the) Quraysh knew that he had obtained his object and they came to him and said, 'This is the well of our father Ishmael, and we have a right to it, so give us a share in it.' I will not,' he answered, 'I was specially told of it and not you, and I was the one to be given it.' They said: 'Do us justice, for we shall not leave you until we have got a judicial decision in the matter.' He said: 'Appoint anyone you like as umpire between us.' He agreed to accept a woman diviner of B. Sad Hudhaym, who dwelt in the uplands of Syria. So Abdul-Muttalib, accompanied by some of his relations and a representative from all the tribes of (the) Quraysh, rode away. They went on through desolate country between the Hijaz and Syria until Abdul-Muttalib's company ran out of water and they feared that they would die of thirst.

They asked the Quraysh tribes to give them water, but they refused, on the ground that if they gave them their water they too would die of thirst. In his desperation Abdul-Muttalib consulted his companions as to what should be done, but all they could do was to say that they would follow his instructions: so he said, 'I think that every man should dig a hcle for himself with the strength that he has left so that whenever a man dies his companions can thrust him into the hole and bury him until the last man, for it is better that one man should lie unburied than a whole company.' They accepted his advice and every man began to dig a hole for himself. Then they sat down until they should die of thirst. After a time Abdul-Muttalib said to his companions, 'By God, to abandon ourselves to death in this way and not to scour the country in search of water is sheer incompetence; perhaps God will give us water somewhere. To your saddles!' So they got their beasts ready while the Quraysh watched them at work. Abdul-Muttalib went to his beast and mounted her and when she got up from her

knees a flow of fresh water broke out from beneath her feet. Abdul-Muttalib and his companions, crying 'Allah akbarl', dismounted and drank and filled their water-skins. Then they invited the Quraysh to come to the water which God had given them and to drink freely. After they had done so and filled their water-skins they said: 'By God, the judgement has been given in your favour Abdul-Muttalib. We will never dispute your claim to Zamzam. He who has given you water in this wilderness is He who has given you Zamzam. Return to your office of watering the pilgrims in peace.' So they all went back without going to the diviner. This is the story which I heard one report on Abdul-Mutfalib's authority that when he was ordered to dig Zamzam it was said to him:

Then pray for much water as crystal clear

To water God's pilgrims at the sites they revere As long as it lasts you have nothing to fear.

On hearing these words he went to the Quraysh and said, 'You know that I have been ordered to dig Zamzam for you,' and they asked, 'But have you been told where it is?' When he replied that he had not, they told him to go back to his bed where he had the vision and if it really came from God it would be made plain to him; but if it had come from a demon, he would not return to him. So Abdul-Muttalib went back to his bed and slept and received the following message:

Dig Zamzam, 'twill not to your hopes give lie,

'Tis (= it is) yours from your father eternally

'Twill never fail or ever run dry,

'Twill water the pilgrim company

Like an ostrich flock a fraternity,

Their voice God hears most graciously.

A pact most sure from days gone by

Nought like it canst thou descry, It lies 'twixt the dung and the flesh bloody (109)*.

(* As these lines are in part identical with those mentioned above, clearly this is a rival account of the vision.)

It is alleged that when this was said to him and he inquired where Zamzam was, he was told that it was by the ants' nest where the raven will peck tomorrow, but God knows how true this is. The next day Abdul Muttalib with his son al-Harith, who at that time was his only son, went and found the ants' nest and the raven pecking beside it between the two idols Isaf and Naila at which (the) Quraysh used to slaughter their sacrifices. He brought a pick-axe and began to dig where he had been commanded. (The) Quraysh seeing him at work came up and refused to allow him to dig between their two idols where they sacrificed. Abdul-Muttalib then told his son to stand by and protect him while he dug, for he was determined to carry out what he had been commanded to do. When they saw that he was not going to stop work they left him severely alone. He had not dug deeply before the stone top of the well appeared and he gave thanks to God knowing that he had been rightly informed. As digging went further, he found the two gazelles of gold which Jurhum had buried there when they left Mecca. He also found some swords and coats of mail from Qala*. (* A mountain in Syria, though other sites have been suggested. See Yaqut.)

(the) Quraysh claimed that they had a right to share in this find. Abdul-Muttalib denied this, but was willing to submit the matter to the sacred lot. He said that he would make two arrows for the Kaaba, two for them, and two for himself. The two arrows which came out from the quiver would determine to whom the property belonged. This was agreed, and accordingly he made two yellow arrows for the Kaaba, two black ones for himself, and two white ones for (the) Quraysh. They were then given to the priest in charge of the divinatory arrows, which were thrown beside Hubal. (Hubal was an image in the middle of the Kaaba, indeed the greatest of their images. It is that referred to by Abu Sufyan ibn Harb at the battle of Uhud when he cried 'Arise Hubal', i.e. Make your religion victorious!)

Abdul-Muttalib began to pray to God, and when the priest threw the arrows the two yellow ones for the gazelles came out in favour of the Kaaba. The two black ones allotted the swords and coats of mail to Abdul-Muttalib, and the two arrows of (the) Quraysh remained behind. Abdul-Muttalib made the swords into a door for the Kaaba and overlaid the door with the gold of the gazelles. This was the first golden ornament of the Kaaba, at any rate so they allege. Then Abdul-Muttalib took charge of the supply of Zamzam water to the pilgrims.

WELLS BELONGING TO THE CLANS OF THE QURAYSH IN MECCA

Before the digging of Zamzam (the) Quraysh had already dug wells in Mecca, according to what Ziyad b. Abdullah al-Bakkai told me from Mohammed b. Ishaq. He said that Abdu Shams b. Abdu Manaf dug al-Tawiy which is a well in the upper part of Mecca near al-Bayda, the house of Mohammed b. Yusuf al-Thaqafi.

Hashim b. Abdu Manaf dug Badhdhar which is near al-Mustandhar, a spur of Mount al-Khandama at the mouth of the pass of Abu Talib. They allege that when he had dug it he said: 'I will make it a means of subsistence for the people' (110).

He* dug Sajla which is a well belonging to al-Mutim b. Adly b. Naufal b. Abdu Manaf which is still used today. (* The editor has been untidy here. Commentators point out that Hashim did not dig this well, and al-Suhayli quotes a poem beginning 'I am Quaayy and I dug Sajla'.) The B. Naufal allege that al-Mutim bought it from Asad b. Hashim, while B. Hashim allege that he gave it to him when Zamzam was uncovered and people had no further use for the other wells.

Umayya b. Åbdu Shams dug al-Hafr for himself. The B. Asad b. Abdul-Uzza dug Suqayya (Neither Yiqut (iii. 105 and 305) nor the ancients knew whether the well was called Suqayya or Shufayya. Azr. ii. 177 names only Shufayya.) which belongs to them. The B. Abdul-Dar dug Uram Ahrad. The B. Jumah dug al-Sunbula which belongs to Khalaf b. Wahb. The B. Sahm dug al-Ghamr which belongs to them.

There were some old wells outside Mecca dating from the time of Murra b. Kab and Kilab b. Murra from which the first princes of (the) Quraysh used to draw water, namely Rumm and Khumm. Rumm was dug by Murra b. Kab b. Luayy, and Khumm by B. Kilab b. Murra, and so was al-Hafr (It has just been said that Umayya b. Abdu Shams dug al-Hafr. Yiqut says Hafr. . . belongs to B. Taym b. Murra . . . al-Hazimi spelt it Jafr.' This may account for the inconsistency, as it seems that there were two wells, Hafr and Jafr, in Mecca.).

There is an old poem of Hudhayfa b. Ghanim, brother of B.

Adly b. Kab b. Luayy (in), which runs: In the good old days we were long satisfied

To get our water from Khumm or al-Hafr.

Zamzam utterly eclipsed the other wells from which the pilgrims used to get their water, and people went to it because it was in the sacred enclosure and because its water was superior to any other; and, too, because it was the well of Ismail b. Ibrahim. Because of it B. Abdu Manaf behaved boastfully towards (the) Quraysh and all other Arabs.

Here are some lines of Musafir b. Abu Amr b. Umayya b. Abdu Shams b. Abdu Manaf boasting over (the) Quraysh that they held the right of watering and feeding the pilgrims, and that they discovered Zamzam, and that B. Abdu Manaf were one family in which the honour and merit of one belonged to all:

- Glory came to us from our fathers.
- We have carried it to greater heights.
- Do not we give the pilgrims water And sacrifice the fat milch camels?
- When death is at hand we are found

Brave and generous.

Though we perish (for none can live for ever)

A stranger shall not rule our kin.

Zamzam belongs to our tribe.

We will pluck out the eyes of those who look enviously at us.

Hudhayfa b. Ghanim [mentioned above] said:

(Weep for him) who watered the pilgrims, son of him who broke bread,

And Abdu Manaf that Fihri lord.

He laid bare Zamzam by the Maqam,

His control of the. witter was a prouder boast than any man's (112).

ABDUL MUTTALIB'S VOW TO SACRIFICE HIS SON It is alleged, and God only knows the truth, that when Abdul-Muttalib encountered the opposition of (the) Quraysh when he was digging Zamzam, he vowed that if he should have ten sons to grow up and protect him, he would sacrifice one of them to God at the Kaaba. Afterwards when he had ten sons who could protect him he gathered them together and told them about his vow and called on them to keep faith with God. They agreed to obey him and asked what they were to do. He said that each one of them must get an arrow, write his name on it, and bring it to him: this they did, and he took them before Hubal in the middle of the Kaaba. (The statue of) Hubal* stood by a well there. It was that well in which gifts made to the Kaaba were stored. (* Tabari adds the statue of Hubal being the greatest or most revered of the idols of the Quraysh in Mecca.).

Now beside Hubal there were seven arrows, each of them containing some words. One was marked 'bloodwit'. When they disputed about who should pay the bloodwit they cast lots with the seven arrows and he on whom the lot fell had to pay the money. Another was marked 'yes', and another 'no', and they acted accordingly on the matter on which the oracle had been invoked. Another was marked 'of you'; another mulsaq (Not a member of the tribe.), another 'not of you'; and the last was marked 'water'. If they wanted to dig for water, they cast lots containing this arrow and wherever it came forth they set to work. If they wanted to circumcise a boy, or make a marriage, or bury a body, or doubted someone's genealogy, they took him to Hubal with a hundred dirhams and a slaughter camel and gave them to the man who cast the lots; then they brought near the man with whom they were concerned saying, 'O our god this is A the son of B with whom we intend to do so and so; so show the right course concerning him.' Then they would say to the man who cast the arrows 'Cast!' and if there came out 'of you' then he was a true member of their tribe; and if there came out 'not of you' he was an ally; and if there came out mulsaq he had no blood relation to them and was not an ally. Where 'yes' came out in other matters, they acted accordingly; and if the answer was 'no' they deferred the matter for a year until they could bring it up again. They used to conduct their affairs according to the decision of the arrows.

Abdul-Muttalib said to the man with the arrows, 'Cast the lots for my sons with these arrows', and he told him of the vow which he had made.

Each man gave him the arrow on which his name was written. Now Abdullah was his father's youngest son, he and al-Zubayr and Abu Talib were born to Fatima d. Amr b. Aidh b. Abd b. Imran b. Makhzum b. Yaqaza b. Murra b. Kab b. Luayy b. Ghalib b. Fihr (113). It is alleged that Abdullah was Abdul-Muttalib's favourite son, and his father thought that if the arrow missed him he would be spared. (He was the father of the apostle of Allah.) When the man took the arrows to cast lots with them, Abdul-Muttalib stood by Hubal praying to Allah. Then the man cast lots and Abdullah's arrow came out. His father led him by the hand and took a large knife; then he brought him up to Isaf and Naila (Tabari: two idols of (the) Quraysh at which they slaughtered their sacrifices) to sacrifice him; but (the) Quraysh came out of their assemblies and asked what he was intending to do. When he said that he was going to sacrifice him they and his sons said 'By God! you shall never sacrifica him until you offer the greatest explatory sacrifice for him. If you do a thing like this there will be no stopping men from coming to sacrifice their sons, and what will become of the people then?' Then said al-Mughira b. Abdullah b. Amr b. Makhzum b. Yaqaza, Abdullah's mother being from his tribe, 'By God, you shall never sacrifice him until you offer the greatest expiatory sacrifice for him. Though his ransom be all our property we will redeem him.' (the) Quraysh and his sons said that he must not do it, but take him to the Hijaz* for there there was a sorceress who had a familiar spirit, and he must consult her. (* The region of which Medina was the centre. See: Lammens, l'Arabic Occidentals 300 f.). Then he would have liberty of action. If she told him to sacrifice him, he would be no worse off; and if she gave him a favourable response, he could accept it. So they went off as far as Medina and found that she was in Khaybar, so they allege. So they rode on until they got to her, and when Abdul-Muttalib acquainted her with the facts she told them to go away until her familiar spirit visited her and she could ask him. When they had left her Abdul-Muttalib prayed to Allah, and when they visited her the next day she said, 'Word has come to me. How much is the blood money among you?' They told her that it was ten camels, as indeed it was. She told them to go back to their country and take the young man and ten camels. Then cast lots for them and for him; if the lot falls against your man, add more camels, until your lord is satisfied. If the lot falls against the camels then sacrifice them in his stead, for your lord will be satisfied and your client escape death. So they returned to Mecca, and when they had agreed to carry out their instructions, Abdul-Muttalib was praying to Allah. Then they brought near 'Abdullah and ten camels while Abdul-Muttalib stood by Hubal praying to Allah. Then they cast lots and the arrow fell against Abdullah. They added ten more camels and the lot fell against Abdullah, and so they went on adding ten at a time, until there were one hundred camels, when finally the lot fell against them. (The) Quraysh and those who were present said, 'At last your lord is satisfied Abdul-Muttalib.' 'No, by God,* he answered (so they say), 'not until I cast lots three times.' This they did and each time the arrow fell against the camels. They were duly slaughtered and left there and no man was kept back or hindered (from eating them) (114).

OF THE WOMAN WHO OFFERED HERSELF IN MARRIAGE TO ABDULLAH B. ABDUL-MUTTALIB

Taking Abdullah by the hand Abdul-Muttalib went away and they passed—so it is alleged—a woman of B. Asad b. Abdul-Uzza b. Qusayy b. Kilab b. Murra b. Kab b. Luayy b. Ghalib b. Fihr who was the sister of Waraqa b. Naufal b. Asad b. Abdul-Uzza, who was at the Kaaba. When she looked at him she asked, 'Where are you going Abdullah?' He replied, 'With my father.' She said, 'If you will take me you can have as many camels as were sacrificed in your stead.' 'I am with my father and I cannot act against his wishes and leave him', he replied.

Abdul-Muttalib brought him to Wahb b. Abdu Manaf b. Zuhra b. Kilab b. Murra b. Kab b. Luayy b. Ghalib b. Fihr who was the leading man of B. Zuhra in birth and honour, and he married him to his daughter Amina, she being the most excellent woman among the Quraysh in birth and position at that time. Her mother was Barra d. Abdul-Uzza b. Uthman b. Abdul-Dar b. Qusayy b. Kilab b. Murra b. Kab b. Luayy b. Ghalib b. Fihr. Barra's mother was Umm Habib d. Asad b. Abdul-Uzza b. Qusayy by Kilab b. Murra b. Kab b. Luayy b. Ghalib b. Fihr. Umm Habib's mother was Barra d. Auf b. Ubayd b. Uwayj b. Adiy b. Kab b. Luayy b. Ghalib b. Fihr.

It is alleged that Abdullah consummated his marriage immediately and his wife conceived the apostle of God (Mohammed). Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him. She had heard from her brother Waraqa b. Naufal, who had been a Christian and studied the scriptures, that a prophet would arise among this people.

My father Ishaq b. Yasar told me that he was told that Abdullah went in to a woman that he had beside Amina d. Wahb when he had been working in clay and the marks of the clay were on him. She put him off when he made a suggestion to her because of the dirt that was on him. He then left her and washed and bathed himself, and as he made his way to Amina he passed her and she invited him to come to her. He refused and went to Amina who conceived Mohammed. When he passed the woman again he asked her if she wanted anything and she said 'No! When you passed me there was a white blaze between your eyes and when I invited you you refused me and went in to Amina, and she has taken it away.'

It is alleged that that woman of his used to say that when he passed by her between his eyes there was a blaze like the blaze of a horse. She said:

'I invited him hoping that that would be in me, but he refused me and went to Amina and she conceived the apostle of God.' So the apostle of God was the noblest of his people in birth and the greatest in honour both on his father's and his mother's side. God bless and preserve him!

WHAT WAS SAID TO AMINA WHEN SHE HAD CONCEIVED THE APOSTLE

It is alleged in popular stories (and only God knows the truth) that Amina d. Wahb, the mother of God's apostle, used to say when she was pregnant with God's apostle that a voice said to her, *You are pregnant with the lord of this people and when he is born say, "I put him in the care of the One from the evil of every envier; then call him Mohammed."' As she was pregnant with him she saw a light come forth from her by which she could see the castles of Busra in Syria. Shortly afterwards 'Abdullah the apostle's father died while his mother was still pregnant.

THE BIRTH OF THE APOSTLE AND HIS SUCKLING

The apostle was born on Monday, 12th Rabiul-awwal, in the year of the elephant. Al-Mutfalib b. Abdullah who had it from his grandfather Qays b. Makhrama said, 'I and the apostle were born at the same time in the year of the elephant.' (Tabari: It is said that he was born in the house known as Ibn Yusuf's; and it is said that the apostle gave it to Aqil b. Abu Talib who kept it until he died. His son sold it to Mohammed b. Yusuf, the brother of al-Hajjaj, and he incorporated it in the house he built. Later Khayzuran separated it therefrom and made it into a mosque.) (Guillame: Khayzuran was the wife of the caliph al-Mahdi (158-69), and as he did not give her her freedom until after his accession and Ibn Ishaq died a few years before in the reign of Mansur, it would seem unlikely that Ibn Ishaq should have recorded this tradition.).

Salih b. Ibrahim b. Abdul-Rahman b. Auf b. Yahya b. Abdullah b. Abdul-Rahman b. Sad b. Zurara al-Ansari said that his tribesmen said that Hassan b. Thabit said: I was a well-grown boy of seven or eight, understanding all that I heard, when I heard a Jew calling out at the top of his voice from the top of a fort in Yathrib (Medina) "O company of Jews" until they all came together and called out "Confound you, what is the matter?" He answered: "Tonight has risen a star under which Ahmad is to be born."

I asked Said b. Abdul-Rahman b. Hassan b. Thabit how old Hassan was when the apostle came to Medina and he said he was sixty when the apostle came, he being fifty-three. So Hassan heard this when he was seven years old.

After his birth his mother sent to tell his grandfather Abdul-Muttalib that she had given birth to a boy and asked him to come and look at him.

When he came she told him what she had seen when she conceived him and what was said to her and what she was ordered to call him. It is alleged that Abdul-Muttalib took him (before Hubal) in the (middle of the) Kaaba, where he stood and prayed to Allah thanking him for this gift.

Then he brought him out and delivered him to his mother, and he tried to find foster-mothers for him (115).

Halima d. Abu Dhuayb of B. Sad b. Bakr was asked to suckle him.

Abu Dhuayb was Abdullah b. al-Harith b. Shijna b. Jabir b. Rizam b. Nasira b. Qusayya b. Nasr b. Sad b. Bakr b. Hawazin b. Mansur b. Ikrima b. Khasafa b. Qays b. Aylan.

The prophet's foster-father was al-Harith b. Abdul-Uzza b. Rifaa b. Mallan b. Nasira b. Qusayya b. Nasr b. Sad b. Bakr b. Hawazin (116).

His foster-brother was Abdullah b. al-Harith; Unaysa and Hudhafa (or Judhama, name uncertain) were his foster-sisters. The latter was called al-Shayma, her people not using her proper name. These were the children of Hallma d. Abdullah b. al-Harith. It is reported that al-Shayma used to carry him in her arms to help her mother.

Jahm b. Abu Jahm the client of al-Harith b. Hatib al-Jumahi on the authority of Abdullah b. Jafar b. Abu Talib or from one who told him it as from him, informed me that Hallma the apostle's foster-mother used to say that she went forth from her country with her husband and little son whom she was nursing, among the women of her tribe, in search of other babies to nurse. This was a year of famine when they were destitute. She was riding a dusky she-donkey of hers with an old she-camel which did not yield a drop of milk. They could not sleep the whole night because of the weeping of her hungry child. She had no milk to give him, nor could their she-camel provide a morning draught, but we were hoping for rain and relief. 'I rode upon my donkey which had kept back the other riders through its weakness and emaciation so that it was a nuisance to them.

When we reached Mecca, we looked out for foster children, and the apostle of God was offered to everyone of us, and each woman refused him when she was told he was an orphan, because we hoped to get payment from the child's father. We said, "An orphan! and what will his mother and grandfather do?", and so we spurned him because of that. Every woman who came with me got a suckling except me, and when we decided to depart I said to my husband: "By God, I do not like the idea of returning with my friends without a suckling; I will go and take that orphan." Her eplied, "Do as you please; perhaps God will bless us on his account." So I went and took him for the sole reason that I could not find anyone else. I took

him back to my baggage, and as soon as I put him in my bosom, my breasts overflowed with milk which he drank until he was satisfied, as also did his foster-brother. Then both of them slept, whereas before this we could not sleep with him. My husband got up and went to the old she-camel and lo, her udders were full; he milked it and he and I drank of her milk until we were completely satisfied, and we passed a happy night. In the morning my husband said: "Do you know, Hallma, you have taken a blessed creature?" I said, "By God, I hope so." Then we set out and I was riding my she-ass and carrying him with me, and she went at such a pace that the other donkeys could not keep up so that my companions said to me, "Confound you! stop and wait for us. Is this not the donkey on which you started?" "Certainly it is," I said. They replied, "By God, something extraordinary has happened. Then we came to our dwellings in the Banu Sa'd country and I do not know a country more barren than that.

When we had him with us my flock used to yield milk in abundance. We milked them and drank while other people had not a drop, nor could they find anything in their animals' udders, so that our people were saying to their shepherds, 'Woe to you! send your flock to graze where the daughter of Abu Dhuayb's shepherd goes." Even so, their flocks came back hungry not yielding a drop of milk, while mine had milk in abundance. We ceased not to recognize this bounty as coming from God for a period of two years, when I weaned him. He was growing up as none of the other children grew and by the time he was two he was a well-made child. We brought him to his mother, though we were most anxious to keep him with us because of the blessing which he brought us. I said to her*: "I should like you to leave my little boy with me until he becomes a big boy, for I am afraid on his account of the pest** in Mecca." We persisted until she sent him back with us. (* Tabari here inserts Ya Ziru 'O nurse!' implying that Amina was not his mother. A strange reading.). (** Yersinia pestis, also known as 'The Plague of Justinian' which came from

Central Asia and broke out between 541 and 542 AD and ravaged the classic civilisations until circa 750. In 600 AD Smallpox, an additional plague, spread from India via Arabia into Europe. One of the deadliest plagues in history, the devastating pandemic resulted in the deaths of an estimated 25–50 million people during two centuries, circa 20 - 30% of the entire population of Persia and the Eastern Roman Empire. In about 620 AD it devastated the population of the Arabic capital Petra and also killed Mohammed's family members, including his wife Khadija and his uncle Abu Talib who were his main supporters. After their loss, the often illtempered Mohammed became a robber, killer, and conqueror. The plague and the following famines contributed to the swift success of the Islamic conquest.).

Some months after our return he and his brother were with our lambs behind the tents when his brother came running and said to us, "Two men clothed in white have seized that (a) Qurayshi brother of mine and thrown him down and opened up his belly, and are stirring it up." We ran towards him and found him standing up with a livid face. We took hold of him and asked him what was the matter. He said, "Two men in white raiment came and threw me down and opened up my belly and searched therein for I know not what." (Koran: 94,1) So we took him back to our tent.

His father said to me, "I am afraid that this child has had a stroke, so take him back to his family before the result appears." So we picked him up and took him to his mother who asked why we had brought him when I had been anxious for his welfare and desirous of keeping him with me.

I said to her, "God has let my son live so far and I have done my duty. I am afraid that ill will befall him, so I have brought him back to you as you wished." She asked me what happened and gave me no peace until I told her. When she asked if I feared a demon possessed him, I replied that I did. She answered that no demon had any power over her son who had a great future before him, and then she told how when she was pregnant with him a light went out from her which illumined the castles of Busra in Syria, and that she had borne him with the least difficulty imaginable. When she bore him he put his hands on the ground lifting his head towards the heavens. "Leave him then and go in peace," she said.'

Thaur b. Yazid from a learned person who I think was Khalid b. Madan al Kalai told me that some of the apostle's companions asked him to tell them about himself. He said: 'I am what Abraham my father prayed for and the good news of (Tabari: my brother) Jesus. When my mother was carrying me she saw a light proceeding from her which showed her the castles of Syria. I was suckled among the B. Sad b. Bakr, and while I was with a brother of mine behind our tents shepherding the lambs, two men in white raiment came to me with a gold basin full of snow. Then they seized me and opened up my belly, extracted my heart and split it; then they extracted a black drop from it and threw it away; then they washed my heart and my belly with that snow until they had thoroughly cleaned them. Then one said to the other weigh him against ten of his people; they did so and I outweighed them. Then they weighed me against a hundred and then a thousand, and I outweighed them. He said, "Leave him alone, for by God, if you weighed him against all his people he would outweigh them.'

The apostle of God used to say, There is no prophet but has shepherded a flock. When they said, 'You, too, apostle of God?', he said Yes.'

The apostle of God used to say to his companions, 'I am the most Arab of you all. I am of (the) Quraysh, and I was suckled among the B. Sad b. Bakr.

It is alleged by some, but God knows the truth, that when his foster-mother brought him to Mecca he escaped her among the crowd while she was taking him to his people. She sought him and could not find him, so she went to Abdul-Muttalib and said: 'I brought Mohammed tonight and when I was in the upper part of Mecca he escaped me and I don't know where he is.' So Abdul-Muttalib went to the Kaaba praying to God to restore him. They assert that Waraqa b. Naufal b. Asad and another man of (the) Quraysh found him and brought him to Abdul-Muttalib saying, 'We have found this son of yours in the upper part of Mecca.' Abdul-Muttalib took him and put him on his shoulder as he went round the Kaaba confiding him to God's protection and praying for him; then he sent him to his mother Amina.

A learned person told me that what urged his foster-mother to return him to his mother, apart from what she told his mother, was that a number of Abyssinian Christians saw him with her when she brought him back after he had been weaned. They looked at him, asked questions about him, and studied him carefully, then they said to her, 'Let us take this boy, and bring him to our king and our country; for he will have a great future.

We know all about him.' The person who told me this alleged that she could hardly get him away from them.

Amina dies and the apostle lives with his grandfather The apostle lived with his mother Amina d. Wahb and his grandfather Abdul-Muttalib in God's care and keeping like a

fine plant, God wishing to honour him. When he was six years old his mother Amina died.

Abdullah b. Abu Bakr b. Mohammed b. Amr b. Hazm told me that the apostle's mother died in Abwa' between Mecca and Medina on her return from a visit with him to his maternal uncles of B. Adiy b. al-Najjar when he was six years old (117). Thus the apostle was left to his grandfather for whom they made a bed in the shade of the Kaaba. His sons used to sit round the bed until he came out to it, but none of them sat upon it out of respect for him. The apostle, still a little boy, used to come and sit on it and his uncles would drive him away. When Abdul-Muttalib saw this he said: 'Let my son alone, for by Allah he has a great future.' Then he would make him sit beside him on his bed and would stroke his back with his hand. It used to please him to see what he did.

THE DEATH OF ABDUL-MUTTALIB AND THE ELEGIES THEREON

When the apostle was eight years of age, eight years after the 'year of the elephant', his grandfather died. This date was given me by al-Abbas b. Abdullah b. Mabad b. al-Abbas from one of his family.

Mohammed b. Said b. al-Musayyib told me that when Abdul-Muttalib knew that death was at hand he summoned his six daughters Safiya, Barra, Atika, Umm Hakim al-Bayda, Umayma, and Arwa, and said to them, 'Compose elegies over me so that I may hear what you are going to say before I die.' (118)

Safiya d. Abdul-Muttalib said in mourning her father: I could not sleep for the voices of the keening women, Bewailing a man on the crown of life's road, It caused the tears to flow Down my cheeks like falling pearls For a noble man, no wretched weakling, Whose virtue was plain to all. The generous Shayba, full of merits, Thy good father inheritor of all virtue, Truthful at home, no weakling, Standing firm and self-reliant. Powerful, fear-inspiring, massive, Praised and obeyed by his people, Of lofty lineage, smiling, virtuous, A very rain when camels had no milk. Noble was his grandfather without spot of shame, Surpassing all men, bond or free, Exceeding mild, of noble stock, Who were generous, strong as lions, Could men be immortal through ancient glory, (Alas immortality is unobtainable!) He would make his last night endure for ever Through his surpassing glory and long descent.

His daughter Barra said:

Be generous, O eyes, with your pearly tears, For the generous nature who never repelled a beggar. Of glorious race, successful in undertaking, Of handsome face, of great nobility. Shayba, the laudable, the noble, The glorious, the mighty, the renowned, The clement, decisive in misfortunes, Full of generosity, lavish in gifts, Excelling his people in glory, A light shining like the moon in its splendour. Death came to him and spared him not, Change and fortune and fate overtook him.

His daughter Atika said: Be generous, O eyes, and not niggardly With your tears when others sleep, Weep copiously, O eyes, with your tears, While you beat your faces in weeping. Weep, O eyes, long and freely For one, no dotard weakling, The strong, generous in time of need, Noble in purpose, faithful to his word. Shayba the laudable, successful in undertaking, The reliable and the steady, A sharp sword in war Destroying his enemies in battle, Easy natured, open handed, Loyal, stout, pure, good. His house proudly rooted in high honour Mounted to glory unobtainable by others. His daughter Umm Hakim al-Bayda said: Weep, O eye, generously, hide not thy tears, Weep for the liberal and generous one, Fie upon thee O eye, help me With fast falling tears! Weep for the best man who ever rode a beast, Thy good father, a fountain of sweet water. Shayba the generous, the virtuous, Liberal in nature, praised for his gifts, Lavish to his family, handsome,

Welcome as rain in years of drought. A lion when the spears engage, His womenfolk look on him proudly. Chief of Kinana on whom their hopes rest, Wrhen evil days brought calamity, Their refuge when war broke out, In trouble and dire distress. Weep for him, refrain not from grief, Make women weep for him as long as you live. His daughter Umayma said: Alas, has the shepherd of his people, the generous one, perished, Who gave the pilgrims their water, the defender of our fame, Who used to gather the wandering guest into his tents, When the heavens begrudged their rain. You have the noblest sons a man could have And have never ceased to grow in fame, O Shayba! Abul Harith, the bountiful, has left his place, Go not far for every living thing must go far. I shall weep for him and suffer as long as I live. His memory deserves that I suffer. May the Lord of men water thy grave with rain! I shall weep for him though he lies in the grave. He was the pride of all his people, And was praised wherever praise was due. His daughter Arwa said: My eye wept and well it did For the generous modest father, The pleasant natured man of Mecca's vale, Noble in mind, lofty in aim, The bountiful Shayba full of virtues, Thy good father who has no peer, Long armed, elegant, tall, 'Twas (= it was) as though his forehead shone with light, Lean waisted, handsome, full of virtues, Glory, rank, and dignity were his, Resenting wrong, smiling, able, His ancestral fame could not be hid, The refuge of Malik, the spring of Fihr, When judgement was sought he spoke the last word. He was a hero, generous, liberal, And bold when blood was to be shed, When armed men were afraid of death So that the hearts of most of them were as air (Koran: 14.44 'and their hearts were air').

Forward he went with gleaming sword, The cynosure of all eyes.

Mohammed b. Said b. al-Musayyib told me2 that Abdul-Muttalib made a sign to the effect that he was satisfied with the elegies, for he could not speak (119).

Hudhayfa b. Ghanim, brother of B. Adiy b. Kab b. Luayy, mentioned his superiority and that of Qusayy and his sons over the Quraysh, because he had been seized for a debt of 4,000 dirhams* in Mecca and Abu Lahab Abdul Uzza b. Abdul-Muttalib passed by and redeemed him:

O eyes, let the generous tears flow down the breast, Weary not, may you be washed with falling rain, Be generous with your tears, every morn

Weeping for a man whom fate did not spare.

(* Dirham, dirhem or dirhm was and, in some cases, still is a unit of currency in several Arab states. It was formerly the related unit of mass, the Ottoman 'dram', in the Ottoman Empire and old Persian states. One silver dirham used to weigh circa 3.36 grammes, 4,000 dirhams weigh almost 14.5 kg. The name derives from the name of the ancient Greek currency, drachma or drachmon. The dirham / drachma is equivalent to one denarius. One denarius was equal to 4 sesterces. Religious literature, such as the Pahlavi Vīdevdad, provide an idea of the purchasing power of the drachma: One sheep cost three sters or sestertius (Vd. 4.2); a cow 12, 14, or 30 sters, depending on whether it was of inferior, medium, or superior quality (Vd. 7.41); and a man 125 sters. According to Madayan i hazar dadestan (12.7-9), a slave was sold for 500 drachmas and a sheep for 10 (104.6), but a good piece of land was worth more than 500 drachmas (Vd. 4.2). According to this, 4,000 dirhams are a huge amount of money.).

Weep floods of tears while life does last, Over (the) Quraysh's modest hero who concealed his good deeds.

A powerful zealous defender of his dignity, Handsome of face, no weakling, and no braggart, The famous prince, generous and liberal, Spring rain of Lu'ayy in drought and dearth, Best of all the sons of Maadd, Noble in action, in nature and in race, Their best in root and branch and ancestry. Most famous in nobility and reputation, First in glory, kindness and sagacity, And in virtue when the lean years exact their toll. Weep over Shayba the praiseworthy, whose face Illumined the darkest night, like the moon at the full, lilkhuhz) And Abdu Manaf that Fihri lord, Who uncovered Zamzam by the Sanctuary, Whose control of the water was a prouder boast than any man's. Let every captive in his misery weep for him And the family of Qusayy, poor and rich alike. Noble are his sons, both young and old, They have sprung from the eggs of a hawk, Qusayy who opposed Kinana all of them, And guarded the temple in weal and woe. Though fate and its changes bore him away, He lived happy in successful achievement, He left behind well armed men Bold in attack, like very spears. Abu 'Utba who gave me his gift, White blood camels of the purest white. Hamza like the moon at the full rejoicing to give, Chaste and free from treachery, And Abdu Manaf the glorious, defender of his honour, Kind to his kindred, gentle to his relatives. Their men arc the best of men, Their young men like the offspring of kings who neither perish nor diminish. Whenever you meet one of their scions You will find him going in the path of his forefathers. They filled the vale with fame and glory When rivalry and good works had long been practised (Cf. Sura 2.143 'Vie with one another in good works', and cf. 5.53 for this use of the verb istabaqa), Among them are great builders and buildings, Abdu Manaf their grandfather being the repairer of their fortunes. When he married 'Auf to his daughter to give us protection From our enemies when the Banu Fihr betrayed us, We went through the land high and low under his protection, Until our camels could plunge into the sea. They lived as townsmen while some were nomads None but the sheikhs of Banu Amr (The sons of Hashim are meant: his name was Amr. So Cairo editors.) were there, They built many houses and dug wells Whose waters flowed as though from the great sea That pilgrims and others might drink of them, When they hastened to them on Three days their camels lay Quietly between the mountains and the hijr. Of old we had lived in plenty, Drawing our water from Khumm or al-Hafr. They forgot wrongs normally avenged, And overlooked foolish slander, They collected all the allied tribesmen. And turned from us the evil of the Banu Bakr. O Kharija (i.e. Kharija b. Hudhafa.), when I die cease not to thank them Until you are laid in the grave, And forget not Ibn Lubna's kindness, A kindness that merits thy gratitude. And thou Ibn Lubna art from Qusayy when genealogies are sought Where man's highest hope is attained, Thyself has gained the height of glory And joined it to its root in valour. Surpassing and exceeding thy people in generosity As a boy thou wast superior to every liberal chief. Thy mother will be a pure pearl of Khuzaa, When experienced genealogists one day compile a roll. To the heroes of Sheba she can be traced and belongs. How noble her ancestry in the summit of splendour! Abu Shamir is of them and Amr b. Malik And Dhu Jadan and Abul-Jabr are of her people, and As'ad who led the people for twenty years Assuring victory in those lands (120). Matrud b. Kab the Khuzaite bewailing Abdul-Muttalib and the sons of Abdu Manaf said: O wanderer ever changing thy direction, Why hast thou not asked of the family of Abdu Manaf? Good God, if you had lived in their homeland They would have saved you from injury and unworthy marriages; Their rich mingle with their poor

Who watered the pilgrims, son of him who broke bread

(Cf. p. 66. Or, 'then for the good Hashim; Ulkhayr for

So that their poor are as their wealthy.

Munificent when times were bad,

Who travel with the caravans of (the) Quraysh

- Who feed men when the winds are stormy
- Until the sun sinks into the sea
- Since you have perished, O man of great deeds,
- Never has the necklace of a woman drooped over your like*
- Save your father alone, that generous man, and
- The bountiful Mutfalib, father of his guests.

(* i.e. 'never has your equal been born'. The figure is that of a woman nursing a baby while her necklace falls over the child at her breast. The correct reading would seem to be iqd not aqd; dhdt nifdf means 'possessor of pendant earrings', i.e. a woman. Dr. Arafat suggests that 'aqd 'girdle' should be read and the line would then run: 'Never has the knot of a woman's girdle run over your like. The general sense would be the same, but the particular reference would be to a pregnant woman.)

When Abdul-Muttalib died his son al-Abbas took charge of Zanzam and the watering of the pilgrims, although he was the youngest of his father's sons. When Islam came it was still in his hands and the apostle confirmed his right to it and so it remains with the family of al-Abbas to this day.

ABU JALIB BECOMES GUARDIAN OF THE APOSTLE

After the death of Abdul-Muttalib the apostle lived with his uncle Abu Talib, for (so they allege) the former had confided him to his care because he and Abdullah, the apostle's father, were brothers by the same mother, Fatima d. Amr b. Aidh b. Abd b. Imran b. Makhzum (121). It was Abu Talib who used to look after the apostle after the death of his grandfather and he became one of his family.

Yahya b. Abbad b. Abdullah b. al-Zubayr told me that his father told him that there was a man of Lihb (122) who was a seer. Whenever he came to Mecca the (the) Quraysh used to bring their boys to him so that he could look at them and tell their fortunes. So Abu Talib brought him along with the others while he was still a boy. The seer looked at him and then something claimed his attention. That disposed of he cried, 'Bring me that boy.'

When Abu Talib saw his eagerness he hid him and the seer began to say, 'Woe to you, bring me that boy I saw just now, for by Allah he has a great future.'

THE STORY OF BAHIRA

Abu Talib had planned to go in a merchant caravan to Syria, and when all preparations had been made for the journey, the apostle of God, so they allege, attached himself closely to him so that he took pity on him and said that he would take him with him, and that the two of them should never part: or words to that effect. When the caravan reached Busra in Syria, there was a monk there in his cell by 'the name of Bahira, who was well versed in the knowledge of Christians. A monk had always occupied that cell. There he gained his knowledge from a book that was in the cell, so they allege, handed on from generation to generation. They had often passed by him in the past and he never spoke to them or took any notice of them until this year, and when they stopped near his cell he made a great feast for them. It is alleged that that was because of something he saw while in his cell. They allege that while he was in his cell he saw the apostle of God in the caravan when they approached, with a cloud overshadowing him among the people. Then they came and stopped in the shadow of a tree near the monk. He looked at the cloud when it overshadowed the tree, and its branches were bending and drooping over the apostle of God until he was in the shadow beneath it. When Bahira sawthat, he came out of his cell and sent word to them. 'I have prepared food for you, O men of (the) Quraysh, and I should like you all to come both great and small, bond and free.' One of them said to him, 'By God, Bahira! something extraordinary has happened today, you used not to treat us so, and we have often passed by you. What has befallen you today?' He answered, 'You are right in what you say, but you are guests and I wish to honour you and give you food so that you may eat.' So they gathered together with him, leaving the apostle of God behind with the baggage under the tree, on account of his extreme youth. When Bahira looked at the people he did not see the mark which he knew and found in his books (Lit. 'with him'.), so he said, 'Do not let one of you remain behind and not come to my feast.' They told him that no one who ought to come had remained behind except a boy who was the youngest of them and had stayed w ith their baggage. Thereupon he told them to invite him to come to the meal with them. One of the men of (the) Quraysh said, 'By al-Lat and al-Uzza, we are to blame for leaving behind the son of Abdullah b. Abdul-Muttalib.' Then he got up and embraced him and made him sit with the people. When Bahira saw him he stared at him closely, looking at his body and finding traces of his description (in the Christian books). When the people had finished eating and gone away, Bahira got up and said to him, 'Boy, I ask you by al-Lat and al-Uzza to answer my question.' Now Bahira said this only because he had heard his people swearing by these gods. They allege that the apostle of God said to him, 'Do not ask me by al-Lat and al-Uzza, for by Allah nothing is more hateful to me than these two.' Bahira answered, 'Then by Allah, tell me what I ask'; he replied, 'Ask me what you like'; sof he began to ask him about what happened in his (waking and in his) sleep, and his habits (haya, perhaps 'his body'.), and his affairs generally, and what the apostle of God told him coincided with what Bahira knew of his description. Then he looked at his back and saw the seal of prophethood between his shoulders fin the very place described in his book (123). When he had finished he went to

his uncle Abu Talib and asked him what relation this boy was to him, and when he told him he was his son, he said that he was not, for it could not be that the father of this boy was alive. 'He is my nephew,' he said, and when he asked what had become of his father he told him that he had died before the child was born. 'You have told the truth,' said Bahira. 'Take your nephew back to his country and guard him carefully against the Jews, for by Allah! if they see him and know about him what I know, they will do him evil; a great future lies before this nephew of yours, so take him home quickly.'

So his uncle took him off quickly and brought him back to Mecca when he had finished his trading in Syria. People allege that Zurayr and Tammam and Daris, who were people of the scriptures, had noticed in the apostle of God what Bahira had seen during that journey which he took with his uncle, and they tried to get at him, but Bahira kept them away and reminded them of God and the mention of the description of him which they would find in the sacred books, and that if they tried to get at him they would not succeed. He gave them no peace until they recognized the truth of what he said and left him and went away. The apostle of God grew up, God protecting him and keeping him from the vileness of heathenism because he wished to honour him with apostleship, until he grew up to be the finest of his people in manliness, the best in character, most noble in lineage, the best neighbour, the most kind, truthful, reliable, the furthest removed from filthiness and corrupt morals, through loftiness and nobility, so that he was known among his people as 'The trustworthy' because of the good qualities which God had implanted in him. The apostle, so I was told, used to tell how God protected him in his childhood during the period of heathenism, saying, 'I found myself among the boys of (the) Quraysh carrying stones such as boys piay with; we had all uncovered ourselves, each taking his shirt (Properly a wrapper which covered the lower part of the body.) and putting it round his neck as he carried the stones.

I was going to and fro in the same way, when an unseen figure slapped me most painfully saying, "Put your shirt on"; so I took it and fastened it on me and then began to carry the stones upon my neck wearing my shirt alone among my fellows^{*}.¹

(* Suhayli, 120, after pointing out that a somewhat similar story is told of the prophet's modesty and its preservation by supernatural means, at the time that the rebuilding of the Kaaba was undertaken when Mohammed was a grown man, says significantly that if the account here is correct divine intervention must have occurred twice. It may well be that he was led to make this comment by the fact that Tabari omits the story altogether and in its place (Tabari 1126. 10) writes: Ibn Hamid said that Salama told him that Ibn Ishaq related from Mohammed b. Abdullah b. Qays b. Makhrama from al-Hasan b. Mohammed b. Ali b. Abu Talib from his father Mohammed b. Ali from his grandfather Ali b. Abu Talib: I heard the apostle say, "I never gave a thought to what the people of the pagan era used to do but twice, because God came between me and my desires. Afterwards I never thought of evil when God honoured me with apostleship. Once I said to a young Qurayshi who was shepherding with me on the high ground of Mecca, 'I should like you to look after my beasts for me while I go and spend the night in Mecca as young men do.' He agreed and I went off with that intent, and when I came to the first house in Mecca I heard the sound of tambourines and flutes and was told that a marriage had just taken place. I sat down to look at them when God smote my ear and I fell asleep until I was woken by the sun. I came to my friend and in reply to his questions told him what had happened. Exactly the same thing occurred on another occasion. Afterwards I never thought of evil until God honoured me with his apostleship."")

THE SACRILEGIOUS WAR (124)

This war broke out when the apostle was twenty years of age. It was so called because these two tribes, Kinana and Qays Aylan, fought in the sacred month. The chief of (the) Quraysh and Kinana was Harb b. Umayya b. Abdu Shams. At the beginning of the day Qays got the upper hand but by midday victory went to Kinana (125).

THE APOSTLE OF GOD MARRIES KHADIJA (126)

Khadija was a merchant woman of dignity and wealth. She used to hire men to carry merchandise outside the country on a profit-sharing basis, for Quraysh were a people given to commerce. Now when she heard about the prophet's truthfulness, trustworthiness, and honourable character, she sent for him and proposed that he should take her goods to Syria and trade with them, while she would pay him more than she paid others. He was to take a lad of hers called Maysara. The apostle of God accepted the proposal, and the two set forth until they came to Syria.

The apostle stopped in the shade of a tree near a monk's cell, when the monk came up to Maysara and asked who the man was who was resting beneath the tree. He told him that he was of (the) Quraysh, the people who held the sanctuary; and the monk exclaimed: 'None but a prophet ever sat beneath this tree.'

Then the prophet sold the goods he had brought and bought what he wanted to buy and began the return journey to Mecca. The story goes that at the height of noon when the heat was intense as he rode his beast Maysara saw two angels shading the apostle from the sun's rays. When he brought Khadija her property she sold it and it amounted to double or thereabouts. Maysara for his part told her about the two angels who shaded him and of the monk's words. Now Khadija was a determined, noble, and intelligent woman possessing the properties with which God willed to honour her. So when Maysara told her these things she sent to the apostle of God and-so the story goes-said: 'O son of my uncle I like you because of our relationship and your high reputation among your people, your trustworthiness and good character and truthfulness.' Then she proposed marriage. Now Khadija at that time was the best born woman in (the) Quraysh, of the greatest dignity and, too, the richest. All her people were eager to get possession of her wealth if it were possible.

Khadija was the daughter of Khuwaylid b. Asad b. Abdul-Uzza b. Qusayy b. Kilab b. Murra b. Kab b. Luayy b. Ghalib b. Fihr. Her mother was Fatima d. Zaida b. al-Asamm b. Rawaha b. Hajar b. Abd b. Mais b. Amir b. Luayy b. Ghalib b. Fihr. Her mother was Hala d. Abdu Manaf b. al-Harith b. Amr b. Munqidh b. Amr b. Mais b. Amir b. Luayy b. Ghalib b. Fihr. Hala's mother was Qilaba d. Suayd b. Sad b. Sahm b. Amr b. Husays b. Kab b. Luayy b. Ghalib b. Fihr.

The apostle of God told his uncles of Khadija's proposal, and his uncle Hamza b. Abdul-Muttalib went with him to Khuwaylid b. Asad and asked for her hand and he married her (127).

She was the mother of all the apostle's children except Ibrahim, namely al-Qasim (whereby he was known as Abul-Qasim); al-Tahir, al-Tayyib*, Zaynab, Ruqayya, Umm Kulthum, and Fatima (128). (* Commentators point out that these are not names but epithets (The Pure, The Good) applied to the one son Abdullah.)

Al-Qasim, al-Tayyib, and al-Tahir died in paganism. All his daughters lived into Islam, embraced it, and migrated with him to Medina (129).

Khadija had told Waraqa b. Naufal b. Asad b. Abdul-Uzza, who was her cousin and a Christian who had studied the scriptures and was a scholar, what her slave Maysara had told her that the monk had said and how he had seen the two angels shading him. He said, 'If this is true, Khadija, verily Mohammed is the prophet of this people. I knew that a prophet of this people was to be expected. His time has come,' or words to that effect. Waraqa was finding the time of waiting wearisome and used to say 'How long?' Some lines of his on the theme are:

I persevered and was persistent in remembering An anxiety which often evoked tears. And Confirmatory evidence kept coming from Khadija. Long have I had to wait, O Khadija, In the vale of Mecca in spite of my hope That I might see the outcome of thy words. I could not bear that the words of the monk You told me of should prove false: That Mohammed should rule over us Overcoming those who would oppose him. And that a glorious light should appear in the land To preserve men from disorders. His enemies shall meet disaster And his friends shall be victorious. Would that I might be there then to see, For I should be the first of his supporters, Joining in that which Quravsh hate However loud they shout in that Mecca of theirs. I hope to ascend through him whom they all dislike To the Lord of the Throne though they are cast down. Is it folly not to disbelieve in Him Who chose him Who raised the starry heights? If they and I live, things will be done Which will throw the unbelievers into confusion. And if I die, 'tis but the fate of mortals To suffer death and dissolution

THE REBUILDING OF THE KAABA WHEN THE APOSTLE ACTED AS UMPIRE

The Quraysh decided to rebuild the Kaaba when the apostle was thirty-five years of age (fifteen years after the sacrilegious war). They were planning to roof it and feared to demolish it, for it was made of loose stones above a man's height, and they wanted to raise it and roof it because men had stolen part of the treasure of the Kaaba which used to be in a well in the middle of it. The treasure was found with Duwayk a freedman of B. Mulayh b. Amr of Khuzaa (130). The Quraysh cut his hand off; they say that the people who stole the treasure deposited it with Duwayk.

(Tabari: Among those suspected were al-Harith b. Amir b. Naufal, and Abu Ihab b. Aziz b. Qays b. Suwayd al-Tamimi who shared the same mother, and Abu Lahab b. AbdulMuttalib. The Quraysh alleged that it was they who took the Kaaba's treasure and deposited it with Duwayk, a freedman of B. Mulayh, and when (the) Quraysh suspected them they informed against Duwayk and so his hand was cut off. It was said that they had left it with him, and people say that when (the) Quraysh felt certain that the treasure had been with al-Harith they took him to an Arab sorceress and in her rhymed utterances she decreed that he should not enter Mecca for ten years because he had profaned the sanctity of the Kaaba. They allege that he was driven out and lived in the surrounding country for ten years.)

Now a ship belonging to a Greek merchant had been cast ashore at Judda and became a total wreck. They took its timbers and got them ready to roof the Kaaba. It happened that in Mecca there was a Copt (Egyptian Christian) who was a carpenter, so everything they needed was ready to hand. Now a snake used to come out of the well in which the sacred offerings were thrown and sun itself every day on the wall of the Kaaba. It was an object of terror because whenever anyone came near it it raised its head and made a rustling noise and opened its mouth, so that they were terrified of it. While it was thus sunning itself one day, God sent a bird which seized it and flew off with it. Thereupon (the) Quraysh said, 'Now we may hope that God is pleased with what we propose to do. We have a friendly craftsman, we have got the wood and God has rid us of the snake.' When they had decided to pull it down and rebuild it Abu Wahb b. Amr b. Aidh b. Abd b. Imran b.

Makhzum (131) got up and took a stone from the Kaaba and it leapt out of his hand so that it returned to its place. He said, 'O Quraysh, do not bring into this building ill-gotten gains, the hire of a harlot, nor money taken in usury, nor anything resulting from wrong and violence.' People ascribe this saying to al-Walid b. al-Mughira b. Abdullah b. Umar b. Makhzum.

Abdullah b. Abu Najih al-Makki told me that he was told on the authority of Abdullah b. Safwan b. Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah b. Amr b. Husays b. Kab b. Luayy that he saw a son of Jada b. Hubayra b. Abu Wahb b. Amr circumambulating the temple, and when he inquired about him he was told who he was. Abdullah b. Safwan said, 'It was the grandfather of this man (meaning Abu Wahb), who took the stone from the Kaaba when (the) Quraysh decided to demolish it and it sprang from his hand and returned to its place, and it was he who said the words which have just been quoted.'

Abu Wahb was the maternal uncle of the apostle's father. He was a noble of whom an Arab poet said: If I made my camel kneel at Abu Wahb's door.

If I made my camel kneel at Abu Wahb's door, It would start the morrow's journey with well filled saddle-

bags; He was the noblest of the two branches of Lu'ayy b. Ghalib,

When noble lineage is reckoned.

compared with white silk finely woven.)

Refusing to accept injustice, delighting in giving, His ancestors were of the noblest stock.

A great pile of ashes lie beneath his cooking-pot,

He fills his dishes with bread ins cooking-pot, (Guillaume: The second half of this verse is reminiscent of Imruul-Qays (1.12) where the fine fat flesh of the camel is

Then Quraysh divided the work among them; the section near the door was assigned to B. Abdu Manaf and Zuhra. The space between the black stone and the southern corner, to B. Makhzum and the Qurayshite tribes which were attached to them. The back of the Kaaba to B. Jumah and Sahm, the two sons of Amr b. Husays b. Kab b. Luayy. The side of the hijr to B. Abdul-Dar b. Qusayy and to B. Asad b. al-Uzza b. Qusayy, and to B. Adiy b. Kab b. Luayy which is the Hatim.

The people were afraid to demolish the temple, and withdrew in awe from it. Al-Walid b. al-Mughira said, 'I will begin the demolition.' So he took a pick-axe, went up to it saying the while, 'O God, do not be afraid (The feminine form indicates that the Kaaba itself is addressed.)

(132), O God, we intend only what is best.' Then he demolished the part at the two corners (Or 'two sacred stones'). That night the people watched, saying, 'We will look out; if he is smitten we won't destroy any more of it and will restore it as it was; but if nothing happens to him then God is pleased with what we are doing and we will demolish it.' In the morning al-Walid returned to the work of demolition and the people worked with him, until they got down to the foundation of Abraham (Guillaume: Abraham does not appear here in Tabari) They came on green stones like camel's humps joined one to another.

A certain traditionist told me that a man of (the) Quraysh inserted a crowbar between two stones in order to get one of them out, and when he moved the stone the whole of Mecca shuddered so they left the foundation alone (so they had reached the foundation.).

I was told that (the) Quraysh found in the corner a writing in Syriac. They could not understand it until a Jew read it for them. It was as follows: 'I am Allah the Lord of Bakka, I created it on the day that I created heaven and earth and formed the sun and moon, and I surrounded it with seven pious angels. It will stand while its two mountains stand, a blessing to its people with milk and water,' and I was told that they found in the maqdm a writing, 'Mecca is God's holy house, its sustenance comes to it from three directions; let its people not be the first to profane it.'

Layth b. Abu Sulaym alleged that they found a stone in the Kaaba forty years before the prophet's mission, if what they say is true, containing the inscription 'He that soweth good shall reap joy; he that soweth evil shall reap sorrow; can you do evil and be rewarded with good? Nay, as grapes cannot be gathered from thorns.' (Guillaume: A strange place in which to find a quotation from the Gospel; cf. Matthew 7. 16.)

The tribes of (the) Quraysh gathered stones for the building, each tribe collecting them and building by itself until the building was finished up to the black stone, where controversy arose, each tribe wanting to lift it to its place, until they went their several ways, formed alliances, and got ready for battle. The B. Abdul-Dar brought a bowl full of blood; then they and the B. Adiy b. Kab b. Luayy pledged themselves unto death and thrust their hands into the blood. For this reason they were called the blood-lickers. Such was the state of affairs for four or five nights, and then (the) Quraysh gathered in the mosque and took counsel and were equally divided on the question.

A traditionist alleged that Abu Umayya b. al-Mughira b. Abdullah b. Umar b. Makhzum who was at that time the oldest man of (the) Quraysh, urged them to make the first man to enter the gate of the mosque umpire in the matter in dispute. They did so and the first to come in was the apostle of God. When they saw him they said, This is the trustworthy one. We are satisfied. This is Mohammed.' When he came to them and they informed him of the matter he said, 'Give me a cloak,' and when it was brought to him he took the black stone and put it inside it and said that each tribe should take hold of an end of the cloak and they should lift it together. They did this so that when they got it into position he placed it with his own hand, and then building went on above it.

(The) Quraysh used to call the apostle of God before revelation came to him, 'the trustworthy one'; and when they had finished the building, according to their desire, al-Zubayr the son of Abdul-Muttalib said about the snake which made the Ouravsh dread rebuilding the Kaaba:

I was amazed that the eagle went straight

- To the snake when it was excited.
- It used to rustle ominously
- And sometimes it would dart forth.
- ia6 When we planned to rebuild the Kaaba
- It terrified us for it was fearsome.
- When we feared its attack, down came the eagle,
- Deadly straight in its swoop,
- It bore it away, thus leaving us free
- To work without further hindrance.

We attacked the building together, We had its foundations (Qawaid perhaps = 'uprights'.) and the earth

On the morrow we raised the foundation,

None of our workers wore clothes.

- Through it did God honour the sons of Luayy,
- Its foundation was ever associated with them,
- Banu Adly and Murra had gathered there,
- Kilab having preceded them.
- For this the King settled us there in power, For reward is to be sought from God (133).

THE HUMS

I do not know whether it was before or after the year of the elephant that (the) Quraysh invented the idea of Hums and put it into practice. They said, 'We are the sons of Abraham, the people of the holy territory, the guardians of the temple and the citizens of Mecca. No other Arabs have rights like ours or a position like ours. The Arabs recognize none as they recognize us, so do not attach the same importance to the outside country as you do to the sanctuary, for if you do the Arabs will despise your taboo and will say, "They have given the same importance to the outside land as to the sacred territory." So they gave up the halt at 'Arafa and the departure from it, while they recognised that these were institutions of the pilgrimage and the religion of Abraham. They considered that other Arabs should halt there and depart from the place; but they said, 'We are the people of the sanctuary, so it is not fitting that we should go out from the sacred territory and honour other places as we, the Hums, honour that; for the Hums are the people of the sanctuary. They then proceeded to deal in the same way with Arabs who were born within and without the sacred territory. Kinana and Khuzaa joined with them in this (134).

The Hums went on to introduce innovations for which they had no warrant. They thought it wrong that they should eat cheese made of sour milk or clarify butter while they were in a state of taboo. They would not enter tents of camel-hair or seek shelter from the sun except in leather tents while they were in this state. They went further and refused to allow those outside the haram to bring food in with them when they came on the great or little pilgrimage. Nor could they

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4475 circumambulate the house except in the garments of the Hums. If they had no such garments they had to go round naked. If any man or woman felt scruples when they had no hums garments, then they could go round in their ordinary clothes; but they had to throw them away afterwards so that neither they nor anyone else could make use of them. (The survival of the idea of contagious 'holiness' which on the one hand prohibited the introduction of profane food into the sanctuary, and when it could not prevent the introduction of profane clothes, forbade their use for common purposes after they had come in contact with taboo, would seem to indicate an antiquity far greater than that ascribed to these practices here.).

The Arabs called these clothes 'the cast-off'. They imposed all these restrictions on the Arabs, who accepted them and halted at 'Arafat, hastened from it, and circumambulated the house naked. The men at least went naked while the women laid aside all their clothes except a shift wide open back or front. An Arab woman who was going round the house thus said:

Today some or all of it can be seen,

But what can be seen I do not make common property!

Those who went round in the clothes in which they came from outside threw them away so that neither they nor anyone else could make use of them. An Arab mentioning some clothes which he had discarded and could not get again and yet wanted, said:

It's grief enough that I should return to her

As though she were a tabooed cast-off in front of the pilgrims. i.e. she could not be touched.

This state of affairs lasted until God sent Mohammed and revealed to him when He gave him the laws of His religion and the customs of the pilgrimage: 'Then hasten onward from the place whence men hasten onwards, and ask pardon of God, for God is forgiving, merciful.' (Koran 2.195) The words are addressed to (the) Quraysh and 'men' refer to the Arabs. So in the rule of the hajj he hastened them up to Arafat and ordered them to halt there and to hasten thence.

In reference to their prohibition of food and clothes at the temple such as had been brought from outside the sacred territory God revealed to him: 'O Sons of Adam, wear your clothes at every mosque and eat and drink and be not prodigal, for He loves not the prodigal. Say, Who has forbidden the clothes which God has brought forth for His servants and the good things which He has provided? Say, They on the day of resurrection will be only for those who in this life believed. Thus do we explain the signs for people who have knowledge.' (Koran 7. 29) Thus God set aside the restrictions of the Hums and the innovations of (the) Quraysh against men's interests when He sent His apostle with Islam.

Abdullah b. Abu Bakr b. Mohammed b. Amr b. Hazm from Uthman b. Abu Sulayman b. Jubayr b. Mutim from his uncle Nafi b. Jubayr from his father Jubayr b. Mutim said: 'I saw God's apostle before revelation came to him and lo he was halting on his beast in Arafat with men in the midst of his tribe until he quitted it with them—a special grace from God to him.'

(Azr. i. 115 f.: Uthman b. Saj from Mohammed b. Ishaq from al-Kalbi from Abu Salih, freedman of Umm Hani from Ibn Abbas: The Hums were (the) Quraysh, kinana, Khuzaa, al-Aus and al-Khazraj, Jutham, B. Rabia b. Amir b. Sasaa. Azd Shanua, Judham, Zubayd, B. Dhakwan of B. Salim, Amr al-Lat, Thaqif, Ghatafan, Ghauth, Adwan, Allaf, and Qudaa. When (the) Quraysh let an Arab marry one of their women they stipulated that the offspring should be an Ahmasi following their religion.

Al-Adram Taym b. Ghalib b. Fihr b. Malik b. al-Nadr b. Kinana married his son Majd to the daughter of Taym Rabia b. Amir b. Sasaa stipulating that his children from her should follow the sunna of (the) Quraysh. It is in reference to her that Labid b. Rabia b. Jafar al-Kilabi said:

My people watered the sons of Majd and I

Water Numayr and the tribes of Hilal.

Mansur b. Ikrima b. Khasafa b. Qays b. Aylan married Salma d. Dubaya b. Ali b. Yasur b. Sad b. Qays b. Aylan and she bore to him Hawazin. When he fell seriously ill she vowed that if he recovered she would make him a Hums, and when he recovered she fulfilled her vow The Hums strictly observed the sacred months and never wronged their proteges therein nor wronged anyone therein. They went round the Kaaba wearing their clothes. If one of them before and at the beginning of Islam was in a state of taboo if he happened to be one of the housedwellers, i.e. living in houses or villages, he would dig a hole at the back of his house and go in and out by it and not enter by the door. The Hums used to say, 'Do not respect anything profane and do not go outside the sacred area during the hajj' so they cut short the rites of the pilgrimage and the halt at Arafa, it being in the profane area, and would not halt at it or go forth from it. They made their stoppingplace at the extreme end of the sacred territory at Namira at the open space of al-Maziman, stopping there the night of Arafa and sheltering by day in the trees of Namira and

starting from it to al-Muzdalifa. When the sun turbaned the tops of the mountains they set forth. They were called Hums because of their strictness in their religion.

... The year of Hudaybiya the prophet entered his house. One of the Ansar was with him and he stopped at the door, explaining that he was an Ahmasi. The apostle said, 'I am an Ahmasi too. My religion and yours are the same', so the Ansari went into the house by the door as he saw the apostle do.

Outsiders used to circumambulate the temple naked, both men and women. The B. Amir b. Sasaa and Akk were among those who did thus. When a woman went round naked she would put one hand behind her and the other in front.]* (* A great deal more follows in the name of Ibn Abbas. It is doubtful whether it comes from Ibn Ishaq, because though there is new matter in it, some statements which occur in the foregoing are repeated, so that it is probable that they reached Azraqi from another source. In the foregoing I have translated only passages which provide additional information.)

REPORTS OF ARAB SOOTHSAYERS, JEWISH RABBIS, AND CHRISTIAN MONKS

Jewish rabbis, Christian monks, and Arab soothsayers had spoken about the apostle of God before his mission when his time drew near. As to the rabbis and monks, it was about his description and the description of his time which they found in their scriptures and what their prophets had enjoined upon them. As to the Arab soothsavers they had been visited by satans from the jinn with reports which they had secretly overheard before they were prevented from hearing by being pelted with stars. Male and female soothsayers continued to let fall mention of some of these matters to which the Arabs paid no attention until God sent him and these things which had been mentioned happened and they recognised them. When the prophet's mission came the satans were prevented from listening and they could not occupy the seats in which they used to sit and steal the heavenly tidings for they were pelted with stars, and the jinn knew that that was due to an order which God had commanded concerning mankind. God said to His prophet Mohammed when He sent him as he was telling him about the jinn when they were prevented from listening and knew what they knew and did not deny what they saw; 'Say, It has been revealed to me that a number of the jinn listened and said "We have heard a wonderful Koran which guides to the right path, and we believe in it and we will not associate anyone with our Lord and that He (exalted be the glory of our Lord) hath not chosen a wife or a son. A foolish one among us used to speak lies against God, and we had thought men and jinn would not speak a lie against God and that when men took refuge with the jinn, they increased them in revolt," ending with the words: "We used to sit on places therein to listen; he who listens now finds a flame waiting for him. We do not know whether evil is intended against those that are on earth or whether their lord wishes to guide them in the right path".' (Koran 72.1 ff.) When the jinn heard the Koran they knew that they had been prevented from listening before that so that revelation should not be mingled with news from heaven so that men would be confused with the tidings which came from God about it when the proof came and doubt was removed; so they believed and acknowledged the truth. Then 'They returned to their people warning them, saying, O our people we have heard a book which was revealed after Moses confirming what went before it, guiding to the truth and to the upright path.' (Koran 46.28)

In reference to the saying of the jinn, 'that men took refuge with them and they increased them in revolt', Arabs of the Quraysh and others when they were journeying and stopped at the bottom of a vale to pass a night therein used to say, 'I take refuge in the lord of this valley of the jinn tonight from the evil that is therein' (135).

Yaqub (Jacob) b. Utba b. al-Mughira b. al-Akhnas told me that he was informed that the first Arabs to be afraid of falling stars when they were pelted with them were this clan of Thaqif, and that they came to one of their tribesmen called Amr b. Umayya, one of B. Ilaj who was a most astute and shrewd man, and asked him if he had noticed this pelting with stars. He said: 'Yes, but wait, for if they are the well-known stars which guide travellers by land and sea, by which the seasons of summer and winter are known to help men in their daily life, which are being thrown, then by God! it means the end of the world and the destruction of all that is in it. But if hey remain constant and other stars are being thrown, then it is for some purpose which God intends towards mankind.'

Mohammed b. Muslim b. Shihab al-Zuhri on the authority of Ali b. al-Husayn b. All b. Abu Talib from Abdullah b. al-Abbas from a number of the Ansar mentioned that the apostle of God said to them, 'What were you saying about this shooting star?' They replied, 'We were saying, a king is dead, a king has been appointed, a child is born, a child has died.' He replied, 'It is not so, but when God has decreed something concerning His creation the bearers of the throne hear it and praise Him, and those below them praise Him, and those lower still praise Him because they have praised, and this goes on until the praise descends to the lowest heaven where they praise. Then they ask each other why, and are told that it is because those above them have done so and they say, "Why do you not ask those above you the reason?", and so it goes on until they reach the bearers of the throne who say that God has decreed so and so concerning His creation and the news descends from heaven to heaven to the lowest heaven where they discuss it, and the satans steal it by listening, mingling it with conjecture and false intelligence. Then they convey it to the soothsayers and tell them of it, sometimes being wrong and sometimes right, and so the soothsayers are sometimes right and sometimes wrong. Then God shut off the satans by these stars with which they were pelted, so soothsaying has been cut off today and no longer exists.

Amr b. Abu Jafar from Mohammed b. Abdul-Rahman b. Abu Labiba from Ali b. al-Husayn b. Ali told me the same tradition as that of Ibn Shihab.

A learned person told me that a woman of B. Sahm called al-Ghaytala who was a soothsayer in the time of ignorance was visited by her familiar spirit one night. He chirped beneath her, then he said,

I know what I know,

The day of wounding and slaughter.

(* The reading here varies; the word anqada means the shriek of birds or the creaking noise of a door, and can be applied to a man's voice. If we read inqadda, it means the fall or the swoop of a bird. In view of the chirping and muttering of soothsayers all the world over, the first reading seems preferable.)

When the Quraysh heard of this they asked what he meant. The spirit came to her another night and chirped beneath her saving.

Death, what is death?

In it bones are thrown here and there*

(* This ominous oracle can vie with any oracle from Delphi in obscurity. We can render, 'Glens what are glens?', and this, as the sequel shows, is the way Ibn Ishaq understood the enigma when the battles of Badr and Uhud took place in glens. But such a translation ignores the fact that the antecedent fihi (not fiha) must be a singular, and no form shuub is known in the singular. This translation carries with it the necessity of rendering the following line thus, 'Wherein Kab is lying prostrate', and commentators are unanimous that Kab refers to the tribe of Kab b. Luavy, who provided most of the slain in the battles of Badr and Uhud and so were found 'Thrown on their sides'. In view of the proof text cited by Lane, 2616b, where shab (people) and Kab (the tribe) and kiab (bones used as dice like our knuckle bones) are all found in a single couplet, I am inclined to think that the oracle is still further complicated and that a possible translation is that given above. This, at any rate, has the merit of correct syntax since it requires us to read shaub. The selection of a word susceptible of so many meanings which contains the name of a well-known tribe provides an excellent example of oracular prophecy.).

When (the) Quraysh heard of this they could not understand it and decided to wait until the future should reveal its meaning. When the battle of Badr and Uhud took place in a glen, they knew that this was the meaning of the spirit's message (136).

Ali b. Nafi al-Jurashi told me that Janb, a tribe from the Yaman, had a soothsayer in the time of ignorance, and when the news of the apostle of God was blazed abroad among the Arabs, they said to him, 'Look into the matter of this man for us', and they gathered at the bottom of the mountain where he lived. He came down to them when the sun rose and stood leaning on his bow. He raised his head toward heaven for a long time and began to leap about and say:

O men, God has honoured and chosen Mohammed,

Purified his heart and bowels.

His stay among you, O men, will be short.

Then he turned and climbed up the mountain whence he had come.

A person beyond suspicion told me on the authority of Abdullah b. Kab a freedman of Uthman b. Affan that he was told that when Umar b. al-Khattab was sitting with the people in the apostle's mosque, an Arab came in to visit him. When Umar saw him he said, 'This fellow is still a polytheist, he has not given up his old religion yet, (or, he said), he was a soothsayer in the time of ignorance.' The man greeted him and sat down and 'Umar asked him if he was a Muslim; he said that he was. He said, 'But were you a soothsayer in the time of ignorance?' The man replied, 'Good God, commander of the faithful, you have thought ill of me and have greeted me in a way that I never heard you speak to anyone of your subjects since you came into power.' Umar said, 'I ask God's pardon. In the time of ignorance (Jahiliyyah = The 'House of War') we did worse than this; we worshipped idols and images until God honoured us "with his apostle and*" (*Not in Tabari 1145) with Islam.' The man replied, 'Yes, by God, I was a soothsayer.' Umar said, 'Then tell me what was the most amazing thing your familiar spirit communicated to you.' He said, 'He came to me a month or so before Islam and said:

Have you considered the jinn and their confusion, Their religion a despair and a delusion,

Clinging to their camels' saddle cloths in profusion?' (137).

Abdullah b. Kab said, Thereupon Umar said, 'I was standing by an idol with a number of the Quraysh in the time of ignorance when an Arab sacrificed a calf. We were standing by expecting to get a part of it, when I heard a voice more penetrating than I have ever heard coming out of the belly of the calf (this was a month or so before Islam), saying:

O blood red one,

The deed is done,

A man will cry Beside God none.' (138)

Such is what I have been told about soothsayers among the Arabs.

THE JEWISH WARNING ABOUT THE APOSTLE OF GOD

Asim b. Umar b. Qatada told me that some of his tribesmen said: 'What induced us to accept Islam, apart from God's mercy and guidance, was what we used to hear the Jews say. We were polytheists worshipping idols, while they were people of the scriptures with knowledge which we did not possess. There was continual enmity between us, and when we got the better of them and excited their hate, they said, "The time of a prophet (or Messiah) who is to be sent has now come. We will kill you with his aid as "Ad and Iram perished*." (* If this report is true, it indicates that the Messianic hope was still alive among the Arabian Jews.) We often used to hear them say this. When God sent His apostle we accepted him when he called us to God and we realised what their threat meant and joined him before them. We believed in him but they denied him. Concerning us and them, God revealed the verse in the chapter of the Cow: "And when a book from God came to them confirming what they already had (and they were formerly asking for victory over the unbelievers), when what they knew came to them, they disbelieved it. The curse of God is on the unbelievers." (139) (Koran 2. 83).

Salih b. Ibrahim b. Abdul-Rahman b. Auf from Mahmud b. Labid, brother of B. Abdul-Ashhal, from Salama b. Salama b. Waqsh (Salama was present at Badr) said: 'We had a Jewish neighbour among B. Abdul-Ashhal, who came out to us one day from his house. (At that time I was the youngest person in my house, wearing a small robe and lying in the courtyard.)

He spoke of the resurrection, the reckoning, the scales, paradise, and hell. When he spoke of these things to the polytheists who thought that there could be no rising after death, they said to him, "Good gracious man! Do you think that such things could be that men can be raised from the dead to a place where there is a garden and a fire in which they will be recompensed for their deeds?" "Yes," he said, "and by Him whom men swear by, he would wish that he might be in the largest oven in his house rather than in that fire: that they would heat it and thrust him into it and plaster it over if he could get out from that fire on the following day."

When they asked for a sign that this would be, he said, pointing with his hand to Mecca and the Yaman, "A prophet will be sent from the direction of this land." When they asked when he would appear, he looked at me, the youngest person, and said: "This boy, if he lives his natural term, will see him," and by God, a night and a day did not pass before God sent Mohammed his apostle and he was living among us. We believed in him, but he denied him in his wickedness and envy. When we asked, "Are you not the man who said these things?" he said, "Certainly, but this is not theman.""

Asim b. Umar b. Qatada on the authority of a shaykh of the B. Qurayza said to me, 'Do you know how Thalaba b. Saya and Asid b. Saya and Asad b. Ubayd of B. Hadl, brothers of B. Qurayza, became Muslims? They were with them during the 'days of ignorance' (Jahiliyyah is often translated as the "Age or Days of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments.); then they became their masters in Islam.'

When I said that I did not know, he told me that a Jew from Syria, Ibnul-Hayyaban, came to us some years before Islam and dwelt among us. I have never seen a better man than he who was not a Muslim. When we were living in the time of drought we asked him to come with us and pray for rain. He declined to do so unless we paid him something, and when we asked how much he wanted, he said, "A bushel of dates or two bushels of barley." When we had duly paid up he went outside our harra and prayed for rain for us; and by God, hardly had he left his place when clouds passed over us and it rained. Not once nor twice did he do this. Later when he knew that he was about to die he said, "O Jews, what do you think made me leave a land of bread and wine to come to a land of hardship and hunger?" When we said that we could not think why, he said that he had come to this country expecting to see the emergence of a prophet whose time was at hand. This was the town where he would migrate and he was hoping that he would be sent so that he could follow him. "His time has come," he said, "and do not let anyone get to him before you, O Jews; for he will be sent to shed blood and to take captive the women and children of those who oppose him. Let not that keep you back from him.""

When the apostle of God was sent and besieged B. Qurayza, those young men who were growing youths said, 'This is the prophet of whom Ibnul-Hayyaban testified to you.' They said that he was not; but the others asserted that he had been accurately described, so they went and became Muslims and saved their lives, their property, and their families. Such is what I have been told about the Jewish reports (So C, but the beginning of the story suggests that we should read ahbar 'from the Jewish rabbis'.).

HOW SALMAN BECAME A MUSLIM

Asim b. Umar b. Qatada al-Ansari told me on the authority of Mahmud b. Labid from Abdullah b. Abbas as follows: Salman said while I listened to his words: I am a Persian from Ispahan from a village called Jayy. My father was the principal landowner in his village and I was dearer to him than the whole world. His love for me went to such lengths that he shut me in his house as though I were a slave girl. I was such a zealous Magian that I became keeper of the sacred fire, replenishing it and not letting it go out for a moment. Now my father owned a large farm, and one day when he could not attend to his farm he told me to go to it and learn about it, giving me certain instructions. "Do not let yourself be detained," he said, "because you arc more important to me than my farm and worrying about you will prevent me going about my business." So I started out for the farm, and when I passed by a Christian church I heard the voices of the men praying. I knew nothing about them because my father kept me shut up in his house. When I heard their voices I went to see what they were doing: their prayers pleased me and I felt drawn to their worship and thought that it was better than our religion, and I decided that I would not leave them until sunset. So I did not go to the farm. When I asked them where their religion originated, they said "Syria". I returned to my father who had sent after me because anxiety on my account had interrupted all his work. He asked me where I had been and reproached me for not obeying his instructions. I told him that I had passed by some men who were praying in their church and was so pleased with what I saw of their religion that I stayed with them until sunset. He said, "My son, there is no good in that religion; the religion of your fathers is better than that." "No," I said, "It is better than our religion." My father was afraid of what I would do, so he bound me in fetters and imprisoned me in his house.

'I sent to the Christians and asked them if they would tell me when a caravan of Christian merchants came from Syria. They told me, and I said to them: "When they have finished their business and want to go back to their own country, ask them if they will take me." They did so and I cast off the fetters from my feet and went with them to Syria. Arrived there I asked for the most learned person in their religion and they directed me to the bishop. I went to him and told him that I liked his religion and should like to be with him and serve him in his church, to learn from him and to pray with him. He invited me to come in and I did so. Now he was a bad man who used to command people to give alms and induced them to do so and when they brought him money he put it in his own coffers and did not give it to the poor, until he had collected seven jars of gold and silver. I conceived a violent hatred for the man when I saw what he was doing. Sometime later when he died and the Christians came together to bury him I told them that he was a had man who exhorted them and persuaded them to give alms, and when they brought money put it in his coffers and gave nothing to the poor. They asked how I could possibly know this, so I led them to his treasure and when I showed them the place they brought out seven jars full of gold and silver. As soon as they saw them they said, "By God, we will never bury the fellow," so they crucified him and stoned him and appointed another in his place.

I have never seen any non-Muslim whom I consider more virtuous, more ascetic, more devoted to the next life, and more consistent night and day than he. I loved him as I had never loved anyone before. I stayed with him a long time until when he was about to die I told him how I loved him and asked him to whom he would confide me and what orders he would give me now that he was about to die. He said, "My dear son, I do not know anyone who is as I am. Men have died and have either altered or abandoned most of their true religion, except a man in Mausil (Mossul, Iraq); he follows my faith, so join yourself to him. So when he died and was buried, I attached myself to the bishop of Mausil telling him that so and-so had confided me to him when he died and told me that he followed the same path. I stayed with him and found him just as he had been described, but it was not long before he died and I asked him to do for me what his predecessor had done. He replied that he knew of only one man, in Nasibin, who followed the same path and he recommended me to go to him (Guillaume: I have abbreviated the repetitive style of the narrative which is that of popular stories all the world over. The same words, and the same details, occur in each paragraph with the change of names: Mausil, Nasibin, Ammuriya, leading up to the obvious climax, Mohammed.).

'I stayed with this good man in Nasibin for some time and when he died he recommended me to go to a colleague in Ammuriya. I stayed with him for some time and laboured until I possessed some cows and a small flock of sheep; then when he was about to die I asked him to recommend me to someone else. He told me that he knew of no one who followed his way of life, but that a prophet was about to arise who, would be sent with the religion of Abraham; he would come forth in Arabia and would migrate to a country between two lava belts, between which were palms. He has unmistakable marks. He will eat what is given to him but not things given as alms. Between his shoulders is the seal of prophecy. "If you are able to go to that country, do so." Then he died and was buried and I stayed in Ammuriya as long as God willed. Then a party of Kalbite merchants passed by and I asked them to take me to Arabia and I would give them those cows and sheep of mine. They accepted the offer and took me with them until we reached Wadil-Oura, when they sold me to a Jew as a slave. I saw the palm-trees and I hoped that this would be the town which my master had described to me, for I was not certain. Then a cousin of his from B. Qurayza of Medina came and bought me and carried me away to Medina, and, by God, as soon as I saw it I recognised it from my master's description. I dwelt there and the apostle of God was sent and lived in Mecca: but I did not hear him mentioned because I was fully occupied as a slave. Then he migrated to Medina and as I was in the top of a palm-tree belonging to my master, carrying out my work while my master sat below, suddenly a cousin of his came up to him and said: "God smite the B. Qayla! They arc gathering at this moment in Quba round a man who has

come to them from Mecca today asserting that he is a prophet." (140)

When I heard this I was seized with trembling (141), so that I thought I should fall on my master; so I came down from the palm and began to say to his cousin, "What did you say? What did you say?" My master was angered and gave me a smart blow, saying, "What do you mean by this ? Get back to your work." I said, "Never mind, I only wanted to find out the truth of his report." Now I had a little food which I had gathered, and I took it that evening to the apostle of God who was in Quba and said, "I have heard that you are an honest man and that your companions are strangers in want; here is something for alms, for I think that you have more right to it than others." So I gave it to him. The apostle said to his companions. "Eat!" but he did not hold out his own hand and did not eat. I said to myself, "That is one;" then I left him and collected some food and the apostle went to Medina. Then I brought it to him and said, "I see that you do not eat food given as alms, here is a present which I freely give you." The apostle ate it and gave his companions some. I said, "That's two;" then I came to the apostle when he was in Baqiu-l-Gharqad (The cemetery of Medina which lies outside the town.). where he had followed the bier of one of his companions. Now I had two cloaks, and as he was sitting with his companions, I saluted him and went round to look at his back so that I could see whether the seal which my master had described to me was there. When the apostle saw me looking at his back he knew that I was trying to find out the truth of what had been described to mc, so he threw off his cloak laying bare his back and I looked at the seal and recognised it. Then I bent over him kissing him and weeping. The apostle said, "Come here;" so I came and sat before him and told him my story as I have told you, O b. Abbas. The apostle wanted his companions to hear my story. Then servitude occupied Salman so that he could not be at Badr and Uhud with the apostle.

Salman continued: 'Then the apostle said to me, "Write an agreement;" so I wrote to my master agreeing to plant three hundred palm-trees for him, digging out the base, and to pay forty okes of gold. The apostle called on his companions to help me, which they did; one with thirty little palms, another with twenty, another with fifteen, and another with ten, each helping as much as he could until the three hundred were complete. The apostle told me to go and dig the holes for them, saying that when I had done so he would put them in with his own hand. Helped by my companions I dug the holes and came and told him; so we all went out together, and as we brought him the palm shoots he planted them with his own hand: and by God not one of them died. Thus, I had delivered the palm-trees, but the money was still owing. Now the apostle had been given a piece of gold as large as a hen's egg from one of the mines (For an interesting account of the eopening of an ancient mine in the Wajh-Yanbu* area of the Hijaz see K. S. Twitchell, Saudi Arabia, Princeton, 1947, pp.

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 4477 159 f. Kufic inscriptions, said to date from A.D. 750, were found there, and this may well have been one of 'King Solomon's mines'.) and he summoned me and told me to take it and pay my debt with it. "How far will this relieve e of my debt, O Apostle of God?" I said. "Take it," he replied, "for God will pay your debt with it." So I took it and weighed it out to them, and by God, it weighed forty okes, and so I paid my debt with it and Salman was free. I took part with the Apostle in the battle of the Ditch as a free man and thereafter I was at every other battle.'

Yazid b. Abu Habib from a man of Abdul-Qays from Salman told me that the latter said: 'When I said, "How far will this relieve me of my debt?" the apostle took it and turned it over upon his tongue, then he said, "Take it and pay them in full"; so I paid them in full, forty okes.' (The oke being roughly an ounce, a miracle is implied.).

Asim b. Umar b. Qatada on the authority of a trustworthy informant from Umar b. Abdul-Aziz b. Marwan said that he was told that Salman the Persian told the apostle that his master in 'Ammuriya told him to go to a certain place in Syria where there was a man who lived between two thickets. Every year as he used to go from one to the other, the sick used to stand in his way and everyone he prayed for was healed. He said, 'Ask him about this religion which you seek, for he can tell you of it.' So I went on until I came to the place I had been told of, and I found that people had gathered there with their sick until he came out to them that night passing from one thicket to the other. The people came to him with their sick and everyone he prayed for was healed. They prevented me from getting to him so that I could not approach him until he entered the thicket he was making for, but I took hold of his shoulder. He asked me who I was as he turned to me and I said, 'God have mercy on you, tell me about the Hanifiya, the religion of Abraham.' He replied, 'You are asking about something men do not inquire of today; the time has come near when a prophet will be sent with this religion from the people of the haram. Go to him, for he will bring you to it." Then he went into the thicket. The apostle said to Salman, 'If you have told me the truth, you met Jesus the son of Mary.'

FOUR MEN WHO BROKE WITH POLYTHEISM

One day when the Ouravsh had assembled on a feast day to venerate and circumambulate the idol to which they offered sacrifices, this being a feast which they held annually, four men drew apart secretly and agreed to keep their counsel in the bonds of friendship. They were (1st) Waraqa b. Naufal b. Asad b. Abdul-Uzza b. Qusayy b. Kilab b. Murra b. Kab b. Luavy: (2nd) Ubavdullah b. Jahsh b. Riab b. Yamar b. Sabra b. Murra b. Kabir b. Ghanm b. Dudan b. Asad b. Khuzavma. whose mother was Umayma d. Abdul-Muttalib; (3rd) Uthman b. al-Huwayrith b. Asad b. Abdul-Uzza b. Qusayy; and (4th) Zayd b. Amr b. Nufayl b. Abdul-Uzza b. Abdullah b. Qurt b. Riyah b. Razah b. Adiyy b. Kab b. Luayy. They were of the opinion that their people had corrupted the religion of their father Abraham, and that the stone they went round was of no account; it could neither hear, nor see, nor hurt, nor help. 'Find for yourselves a religion,' they said; 'for by God you have none.' So they went their several ways in the lands, seeking the Hanlfiya, the religion of Abraham.

Waraqa attached himself to (Roman) Christianity and studied its scriptures until he had thoroughly mastered them. Ubaydullah went on searching until Islam came; then he migrated with the Muslims to Abyssinia (Ethiopia) taking with him his wife who was a Muslim, Umm Habiba, d. Abu Sufyan. When he arrived there he adopted (Roman) Christianity, parted from Islam, and died a Christian in Abyssinia.

Mohammed b. Jafar b. al-Zubayr told me that when he had become a (Roman) Christian Ubaydullah as he passed the prophet's companions who were there used to say: We see clearly, but your eyes are only half open,' i.e. 'We see, but you are only trying to see and cannot see yet.' He used the word sasa* because when a puppy tries to open its eyes to sec, it only half sees. The other word faqqaha means to open the eyes. After his death the apostle married his widow Umm Habiba. Mohammed b. Ali b. Husavn told me that the apostle sent Amr b. Umayya al-Damri to the Negus (the Emperor of Ethiopia) to ask for her and he married him to her. He gave her as a dowry, on the apostle's behalf, four hundred dinars. Mohammed b. Ali said, 'We think that Abdul-Malik b. Marwan fixed the maximum dowry of women at four hundred dinars because of this precedent.' The man who handed her over to the prophet was Khalid b. Said b. al-As.

Uthman b. al-Huwayrith went to the Roman emperor and became a (Roman) Christian (and was granted Roman citizenship). He was given high office there (142).

Zayd b. Amr stayed as he was: he accepted neither Judaism nor Christianity. He abandoned the religion of his people and abstained from idols, animals that had died, blood, and things offered to idols (The influence of the Jewish formula, also used by James the Brother of Jesus, and the taken over by early Christianity is clear; see Acts 15.29). He forbade the killing of infant daughters, saying that he worshipped the God of

Abraham, and he publicly rebuked his people for their practices.

Hisham b. Urwa from his father on the authority of his mother Asma d. Abu Bakr said that she saw Zayd as a very old man leaning his back on the Kaaba and saying, 'O Quraysh, By Him in whose hand is the soul of Zayd, not one of you follows the religion of Abraham but I.' Then he said: 'O God, if I knew how you wished to be worshipped I would so worship you; but I do not know.' Then he prostrated himself on the palms of his hands.

I was told that his son, Said b. Zayd, and Umar b. al-Khattab, who was his nephew, said to the apostle, 'Ought we to ask God's pardon for Zayd b. Amr?' He replied, 'Yes, for he will be raised from the dead as the sole representative of a whole people.'

Zayd b. Amr. b. Nufayl composed the follow people and the treatment he received from them:

Am I to worship one lord or a thousand?

If there are as many as you claim,

I renounce al-Lat and al-Uzza both of them

As any strong-minded person would. I will not worship al-Uzza and her two daughters,

Nor will I visit the two images of the BanG Amr.

I will not worship Hubal (This is the reading of al-Kalbi, but all Manuscripts have Ghanm, a deity unknown. Cf. also

Yaq. iii. 665. 8) though he was our lord In the days when I had little sense.

I wondered (for in the night much is strange Which in daylight is plain to the discerning), That God had annihilated many men Whose deeds were thoroughly evil

And spared others through the piety of a people So that a little child could grow to manhood.

A man may languish for a time and then recover

As the branch of a tree revives after rain.

I serve my Lord the compassionate

That the forgiving Lord may pardon my sin,

So keep to the fear of God your Lord;

While you hold to that you will not perish. You will see the pious living in gardens,

While for the infidels hell fire is burning.

Shamed in life, when they die

Their breasts will contract in anguish

Zayd also said: (143)

To God I give my praise and thanksgiving, A sure word that will not fail as long as time lasts, To the heavenly King —there is no God beyond Him And no lord can draw near to Him. Beware. O men. of what follows death!

You can hide nothing from God.

Beware of putting another beside God,

For the upright way has become clear.

Mercy I implore, others trust in the jinn,

But thou, my God, art our Lord and our hope.

I am satisfied with thee, O God, as a Lord,

And will not worship another God beside thee.

Thou of thy goodness and mercy

Didst send a messenger to Moses as a herald.

Thou saidst to him, Go thou and Aaron,

And summon Pharaoh the tyrant to turn to God

And say to him, 'Did you spread out this (earth) without a support

Until it stood fast as it does?*

Say to him 'Did you raise this (heaven) without support?

What a fine builder then you were!'

Say to him, 'Did you set the moon in the middle thereof

As a light to guide when night covered it?' Say to him, 'Who sent forth the sun by day

Say to him, 'Who sent forth the sun by day So that the earth it touched reflected its splendour?'

Say to him, 'Who planted seeds in the dust

That herbage might grow and wax great?

And brought forth its seeds in the head of the plant?

Therein are signs for the understanding.

Thou in thy kindness did deliver Jonah

Who spent nights in the belly of the fish.

Though I glorify thy name, I often repeat

'O Lord forgive my sins.' (Or: I should add to my sins unless thou forgavest me'.).

O Lord of creatures, bestow thy gifts and mercy upon me And bless my sons and property.

Zayd b. Amr in reproaching his wife Safiya, d. al-Hadrami (144) said:

Now Zayd had determined to leave Mecca to travel about in search of the Hanifiya, the religion of Abraham, and whenever Safiya saw that he had got ready to travel she told al-Khattab b. Nufayl, who was his uncle and his brother by the same mother (This was because his mother was first married to Nufayl and gave birth to al-Khattab; then she married her step-son Amr and gave birth to Zayd; thus the double relationship came into being.) He used to reproach him for forsaking the religion of his people. He had instructed Safiya to tell him if she saw him getting ready to depart; and then Zayd said:

Don't keep me back in humiliation,

O Safiya. It is not my way at all. When I fear humiliation

I am a brave man whose steed is submissive (So A.Dh.

Perhaps mushayya means 'quick to take leave'.). A man who persistently frequents the gates of kings Whose camel crosses the desert;

One who severs ties with others

- Whose difficulties can be overcome without (the aid of) friends.
- A donkey only accepts humiliation

When its coat is worn out.

It says, 'I will never give in

- Because the load chafes my sides.' (So A.Dh., but one would expect silabuh to mean 'his tough ones'.).
- My brother, (my mother's son and then my uncle),

Uses words which do not please me.

When he reproaches me I say,

'I have no answer for him.'

Yet if I wished I could say things

Of which I hold the keys and door.

I was told by one of the family of Zayd b. Amr b. Nufayl that when Zayd faced the Kaaba inside the mosque he used to say

'Labbayka in truth, in worship and in service (i.e. 'Here I am as a sincere worshipper'.) I take refuge in what Abraham took refuge

When he stood and faced the qibla.'

Then he said:

A humble prisoner, O God, my face in the dust,

Whatever thy commandment do I must.

Pride I seek not, but piety's boon.

The traveller at midday is not as he who sleeps at noon (145).

And Zayd said:

I submit myself to him to whom The earth which bears mighty rocks is subject.

I le spread it out and when He saw it was settled Upon the waters, He fixed the mountains on it. I submit myself to Him to whom clouds which bear

Sweet water are subject.

When they are borne along to a land

They obediently pour copious rain upon it.

Now al-Khattab had so harassed Zayd that he forced him to withdraw to the upper part of Mecca, and he stopped in the mountain of Hira facing the town. Al-Khattab gave instructions to the young irresponsible men of (the) Quraysh that they should not let him enter Mecca and he was able to do so in secret only. When they got to know of that they told al-Khaftab and drove him out and harassed him because of their fear that he would show their religion in its true colours and that some would join him in seceding from it. He said, making much of its sanctity against those of his people who treated it as ordinary:

O God, I am of the holy land, no outsider,

My house is in the centre of the place

Hard by al-Safa.

It is no home of error. (Guillaume: One would expect mizalla for madalla in view of what has been said about the Hums.)

Then he went forth seeking the religion of Abraham, questioning monks and Rabbis until he had traversed al-Mausil and the whole of Mesopotamia; then he went through the whole of Syria until he came to a monk in the high ground of Balqa (The district of which Amman in Jordan was the capital.). This man, it is alleged, was well instructed in Christianity. He asked him about the Hanifiya, the religion of Abraham, and the monk replied, 'You are seeking a religion to which no one today can guide you, but the time of a prophet who will come forth from your

own country which you have just left has drawn near. He will be sent with the Hanifiya, the religion of Abraham, so stick to it, for he is about to be sent now and this is his time.' Now Zayd had sampled Judaism and Christianity and was not satisfied with either of them; so at these words he went away at once making for Mecca; but when he was well inside the country of Lakhm he was attacked and killed.

Waraqa b. Naufal b. Asad composed this elegy over him: You were altogether on the right path Ibn 'Amr, You have escaped hell's burning oven By serving the one and only God And abandoning vain idols. And by attaining the religion which you sought Not being unmindful of the unity of your Lord You have reached a noble dwelling Wherein you will rejoice in your generous treatment. You will meet there the friend of God, (i.e. Abraham.) Since you were not a tyrant ripe for hell, For the mercy of God reaches men,

Though they be seventy valleys deep below the earth (146).

THE WORD APPLIED TO THE APOSTLE OF GOD IN THE GOSPEL

Among the things which have reached me about what Jesus the Son of Mary stated in the Gospel which he received from God for the followers of the Gospel, in applying a term to describe the apostle of God, is the following. It is extracted from what John the Apostle set down for them when he wrote the Gospel for them from the Testament of Jesus Son of Mary: 'He that hatcth me hath hated the Lord. And if I had not done in their presence works which none other before me did, they had not. had sin: but from now they are puffed up with pride and think that they will overcome me and also the Lord. But the word that is in the law must be fulfilled, "They hated me without a cause" (i.e. without reason). But when the Comforter has come whom God will send to you from the Lord's presence, and the spirit of truth which will have gone forth from the Lord's presence he (shall bear) witness of me and ye also, because ye have been with me from the beginning. I have spoken unto you about this that ye should not be in doubt*

The Munahhemana (God bless and preserve him!) in Syriac is Mohammed; in Greek he is the paraclete.

(* The passage quoted is John 15.23 ff. It is interesting to note that the citation comes from the Palestinian Syriac Lectionary and not from the ordinary Bible of the Synacspeaking Churches. The text is corrupt in one or two places; e.g. the phrase 'puffed up with pride and think that they will overcome me'. Bafiru is an obvious corruption of nazaru, which agrees with the Syriac and underlying Greek. Wasannu seems to be another attempt to make sense of the passage. The next word I am unable to explain. The most interesting word is that rendered 'Comforter' which we find in the Palestinian Lectionary, but all other Syriac versions render 'paraclete', following the Greek. This word was well established in the Hebrew- and Aramaic-speaking world. The menahhemana in Syriac means the lifegiver and especially one who raises from the dead. Obviously such a meaning is out of place here and what is meant is one who consoles and comforts people for the loss of one dear to them. This is the meaning in the Talmud and Targum. It ought to be pointed out that by the omission of the words 'that is written' before 'in the law' quite another meaning is given to the prophecy. The natural rendering would be 'the word that concerns the Namlis must be fulfilled'. To Muslims the Namus was the angel Gabriel. Furthermore, the last words are translated as the ordinary Arab reader would understand tashukkil; but in Syrian Arabic it could bear the meaning of the Gospel text 'stumble'. See further my article in Al-Andalus, xv, fasc. 2 (1950), 289-96)

THE PROPHET'S MISSION

When Mohammed the apostle of God reached the age of forty God sent him in compassion to mankind, 'as an evangelist to all men' (Koran 34. 27). Now God had made a covenant with every prophet whom he had sent before him that he should believe in him, testify to his truth and help him against his adversaries, and he required of them that they should transmit that to everyone who believed in them, and they carried out their obligations in that respect. God said to Mohammed, 'When God made a covenant with the prophets (He said) this is the scripture and wisdom which I have given you, afterwards an apostle will come confirming what you know that you may believe in him and help him.' He said, 'Do you accept this and take up my burden?' i.e. the burden of my agreement which I have laid upon you. They said, 'We accept it.' He answered, 'Then bear witness

and I am a witness with you (Koran 3. 75).' Thus God made a covenant with all the prophets that they should testify to his

truth and help him against his adversaries and they transmitted that obligation to those who believed in them

(Tabari 1142: One whom I do not suspect told me from Said b. Abu Aruba from Qatada b. Diama al-Sadusi from Abul-Jald: 'The Furqan came down on the 14th night of

Ramadan. Others say, No, but on the 17th; and in support of this they appeal to God's word: 'And what we sent down to

our servant on the day of al-Furqan, the day the two

companies met' [Koran 5. 42] which was the meeting of the

apostle and the polythcists at Badr, and that took place on the

that when Allah desired to honour Mohammed and have

mercy on His servants by means of him, the first sign of

prophethood vouchsafed to the apostle was true visions,

resembling the brightness of daybreak, which were shown to

him in his sleep. And Allah, she said, made him love solitude

Abdul-Malik b. Ubaydullah b. Abu Sufyan b. al-Ala b.

Jariya the Thaqafite who had a retentive memory related to me from a certain scholar that the apostle at the time when

Allah willed to bestow His grace upon him and endow him with prophethood would go forth for his affair and journey

far afield until he reached the glens of Mecca and the beds of

its valleys where no house was in sight; and not a stone or tree

so that he liked nothing better than to be alone.

Al-Zuhri related from Urwa b. Zubayr that Aisha told him

among the two monotheistic religions.

morning of Ramadan 17th.)

that he passed by but would say, 'Peace unto thee, O apostle of Allah.' And the apostle would turn to his right and left and look behind him and he would see naught but trees and stones. Thus he stayed seeing and hearing so long as it pleased Allah that he should stay. Then Gabriel came to him with the gift of God's grace whilst he was on Hira in the month of Ramadan.

Wahb b. Kaisan a client of the family of al-Zubayr told me: I heard Abdullah b. al-Zubayr say to Ubayd b. Umayr b. Qatada the Laythite, 'O Ubayd tell us how began the prophethood which was first bestowed on the apostle when Gabriel came to him.' And Ubayd in my presence related to 'Abdullah and those with him as follows: The apostle would pray in seclusion on Hira every year for a month to practise tahannuth as was the custom of (the) Quraysh in heathen days. Tahannuth is religious devotion.

Abu Talib said:

By Thaur and him who made Thabir firm in its place

And by those going up to ascend Hira and coming down (147), (Thaur and Thabir are mountains near Mecca. The poem is given on p. 173; cf. Yaq.i. 938.).

Wahb b. Kaisan told me that Ubayd said to him: Every year during that month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Kaaba and walk round it seven times or as often as it pleased God; then he would go back to his house until in the year when God sent him, in the month of Ramadan in which God willed concerning him what He willed of His grace, the apostle set forth to Hira' as was his wont, and his family with him.

When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. 'He came to me,' said the apostle of God, 'while I was asleep, with a coverlet of brocade whereon was some writing, and said, "Read!" I said, "What shall I read?" He pressed me with it so tightly that I thought it was death; then he let me go and said, "Read!" I said, "What shall I read?" He pressed me with it again so that I thought it was death; then he let me go and said "Read!" I said, "What shall I read?" He pressed me with it the third time so that I thought it was death and said "Read!" I said, "What shall I read?" — and this I said only to deliver myself from him, lest he should do the same to me again. He said:

"Read in the name of thy Lord who created, Who created man of blood coagulated.

Read! Thy Lord is the most beneficent, Who taught by the pen

Taught that which they knew not unto men." (Koran 96.1-5)

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (Now none of God's creatures was more hateful to me than an (estatic) poet or a man possessed: I could not even look at them. I thought, Woe is me poet or possessed—Never shall (the) Quraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Mohammed! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking), and Io, Gabriel in the form of a man with feet astride the horizon, saying, "O Mohammed! thou art the apostle of God and I am Gabriel."

I stood gazing at him, (and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him, but towards whatever region of the sky I looked, I saw him as before.

And I continued standing there, neither advancing nor turning back, until Khadlja sent her messengers in search of me and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. And I came to Khadija and sat by her thigh and drew close to her. She said, "O Abul-Qasim (The kunya or 'name of honour' of Mohammed.), where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me." (I said to her, "Woe is me poet or possessed." She said, "I take refuge in God from that O Abul-Qasim (Mohammed). God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps you did see something." "Yes. I did," I said.) Then I told her of what I had seen ; and she said "Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people." Then she rose and gathered her garments about her and set forth to her cousin Waraqa b. Naufal b. Asad b. Abdul-Uzza b. Qusayy, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel. And when she related to him what the apostle of God told her he had seen and heard, Waraqa cried, 'Holy! Holy! Verily by Him in

whose hand is Waraqa's soul, if thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Namus (meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. Bid him be of good heart.'

So Khadija returned to the apostle of God and told him what Waraqa had said. (and that calmed his fears somewhat.) And when the apostle of God had finished his period of seclusion and returned (to Mecca), in the first place he performed the circumambulation of the Kaaba, as was his wont. While he was doing it, Waraqa met him and said, 'O son of my brother, tell me what thou hast seen and heard.' The apostle told him, and Waraqa said, 'Surely, by Him in whose hand is Waraqa's soul, thou art the prophet of this people. There hath come unto thee the greatest Namus, who came unto Moses. Thou wilt be called a liar, and they will use thee despitefully and cast thee out and fight against thee. Verily, if I live to see that day, I will help God in such wise as He knoweth.' Then he brought his head near to him and kissed his forehead; and the apostle went to his own house.

(Waraqa's words added to his confidence and lightened his anxiety.) Ismail b. Abu Hakim, a freedman of the family of al-Zubayr, told me on Khadija's authority that she said to the apostle of God, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?'

He replied that he could, and she asked him to tell her when he came. So when Gabriel came to him, as he was wont, the apostle said to Khadija, 'This is Gabriel who has just come to me.' 'Get up, O son of my uncle,' she said, 'and sit by my left thigh'. The apostle did so, and she said, 'Can you see him?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh.' He did so, and she said, 'Can you see him?' When he said that he could she asked him to move and sit in her lap. When he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him?* And he replied, 'No.' She said, 'O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan.'

I told Abdullah b. Hasan this story and he said, 'I heard my mother Fatima, daughter of Husayn, talking about this tradition from Khadija, but as I heard it she made the apostle of God come inside her shift, and thereupon Gabriel departed, and she said to the apostle of God, "This verily is an angel and not a satan."

PART 2

MOHAMMED'S CALL AND PREACHING IN MECCA

THE BEGINNING OF THE SENDING DOWN OF THE KORAN

The apostle began to receive revelations in the month of Ramadan. In the words of God, 'The month of Ramadan in which the Koran was brought down as a guidance to men, and proofs of guidance and a decisive criterion (Koran 2. 181.).'

And again, 'Verily we have sent it down on the night of destiny, and what has shown you what the night of destiny is? The night of destiny is better than a thousand months. In it the angels and the spirit descend by their Lord's permission with every matter. It is peace until the rise of dawn (Koran 97).'

Again, 'H.M. by the perspicuous book, verily we have sent it down in a blessed night. Verily, we were warning. In it every wise matter is decided as a command from us. Verily we sent it down (Koran 44.1-4).' And again, 'Had you believed in God and what we sent down to Our servant on the day of decision, the day on which the two parties met' (Koran 8.42), i.e. the meeting of the apostle with the polytheists in Badr. Abu Jafar Mohammed b. Ali b. al-Husayn told me that the apostle of God met the polytheists in Badr on the morning of Friday, the 17th of Ramadan.

Then revelation came fully to the apostle while he was believing in Him and in the truth of His message. He received it willingly, and took upon himself what it entailed whether of man's goodwill or anger. Prophecy is a troublesome burden—only strong, resolute messengers can bear it by God's help and grace, because of the opposition which they meet from men in conveying God's message. The apostle carried out God's orders in spite of the opposition and ill treatment which he met with.

KHADIJA, DAUGHTER OF KHUWAYLID, ACCEPTS ISLAM

Khadija believed in him and accepted as true what he brought from God, and helped him in his work. She was the first to believe in God and His apostle, and in the truth of his message. By her God lightened the burden of His prophet. He never met with contradiction and charges of falsehood, which saddened him, but God comforted him by her when he went home. She strengthened him, lightened his burden, proclaimed his truth, and belittled men's opposition. May God Almighty have mercy upon her! Hisham b. Urwa told me on the authority of his father Urwa b. al-Zubayr from Abdullah b. Jafar b. Abu Talib that the apostle said, 'I was commanded to give Khadija the good news of a house of qasab wherein would be no clamour and no toil' (148).

Then revelations stopped for a time so that the apostle of God was distressed and grieved. Then Gabriel brought him the Sura of the Morning, in which his Lord, who had so honoured him, swore that He had not forsaken him, and did not hate him. God said, 'By the morning and the night when it is still, thy Lord hath not forsaken nor hated thee (Koran 93.)," meaning that He has not left you and forsaken you, nor hated you after having loved you. 'And verily, the latter end is better for you than the beginning (Koran 93.),' i.e. What I have for you when you return to Me is better than the honour which I have given you in the world. 'And your Lord will give you and will satisfy you,' i.e. of victory in this world and reward in the next. 'Did he not find you an orphan and give you refuge, going astray and guided you, found you poor and made you rich ?' God thus told him of how He had begun to honour him in his earthly life, and of His kindness to him as an orphan poor and wandering astray, and of His delivering him from all that by His compassion (149).

'Do not oppress the orphan and do not repel the beggar.' That is, do not be a tyrant or proud or harsh or mean towards the weakest of God's creatures. 'Speak of the kindness of thy Lord,' i.e. tell about the kindness of God in giving you prophecy, mention it and call men to it.

So the apostle began to mention secretly God's kindness to him and to his servants in the matter of prophecy to everyone among his people whom he could trust.

THE PRESCRIPTION OF PRAYER

The apostle was ordered to pray and so he prayed. Salih b. Kaisan from Urwa b. al-Zubayr from Aisha told me that she said, 'When prayer was first laid on the apostle it was with two prostrations for every prayer: then God raised it to four prostrations at home while on a journey the former ordinance of two prostrations held.'

A learned person told me that when prayer was laid on the apostle Gabriel came to him while he was on the heights of Mecca and dug a hole for him with his heel in the side of the valley from which a fountain gushed forth, and Gabriel performed the ritual ablution as the apostle watched him. This was in order to show him how to purify himself before prayer. Then the apostle performed the ritual ablution as he had seen Gabriel do it. Then Gabriel said a prayer with him while the apostle came to Khadija and performed the ritual for her as Gabriel had done for him, and she copied him. Then he prayed with her as Gabriel had prayed with him, and she prayed his prayer.

Utba b. Muslim freedman of B. Taym from Nan b. Jubayr b. Mutim (who was prolific in relating tradition) from Ibn Abbas told me: 'When prayer was laid upon the apostle Gabriel came to him and prayed the noon prayer when the sun declined. Then he prayed the evening prayer when his shadow equalled his own length. Then he prayed the sunset prayer when the sun set. Then he prayed the last night prayer when the twilight had disappeared. Then he prayed with him the morning prayer when the dawn rose. Then he came to him and prayed the noon prayer on the morrow when his shadow equalled his height. Then he prayed the evening prayer when his shadow equalled the height of both of them. Then he prayed the sunset prayer when the sun set at the time it had the day before. Then he prayed with him the last night prayer when the first third of the night had passed. Then he prayed the dawn prayer when it was clear but the sun was not shining. Then he said, "O Mohammed, prayer is in what is between your prayer today and your prayer yesterday*." (* Suhavli takes the author to task for saying what he should not. Traditionists are agreed that this story belongs to the morrow of the prophet's night journey some five years later. Opinions differ as to whether this occurred eighteen months or a year before the hijra, but that would have been long after the beginning of revelation.).

(Tabari 1161:) Yunus b. Bukayr said that Mohammed b. Ishaq told him that Yahya b.Abul-Ashath al-Kindi of the people of Kufa said that Ismail b. Iyas b. Afif from his father from his grandfather said, 'When I was a merchant I came to al-Abbas during the days of pilgrimage; and while we were together a man came out to pray and stood facing the Kaaba; then a woman came out and stood praying with him; then a young man came out and stood praying with him. I said to 'Abbas, "What is their religion? It is some thing new to me. He said, "This is Mohammed b. Abdullah who alleges that God has sent him with it and that the treasures of Chosrhoes and Caesar will be opened to him. The woman is his wife Khadija who believes in him, and this young man is his nephew Ali who believes in him." Afif said, "Would that I could have believed that day and been a third!"" (This may be one of the traditions which Ibn Ishaq was accused of producing or recording in support of the Alids. It is certainly open to criticism.)

(Tabari 1162:) Ibn Hamid said that Salama b. al-Fadl and Ali b. Mujahid told him. Salama said, Mohammed b. Ishaq told me from Yahya b. Abul-Ashath—Tabari said, 'It is in another place in my book from Yahya b. al-Ashath from Ismail b. Iyas b. Afif al-Kindi, Afif being the brother of al-Ashath b. Qays al-Kindi by the same mother and the son of his uncle —from his father, from his grandfather Afif: Al-Abbas b. Abdul-Muttalib was a friend of mine who used to go often to the Yaman to buy aromatics and sell them during the fairs. While I was with him in Mina there came a man in the prime of life and performed the full rites of ablution and then stood up and prayed. Then a woman came out and did her ablutions and stood up and prayed. Then out came a youth just approaching manhood, did his ablutions, then stood up and prayed by his side.

When I asked al-Abbas what was going on, he said that it was his nephew Mohammed b. Abdullah b. Abdul-Muttalib who alleges (A hit at al-Abbas.) that Allah has sent him as an apostle; the other is my brother's son Ali b. Abu Talib who has followed him in his religion; the third is his wife Khadija d. Khuwaylid who also follows him in his religion.' Afif said after he had become a Muslim and Islam was firmly established in his heart, "Would that I had been a fourth!"

ALI B. ABU TALIB THE FIRST MALE TO ACCEPT ISLAM

Ali was the first male to believe in the apostle of God, to pray with him and to believe in his divine message, when he was a boy of ten. God favoured him in that he was brought up in the care of the apostle before Islam began.

Abdullah b. Abu Najih on the authority of Mujahid b. Jabr Abul-Hajjaj told me that God showed His favour and goodwill towards him when a grievous famine overtook (the) Quraysh. Now Abu Talib had a large family, and the prophet approached his uncle, Al-Abbas, who was one of the richest of B. Hashim, suggesting that in view of his large family and the famine which affected everyone, they should go together and offer to relieve him of the burden of some of his family. Al-Abbas agreed, and so they went to Abu Talib offering to relieve him from his responsibility of two boys until conditions improved. Abu Talib said, 'Do what you like so long as you leave me Aqil' (150). So the apostle took Ali and kept him with him and Al-Abbas took Jafar. Ali continued to be with the apostle until God sent him forth as a prophet. Ali followed him, believed him, and declared his truth, while Jafar remained with Al-Abbas until he became a Muslim and was independent of him.

A traditionist mentioned that when the time of prayer came the apostle used to go out to the glens of Mecca accompanied by Ali, who went unbeknown to his father, and his uncles and the rest of his people. There they used to pray the ritual prayers, and return at nightfall. This went on as long as God intended that it should, until one day Abu Talib came upon them while they were praying, and said to the apostle, 'O nephew, what is this religion which I see you practising?' He replied, 'O uncle, this is the religion of God, His angels, His apostles, and the religion of our father Abraham.' Or, as he said, 'God has sent me as an apostle to mankind, and you, my uncle, most deserve that I should teach you the truth and call you to guidance, and you are the most worthy to respond and help me,' or words to that effect. His uncle replied, 'I cannot give up the religion of my fathers which they followed. but by God you shall never meet with anything to distress you so long as I live.' They mention that he said to Ali, 'My boy, what is this religion of yours?' He answered, 'I believe in God and in the apostle of God, and I declare that what he has brought is true, and I pray to God with him and follow him.' They allege that he said, 'He would not call you to anything but what is good so stick to him."

Zayd the Freedman of the apostle was the first male to accept Islam after Ali (151). Then Abu Bakr b. Abu Quhafa whose name was Atiq became a Muslim. His father's name was Uthman b. Amir b. Amr b. Kab b. Sad b. Taym b. Murra b. Kab b. Luayy b. Ghalib b. Fihr. When he became a Muslim, he showed his faith openly and called others to God and his apostle. He was a man whose society was desired, well liked and of easy manners. He knew more about the genealogy of (the) Quraysh than anyone else and of their faults and merits. He was a merchant of high character and kindliness. His people used to come to him to discuss many matters with him because of his wide knowledge, his experience in commerce, and his sociable nature. He began to call to God and to Islam all whom he trusted of those who came to him and sat with him (152).

[I.K. iii, 24.: The following day Ali b. Abu Talib came as the two of them were praying and asked, 'What is this, Mohammed?' He replied, 'It is God's religion which He has chosen for Himself and sent His apostles with it. I call you to God, the One without an associate, to worship Him and to disavow al-Lat and al-Uzza.' Ali said, 'This is something that I have never heard of before today. I cannot decide a matter until I have talked about it with Abu Talib.' Now the apostle did not want his secret to be divulged before he applied himself to the publication of his message, so he said, 'If you do not accept Islam, then conceal the matter.' Ali tarried that night until God put Islam into his heart. Early next morning he went to the apostle and asked him what his orders were. He said, 'Bear witness that there is no god but Allah alone without associate, and disavow al-Lat and al-Uzza, and renounce rivals.' Ali did so and became a Muslim. He refrained from coming to him out of fear of Abu Talib and concealed his Islam and did not let it be seen.

Zayd b. Haritha became a Muslim and the two of them tarried nearly a month. (Then) Ali kept coming to the apostle. It was a special favour to Ali from God that he was in the closest association with the apostle before Islam.]

THE COMPANIONS WHO ACCEPTED ISLAM AT THE INVITATION OF ABU BAKR

Those who accepted Islam at his invitation according to what I heard were (Guillaume: I have omitted the intervening names in genealogies which have been given already.):

Uthman b. Affan b. Abul-As b. Umayya b. Abdu Shams b. Abdu Manaf b. Qusayy..b. Luayy; al-Zubayr b. al-Awwam b. Khuwavlid b. Asad b. Abdul-Uzza b. Qusayy...b. Luayy; Abdul-Rahman b. Auf b. Abdu Auf b. Abd b. al-Harith b. Zuhra ... b. Luayy; Sad b. Abu Waqqas. (The latter was Malik b. Uhayb b. Abdu Manaf ... b. Luayy); Talha b. Ubaydullah b. Uthman b. Amr b. Kab b. Sad ... b. Luayy.

He brought them to the apostle when they had accepted his invitation and they accepted Islam and prayed. (Not in Tabari:) "I have heard that the apostle of God used to say: 'I have never invited anyone to accept Islam but he has shown signs of reluctance, suspicion, and hesitation, except Abu Bakr. When I told him of it he did not hold back or hesitate' (153)."

These were the first eight men to accept Islam and prayed and believed in the divine inspiration of the apostle.

After them came:

Abu Ubayda b. al-Jarrah whose name was Amir b. Abdullah b. al-Jarrah b. Hilal b. Uhayb b. Dabba b. al-Harith b. Fihr. Abu Salama whose name was Abdullah b. Abdul-Asad . . . b. Luayy. Al-Arqam b. Abul-Arqam. (The latter's name was Abdu Manaf b. Asad-and Asad bore the honorific of Abu Jundub—b. Abdullah b. Amr . . . b. Luayy.) Uthman b. Mazun b. Habib b. Wahb b. Hudhafa . . . b. Luayy. His two brothers Qudama and Abdullah, sons of Mazun. Ubayda b. al-Harith b. al-Muttalib b. Abdu Manaf . . . b. Luayy. Said b. Zayd b. Amr b. Nufayl b. Abdul-Uzza b Abdullah b. Qurt . . . b. Luayy, and his wife Fatima d. al Khattab b. Nufayl just mentioned, she being the sister of Urnar b. al-Khattab. Asma d. Abu Bakr, together with his little daughter Aisha. Khabbab b. al-Aratt ally of the B. Zuhra (154). Umayr b. Abu Waqqas, brother of Sad. Abdullah b. Masud b. al-Harith b. Shamkh b. Makhzum b. Sahilab. Kahil b. al-Harith b. Tamim b. Sad b. Hudhayl, ally of the B. Zuhra. Masud b. al-Qari who was the son of Rabia b. Amr b Sad b Abdul-Uzza b Hamala b Ghalib b Muhallim b. Aidha b. Subay b. al-Hun b. Khuzayma from al-Oara (155). Salit b. Amr b. Abdu Shams b. Abdu Wudd b. Nasr . . b. Luayy. Ayyash b. Abu Rabia b. al-Mughira b. Abdullah b. Amr . . . b. Luayy, and his wife Asma d. Salama b. Mukharriba the Tamlmite. Khunays b. Hudhafa b. Qays b. Adly b. Sad b. Sahm b. Amr . . . b. Luayy. Amir b. Rabia of Anz b. Wail, ally of the family of al-Khattab b. Nufayl b. Abdul-Uzza (156). Abdullah b. Jahsh b. Riab b. Yamar b. Sabira b. Murra b. Kabir b. Ghanm b. Dudan b. Asad b. Khuzayma, and his brother Abu Ahmad, both allies of the B. Umayya. Jafar b. Abu Talib and his wife Asma d. Umays b. Numan b. Kab b. Malik b. Quhafa of Khatham. Hatib b. al-Harith b. Mamar b. Habib b. Wahb b. Hudhafa . . . b. Luavy. and his wife Fatima d. al-Mujallil b. Abdullah b. Abu Qays b. Abdu Wudd b. Nasr b. Malik . . . b. Luavy. And his brother Hattab b. al-Harith and his wife Fukayha d. Yasar. Mamar b. al-Harith above. Al-Saib b. Uthman b. Mazun above. Al-Muttalib b. Azhar b. Abdu Auf b. Abd b. al-Harith . . . b. Luayy, and his wife Ramla d. Abu Auf b. Subayra b. Suayd . . b. Luayy. Al-Nahham whose name was Nuaym b. Abdullah b. . b. Luavy (157). Amir b. Fuhavra, freedman of Abu Asid . Bakr (158). Khalid b. Said b. al As b. Umayya . . . b. Luayy and his wife Umayna (159) d. Khalaf b. Asad b. Amir b. Bayada b. Subay . . . from Khuzaa; Hatib b. Amr b. Abdu . b. Luayy; Abu Hudhayfa (160); Waqid b. Shams Abdullah b. Abdu Manaf b. Arm b. Thalaba b. Yarbu b. Hanzala b. Malik b. Zayd Manat b. Tamim an ally of B. Adiy b. Kab (161): Khalid, Amir, Agil, Ivas, the sons of al-Bukavr b. Abdu Yalil b. Nashib b. Ghiyara b. Sad b. Layth b. Bakr b. Abdu Manat b. Kinana, allies of B. Adiy; Ammar b. Yasir, ally of B. Makhzmm b. Yaqaza (162); Suhayb b. Sinan one of the Namir b. Qasit, an ally of B. Taym b. Murra (163).

THE APOSTLE'S PUBLIC PREACHING AND THE RESPONSE 166

People began to accept Islam, both men and women, in large numbers until the fame of it was spread throughout Mecca, and it began to be talked about. Then God commanded His apostle to declare the truth of what he had received and to make known His commands to men and to call them to Him. Three years elapsed from the time that the apostle concealed his state until God commanded him to publish his religion, according to information which has reached me. Then God said, 'Proclaim what you have been ordered and turn aside from the polytheists (Koran 15. 94.).' And again, 'Warn thy family, thy nearest relations, and lower thy wing to the followers who follow thee (Koran 26.214, i.e. 'deal gently with'.).' And 'Say, I am the one who warns plainly' (Koran 15. 8.9.) (164).

(Tabari 1171:) Ibn Hamid from Salama from Ibn Ishaq from Abdullah b. al-Ghaffar b. al-Qasim from al-Minhal b. Amr from Abdullah b. al-Harith b. Naufal b. al-Harith b. Abdul-Muttalib from Abdullah b. 'Abbas from Ali b. Abu Talib said: When these words 'Warn thy family, thy nearest relations' came down to the apostle he called me and said. 'God has ordered me to warn my family, my nearest relations and the task is beyond ray strength. I know that when I made this message known to them I should meet with great unpleasantness so I kept silence until Gabriel came to me and told me that if I did not do as I was ordered my Lord would punish me. So get some food ready with a leg of mutton and fill a cup with milk and then get together the sons of Abdul-Muttalib so that I can address them and tell them what I have been ordered to say.' I did what he ordered and summoned them. There were at that time forty men more or less including his uncles Abu Talib, Hamza, al-Abbas, and Abu Lahab. When they were assembled he told me to bring in the food which I had prepared for them, and when I produced it the apostle took a bit of the meat and split it in his teeth and threw it into the dish. Then he said, 'Take it in the name of God.' The men ate till they could eat no more, and all I could see (in the dish) was the place where their hands had been. And as sure as I live if there had been only one man he could have eaten what I put before the lot of them. Then he said, 'Give the people to drink', so I brought them the cup and they drank until they were all satisfied, and as sure as I live if there had been, only one man he could have drunk that amount. When the apostle wanted to address them Abu Lahab got in first and said, 'Your host has bewitched you'; so they dispersed before the apostle could address them. On the morrow he said to me, 'This man spoke before I could, and the people dispersed before I could address them, so do exactly as you did yesterday.' Everything went as before and then the apostle said, 'O Sons of Abdul-Muttalib, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next. God has ordered me to call you to Him. So which of you will cooperate with me in this matter my brother my executor and my successor being among you?' The men remained silent and I, though the youngest, most rheumy-eyed, fattest in body and thinnest in legs, said: 'O prophet of God, I will be your helper in this matter.' He laid his hand on the back of my neck and said, 'This is my brother, my executor, and my successor among you. Hearken to him and obey him.' The men got up laughing and saying to Abu Talib, 'He has ordered you to listen to your son and obey him!')

(Tabari 1173.: Ibn Hamid from Salama from Ibn Ishaq from Amr b. Ubayd from al-Hasan b. Abul-Hasan said: When this verse came down to the apostle, he stood in the vaie and said, 'O Sons of Abdul-Muttalib; O Sons of Abdu Manaf; O Sons of Qusayy.' —Then he named (the) Quraysh tribe by tribe until he came to the end of them— 'I call you to God and I warn you of his punishment.')

When the apostle's companions prayed they went to the glens so that their people could not see them praying, and while Sad b. Abu Waqqas was with a number of the prophet's companions in one of the glens of Mecca, a band of polytheists came upon them while they were praying and rudely interrupted them. They blamed them for what they were doing until they came to blows, and it was on that occasion that Sa'd smote a polytheist with the jawbone of a camel and wounded him. This was the first blood to be shed in Islam.

When the apostle openly displayed Islam as God ordered him his people did not withdraw or turn against him, so far as I have heard, until he spoke disparagingly of their gods. When he did that they took great offence and resolved unanimously to treat him as an enemy, except those whom God had protected by Islam from such evil, but they were a despised minority. Abu Talib his uncle treated the apostle kindly and protected him, the latter continuing to obey God's commands, nothing turning him back. When (the) Quraysh saw that he would not vield to them and withdrew from them and insulted their gods and that his uncle treated him kindly and stood up in his defence and would not give him up to them, some of their leading men went to Abu Talib, namely Utba and Shayba, both sons of Rabia b. Abdu Shams ... and Abu Sufyan (165) b. Harb ... and Abul-Bakhtari whose name was al-As b. Hisham b. al-Harith b. Asad ... and al-Aswad b. al-Muttalib b. Asad ... and Abu Jahl (whose name was Amr, his title being Abul-Hakam) b. Hisham b. al Mughira ... and al-Walid b. al-Mughira ... and Nubayh and Munabbih two sons of al-Hajjaj b. Amir b. Hudhayfa ... and al-As b. Wa'il (166). They said

'O Abu Talib, your nephew has cursed our gods, insulted our religion, mocked our way of life ('ahlam' means the civilisation and virtues of the pre-Islamic Arabs.) and accused our forefathers of error; either you must stop him or you must let us get at him, for you yourself are in the same position as we are in opposition to him and we will rid you of him.' He gave them a conciliatory reply and a soft answer and they went away.

The apostle continued on his way, publishing God's religion and calling men thereto. In consequence his relations with (the) Quraysh deteriorated and men withdrew from him in enmity. They were always talking about him and inciting one another against him. Then they went to Abu Talib a second time and said, 'You have a high and lofty position among us, and we have asked you to put a stop to your nephew's activities but you have not done so. By God, we cannot endure that our fathers should be reviled, our customs mocked and our gods insulted. Until you rid us of him we will fight the pair of you until one side perishes,' or words to that effect. Thus saying, they went off. Abu Talib was deeply distressed at the breach with his people and their enmity but he could not desert the apostle and give him up to them.

Yaqub (Jacob) b. Utba b. al-Mughira b. al-Akhnas told me that he was told that after hearing these words from the Quraysh Abu Talib sent for his nephew and told him what his people had said. 'Spare me and yourself,' he said. 'Do not put on me a burden greater than I can bear.' The apostle thought that his uncle had the idea of abandoning and betraying him, and that he was going to lose his help and support. He answered, 'O my uncle, by God, if they put the sun in my right hand and the moon in my left on condition that-I abandoned this course, until God has made it victorious, or I perish therein. I would not abandon it.' Then the apostle broke into tears, and got up. As he turned away his uncle called him and said, 'Come back, my nephew,' and when he came back, he said, 'Go and say what you please, for by God I will never give you up on any account.

When the Quraysh perceived that Abu Talib had refused to give up the apostle, and that he was resolved to part company with them, they went to him with Umara b. al-Walid b. al-Mughira and said, according to my information, 'O Abu Talib, this is Umara, the strongest and most handsome young man among (the) Quraysh, so take him and you will have the benefit of his intelligence and support; adopt him as a son and give up to us this nephew of yours, who has opposed your religion and the religion of your fathers, severed the unity of your people, and mocked our way of life, so that we may kill him. This will be man for man.' He answered, 'By God, this is an evil thing that you would put up upon me, would you give me your son that I should feed him for you, and should I give you my son that you should kill him? By God, this shall never be.' Al-Mutim b. Adly said, 'Your people have treated you fairly and have taken pains to avoid what you dislike. I do not think that you are willing to accept anything from them.' Abu Talib replied, 'They have not treated me fairly, by God, but you have agreed to be tray me and help the people against me, so do what you like,' or words to that effect. So the situation worsened, the quarrel became heated and people were sharply divided, and openly showed their animosity to their opponents. Abu Talib wrote the following verses, indirectly attacking Mutim, and including those who had abandoned him from the Abdu Manaf, and his enemies among the tribes of (the) Quraysh. He mentions therein what they had asked of him and his estrangement from them.

- Say to Amr and al-Walid and Mutim
- Rather than your protection give me a young camel,
- Weak, grumbling and murmuring, Sprinkling its flanks with its urine

Lagging behind the herd, and not keeping up.

When it goes up the desert ridges, you would call it a weasel. I see our two brothers, sons of our mother and father, When they are asked for help, say 'It is not our business.' Nay, it is their affair, but they have fallen away,

As a rock falls from the top of Dhu Alaq (A mountain in the Banu Asad country.). I mean especially 'Abdu Shams and Naufal.

- Who have flung us aside like a burning coal.
- They have slandered their brothers among the people;
- Their hands are emptied of them.
- They shared their fame with men of low birth,
- With men whose fathers were whispered about:
- And Taym, and Makhzum, and Zuhra, are of them
- Who ljad been friends of ours when help was sought;
- By God, there will always be enmity between us
- As long as one of our descendants lives.
- Their minds and thoughts were foolish,

They were entirely without judgement (To say that a man's well is demolished is to accuse him of losing all common sense.(167).

Then the Quraysh incited people against the companions of the apostle who had become Muslims. Every tribe fell upon the Muslims among them, beating them and seducing them from their religion. God protected His apostle from them through his uncle, who, when he saw what (the) Quraysh were doing, called upon B. Hashim and B. al-Muttalib to stand with him in protecting the apostle. This they agreed to do, with the exception of Abu Lahab, the accursed enemy of God.

Abu Talib was delighted at the response of his tribe and their kindness, and began to praise them and to bring to men's memory their past. He mentioned the superiority of the apostle among them and his position so that he might strengthen their resolve and that they might extend their kindness to him. He said:

If one day (the) Quraysh gathered together to boast, Abdu Manaf would be their heart and soul; And if the nobles of Abdu Manaf were reckoned. Amongst Hashim would be their noblest and chief: If they boast one day, then Mohammed Would be the chosen noble and honourable one. (The) Quraysh summoned everyone against us; They were not successful and they were beside themselves. Of old we have never tolerated injustice; When people turned away their faces in pride we made them face us.

We protected their sanctuary whenever danger threatened And drove the assailant from its buildings. Through us the dry wood becomes green,

Under our protection its roots expand and grow.

AL-WALID B. AL-MUGHIRA

When the fair was due, a number of the Quraysh came to al-Walid b. al-Mughira, who was a man of some standing, and he addressed them in these words: 'The time of the fair has come round again and representatives of the Arabs will come to you and they will have heard about this fellow of yours, so agree upon one opinion without dispute so that none will give the lie to the other.' They replied, 'You give us your opinion about him.' He said, 'No, you speak and I will listen.' They said, 'He is a kahin: He said, 'By God, he is not that, for he has not the unintelligent murmuring and rhymed speech of the kahin.' 'Then he is possessed,' they said. 'No, he is not that,' he said, 'we have seen possessed ones, and here is no choking, spasmodic movements and whispering.' 'Then he is a poet,' they said. 'No, he is no poet, for we know poetry in all its forms and metres.' 'Then he is a sorcerer.' 'No, we have seen sorcerers and their sorcery, and here is no spitting and no knots." 'Then what are we to say, O Abu Abdu Shams?' they asked. He replied, 'By God, his speech is sweet, his root is a palm-tree whose branches are fruitful (168), and everything you have said would be known to be false. The nearest thing to the truth is your saying that he is a sorcerer, who has brought a message by which he separates a man from his father, or from his brother, or from his wife, or from his family.'

At this point they left him, and began to sit on the paths which men take when they come to the fair. They warned everyone who passed them about Mohammed's doings. God revealed concerning al-Walid:

Leave to Me him I made,

Giving him wealth and trade.

While sons before him played, The road for him I laid.

Then he coveted more of My aid.

Av. Our signs hath he gainsaid

(Koran 74.11-25, Guillaume: It is strange that after al-Walid has made the point that Mohammed cannot be a kahin because he does not deliver messages in saj' the next quotation from the Koran should be an example (to which I fear I have not done justice) of that very form. (169).

'I shall impose on him a grievous burden; he thought and planned; may he perish how he planned, may he perish how he planned. Then he looked, then he frowned, and showed anger' (170).

'Then he turned his back in pride and said, "This is nothing but ancient sorcery, this is nothing but the speech of a mortal"

Then God revealed concerning the men who were with him, composing a term to describe the apostle and the revelation he brought from God, 'As we sent down upon the dividers who had split the Koran into parts, by thy Lord we will ask them all about what they used to do' (Koran 15. 90.) (171).

So these men began to spread this report about the apostle with everyone they met so that the Arabs went away from that fair knowing about the apostle, and he was talked about in the whole of Arabia. When Abu Talib feared that the multitude would overwhelm him with his family he composed the following ode, in which he claimed protection in the sanctuary of Mecca and by his position therein. He showed his affection for the nobles of his people while, nevertheless, he told them and others in his poetry that he was not going to give up the apostle or surrender him on any account whatever, but he would die in his defence.

When I saw the people had no love for us And had severed every tie and relationship, And shown us enmity and ill-will.

Obeying the orders of persecuting enemies,

And had allied themselves with treacherous people against

Biting their fingers in rage at our backs, I stood firm against them with my pliant spear, And my shining sword, heirloom of princes. Round the temple I gathered my clan and my brothers, And laid hold of the striped red cloth that covered it, Standing together, facing its gates, Where everyone who takes an oath completes his vow, Where the pilgrims make their camels kneel, Where the blood flows between Isaf and Na'ila, Camels marked on the shoulders or neck, Tamed ones, between six and nine years old; You see amulets on them, and alabaster ornaments Bound on their necks like date-bearing branches. I take refuge with the Lord of men from every adversary And every lying assailant; From the hater with his hurtful slander, And from him who adds to religion what we have not tried. By Thaur and Him who fixed Thabir in his place. And by him who goes up and down Hira (Hira, Thaur, and Thabir were all mountains round Mecca.); By the true temple of the valley of Mecca; By God who is never unmindful; By the black stone, when they stroke it When they go round it morning and evening; By Abraham's footprint in the rock still fresh. With both feet bare, without sandals; By the running between Marwa and Safa, And by the statues and images therein; By every pilgrim riding to the house of God, And everyone with a vow and everyone on foot; By Hal, the furthest sacred spot* to which they go (* Hal in the Lisdn is said to be a strip of sand where the people halt, but the lines in Nabigha 17.22 and 19.14 show that it was the name of a sanctuary and possibly, as Wellhausen, p. 83, says, 'of the God of 'Arafa'). Where the streamlets open out; By their halt at even above the mountains When they help the camels by their hands to rise (Guillaume: The words suggest the way in which men get a reluctant camel to its feet. One man pushes up the camel's chest while the other pulls its head up by the reins. Here

perhaps the latter action alone is meant as the 'poet' is speaking of a halt; even so. 'they raise the breasts of the camels with their hands' is an unnatural way to speak of pulling on the reins).

- By the night of the meeting, by the stations of Mina,
- Are any holy places and stations superior?
- By the crowd, when the home-going horses pass by quickly
- As though escaping from a storm of rain;
- By the great stone heap*, when they make for it
- Aiming at its top with stones;

(* Guillaume: The largest of the three heaps of stones at Mina, presumably that known as Jamrata l-Aqaba. Cf. Hassan b. Thabit's lament where the pilgrims throw seven stones. The rite is not mentioned in the Koran, but we shall meet it again in the Sira on pp. 534 and 970 of the Arabic text. Sec further Djamar in E.I.)

- By Kinda, when they are at al-Hisab at even.
- When the pilgrims of Bakr b. Wail pass by them
- Two allies who strengthened the tie between them,
- And directed to it all means of unity;

(Guillaume: The following line is very difficult, as C.'s notes show. Unfortunately the note of Abu Dharr to the effect that Sifah is a place-name is omitted. This seems to me to provide the key to the meaning of the line. Yaqut says that al-Sifah lies between Hunayn and the pillars of the Haram on the left of a man entering Mecca from Mushash. As the latter place lies on the hills of Arafat the rendering given above seems to suit the context. On the site of Hunayn see Yaqut sub voce. Weil evades the difficulty, and so, strangely enough, does Suhayli. If al-Sifah is the plural of Safh, the side of a mountain, I cannot see how the passage can be construed.)

By their breaking the acacias and shrubs of al-Sifah.

- And its bushes too, as they galloped like flying ostriches. Is there any better refuge for one who seeks it?
- Is there a righteous god-fearing man who will grant it?
- Our aggressors get their way with us, and wish

That the gates of Turk and Kabul* were blocked with our bodies.

(* The commentators say that Turk and Kabul are two mountains, but I can find no mention of them in Yaqut, who under 'Kabul' quotes a line from al-Asha which clearly refers to Turk and Kabul as people. It looks aa if the two names point to a later forger.).

You lie, by God's house, we will not leave Mecca, and go forth

- Until your affairs are in confusion.
- You lie, by God's house, Mohammed shall not be maltreated; (probable meaning: 'We will not be forcibly deprived of Mohammed.')

Before we shoot and thrust in his defence.

We will not give him up till we lie dead around him, And be unmindful of our wives and children: Until a people in arms rise and fight you,

As camels carrying water rise under empty water-skins (Or 'rattling, swishing water-skins'. If the comparison refers to the speed of their attack, the simile which Abu Dharr favours is correct. If not, the simile rests in the noise which the armed men make.),

- Until you see the enemy falling face down in his blood From the spear thrust weighed down and tottering.
- By God, if what I see should become serious
- Our swords will mingle with the best of them
- In the hands of a young warrior, like a flame, Trustworthy, defender of the truth, hero,
- For days, months, a whole year,

And after next year, yet another.

What people, confound you, would abandon a chief,

Who protects his dependants? No foul-mouthed weakling,

- A noble man, for whose sake the clouds drop rain,
- The support of orphans, the defence of widows,
- Hashim's family, ready to perish, resort to him, There they find pity and kindness.

Asid and his firstborn made us hated

And cut us up for others to devour (A figure for 'malicious slander'.);

- Neither Uthman nor Qunfudh sympathised with us
- But obeyed the command of those tribes They obeyed Ubayy and the son of their Abdu Yaguth,
- And did not observe what others said of us;
- So, too, were we treated by Subay and Naufal, And everyone who turned away from us, not treating us
- kindly
- If they throw down their arms, or God give us the better of them.
- We will pay them measure for measure. That fellow Abu Amr would do naught but hate us, To send us away among shepherds and camel-drivers;
- He talks about us confidentially night and morning.
- Talk on, Abu Amr, with your guile!
- He swears by God he will not deceive us,
- But we see him openly doing nothing else; He hates us so much that the hill-tops
- Between Mecca's hills and Syria's forts
- Are too narrow to hold him.
- Ask Abul-Walid, what have you done to us with your slander
- Turning away like a deceitful friend.
- You were a man by whose opinion men guided their lives, And you were kind to us, nor are you a fool. O Utba, do not listen to an enemy's words against us;
- Envious, lying, hating and malicious.
- Abu Sufyan averted his face from me as he passed, Sweeping along as though he were one of the great ones of
- the earth.
- He betook himself to the high ground and its cool waters, Pretending that he does not forget us. He tells us that he is sorry for us like a good friend,
- But he hides evil designs in his heart.
- O, Mutim! I did not desert you when you called for help, Nor on the day of battle when mighty deeds were called for, Nor when they came against you full of enmity, Opponents whose strength matched yours O Mutim, the people have given you a task to do, I too when entrusted with a task do not try to evade it.
- God requite Abdu Shams and Naufal for us
- With evil punishment quick and not delayed
- With an exact balance, not a grain too little,
- The balance its own witness that it is exact.
- Foolish are the minds of people who exchanged us For Banu Khalaf and the Ghayatil.
- We are the pure stock from the summit of Hashim
- And the family of Qusayy in matters of import.
- Sahm and Makhzum stirred up against us
- Every scoundrel and low-born churl.
- Abdu Manaf, you are the best of your people, Do not make common cause with every outsider.
- You have proved feeble and weak
- And done a thing far from right.
- You were till lately the sticks under one pot
- But now you are the sticks under many pots and vessels. Let the Band Abdu Manaf get satisfaction from parting
- from us,
- Deserting us and leaving us imprisoned in our quarters. If we are men we shall take revenge (Or 'bear a grudge') for what you have done
- And you will suffer the full effects of war.
- The best men among Luayy b. Ghalib,
- Every bold chief exiled to us:
- The family of Nufayl is the worst that ever trod the earth, The most contemptible of all the sons of Maadd.
- Tell Qusayy that our cause will be blazed abroad,
- And give Qusayy the good news that after us there will be a falling apart (among our enemies).
- Yet if calamity befell Qusayy one night,

We should have been the first to protect them; If they fought bravely in defence of their houses We should show them how to protect the mothers of children.

Yet every friend and nephew on whom we ought to count We find useless when put to the test Except for certain men of Kilab b. Murra Whom we exempt from the stigma of the deserter*;

(* The last 14 lines have an alternative. These seven verses are not in Wellhausen's text, and as he does not mention them in his critical notes it may be assumed that none of his manuscripts contained them. Further, there is not a note in Abu Dharr's commentary, and it is difficult to believe that he would have passed over the extraordinary word hindikiya without a note, if the line containing it were before him. Ibn Hisham at the end of the poem indicates that he has cut out some verses, possibly (though I think most improbably) these verses were among them, and even so he says some authorities reject the greater part. It will at once be apparent that the seven verses interrupt the sequence of thought which deals with the honourable exceptions to the general defection In vers 4 I conjecture khalafu for halafu:)

We came to them by night, they all scattered. Every liar and fool disappeared from our sight. Ours was the watering-place among them, We are the rock-like defence of Ghalib. The young men of the scented ones and Hashim Are like sword blades in the hands of the polishers. They took no revenge, nor shed blood, Nor do they oppose any but the worst tribes In their fighting you see the youths Like fierce lions quarrelling over lumps of meat; Sons of a favourite Ethiopian** slave girl, Sons of Jumah, Ubayd Qays b. Aqil; But we are the noblest stock of lords Whose heroic deeds were sung in verse. (** Hindikiya. Greek and Syrian writers use the term India for South Arabia and Ethiopia -as these two regions had a lot in common with India- and a slave girl from one of those countries is almost certainly meant here.) Undeniably fine is Zuhayr, our nephew, A sword loosed from belts, The proudest of the proudest chiefs, Belonging to the finest stock in glory I'faith I am devoted to Ahmad and his brethren, As a constant lover For who among men can hope to be like him When judges assess rival claim to merit, Clement, rightly guided, just, serious, The friend of God, ever mindful of Him. By God! but that I might create a precedent That would be brought against our sheikhs in assemblies, We would follow him whatever fate might bring, In deadly earnest, not in idle words, They know that our son is not held a liar by us, And is not concerned with foolish falsehood. Ahmad has struck so deep a root among us That the attacks of the arrogant fail to affect him. I shielded and defended him myself by every means* (172). (* C. adds: The Lord of mankind strengthen him with his help, And display a religion whose truth holds no falsehood! Noble men, not swerving from right, whose fathers Brought them up in the best of ways. Though Kab is near to Luayy The day must come when they must fall apart. These verses are lacking in W.'s version.)

The Ghayatil are of B. Sahm b. Amr b. Husays; Abu Sufyan is Ibn Harb b. Umayya; Mutim is Ibn Adly b. Naufal b. Abdu Manaf; Zuhayr is Ibn Abu Umayya b. al-Mughira b. Abdullah b. Umar b. Makhzum, his mother being Atika d. Abdul-Muttalib. Asid and his firstborn, i.e. Attab b. Asid b. Abul-Is b. Umayya b. Abdu Shams b. Abdu Manaf. Uthman is Ibn Ubaydullah the brother of Talha b. Ubaydullah al-Taymi; Qunfudh is Ibn Umayr b. Judan b. Amr b. Kab b. Sad b. Taym b. Murra. Abul-Walid is Utba b. Rabia; and Ubayy is al-Akhnas b. Shariq al-Thaqafi ally of B. Zuhra b. Kilab (This and the following paragraph stands under the name of Ibn Hisham, but the context suggests that they are in part at least from Ibn Ishaq.) (173).

Al-Aswad is Ibn Abdu Yaghuth b. Wahb b. Abdu Manaf b. Zuhra b. Kilab; Subay is Ibn Khalid brother of B. al-Harith b. Fihr; Naufal is Ibn Khuwaylid b. Asad b. Abdul-Uzza b. Qusayy. He was Ibn al-Adawiya, one of the 'satans' of (the) Quraysh. He it was who roped together Abu Bakr and Talha b. Ubaydullah when they went over to Islam. They got the name 'the two-tied-together-ones' from this. Ali killed him at the baule of Badr. Abu Amr is Qurza b. Abdu Amr b. Naufal b. Abdu Manaf. The 'treacherous people' are B. Bakr b. Abdu Manat b. Kinana. These are the Arabs whom Abu Talib enumerated in his verse (174). When the prophet's fame began

to be blazed abroad throughout the land he was mentioned in Medina. There was no tribe among the Arabs who knew more about the apostle when and before he was mentioned than this tribe of Aus and Khazraj. The reason for this was that they were well acquainted with the sayings of Jewish rabbis and they lived side by side with them as allies. When the apostle was talked of in Medina and they heard of the trouble he had with (the) Quraysh, Abu Qays b. al-Aslat, brother of B. Wagif, composed the verses given below (175).

Abu Qays was warmly attached to (the) Quraysh since he was related to them through his wife Arnab d. Asad b. Abdul-Uzza b. Qusayy, and he with his wife used to stay with them for years at a time. He composed an ode in which he magnified the sanctity of the area, forbade (the) Quraysh to fight there, urged them to stand by one another, mentioned their merits and virtues, urged them to protect the apostle, and reminded them of how God had dealt with them and saved them in the War of the Elephant.

O rider, when you meet Luayy ibn Ghalib Give him a message from me, The tidings of a man who though far from you Is distressed at what is between you, sad and worried. 1 have become the caravanserai of cares, Because of them I cannot do what I should. I learn that you are divided into camps, One party kindles the fire of war, the other provides the fuel. I pray God to protect you from your evil act, Your wicked quarrel and the insidious attack of scorpions, Defamatory reports and secret plots Like pricking awls which never fail to pierce. Remind them of God, first of all things, And the sin of breaking the taboo on travel-worn gazelles*. (* The killing of game within the sacred area was taboo, and the poet means that if the blood of animals there is sacrosanct, afortiori bloodshed and war are forbidden by God.) Say to them, (and God will give His judgement) If you abandon war it will go far from you. When you stir it up you raise an evil thing; 'Tis (= it is) a monster devouring everything near and far, It severs kinship and destroys people; It cuts the flesh from the hump and the back. You will give up the finest clothes of Yaman For a soldier's garb and coat of mail, Musk and camphor for dust-coloured armour With buttons like the eyes of a locust. Beware of war! Do not let it cling to you; A stagnant pool has a bitter draught. War-it first seems fine to men But afterwards they plainly recognize an old hag. It scorches unsparingly the weak, And aims death-dealing blows at the great. Know you not what happened in the war of Dahis? Or the war of Hatib? Take a lesson from them! How many a noble chief it slew The generous host whose guest lacked naught, A huge pile of ashes beneath his pot, Praised by all, noble in character, his sword Drawn only in righteous cause; 'Tis as water poured out at random, As if winds from all quarters scattered the clouds*; (* If the subject of the metaphor is war the reading daldl is right, and indiscriminate bloodshed is indicated; if the variant faldl 'porous soil' is adopted, the poet is continuing his description of the generous warrior whose hospitality extends to the most insatiable guest.).

- A truthful, knowledgeable man will tell you of its battles (For real knowledge is the result of experience).
- So sell your spears to those who love war
- And remember the account you must render, for God is the best
- reckoner.
- Man's Lord has chosen a religion,
- So let none guard you but the Lord of heaven,
- Raise up for us a hamfl religion. You are our object ; one is guided in travel by heights,
- You are a light and protection to this people, You lead the way, not lacking virtues.
- If men were valued, you would be a jewel
- The best of the vale is yours in noble pride.
- You preserve noble, ancient peoples
- Whose genealogy shows no foreign blood; You see the needy come to your houses
- Wave after wave of starving wights. The people know that your leaders
- Are ever the best people of the stations of Mina**,
- Best in counsel, loftiest in custom,
- Most truthful amid the assemblies.

(** See Al-Suhayli, 182, who says that Ibn Ishaq so explains the word. He is quoting from p. 300 of the text. Al-Barqi says it was a well at Mina where the blood of the sacrificial victims was collected. It was a spot venerated by the Arabs. The word jubjuba apparently means the stomach of a ruminant, and naturally a large number of such skins used for carrying water

Rise and pray to your Lord and rub yourselves

Against the corners of this house between the mountains. He gave you a convincing test

On the day of Abu Yaksum, leader of the squadrons,

His cavalry was in the plains,

His infantry upon the passes of the hills.

When the help of the Lord of the throne reached you

His armies repulsed them, pelting them, and covering them with dust;

Quickly they turned tail in flight

And none but a few returned to his people from the army. If you perish, we shall perish, and the fairs by which men live.

These are the words of a truthful man (176).

Hakim b. Umayya b. Haritha b. al-Auqas al-Sulami, an ally of B. Umayya who had become a Muslim, composed the following verses to turn his people from their determined enmity to the apostle. He was a man of good birth and authority.

Does one who says what is right stick to it,

And is there one listening who would be angry at the truth? Does the chief whose tribe hope to profit from him Gather friends from near and far? I disown all but Him who controls the wind

And I abandon you for ever.

I submit myself utterly to God

Though friends threaten me with terror.

HOW THE APOSTLE WAS TREATED BY HIS OWN PEOPLE

When the Quraysh became distressed by the trouble caused by the enmity between them and the apostle and those of their people who accepted his teaching, they stirred up against him foolish men who called him a liar, insulted him, and accused him of being a poet, a sorcerer, a diviner, and of being possessed. However, the apostle continued to proclaim what God had ordered him to proclaim, concealing nothing, and exciting their dislike by contemning their religion, forsaking their idols, and leaving them to their unbelief.

Yahya b. Urwa b. al-Zubayr on the authority of his father from Abdullah b. Amr b. al-As told me that the latter was asked what was the worst way in which (the) Quraysh showed their ennity to the apostle. He replied: 'I was with them one day when the notables had gathered in the Hijr and the apostle was mentioned. They said that they had never known anything like the trouble they had endured from this fellow; he had declared their mode of life foolish, insulted their forefathers, reviled their reigion, divided the community, and cursed their gods. What they had borne was past all bearing, or words to that effect.'

While they were thus discussing him the apostle came towards them and kissed the black stone, then he passed them as he walked round the temple. As he passed they said some injurious things about him. This I could see from his expression. He went on and as he passed them the second time they attacked him similarly. This I could see from his expression. Then he passed the third time, and they did the same. He stopped and said, 'Will you listen to me O Quraysh? By him who holds my life in His hand I bring you slaughter." This word so struck the people that not one of them but stood silent and still; even one who had hitherto been most violent spoke to him in the kindest way possible, saying, 'Depart, O Abul-Qasim, for by God you are not violent.' So the apostle went away, and on the morrow they assembled in the Hijr, I being there too, and they asked one another if they remembered what had taken place between them and the apostle so that when he openly said something unpleasant they let him alone. While they were talking thus the apostle appeared, and they leaped upon him as one man and encircled him, saying, 'Are you the one who said so-and-so against our gods and our religion?' The apostle said, 'Yes, I am the one who said that.' And I saw one of them seize his robe. Then Abu Bakr interposed himself weeping and saying, 'Would you kill a man for saying Allah is my Lord?' Then they left him. That is the worst that I ever saw Ouravsh do to him.

One of the family of Umm Kulthum, Abu Bakr's daughter, told me that she said, Abu Bakr returned that day with the hair of his head torn. He was a very hairy man and they had dragged him along by his beard' (177).

HAMZA ACCEPTS ISLAM

A man of Aslum, who had a good memory, told me that Abu Jahl passed by the apostle at al-Safa, insulted him and behaved most offensively, speaking spitefully of his religion and trying to bring him into disrepute. The apostle did not speak to him. Now a freedwoman, belonging to Abdullab b. Judan b. Amr b. Kab b. Sad b. Taym b. Murra, was in her house listening to what went on. When he went away he betook himself to the assembly of (the) Quraysh at the Kaaba and sat there. Within a little while Hamzab. Abdul-Muttalib arrived, with his bow hanging from his shoulder, returning from the chase, for he was fond of hunting and used to go out shooting. Whin he came back from a hunt he never went home until he had circumambulated the Kaaba, and that done when he passed by an assembly of the Quraysh he stopped and saluted and talked with them. He was the strongest man of (the) Quraysh, and the most unyielding. The apostle had gone back to his house when he passed by this woman, who asked him if he had heard of what Abul-Hakam b. Hisham had done just recently to his nephew, Mohammed; how he had found him sitting quietly there, and insulted him, and cursed him, and treated him badly, and that Mohammed had answered not a word. Hamza was filled with rage, for God purposed to honour him, so he went out at a run and did not stop to greet anyone, meaning to punish Abu Jahl when he met him. When he got to the mosque he saw him sitting among the people, and went up to him until he stood over him, when he lifted up his bow and struck him a violent blow with it, saying, 'Will you insult him when I follow his religion, and say what he says? Hit me back if you can!' Some of B. Makhzum got up to go to Abu Jahl's help, but he said, 'Let Abu Umara alone for, by God, I insulted his nephew deeply.' Hamza's Islam was complete, and he followed the apostle's commands. When he became a Muslim the Quraysh recognised that the apostle had become strong, and had found a protector in Hamza, and so they abandoned some of their ways of harassing him.

WHAT UTBA SAID ABOUT THE PROPHET

Yazid b. Ziyad from Mohammed b. Kab al-Qurazi told me that he was told that Utba b. Rabla, who was a chief, said one day while he was sitting in the Quraysh assembly and the apostle was sitting in the mosque by himself, 'Why should I not go to Mohammed and make some proposals to him which if he accepts in part, we will give him whatever he wants, and he will leave us in peace?' This happened when Hamza had accepted Islam and they saw that the prophet's followers were increasing and multiplying. They thought it was a good idea, and Utba went and sat by the prophet and said, 'O my nephew, vou are one of us as you know, of the noblest of the tribe and hold a worthy position in ancestry. You have come to your people with an important matter, dividing their community thereby and ridiculing their customs, and you have insulted their gods and their religion, and declared that their forefathers were unbelievers, so listen to me and I will make some suggestions, and perhaps you will be able to accept one of them.' The apostle agreed, and he went on, 'If what you want is money, we will gather for you ofour property so that you may be the richest of us; if you want honour, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you king, and if this ghost which comes to you, which you see, is such that you cannot get rid of him, we will find a physician for you, and exhaust our means in getting you cured, for often a familiar spirit gets possession of a man until he can be cured of it,' or words to that effect. The apostle listened patiently, and then said: 'Now listen to me, "In the name of God, the compassionate and merciful, H.M., a revelation from the compassionate, the merciful, a book whose verses are expounded as an Arabic Koran for a people who understand, as an announcement and warning, though most of them turn aside not listening and say, 'Our hearts arc veiled from that to which you invite us (Koran 41.1.)."' 1 Then the apostle continued to recite it to him. When 'Utba heard it from him, he listened attentively, putting his hands behind his back and leaning on them as he listened. Then the prophet ended at the prostration (i.e. verse 37 'Prostrate yourselves to God'.) and prostrated himself, and said, 'You have heard what you have heard, Abul-Walid; the rest remains with you.' When Utba returned to his companions they noticed that his expression had completely altered, and they asked him what had happened. He said that he had heard words such as he had never heard before, which were neither poetry, spells, nor witchcraft. 'Take my advice and do as I do, leave this man entirely alone for, by God, the words which I have heard will be blazed abroad. If (other) Arabs kill him, others will have rid you of him; if he gets the better of the Arabs, his sovereignty will be your sovereignty, his power your power, and you will be prosperous through him.' They said, 'He has bewitched you with his tongue.' To which he answered, 'You have my opinion, you must do what you think fit.

NEGOTIATIONS BETWEEN THE APOSTLE AND THE LEADERS OF THE QURAYSH AND AN

EXPLANATION OF THE SURA OF THE CAVE

Islam began to spread in Mecca among men and women of the tribes of (the) Quraysh, though (the) Quraysh were imprisoning and seducing as many of the Muslims as they could. A traditionist told me from Said b. Jubayr and from Ikrima, freedman of Abdullah b. Abbas, that the leading men of every clan of (the) Quraysh—Utba b. Rabia, and Shayba his brother, and Abu Sufyan b. Harb, and al-Nadr b. al-

Hisham, and al-Aswad b, al-Muttalib b, Asad and Zamaa b, al-Aswad, and al-Walid b. al-Mughira, and Abu Jahl b. Hisham, and Abdullah b. Abu Umayya, and al-As b. Wail, and Nubayh and Munabbih, the sons of al-Hajjaj, both of Sahm, and Umayya b. Khalaf and possibly others—gathered together after sunset outside the Kaaba. They decided to send for Mohammed and to negotiate and argue with him so that they could not be held to blame on his account in the future. When they sent for him the apostle came quickly because he thought that what he had said to them had made an impression, for he was most zealous for their welfare, and their wicked way of life pained him. When he came and sat down with them, they explained that they had sent for him in order that they could talk together. No Arab had ever treated his tribe as Mohammed had treated them, and they repeated the charges which have been mentioned on several occasions. If it was money he wanted, they would make him the richest of them all; if it was honour, he should be their prince; if it was sovereignty, they would make him king; if it was a spirit which had got possession of him (they used to call the familiar spirit of the jinn ra'iy), then they would exhaust their means in finding medicine to cure him. The apostle replied that he had no such intention. He sought not money, nor honour, nor sovereignty, but God had sent him as an apostle, and revealed a book to him, and commanded him to become an announcer and a warner. He had brought them the messages of his Lord, and given them good advice. If they took it then they would have a portion in this world and the next: if they rejected it. he could only patiently await the issue until God decided between them, or words to that effect. 'Well, Mohammed,' they said, 'if you will not accept any of our propositions, you know that no people are more short of land and water, and live a harder life than we, so ask your Lord, who has sent you, to remove for us these mountains which shut us in, and to straighten out our country for us, and to open up in it rivers like those of Syria and Iraq, and to resurrect for us our forefathers, and let there be among those that are resurrected for us Qusayy b. Kilab, for he was a true shaikh, so that we may ask them whether what you say is true or false. If they say you are speaking the truth, and you do what we have asked vou, we will believe in you, and we shall know what your position with God is, and that He has actually sent you as an apostle as you say.' He replied that he had not been sent to them with such an object. He had conveyed to them God's message, and they could either accept it with advantage, or reject it and await God's judgement. They said that if he would not do that for them, let him do something for himself. Ask God to send an angel with him to confirm what he said and to contradict them; to make him gardens and castles, and treasures of gold and silver to satisfy his obvious wants. He stood in the streets as they did, and he sought a livelihood as they did. If he could do this, they would recognise his merit and position with God, if he were an apostle as he claimed to be. He replied that he would not do it, and would not ask for such things, for he was not sent to do so, and he repeated what he had said before. They said, 'Then let the heavens be dropped on us in pieces,' as you assert that your Lord could do if He wished, for we will not believe you unless you do so. The apostle replied that this was a matter for God; if He wanted to do it with them, He would do it. They said, 'Did not your Lord know that we would sit with you, and ask you these questions, so that He might come to you and instruct you how to answer us, and tell you what He was going to do with us, if we did not receive your message? Information has reached us that you are taught by this fellow in al-Yamama, called al- Rahman, and by God we will never believe in the Rahman. Our conscience is clear. By God, we will not leave you and our treatment of you, until either we destroy you or you destroy us.' Some said, 'We worship the angels, who are the daughters of Allah.' Others said, 'We will not believe in you until you come to us with God and the angels as a surety (Koran 17.94).

Harith, brother of the Banu Abdul-Dar, and Abul-Bakhtari b.

When they said this the apostle got up and left them. Abdullah b. Abu Umayya b. al-Mughira b. Abdullah b. Umar b. Makhzum (who was the son of his aunt Atika d. of Abdul-Muttalib) got up with him and said to him, 'O Mohammed, your people have made you certain propositions, which you have rejected; first they asked you things for themselves that they might know that your position with God is what you say it is so that they might believe in you and follow you, and you did nothing; then they asked you to take something for yourself, by which they might know your superiority over them and your standing with God, and you would not do it; then they asked you to hasten some of the punishment with which you were frightening them, and you did not do it', or words to that effect, 'and by God, I will never believe in you until you get a ladder to the sky, and mount up it until you come to it, while I am looking on, and until four angels shall come with you, testifying that you are speaking the truth, and by God, even if you did that I do not think I should believe you.' Then he went away, and the apostle went to his family, sad and grieving, because his hope that they had called him to accept his preaching was vain, and because of their

estrangement from him. When the apostle had gone Abu Jahl spoke, making the usual charges against him, and saying, 'I call God to witness that I will wait for him tomorrow with a stone which I can hardly lift,' or words to that effect, 'and when he prostrates himself in prayer I will split his skull with it. Betray me or defend me, let the B. Abdu Manaf do what they like after that.* They said that they would never betray him on any account, and he could carry on with his project. When morning came Abu Jahl took a stone and sat in wait for the apostle, who behaved as usual that morning. While he was in Mecca he faced Syria in prayer, and when he prayed, he prayed between the southern corner and the black stone, putting the Kaaba between himself and Syria. The apostle rose to pray while (the) Quraysh sat in their meeting, waiting for what Abu Jahl was to do. When the apostle prostrated himself, Abu Jahl took up the stone and went towards him, until when he got near him, he turned back in flight, pale with terror, and his hand had withered upon the stone, so that he cast the stone from his hand. The Quraysh asked him what had happened, and he replied that when he got near him a camel's stallion got in his way. 'By God', he said, 'I have never seen anything like his head, shoulders, and teeth on any stallion before, and he made as though he would eat me.

I was told that the apostle said, 'That was Gabriel. If he had come near, he would have seized him.'

When Abu Jahl said that to them, al-Nadr b. al-Harith b. Kalada b. 'Alqama b. Abdu Manaf b. Abdul-Dar b. Qusayy (178) got up and said: 'O Quraysh, a situation has arisen which you cannot deal with. Mohammed was a young man most liked among you, most truthful in speech, and most trustworthy, until, when you saw grey hairs on his temple, and he brought you his message, you said he was a sorcerer, but he is not, for we have seen such people and their spitting and their knots; you said, a diviner, but we have seen such people and their behaviour, and we have heard their rhymes: and you said a poet, but he is not a poet, for we have heard all kinds of poetry; you said he was possessed, but he is not, for we have seen the possessed, and he shows no signs of their gasping and whispering and delirium. Ye men of (the) Quraysh, look to your affairs, for by God, a serious thing has befallen vou.' Now al-Nadr b. al-Harith was one of the satans of (the) Ouravsh: he used to insult the apostle and show him enmity. He had been to al-Hira and learnt there the tales of the kings of Persia, the tales of Rustum and Isbandiyar. When the apostle had held a meeting in which he reminded them of God, and warned his people of what had happened to bygone generations as a result of God's vengeance, al-Nadr got up when he sat down and said 'I can tell a better story than he come to me.' Then he began to tell them about the kings of Persia, Rustum and Isbandiyar, and then he would say, 'In what respect is Mohammed a better story-teller than I?' (179).

Ibn Abbas, according to my information, used to say eight verses of the Koran came down in reference to him, 'When our verses are read to him, he says fairy tales of the ancients (Koran 68.15) and all those passages in the Koran in which 'fairy tales' are mentioned.

When Al-Nadr said that to them, they sent him and Uqba b. Abu Muayt to the Jewish rabbis in Medina and said to them, 'Ask them about Mohammed; describe him to them and tell them what he says, for they are the first people of the scriptures and have knowledge which we do not possess about the prophets.' They carried out their instructions, and said to the rabbis, 'You are the people of the Taurat (Torah. Properly the Law of Moses, but often used by Muslim writers of the Old Testament as a whole.), and we have come to you so that you can tell us how to deal with this tribesman of ours. The rabbis said, 'Ask him about three things of which we will instruct you; if he gives you the right answer then he is an authentic prophet, but if he does not, then the man is a rogue, so form your own opinion about him. Ask him what happened to the young men who disappeared in ancient days, for they have a marvellous story. Ask him about the mighty traveller who reached the confines of both East and West. Ask him what the spirit is. If he can give you the answer, then follow him, for he is a prophet. If he cannot, then he is a forger and treat him as you will.' The two men returned to (the) Quraysh at Mecca (Mecca is some 180 miles / 290 km from Medina. The ordinary caravan took 10 or 11 days. The fayyara going via al-Khabt did the journey in 5 days.) and told them that they had a decisive way of dealing with Mohammed, and they told them about the three questions. They came to the apostle and called upon him to answer these questions. He said to them, 'I will give you your answer tomorrow,' but he did not say, 'if God will.' So they went away; and the apostle, so they say, waited for fifteen days without a revelation from God on the matter, nor did Gabriel come to him, so that the people of Mecca began to spread evil reports, saying, 'Mohammed promised us an answer on the morrow, and today is the fifteenth day we have remained without an answer ' This delay caused the apostle great sorrow, until Gabriel brought him the Chapter of The Cave, in which he reproaches him for his sadness, and told him the answers of their questions, the youths, the mighty traveller, and the spirit.

I was told that the apostle said to Gabriel when he came, 'You have shut yourself off from me, Gabriel, so that I became apprehensive.' He answered, 'We descend only by God's command, whose is what lies before us, behind us, and what lies between, and thy Lord does not forget (Koran 19.65).'

He began the Sura with His own praise, and mentioning (Mohammed's) prophethood and apostolate and their denial thereof, and He said, 'Glory belongs to God, who has revealed the book to His servant (Koran 18.),' meaning Mohammed.

'Verily thou art an apostle from Me,' i.e. confirming what they ask about thy prophethood. 'He hath not made therein crookedness, it is straight,' i.e. it is level, without any difference. 'To warn of a severe punishment from Him,' that is, His immediate judgement in this world. 'And a painful judgement in the next.' that is, from thy Lord, who has sent thee as an apostle. 'To give those who believe, who do good works, the good news that they will have a glorious reward, enjoying it everlastingly,' i.e. the eternal abode. 'They shall not die therein,' i.e. those who have accepted your message as true, though others have denied it, and have done the works that you have ordered them to do. 'And to warn those who say God has taken a son.' He means the Quraysh when they say, 'We worship the angels who are the daughters of Allah.' 'They have no knowledge about it, nor had their forefathers', who take hardly your leaving them and shaming their religion. 'Dreadful is the word that proceedeth from their mouth' when they say the angels are God's daughters. 'They say nothing but a lie, and it may be that thou wilt destroy thyself,' O Mohammed. 'In grief over their course if they believe not this saying,' i.e. because of his sorrow when he was disappointed of his hope of them; i.e. thou shalt not do it (180). 'Verily We have made that which is upon the earth an ornament to it to try them which of them will behave the best,' i.e. which of them will follow My commandment and act in obedience to Me. 'And verily we will make that which is upon it a barren mound,' i.e. the earth and what is upon it will perish and pass away, for all must return to Me that I may reward them according to their deeds, so do not despair nor let what you hear and see therein grieve you (181).

Then comes the story of what they asked him about the young men, and God said: 'Have you considered that the dwellers in the Cave and al-RagIm were wonders from our signs?' i.e. there were still more wonderful signs in the proofs I have given to men (182). Then God said: 'When the young men took refuge in the Cave they said, O Lord, show us kindness and give us guidance by Your command, so We sealed up their hearing in the Cave for many years. Then We brought them to life again that We might know which of the two parties would best calculate the time that they had been there.' Then He said: 'We will tell you the true account of them ; they were young men who believed in their Lord, and We gave them further guidance, and We strengthened their hearts. Then they stood and said, Our Lord is the Lord of heaven and earth. We will pray to no other god but Him. If we were to say otherwise we should speak blasphemy,' i.e. they did not associate anyone with Me as you have associated with Me what you know nothing about (183). 'These people of ours have chosen gods in addition to Him, though they bring no plain authority for them,' i.e. a clear proof. 'Who is more wicked than he who invents a lie against God ? When you withdraw from them and what they worship instead of God, then take refuge in the Cave; your Lord will spread for you by His mercy and prepare a pillow for you in your plight. You might see the sun when it rises move away from their Cave towards the right, and when it sets it would go past them to the left, while they were in a cleft of the Cave' (184). 'That was one of the signs of God', i.e. for a proof against those of the people of the scriptures who knew their story and who ordered those men to ask you about them concerning the truth of your prophecy in giving a true account of them. Whom God guides is rightly guided, and for him whom He leads astray you will find no friend to direct. And you would think they were awake while they were sleeping, and we would turn them over to the right and the left, while their dog was lying with its forepaws on the threshold' (185). 'If you observed them closely you would turn your backs on them fleeing, and be afraid of them* up to the words 'those who gained their point said,' i.e. the people of power and dominion among them. 'Let us build a mosque above them; they will say,' i.e. the Jewish rabbis who ordered them to ask these questions. 'Three, their dog being the fourth of them, and some say five, their sixth being the dog, guessing in the dark, i.e. they know nothing about it, 'and they say seven and their dog the eighth. Say: My Lord knows best about their number; none knows them save a few, so do not contend with them except with an open contention,' i.e. do not be proud with them. 'And do not ask anyone information about them,' for they know nothing about it. 'And do not say of anything I will do it tomorrow unless you say. If God will. And mention your Lord if you have forgotten and say, Perhaps my Lord will guide me to a nearer way of truth than this,' i.e. do not say about anything which they ask you what you said about this, viz. I will tell you tomorrow, and make God's will the condition, and remember Him when you have forgotten to do

so and say, Perhaps my Lord will guide me to what is better than what they ask of me in guidance, for you do not know what I am doing about it. 'And they remained in their Cave three hundred years and they added nine,' i.e. they will say this. 'Say: Your Lord knows best how long they stayed there. The secrets of heaven and earth are with Him. How wonderfully He sees and hears. They have no friend but Him, and He allows none in His dominion as a partner,' i.e. nothing of what they ask you is hidden from Him.

And He said about what they asked him in regard to the mighty traveller, 'And they will ask you about Dhul-Qarnayn; say, I will recite to you a remembrance of him. Verily We gave him power in the earth, and We gave to him every road and he followed it'; so far as the end of his story. It is said that he attained what no other mortal attained. Roads were stretched out before him until he traversed the whole earth, east and west. He was given power over every land he trod on until he reached the farthest confines of creation.

A man who used to purvey stories of the foreigners (non-Arabs, non-Muslims), which were handed down among them, told me that Dhul-Qarnayn was an Egyptian, whose name was Marzuban b. Mardhaba, the Greek, descended from Yunan b. Yafith b. Nuh (186).

Thaur b. Yazid from Khalid b. Madan al-Kalai, who was a man who reached Islamic times, told me that the apostle was asked about Dhul-Qarnayn, and he said, 'He is an angel who measured the earth beneath by ropes.'

Khalid said, Umar heard a man calling someone Dhul-Qarnayn, and he said, "God pardon you, are you not satisfied to use the names of the prophets for your children that you must now name them after the angels?" God knows the truth of the matter, whether the apostle said that or not. If he said it, then what he said was true.

God said concerning what they asked him about the Spirit, 'They will ask you about the Spirit, say, the Spirit is a matter for my Lord, and you have only a little knowledge about it (Koran 17.87.).'

I was told on the authority of Ibn 'Abbas that he said Wrhen the apostle came to Medina, the Jewish rabbis said, 'When you said, "And you have only a little knowledge about it," did you mean us or your own people?' He said, 'Both of vou.' They said. 'Yet you will read in what you brought that we were given the Taurat in which is an exposition of everything.' He replied that in reference to God's knowledge that was little, but in it there was enough for them if they carried it out. God revealed concerning what they asked him about that 'If all the trees in the world were pens and the ocean were ink though the seven seas reinforced it the words of God would not be exhausted. Verily God is mighty and wise (Koran 31.26.).' i.e. The Taurat compared with God's knowledge is little. And God revealed to him concerning what his people asked him for themselves, namely, removing the mountains, and cutting the earth, and raising their forefathers from the dead, 'If there were a Koran by which mountains could be moved, or the earth split, or the dead spoken to [it would be this one], but to God belongs the disposition of all things,' i.e. I will not do anything of the kind unless I choose. And He revealed to him concerning their saying, 'Take for yourself, meaning that He should make for him gardens, and castles, and treasures, and should send an angel with him to confirm what he said, and to defend him. 'And they said, "What is this apostle doing, eating food, and walking in the markets? Unless an angel were sent to him to be a warner with him, or he were given a treasure or a garden from which he might eat [we would not believe]"; and the evildoers say, "You follow only a man bewitched". See how they have coined proverbs of thee, and have gone astray and cannot find the way. Blessed is He, who if He willed, could make for thee something better than that,' i.e. than that you should walk in the marketplaces, seeking a livelihood. 'Gardens beneath which run rivers, and make for thee castles (Koran 25.8.).'

And He revealed to him concerning their saying, 'When We sent messengers before the they did eat and walk in the markets, and we made some of you a test for others, whether you would be steadfast, and your Lord is looking on (Koran 25.22),' i.e. I made some of you a test for others that you might be steadfast. Had I wanted to make the world side with my apostles, so that they would not oppose them, I would have done so. And he revealed to him concerning what Abdullah b. Umayya said,

'And they said, "We will not believe in thee until fountains burst forth for us from the earth, or you have a garden of dates and grapes and make the rivers within it burst forth copiously, or make the heavens fall upon us in fragments as you assert, or bring God and the angels as a surety, or you get a house of gold, or mount up to heaven, we will not believe in thy ascent until you bring down to us a book which we can read." Say: exalted be my Lord, am I aught but a mortal messenger (Koran 17.92)' (187).

He revealed to him with reference to their saying 'We have heard that a man in al-Yamama called al-Rahman teaches you. We will never believe in him'. 'Thus did We send you to a people before whom other peoples had passed away that you might read to them that which We have revealed to thee, while they disbelieved in the Rahman. Say, He is my Lord, there is no other God but He. In Him I trust and unto Him is the return (Koran 13.29).'

And He revealed to him concerning what Abu Jahl said and intended: 'Have you seen him who prohibited a servant when he prayed, have you seen if he was rightly guided or gave orders in the fear of God, have you seen if he lied and turned his back; does he not know that Allah sees everything? If he does not cease we will drag him by the forelock, the lying sinful forelock; let him call his gang, we will call the guards of hell. Thou shalt certainly not obey him, prostrate thyself and draw near to God' (188).

And God revealed concerning what they proposed to him in regard to their money, 'Say, I ask no reward of you, it is yours ; my reward is God's concern alone and He witnesses everything (Koran 34.46).' When the apostle brought to them what they knew was the truth so that they recognised his truthfulness and his position as a prophet in bringing them tidings of the unseen when they asked him about it, envy prevented them from admitting his truth, and they became insolent against God and openly forsook his commandments and took refuge in their polytheism. One of them said, 'Do not listen to this Koran ; treat it as nonsense and false; and treat him as a mere raver—you will probably get the better of him, whereas if you argue or debate with him any time he will get the better of you.

Abu Jahl, when he was mocking the apostle and his message one day, said: 'Mohammed pretends that God's troops who will punish you in hell and imprison you there, are nineteen only, while you have a large population. Can it be that every hundred of you is unequal to one man of them?' In reference to that God revealed, 'We have made the guardians of hell angels, and We have made the number of them a trial to those who disbelieve', to the end of the passage (Koran 74.31). Whereupon when the apostle recited the Koran loudly as he was praying, they began to disperse and refused to listen to him. If anyone of them wanted to hear what he was reciting as he prayed, he had to listen stealthily for fear of (the) Quraysh; and if he saw that they knew that he was listening to it, he went away for fear of punishment and listened no more. If the apostle lowered his voice, then the man who was listening thought that they would not listen to any part of the reading, while he himself heard something which they could not hear, by giving all his attention to the words.

Daud b. al-Husayn freedman of Amr b. Uthman told me that Ikrima freedman of Ibn Abbas had told them that Abdullah b. Abbas had told them that the verse, 'Do not speak loudly in thy prayer and do not be silent; adopt a middle course (Koran 17.110),' was revealed because of those people. He said, 'Do not speak loudly in thy prayer' so that they may go away from you, and 'Do not be silent' so that the who wants to hear, of those who listen stealthily, cannot hear; perhaps he will give heed to some of it and profit thereby.

THE FIRST ONE WHO PRONOUNCED THE KORAN LOUDLY

Yahya b. Urwa b. al-Zubayr told me as from his father that the first man to speak ihe Koran loudly in Mecca after the apostle was Abdullah b. Masud. The prophet's companions came together one day and remarked that (the) Ouravsh had never heard the Koran distinctly read to them, and who was there who would make them listen to it? When 'Abdullah said that he would, they replied that they were afraid on his behalf and they wanted only a man of good family who would protect him from the populace if they attacked him. He replied, 'Let me alone, for God will protect me.' So in the morning he went to the sanctuary while (the) Ouravsh were in their conferences, and when he arrived at the Magam, he read, 'In the name of God, the compassionate, the merciful (Koran 55.1),' raising his voice as he did so, 'the compassionate who taught the Koran.' Then he turned towards them as he read so that they noticed him, and they said, 'What on earth is this son of a slavewoman saying?' And when they realised that he was reading some of what Mohammed prayed, they got up and began to hit him in the face; but he continued to read so far as God willed that he should read. Then he went to his companions with the marks of their blows on his face. They said, 'This is just what we feared would happen to you.' He said, 'God's enemies were never more contemptible in my sight than they are now, and if you like I will go and do the same thing before them tomorrow.' They said, 'No, you have done enough, you have made them listen to what they don't want to

THE QURAYSH LISTEN TO THE PROPHET'S READING

Mohammed b. Muslim b. Shihab al-Zuhri told me that he was told that Abu Sufyan b. Harb and Abu Jahl b. Hisham and al-Akhnas b. Shariq b. Amr b. Wahb al-Thaqafi, an ally of B. Zuhra, had gone out by night to listen to the apostle as he was praying in his house. Everyone of them chose a place to sit where he could listen, and none knew where his fellow was sitting. So they passed the night listening to him, until as the dawn rose, they dispersed. On the way home they met and reproached one another, and one said to the other, 'Do not do it again, for if one of the light-minded fools sees you, you will arouse suspicion in his mind.' Then they went away, until on the second night everyone of them returned again to his place, and they passed the night listening. Then at dawn the same thing happened again, and again on the third night, when on the morrow they said to one another, 'We will not go away until we take a solemn obligation that we will not return. This they did and then dispersed. In the morning al-Akhnas took his stick and went to the house of Abu Sufyan, and asked him to tell him his opinion of what he had heard from Mohammed. He replied, 'By God, I heard things that I know, and know what was meant by them, and I heard things whose meaning I do not know, nor what was intended by them.' Al-Akhnas replied, 'I feel precisely the same.' Then he left him and went to Abu Jahl's house, and asked him the same question. He answered, 'What did I hear! We and B. Abdu Manaf have been rivals in honour. They have fed the poor, and so have we; they have assumed others' burdens, and so have we: they have been generous, and so have we, until we have progressed side by side (Lit., "until we have squatted on our knees face to face", i.e. as complete equals.), and we were like two horses of equal speed. They said,"We have a prophet to whom revelation comes from heaven", and when shall we attain anything like that? By God, we will never believe in him and treat him as truthful.' Then al-Akhnas got up and left him

When the apostle recited the Koran to them and called them to God, they said in mockery, 'Our hearts are veiled, we do not understand what you say. There is a load in our ears so that we cannot hear what you say, and a curtain divides us from you, so follow your own path and we will follow ours, we do not understand anything you say.' Then God revealed, And when you read the Koran we put between you and those who do not believe in the last day a hidden veil (Koran 17.47),' as far as the words 'and when you mention your Lord alone in the Koran they turn their backs in aversion', that is, how can they understand thy assertion that thy Lord is one if I have put yeils over their hearts and heaviness in their ears, and between you and them is a curtain as they allege?' i.e. that I have not done it. 'We know best about what they listen to when they listen to you, and when they take secret counsel, the wicked say, "You are only following a man bewitched",' i.e. that is the way they order people not to listen to the message I have given you. 'See how they have made parables of you, and gone astray, and cannot find the way,' i.e. they have made false proverbs about you, and cannot find the right path, and what they say is not straightforward. 'And they say, when we are bones and dried morsels shall we be raised a new creation? i.e. you have come to tell us that we shall be raised after death when we are bones and dried fragments, and that is something that cannot be. 'Say, Be ye hard stones or iron, or anything that you think in your minds is harder, they will say, "Who will raise us?" Say, He who created you in the beginning,' i.e. He who created you from what you know, for to create you from dust is no more difficult than that to him.

Abdullah b. Abu Najih from Mujahid from Ibn Abbas told me that the latter said, 'I asked him what was meant by the word of God "or something that you think is harder" and he said, "Death." '

THE POLYTHEISTS PERSECUTE THE MUSLIMS OF THE LOWER CLASSES

Then the Quraysh showed their enmity to all those who followed the apostle; every clan which contained Muslims attacked them, imprisoning them, and beating them, allowing them no food or drink, and exposing them to the burning heat of Mecca, so as to seduce them from their religion. Some gave way under pressure of persecution, and others resisted them, being protected by God. Bilal, who was afterwards freed by Abu Bakr but at that time belonged to one of B. Jumah, being slave born, was a faithful Muslim, pure of heart. His father's name was Ribah and his mother was Hamama. Umayya b Khalaf b. Wahb b. Hudhafa b. Jumah used to bring him out at the hottest part of the day and throw him on his back in the open valley and have a great rock put on his chest; then he would say to him, 'You will stay here till you die or deny Mohammed and worship Al-Lat and al-Uzza.' He used to say while he was enduring this, 'One, one!'

Hisham b. Urwa told me on the authority of his father: Waraqa b. Naufal was passing him while he was being thus tortured and saying, 'One, one,' and he said, 'One, one, by God, Bilal.' Then he went to Umayya and those of B. Jumah who had thus maltreated him, and said, 'I swear by God that if you kill him in this way I will make his tomb a shrine.' One day Abu Bakr passed by while they were thus ill-treating him, for his house was among this clan. He said to Umayya, 'Have you no fear of God that you treat this poor fellow like this? How long is it to go on?' He replied, 'You are the one who corrupted him, so save him from his plight that you see.' 'I will do so,' said Abu Bakr; 'I have got a black slave, tougher and stronger than he, who is a heathen. I will exchange him for Bilal.' The transaction was carried out, and Abu Bakr took him and freed him.

Before he migrated to Medina he freed six slaves in Islam, Bilal being the seventh, namely: Amir b. Fuhayra, who was present at Badr and Uhud and was killed at the battle of Bir Mauna; and Umm Ubays and-Zinnira (she lost her sight when he freed her and (the) Quraysh said, Al-Lat and al-Uzza are the ones that have taken away her sight'; but she said, 'By the house of God, you lie. Al-Lat and al-Uzza can neither harm nor heal,' so God restored her sight).

And he freed al-Nahdiya and her daughter who belonged to a woman of B. Abdul-Dar; he passed by them when their mistress had sent them about some flour of hers, and she was saying, 'By God, I will never free you.' Abu Bakr said, 'Free yourself from your oath.' She said, 'It is free; you corrupted them so you free them.' They agreed upon the price, and he said, 'I will take them and they are free. Return her flour to her'. They said, 'Ought we not to finish the grinding and then take it back to her?' He said, 'Yes, if you like.'

He passed by a slave girl of B. Muammil, a clan of B. Adiy b. Kab who was a Muslim. Umar b. al-Khattab was punishing her to make her give up Islam. At that time he was a polytheist. He beat her until he was tired and said, 'I have only stopped beating you because I am tired.' She said, 'May God treat you in the same way.' Abu Bakr bought her and freed her. Mohammed b. Abdullah b. Abu Atiq from Amir b. Abdullah b. al-Zubayr from one of his family told me: Abu Quhafa said to his son Abu Bakr, 'My son, I see that you are freeing weak slaves. If you want to do what you are doing, why do you not free powerful men who could defend you and protect you?' He said, 'I am only trying to do what I am attempting for God's sake.' It is said that these verses came down in reference to him and what his father said to him: 'As to him who gives and fears God and believes in goodness,' up to the divine words, 'none is rewarded by God with favour but for seeking his Lord's most sublime face and in the end he will be satisfied (Koran 92.5).'

The B. Makhziim used to take out 'Ammar b. Yasir with his father and mother, who were Muslims, in the heat of the day and expose them to the heat of Mecca, and the Apostle passed by them and said, so I have heard, 'Patience, O family of Yasir! Your meeting-place will be paradise.' They killed his mother, for she refused to abandon Islam.

It was that evil man Abu Jahl who stirred up the Meccans against them. When he heard that a man had become a Muslim, if he was a man of social importance and had relations to defend him, he reprimanded him and poured scorn on him, saying, 'You have forsaken the religion of your father who was better than you. We will declare you a blockhead and brand you as a fool, and destroy your reputation.' If he was a merchant he said, 'We will boycott your goods and reduce you to beggary.' If he was a person of no social importance, he beat him and incited people against him

Hakim b. Jubayr from Said b. Jubayr told me: 'I said to Abdullah b. Abbas, "Were the polytheists treating them so badly that apostasy was excusable?" "Yes, by God, they were," he said, "they used to beat one of them, depriving him of food and drink so that he could hardly sit upright because of the violence they had used on him, so that in the end he would do whatever they said." If they said to him, "Are al-Lat and al-Uzza your gods and not Allah?" he would say to him, "Is this beetle passed by them they would say to him, "Is this beetle your God and not Allah?" he would say yes, in order to escape from the suffering he was enduring.'

Al-Zubayr b. Ukasha b. Abdullah b. Abu Ahmad told me that he was told that some men of B. Makhzum went to Hisham b. al-Walid when his brother al-Walid b. al-Walid became a Muslim. They had agreed to seize some young men who had become Muslims, among whom were Salma b. Hisham and Ayyash b. Abu Rabia. They were afraid of his violent temper and so they said, 'We wish toadmonish these men because of this religion which they have newly introduced; thus we shall be safe in the case of others.' 'All right,' he said, 'admonish him, but beware that you do not kill him.' Then he becaut to recite:

My brother 'Uyays shall not be killed,

Otherwise there will be war between us for ever (Lit.: 'reciprocal cursing', which was an inseparable accompaniment to war among the pagan Arabs.).

'Be careful of his life, for I swear by God that if you kill him, I will kill the noblest of you to the last man.' They said, 'God damn the man. After what he has said who will want to bring trouble on himself, for, by God, if this man were killed while in our hands the best of us would be killed to a man.' So they left him and withdrew, and that was how God protected him from them.

THE FIRST MIGRATION TO ABYSSINIA (Ethiopia)

When the apostle saw the affliction of his companions and that though he escaped it because of his standing with Allah and his uncle Abu Talib, he could not protect them, he said to them: 'If you were to go to Abyssinia (it would be better for you), for the king will not tolerate injustice and it is a friendly country, until such time as Allah shall relieve you from your distress.' Thereupon his companions went to Abyssinia, being afraid of apostasy and fleeing to God with their religion. This was the first hijra in Islam.

The first of the Muslims to go were: B. Umayya: . . . (The dots indicate that the genealogies which in many cases have been given previously have been cut short.). Uthman b. Affan . . . with his wife Ruqayya, d. the apostle.

- B. Abdul-Shams: . . . Abu Hudhayfa b. Utba . . . with his wife Sahla d. Suhayl b. Amr one of B. Amir b. Luayy.
- B. Asad b. Abdul-Uzza: al-Zubayr b. al-Awwarn . . .

B. Abdul-Dar: . . . Musab b. Umayr.

B, Zuhra b. Kilab: Abdul-Rahman b. Auf

B. Jumah b. Amr b. Husays: . . . Uthman b. Mazun 209 B. Adiy b. Kab: Amir b. Rabia, an ally of the family of al-Khattab of Anz b. Wail (189), with his wife Layla d. Abu Hathma b. Hudhafa. . .

B. Amir b. Luayy: Abu Sabra b. Abu Ruhm b. Abdul-Uzza b. Abu Qays . . b. Ainir. Others say it was Abu Hatib b. Amr b. Abdu Shams of the same descent. It is said that he was the first to arrive in Abyssinia.

B. al-Harith: Suhayl b. Bayda These ten were the first to go to Abyssinia according to my information (190).

Afterwards Jafar b. Abu Talib went, and the Muslims followed one another until they gathered in Abyssinia; some took their families, others went alone.

B. Hashim: Jafar . . . who took his wife Asma d. Umays b. al-Numan . . . She bare (bore) him Abdullah in Abyssinia.

B. Umayya: Uthman b. Affan ... with his wife Ruqayya; ... Amr b. Said b. al-As . . . with his wife Fatima d. Safwan b. Umayya b. Muharrith b. Khumal b. Shaqq b. Raqaba b. Mukhdij al-Kinanl, and his brother Khalid with his wife Umayna (191) d. Khalaf of Khuzaa. She bare him his son Said in Abyssinia, and his daughter Ama who afterwards married al-Zubayr b. al-Awwam and bare to him Amr and Khalid. Of their allies of B. Asad b. Khuzayma: Abdullah b. Jahsh . . . b. Asad and his brother Ubaydullah with his wife Umm Habiba d. Abu Sufyan b. Harb; . . . and Qays b. Abdullah . . . with his wife Baraka d. Yasar, a freedwoman of Abu Sufyar; and Muayqib b. Abu Fatima. These belonged to the family of Said b. al-As, seven persons in all (192).

B. Abdu Shams: . . . Abu Hudhayfa b. Utba; . . . Abu Musa al-Ashari whose name was Abdullah b. Qays, an ally of the family of Utba. Two men.

B. Naufal b. Abdu Manaf: Utba b. Ghazwan b. Jabir b. Wahb b. Nasib . . . b. Qays b. Aylan, an ally of theirs. One man.

B. Asad: . . . al-Zubayr b. al-Awwam; . . . al-Aswad b. Naufal; . . . Yazid b. Zamaa; . . . Amr b. Umayya b. al-Harith. Four men.

B. Abd b. Qusayy: Tulayb b. Umayr. . . . One man.

B. Abdul-Dar: Musab b. Umayr; ... Suwaybit b. Sad; ... Jahm b. Qays ... with his wife Umm HarmaJa d. Abdul-Aswad ... of Khuzaa and his two sons Amr and Khuzayma; Abul-Rum b. Umayr b. Hashim; ... Firas b. al-Nadr b. al-Harith... Five persons.

B. Zuhra: ... Abdul-Rahman b. Auf; ... Amir b. Abu Waqqas; Abu Waqqas was Malik b. Uhayb); ... al-Muttalib b. Azhar ... with his wife Ramla d. Abu Auf b. Dubayra ... She bare his son Abdullah in Abyssinia (Ethiopia). Their allies: of Hudhayl: Abdullah b. Mayssinia (Ethiopia). Their allies: of Hudhayl: Abdullah b. Masud ... and his brother Utba. Of Bahra': al-Miqdad b. Amr b. Thalaba b. Malik b. Rabia b. Thumama b. Matrud b. Amr b. Sad b. Zuhayr b. Luayy b. Thalaba b. Malik b. al-Sharid b. Abu Ahwaz b. Abu Faish b. Duraym b. al-Qayn b. Ahwad b. Bahra b. Amr b. al-Haf b. Qudaa (193). (He used to be called Miqdad b. al-Aswad b. Abdu Yaghuth b. Wabb b. Abdu Manaf b. Zuhra because he had adopted him before Islam and taken him into his tribe.) Six persons.

B. Taym b. Murra: al-Harith b. Khalid . . . with his wife Rayta d. al-Harith b. Jabala. . . . She bare his son Musa in Abyssinia and his daughters Aisha and Zaynab and Fatima; Amr b. Uthman b. Amr. Two men.

B. Makhzum b. Yaqaza: ... Abu Salama b. Abdul-Asad ... with his wife Umm Salama d. Abu Umayya b. al-Mughira.... She bare him a daughter, Zaynab, in Abyssinia. (His name was Abdullah and his wife's name was Hind.; probably a Hindu) Shammas b. Uthman b. al-Sharid; ... (194). Habbar b. Sufyan b. Abdul-Asad ... and his brother Abdullah; Hisham b. Abu Hudhayfa b. al-Mughira; ... Salama b. Hisham; ... Ayyash b. Abu Rabia Of their allies Muattib b. Auf ... of Khuzaa who was called Ayhama. Eight persons (195).

B. Jumah b. Amr: ... Uthman b. Mazun... and his son al-Saib; his two brothers Qudama and Abdullah; Hatib b. al-Harith... with his wife Fatima d. al-Mujallil... and his two sons Mohammed and al-Harith; and his brother Hattab with his wife Fukayha d. Yasar; Sufyan b. Mamar ... with his two sons Jabir and Junada with his wife Hasana who was their mother; and their brother on their mother's side Shurahbil b. Abdullah one of the Ghauth (196); Uthman b. Rabia b. Unban b. Wahb b. Hudhafa. Eleven men. B. Sahm b. Amr: . . . Khunays b. Hudhafa; . . . Abdullah b. al-Harith b. Qays b. Adiy b. Sad b. Sahm; Hisham b. al-As b. Wail b. Sad b. Sahm (197); Qays b. Hudhafa; . . . Abu Qays b. al-Harith; . . . Abdullah b. Hudhafa . . . al-Harith b. al-Harith; . . . Mamar b. al-Harith; . . . Bishr b. al-Harith b. al-Harith; . . . Mamar b. al-Harith; . . . Bishr b. al-Harith . . . and a brother of his from a Tamimite mother called Said b. Amr; Said b. al-Harith; . . . al-Saib b. al-Harith; . . . Umayr b. Riab b. Hudhayfa b. Muhashshim; . . . Mahmiya b. al-Jaza, an ally of theirs from B. Zubayd. Fourteen men.

B. Adiyy b. Kab: Mamar b. Abdullah; . . . Urwa b. Abdul-Uzza; . . . Adiy b. Nadla b. Abdul-Uzza ... and his son al-Numan; Amir b. Rabia, an ally of the family of al-Khattab from Anz b. Wail with his wife Layla. Five.

B. Amir b. Luayy: Abu Sabra b. Abu Ruhm . . . with his wife Umm Kulthum d. Suhayl b. Amr; . . . Abdullah b. Makhrama b. Abdul-Uzza; Abdullah b. Suhayl . . . Salit b. Amr b. Abdu Shams ... and his brother al-Sakran with his wife Sauda d. Zamaa b. Qays b. Abdu Shams; . . . Malik b. Zamaa b. Qays . . . with his wife Amra d. al-Sadi b. Waqdan b. Abdu Shams; . . . Hatib b. Amr b. Abdu Shams; . . . Sad b. Khaula an ally of theirs. Eight persons (198).
B. al-Harith b. Fihr: Abu Ubayda b. al-Jarrah who was

B. al-Harith b. Fihr: Abu Ubayda b. al-Jarrah who was Amir b. Abdullah b. al-Jarrah, . . . Suhayl b. Bayda* who was Suhayl b. Wahb b. Rabia b. Hilal b. Uhayb b. Pabba . . . (but he was always known by his mother's name, she being Dad d. Jahdam b. Umayya b. Zarib b. al-Harith . . . and was always called Bayda); Amr b. Abu Sarh b. Rabia . . . Iyad b. Zuhayr b. Abu Shaddad b. Rabi'a b. Hilal b. Uhayb b. Pabba b. al-Harith; but it is said that this is wrong and that Rabi'a was the son of Hilal b. Malik b. Pabba; ... and Amr b. al-Harith; . . . Uthman b. Abdu Ghanm b. Zuhayr; ... and Sad b. Abdu Qays b. Laqit ... and his brother al-Harith. Eight persons.

The total number of those who migrated to Abyssinia (Ethiopia), apart from the little children whom they took with them or were born to them there, was eighty-three men if Ammar b. Yasir was among them, but that is doubtful.

The following is an extract from the poetry which has been written in Abyssinia by Abdullah b. al-Harith b. Qays b. Adiy b. Sad b. Sahm. They were safely ensconced there and were grateful for the protection of the Negus (Ethiopian emperor); could serve God without fear; and the Negus had shown them every hospitality.

O rider, take a message from me

To those who hope for the demonstration of God and religion (This seems to be an allusion to the last verse of the Koran's Sura 14.),

To everyone of God's persecuted servants,

- Mistreated and hard tried in Mecca's vale,
- Namely, that we have found God's country spacious,

Giving security from humiliation, shame and low-repute,

So do not live a life in humiliation

And shame in death, not safe from blame. We have followed the apostle of God and they

Have rejected the words of the prophet, and hey Have rejected the words of the prophet, and been deceitful (Such is the commentators' explanation of 'gone high in the balance'. The line is explained by Lane. 22006; it begins 'They said We have followed', etc.).

Visit thy punishment on the people who transgress

And protect me lest they rise and lead me astray.

Abdullah b. al-Harith also said when he spoke of the Quraysh expelling them from their country, and reproached some of his people:

My heart refuses to fight them

And so do my fingers; I tell you the truth. How could I fight a people who taught you The truth that you should not mingle with falsehood?

Jinn worshippers exiled them from their noble land So that they were exceeding sorrowful; If there were faithfulness in Adiy b. Sad Springing from piety and kinship ties, I should have hoped that it would have been among. you, By the grace of Him who is not moved by bribes. I got in exchange for the bountiful refuge of poor widows A whelp, and that mothered by a bitch.

He also said:

Those Quraysh who deny God's truth Are as Ad and Madyan and the people of al-Hijr who denied it.

If I do not raise a storm let not the earth,

Spacious land or ocean hold me!

In a land wherein is Mohammed, servant of God. I will explain what is in my heart When exhaustive search is made.

Because of the second verse of this poem Abdullah was called al-Mubriq,

the thunderer (or threatener).

Uthman b. Mazun, reproaching Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah, who was his cousin, and who used to illtreat him because of his belief, made the following verses. Umayya was a leader among his people at that time.

O Taym b. Amr, I wonder at him who came in enmity,

When the sea and the broad high land lay between us^{*}, (* Commentators find this verse difficult. Abu Dharr says that sharman is a place-name, or with other vowels it means the sea; while bark is either another place-name or a herd of kneeling camels. Aktau meaning 'all' is generally preceded by ajmau. Suhayli says that sharman is the sea and bark is wide high ground. He prefers the opening line to begin: 'O Taym b. 'Amr, I wonder at him whose anger burned.' Suhayli is right. In Ethiopian barka means 'land'.)

Did you drive mc out of Mecca's vale where I was safe

And make me live in a loathsome white castle (The reading and the meaning are in question. Sarh means both 'castle' or 'room' in Ethiopian / Amharic.).

You feather arrows, whose feathering will not help you; You sharpen arrows, whose feathers are all for you;

- You fight noble strong people
- And destroy those from whom you once sought help.
- You will know one day, when misfortune attacks you

And strangers betray you, what you have done.

Taym b. Amr, whom Uthman addresses, was Jumah. His name was

Taym.

THE QURAYSH SEND TO ABYSSINIA TO GET THE EMIGRANTS RETURNED

When (the) Quraysh saw that the prophet's companions were safely ensconced in Abyssinia and had found security there, they decided among themselves to send two determined men of their number to the Negus to get them sent back, so that they could seduce them from their religion and get them out of the home in which they were living in peace. So they sent Abdullah b. Abu Rabia and Amr b. al-As b. Wail. They got together some presents for them to take to the Negus and his generals. When Abu Talib perceived their design he composed the following verse for the Negus to move him to treat them kindly and protect them:

Would that I knew how far-away Jafar and Amr fare,

(The bitterest enemies are oft the nearest in blood).

Does the Negus still treat Jafar and his companions kindly,

Or has the mischief-maker prevented him?

Thou art noble and generous, mayst thou escape calamity;

No refugees are unhappy with thee.

Know that God has increased thy happiness And all prosperity cleaves to thee.

Thou art a river whose banks overflow with bounty

Which reaches both friend and foe.

Mohammed b. Muslim al-Zuhri from Abu Bakr b. Abdul-Rahman b. al-Harith b. Hisham al-Makhzumi from Umm Salama d. Abu Umayya b. al-Mughira wife of the apostle said, When we reached Abyssinia the Negus gave us a kind reception. We safely practised our religion, and we worshipped God, and suffered no wrong in word or deed. When the Quraysh got to know of that, they decided to send two determined men to the Negus and to give him presents of the choicest wares of Mecca. Leatherwork was especially prized there, so they collected a great many skins so that they were able to give some to every one of his generals. They sent Abdullah and Amr with instructions to give each general his present before they spoke to the Negus about the refugees. Then they were to give their presents to the Negus and ask him to give the men up before he spoke to them. They carried out these instructions to the letter, and said to each of the generals, 'Some foolish fellows from our people have taken refuge in the king's country. They have forsaken our religion and not accepted yours, but have brought in an invented religion which neither we nor you know anything about. Our nobles have sent us to the king to get him to return them, so when we speak to the king about them advise him to surrender them to us and not to speak to them, for their own people have the keenest insight and know most about their faults. This the generals agreed to do. They took their gifts to the Negus and when he had accepted them, they said to him what they had already said to the generals about the refugees. Now there was nothing which Abdullah and Amr disliked more than that the Negus should hear what the Muslims had to say. The generals about his presence said that the men had spoken truly, and their own people best knew the truth about the refugees, and they recommended the king to give them up and return them to their own people. The Negus was enraged and said, 'No, by God, I will not surrender them. No people who have sought my protection, settled in my country, and chosen me rather than others shall be betrayed, until I summon them and ask them about what these two men allege. If they are as they say, I will give them up to them and send them back to their own people; but if what they say is false, I will protect them and see that they receive proper hospitality while under my protection.'

Then he summoned the apostle's companions, and when his messenger came they gathered together, saying one to another,

'What will you say to the man when you come to him?' They said, 'We shall say what we know and what our prophet commanded us, 'come what may.' When they came into the royal presence they found that the king had summoned his bishops with their sacred books exposed around him. He asked them what was the religion for which they had forsaken their people, without entering into his religion or any other. Jafar b. Abu Talib answered, 'O King, we were an uncivilised people, worshipping idols, eating corpses, committing abominations, breaking natural ties, treating guests badly, and our strong devoured our weak. Thus we were until God sent us an apostle whose lineage, truth, trustworthiness, and clemency we know. He summoned us to acknowledge God's unity and to worship him and to renounce the stones and images which we and our fathers formerly worshipped. He commanded us to speak the truth, be faithful to our engagements, mindful of the ties of kinship and kindly hospitality, and to refrain from crimes and bloodshed. He forbade us to commit abominations and to speak lies, and to devour the property of orphans, to vilify chaste women. He commanded us to worship God alone and not to associate anything with Him, and he gave us orders about prayer, almsgiving, and fasting (enumerating the commands of Islam). We confessed his truth and believed in him, and we followed him in what he had brought from God, and we worshipped God alone without associating aught with Him. We treated as forbidden what he forbade, and as lawful what he declared lawful. Thereupon our people attacked us, treated us harshly and seduced us from our faith to try to make us, go back to the worship of idols instead of the worship of God, and to regard as lawful the evil deeds we once committed. So when they got the better of us, treated us unjustly and circumscribed our lives, and came between us and our religion we came to your country, having chosen you above all others. Here we have been happy in your protection, and we hope that we shall not be treated unjustly while we are with you, O King.

The Negus asked if they had with them anything which had come from God. When Jafar said that he had, the Negus commanded him to read it to him, so he read him a passage from the Koran Chapter / Sura 19: Kaf- Ha- Ya- Ain-Sad (Mariam / Mary). The Negus wept until his beard was wet and the bishops wept until their scrolls were wet, when they heard what he read to them. Then the Negus said, 'Of a truth, this and what Jesus (This is the reading of the Cairo text which unfortunately fails to record the Manuscript on which [presumably] it is based. Wellhausen's text reads Moses and he does not record a variant.) brought have come from the same niche. You two may go, for by God, I will never give them up to them and they shall not be betrayed.'

When the two had gone, Amr said, 'Tomorrow I will tell him something that will uproot them all.' Abdullah, who was the more godfearing of them in his attitude towards us, said, 'Do not do it, for they are our kindred though they have gone against us.' He said, 'By God, I will tell him that they assert that Jesus, son of Mary, is a creature (Lit. a slave.).' He went to him in the morning and told him that they said a dreadful thing about Jesus, son of Mary, and that he should send for them and ask them about it. He did so. Nothing of the kind had happened to them before, and the people gathered together asking one another what they should say about Jesus when they were asked. They decided that they would say what God had said and what the prophet had brought, come what may. So when they went into the royal presence and the question was put to them, Ja'far answered, 'We say about him that which our prophet brought, saying, he is the slave of God, and his apostle, and his spirit, and his word, which he cast into Mary the blessed virgin.' The Negus took a stick from the ground and said, 'By God, Jesus, son of Mary, does not exceed what you have said by the length of this stick.' His generals round about him snorted when he said this, and he said, 'Though you snort, by God! Go, for you are safe in my country.' (Shuyum means al-aminuna.) (shuyum in Amharic / Ethiopian means 'a high official' (sing.) as S. conjectured. Dabr is also an Ethiopic word. The story evidently comes from someone familiar with the language of Abyssinia.) Then he repeated three times the words, 'He who curses you will be fined. Not for a mountain of gold would I allow a man of you to be hurt' (199). Give them back their presents, for I have no use for them. God took no bribe from me when He gave me back my kingdom, that I should take a bribe for it, and God did not do what men wanted against me, so why should I do what they want against Him.' So they left his presence, crestfallen, taking away their rejected gifts, while we lived with him comfortably in the best security.

While we were living thus, a rebel arose to snatch his kingdom from him, and I never knew us to be so sad as we were at that, in our anxiety lest this fellow would get the better of the Negus, and that a man would arise who did not know our case as the Negus did. He went out against him, and the Nile lay between the two parties. The apostle's companions called for a man who would go to the battle and bring back news, and al-Zubayr b. al-Awwam volunteered. Now he was the youngest man we had. We inflated a

waterskin and he put it under his chest, and swam across until he reached that point of the Nile where the armies faced one another. Then he went on until he met them. Meanwhile we prayed to God to give the Negus Victory over his enemy and to establish him in his own country; and as we were doing so, waiting for what might happen, up came al-Zubayr running, waving his clothes as he said, 'Hurrah, the Negus has conquered and God has destroyed his enemies and established him in his land.' By God, I never knew us to be so happy before. The Negus came back, God having destroyed his enemy and established him in his country, and the chiefs of the Abyssinians rallied to him. Meanwhile we lived in happiest conditions until we came to the apostle of God in Mecca.

HOW THE NEGUS (emperor) BECAME KING (ruler) OF ABYSSINIA (Ethiopia)

Al-Zuhri said: I told Urwa b. al-Zubayr the tradition of Abu Bakr b. Abdul-Rahman from Umm Salama the prophet's wife and he said: 'Do you know what he meant when he said that God took no bribe from me when He gave me back my kingdom that I should take a bribe for it, and God did not do what men wanted against me so why should I do what they want against Him?' When I said that I did not know, he said that Aisha told him that the father of the Negus was the king, and the Negus was his only son. The Negus had an uncle who had twelve sons who were of the Abyssinian royal house. The Abyssinians said among themselves, 'It would be a good thing if we were to kill the father of the Negus and make his brother king, because he has no son but this youngster, while his brother has twelve sons, so they can inherit the kingdom after him so that the future of Abyssinia may be permanently secured.' So they attacked the Negus's father and killed him, making his brother king, and such was the state of affairs for a considerable time.

The Negus grew up with his uncle, an intelligent and resolute young man. He attained an ascendancy over his uncle to such a degree that when the Abyssinians perceived how great his influence with the king was, they began to fear lest he might gain the crown, and would then put them all to death because he knew that they were the murderers of his father. Accordingly they went to his uncle and said, 'Either you must kill this young man or you must exile him from among us, for we are in fear of our lives because of him.' He replied, 'You wretches, but yesterday I slew his father, and am I to kill him today? But I will put him out of your country. So they took him to the market and sold him to a merchant for six hundred dirhams. The latter threw him into a boat and went off with him, but on that very evening the autumn storm clouds massed, and his uncle went out to pray for rain beneath the mass of cloud when he was struck by lightning and killed. The Abyssinians hastened in fear to his sons, and lo! he was a begetter of fools; he had not a son who was any good at all; the situation of the Abyssinians became very unsettled, and when they feared the pressure of events they said to one another, 'Know, by God, that your king, the only one who can put us to rights, is the one you sold this morning, and if you care about your country go after him now.' So they went out in search of him and the man to whom they had sold him, until they overtook him and took the Negus from him. They then brought him home, put the crown on his head, made him sit upon the throne, and proclaimed him king.

The merchant to whom they had sold him came and said. 'Either you give me my money or I shall tell him about this.' They said, 'We will not give you a penny.' He said, Mn that case, by God, I will speak to him.' They said, 'Well, there he is'; so he came and stood before him and said, 'O King, I bought a young slave from people in the market for six hundred dirhams. They gave me my slave and they took my money, yet when I had gone off with my slave they overtook me and seized my slave and kept my money.' The Negus said, 'You must either give him his money back or let the young man place his hand in his, and let him take him where he wishes.' They replied, 'No, but we will give him his money.' For this reason he said the words in question. This was the first thing that was reported about his firmness in his religion and his justice in judgement. Yazld b. Ruman told me from 'Urwa b. al-Zubayr from Aisha that she said: 'When the Negus died it used to be said that a light was constantly seen over his grave.

THE ABYSSINIANS REVOLT AGAINST THE NEGUS

Jafar b. Mohammed told me on the authority of his father that the Abyssinians assembled and said to the Negus, 'You have left our religion' and they revolted against him. So he sent to Jafar and his companions and prepared ships for them, saying, 'Embark in these and be ready. If I am defeated, go where you please; if I am victorious, then stay where you are.' Then he took paper and wrote, 'He testifies that there is no God but Allah and that Mohammed is His slave and apostle ; and he testifies that Jesus, Son of Mary, is His slave, His apostle, His spirit and His word, which He cast into Mary.' Then he put it in his gown near the right shoulder and went out to the Abyssinians, who were drawn up in array to meet him. He said, 'O people, have I not the best claim among you?' 'Certainly,' they said. 'And what do you think of my life among you?' 'Excellent.' 'Then what is your trouble?' 'You have forsaken our religion and assert that Jesus is a slave.' 'Then what do you say about Jesus?' 'We say that he is the Son of God.' The Negus put his hand upon his breast over his gown, (signifying), 'He testifies that Jesus, the Son of Mary, was no more than "this".' By this he meant what he had written, but they were content and went away. News of this reached the prophet, and when the Negus died he prayed over him and begred that his sins might be forgiven.

UMAR ACCEPTS ISLAM

When Amr and Abdullah came to the Quraysh, not having been able to bring back the prophet's companions and having received a sharp rebuff from the Negus, and when Umar became a Muslim, he being a strong, stubborn man whose proteges none dare attack, the prophet's companions were so fortified by him and Hamza that they got the upper hand of (the) Quraysh. Abdullah b. Masud used to say, 'We could not pray at the Kaaba until 'Umar became a Muslim, and then he fought the Quraysh until he could pray there and we prayed with him.' Umar became a Muslim after the prophet's companions had migrated to Abyssinia (Ethiopia).

Al-Bakkai said (This indicates the recension of Ibn Ishaq which Ibn Hisham used. Other Manuscripts read 'Ibn Hisham said'.):

Misar b. Kidam from Sad b. Ibrahim said that Abdullah b. Masud said: Umar's (conversion to) Islam was a victory; his migration to Medina was a'help ; and his government was a divine mercy. We could not pray at the Kaaba until he became a Muslim, and when he did so he fought the Quraysh until he could pray there and we joined him.'

Abdul-Rahman b. al-Harith b. Abdullah b. Ayyash b. Abu Rabia from Abdul-Aziz b. Abdullah b. Amir b. Rabia from his mother Umm Abdullah d. Abu Hathma who said: 'We were on the point of setting out for Abyssinia, and Amir had gone out for something we needed, when Umar came and stopped beside me, he being a polytheist at the time, and we were receiving harsh treatment and affliction from him. He said, "So you are off, O mother of Abdullah." "Yes," I said, "we are going to God's country. You have violently illtreated us until God has given us a way out." He said, "God be with you," and I saw in him a compassion which I had never seen before. Then he went away, and I could see plainly that our departure pained him; and when 'Amir came back with the thing he needed I said to him, "O father of Abdullah, I wish you had seen Umar just now and the compassion and sorrow he showed on our account." When he asked me if I had hopes of his becoming a Muslim, I replied that I had, to which he answered, "The man you saw will not become a Muslim until al-Khattab's donkey does." This he said in despair of him because of his harshness and severity against Islam.

The Islam of Umar, so I have heard, was on this wise. His sister was Fatima d. al-Khattab, and was married to Said b. Zayd b. Amr b. Nufayl, both of whom had become Muslims and concealed the fact from Umar Now Nuavm b. Abdullah al-Nahham, a man of his tribe from B. Adiy b. Kab, had become a Muslim and he also concealed the fact out of fear of his people. Khabbab b. al-Aratt used often to come to Fatima to read the Koran to her. One day Umar came out, girt with his sword, making for the apostle, and a number of his companions, who he had been informed had gathered in a house at al-Safs, in all about forty, including women. With the apostle was his uncle Hamza, and Abu Bakr, and Ali, from among the Muslims who stayed with the apostle and had not gone out with those who went to Abyssinia (Ethiopia). Nuaym met him and asked him where he was going. 'I am making for Mohammed, the apostate, who has split up the Quraysh, made mockery of their traditions, insulted their faith and their gods, to kill him.' 'You deceive yourself, Umar,' he answered, 'do you suppose that B. Abdu Manaf will allow you to continue walking upon the earth when you have killed Mohammed? Had not you better go back to your own family and set tKeir affairs in order?' 'What is the matter with my family?' he said. 'Your brother-in-law, your nephew Said, and your sister Fatima, have both become Muslims and followed Mohammed in his religion, so you had better go and deal with them.' Thereupon Umar returned to his sister and brother-in-law at the time when Khabbab was with them with the manuscript of Ta Ha, which he was reading to them. When they heard Umar's voice Khabbab hid in a small room, or in a part of the house, and Fatima took the page and put it under her thigh. Now Umar had heard the reading of Khabbab as he came near the house, so when he came in he said, 'What is this balderdash I heard?' 'You have not heard anything,' they answered. 'By God, I have,' he said, 'and I have been told that you have followed Mohammed in his religion;' and he seized his brother-in-law Said, and his sister Fatima rose in defence of her husband, and he hit her and wounded her. When he did that they said to him. 'Yes, we are Muslims, and we believe in God and His apostle, and you can do what you like.' When Umar saw the blood on his sister he was sorry for what he had done and turned back and said to his sister, 'Give me this sheet which I heard you reading just now so that I may see just what it is which Mohammed has

brought,' for Umar could write. When he said that, his sister replied that she was afraid to trust him with it. 'Do not be afraid,' he said, and he swore by his gods that he would return it when he had read it. When he said that, she had hopes that he would become a Muslim, and said to him, 'My brother, you are unclean in your polytheism and only the clean may touch it.' So Umar rose and washed himself and she gave him the page in which was Ta Ha, and when he had read the beginning he said. 'How fine and noble is this speech.' When he heard that, Khabbab emerged and said, 'O Umar, by God, I hope that God has singled you out by His prophet's call, for but last night I heard him saying, "O God, strengthen Islam by Abul-Hakam b. Hisham or by Umar b. al-Khattab." Come to God, come to God, O Umar.' At that Umar said, 'Lead me to Mohammed so that I may accept Islam.' Khabbab replied that he was in a house at al-Safa with a number of his companions. So Umar took his sword and girt it on, and made for the apostle and his companions, and knocked on the door. When they heard his voice one of the companions got up and looked through a chink in the door, and when he saw him girt with his sword, he went back to the apostle in fear, and said, 'It is Umar with his sword on.' Hamza said, 'Let him in; if he has come with peaceful intent, we will treat him well; if he has come with ill intent, we will kill him with his own sword.' The apostle gave the word and he was let in. The apostle rose and met him in the room, seized him round the girdle or by the middle of his cloak, and dragged him along violently, saying, 'What has brought you, son of Khattab, for by God, I do not think you will cease (your persecution) until God brings calamity upon you.' Umar replied, 'O Apostle of God, I have come to you to believe in God and His apostle and what he has brought from God.' The apostle gave thanks to God so loudly that the whole household knew that Umar had become a Muslim.

The companions dispersed, having become confident when both Umar and Hamza had accepted Islam because they knew that they would protect the apostle, and that they would get justice from their enemies through them. This is the story of the narrators among the people of Medina about Umar's Islam.

Abdullah b. Abu Najih, the Meccan, from his companions Ata and Mujahid, or other narrators, said that Umar's conversion, according to what he used to say himself, happened thus: 'I was far from Islam. I was a winebibber in the heathen period, used to love it and rejoice in it. We used to have a meeting-place in al-Hazwara at which (the) Quraysh used to gather1 near the houses of the family of Umar b. Abd b. Imran al-Makhzumi. I went out one night, making for my boon companions in that gathering, but when I got there. there was no one present, so I thought it would be a good thing if I went to so-and-so, the wineseller, who was selling wine in Mecca at the time, in the hope that I might get something to drink from him, but I could not find him either, so I thought it would be a good thing if I went round the Kaaba seven or seventy times. So I came to the mosque meaning to go round the Kaaba and there was the apostle standing praying. As he prayed he faced Syria, putting the Kaaba between himself and Syria. His stance was between the black stone and the southern corner. When I saw him I thought it would be a good thing if I could listen to Mohammed so as to hear what he said. If I came near to listen to him I should scare him, so I came from the direction of the hijr and got underneath its coverings and began to walk gently. Meanu hile the prophet was standing in prayer reciting the Koran until I stood in his qibla facing him, there being nothing between us but the covering of the Kaaba When I heard the Koran my heart was softened and I wept, and Islam entered into me; but I ceased not to stand in my place until the apostle had finished his prayer. Then he went away. When he went away he used to go past the house of the son of Abu Husayn, which was on his way, so that he crossed the path where the pilgrims run. Then he went between the house of Abbas and Ibn Azhar b. Abdu Auf al-Zuhri; then by the house of Al-Akhnas b. Shariq until he entered his own house. His dwelling was in al-Dar al-Raqta, which was in the hands of Muawiva b. Abu Sufvan. I continued to follow him. until when he got between the house of 'Abbas and Ibn Azhar I overtook him, and when he heard my voice he recognised me and supposed that I had followed him only to ill-treat him, so he repelled me, saying, "What has brought you at this hour?" I replied that I had come to believe in God and His apostle and what he had brought from God. He gave thanks to God and said, "God has guided you." Then he rubbed my breast and prayed that I might be steadfast. Afterwards I left him. He went into his house.' But God knows what the truth was.

Nafi'freedman of Abdullah b. Umar on the authority of Ibn Umar said: When my father Umar became a Muslim he said, 'Which of the Quraysh is best at spreading reports?' and was told that it was Jamil b. Mamar al-Jumahl. So he went to him, and I followed after to see what he was doing, for although I was very young at the time I understood everything I saw. He went to Jamil and asked him if he knew that he had become a Muslim and entered into Mohammed's religion; and, by God, hardly had he spoken to him when he got up dragging his cloak on the ground as Umar followed him and I followed my father, until he stood by the door of the mosque and cried at the top of his voice while the Quraysh were in their meetingplaces round the Kaaba, Umar has apostatised,' while Umar behind him shouted, 'He is a liar; but I have become a Muslim and I testify that there is no God but Allah and Mohammed is His servant and apostle.' They got up to attack him and fighting went on between them until the sun stood over their heads, and he became weary and sat down while they stood over him, as he said, 'Do as you will, for I swear by God that if we were three hundred men we would have fought it out on equal terms.' At this point a shaykh of the Quraysh, in a Yamani robe and an embroidered shirt, came up and stopped and inquired what was the matter. When he was told that 'Umar had apostatised he said, 'Why should not a man choose a religion for himself, and what are you trying to do? Do you think that B. Adly will surrender their companion to you thus? Let the man alone.' By God, it was as though they were a garment stripped off him (i.e. 'a fear removed'.).

After my father had migrated to Medina I asked him who the man was who drove away the people on the day he became a Muslim while they were fighting him, and he said, 'That, my son, was al-As b. Walil al-Sahmi (200).'

Abdul-Rahman b. al-Harith from one of Umar's clan or one of his family said that Umar said, 'When I became a Muslim that night I thought of the man who was the most violent in enmity against the apostle so that I might come and tell him that I had became a Muslim, and Abu Jahl came to my mind.' Now Umar's mother was Hantama d. Hisham b. al-Mughira. So in the morning I knocked on his door, and he came out and said, 'The best of welcomes, nephew, what has brought you?' I answered that I had come to tell him that I believed in God and His apostle Mohammed and regarded as true what he had brought. He slammed the door in my face and said, 'God damn you, and damn what you have brought.'

THE DOCUMENT PROCLAIMING A BOYCOTT

When (the) Quraysh perceived that the apostle's companions had settled in a land in peace and safety, and that the Negus had protected those who sought refuge with him, and that Umar had become a Muslim and that both he and Hamza were on the side of the apostle and his companions, and that Islam had begun to spread among the tribes, they came together and decided among themselves to write a document in which they should put a boycott on B. Hashim and B. Muttalib that they should not marry their women nor give women to them to marry; and that they should neither buy from them nor sell to them, and when they agreed on that they wrote it in a deed. Then they solemnly agreed on the points and hung the deed up in the middle of the Kaaba to remind them of their obligations.

The writer of the deed was Mansur b. Ikrima b. Amir b. Hashim b. Abdu Manaf b. Abdul-Dar b. Qusayy (201) and the apostle invoked God against him and some of his fingers withered.

When (the) Quraysh did that, the two clans of B. Hashim and B. al-Muttalib went to Abu Talib and entered with him into his alley and joined him.

Abu Lahab Abdul-Uzza went out from B. Hashim and helped (the) Quraysh. Husayn b. Abdullah told me that Abu Lahab met Hind d. Utba when he had left his people and joined (the) Quraysh against them, and he said, 'Have I not helped al-Lat and al-Uzza and have I not abandoned those who have abandoned them and assisted their opponents?' She said, 'Yes, and may God reward you well, O Abu Utba.' And I was told that among the things that he said were, Mohammed promises me things which I do not see. He alleges that they will happen after my death; what has he put in my hands after that?' Then he blew on his hands and said, 'May you perish. I can see nothing in you of the things which Mohammed says.'

So God revealed concerning him the words, 'Abu Lahab and his hands God blast (Koran 111.) (202)."

When (the) Quraysh had agreed on this and had done what has just been described, Abu Talib said:

- Tell Luayy, especially Lu'ayy of the Banu Kab, News of our condition.
- Did you not know that we have found Mohammed,
- A prophet like Moses described in the oldest books,

And that love is bestowed on him (alone) of mankind And that none is better than he whom God has singled out in love.

And that the writing you have fixed

Will be a calamity like the cry of the hamstrung camel? (An allusion to the camel of Salih in Sura 26.142.) Awake, awake before the grave is dug And the blameless and the guilty are as one.

Follow not the slanderers, nor sever

- The bonds of love and kinship between us.
- Do not provoke a long-drawn-out war,

Often he who brings on war tastes its bitterness.

By the Lord of the temple we will not give up Ahmad, To harsh misfortunes and times' troubles,

Before hands and necks, yours and ours,

Are cut by the gleaming blades of Qusas (Qusas is said to be a mountain of B. Asad containing iron mines.)

- In a close-hemmed battlefield where you see broken spears And black-headed vultures circling round like a thirsty crowd.
- The galloping of the horses about the scene And the shout of warriors are like a raging battle.
- Did not our father Hashim gird up his loins
- And teach his sons the sword and spear?
- We do not tire of war until it tires of us; We do not complain of misfortune when it comes.
- We keep our heads and our valour
- When the bravest lose heart in terror

They remained thus for two or three years until they were exhausted, nothing reaching them except what came from their friends unknown to (the) Quraysh.

Abu Jahl, so they say, met Hakim b. Hizam b. Khuwaylid b. Asad with whom was a slave carrying flour intended for his aunt Khadija, the prophet's wife, who was with him in the alley. He hung on to him and said, 'Are you taking food to the B. Hashim? By God, before you and your food move from here I will denounce you in Mecca.' Abul-Bakhtari came to him and said, 'What is going on between you two?' When he said that Hakim was taking food to the B. Hashim, he said: 'It is food he has which belongs to his aunt and she has sent to him about it. Are you trying to prevent him taking her own food to her? Let the man go his way!' Abu Jahl refused until they came to blows, and Abul-Bakhtari took a camel's jaw and knocked him down, wounded him, and trod on him violently, while Hamza was looking on near by. They did not wish the apostle and his companions to hear this news and rejoice over their discomfiture. Meanwhile the apostle was exhorting his people night and day, secretly and publicly, openly proclaiming God's command without fear of anyone.

THE ILL-TREATMENT THE APOSTLE RECEIVED FROM HIS PEOPLE

His uncle and the rest of B. Hashim gathered round him and protected him from the attacks of the Quraysh, who, when they saw that they could not get at him, mocked and laughed at him and disputed with him. The Koran began to come down concerning the wickedness of (the) Quraysh and those who showed enmity to him, some by name and some only referred to in general. Of those named are his uncle Abu Lahab and his wife Umm Jamil, 'the bearer of the wood'. God called her this because she, so I am told, carried thorns and cast them in the apostle's way where he would be passing. So God sent down concerning the pair of them:

Abu Lahab and his hands, God blast,

- His wealth and gains useless at the last,
- He shall roast in flames, held fast,
- With his wife, the bearer of the wood, aghast,
- On her neck a rope of palm-fibre cast. (Koran Sura 111. The rhyme of the original has been imitated. (203)

I was told that Umm Jamil, the bearer of the wood, when she heard what had come down about her and about her husband in the Koran, came to the apostle of God, when he was sitting in the mosque by the Kaaba with Abu Bakr, with a stone pestle in her hand, and when she stood by the pair of them God made her unable to see the apostle so that she saw only Abu Bakr and asked him where his companion was, 'for I have been told that he is satirising me (i.e. composed a Hija, which in early times had the effect of a spell which could bring the fate it described on its victims. See my Prophecy and Divination, pp. 248 ff., 258 ff., 281 ff. Umm Jamil's object in trying to smash Mohammed's mouth was to destroy his organs of speech so that he could no longer utter magical curses.), and by God, if I had found him I would have smashed his mouth with this stone. By God, I am a poet.* Then she said:

We reject the reprobate, His words we repudiate,

His religion we loathe and hate (This is a rough attempt to render the rough rhyme of the original.).

Then she went off and Abu Bakr asked the apostle if he thought she had seen him. He replied that she had not because God had taken her sight away from him (204).

The Quraysh had called the apostle Mudhammam to revile him. He used to say, 'Are you not surprised at the injuries of the Quraysh which God turns away from me? They curse me and satirise Mudhammam [reprobate] whereas I am Mohammed [the laudable].'

[Another referred to in the Koran] is Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah. Whenever he saw the apostle he slandered and reviled him, so God sent down concerning him, 'Woe to every slandering backbiter, who has gathered wealth and increased it, and thinks that his wealth will make him immortal. No, he will be thrown to the devouring fire. What will make you realise what that is? It is God's fire kindled which mounts over the hearts. It is shut in on them in wide columns (Koran 104.)' (205). Khabbab b. al-Aratt, the prophet's companion, was a smith in Mecca who used to make swords. He sold some to al-As b. Wail so that he owed him some money and he came to him to demand payment. He answered, 'Does not Mohammed, your companion whose religion you follow, allege that in Paradise there is all the gold and silver and clothes and servants that his people can desire?' 'Certainly,' said Khabbab. 'Then give me till the day of resurrection until I return to that house and pay your debt there; for by God, you and your companion will be no more influential with God than I, and have no greater share in it.' So God revealed concerning him, 'Have you considered him who disbelieves Our signs and says, I shall be given wealth and children. Hath he studied the unseen?' so far as the words, 'and we shall inherit from him what he speaks of and he will come to us alone (Koran 19.80.)'

Abu Jahl met the apostle, so I have heard, and said to him, 'By God, Mohammed, you will either stop cursing our gods or we will curse the God you serve.' So God revealed concerning that, 'Curse not those to whom they pray other than God lest they curse God wrongfully through lack of knowledge (Koran 6.108.).'

I have been told that the apostle refrained from cursing their gods, and began to call them to Allah.

Al-Nadr b. al-Harith b. Alqama b. Kalada b. Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Koran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saving, 'By God, Mohammed cannot tell a better story than I and his talk is only of old fables which he has copied* as I have.' (* Koran 25.6.: iktataba means to write down oneself, or to get something written down by another. The former seems to be demanded by the context.) So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving (Koran 83.13.).' And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'.

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (Koran 45.7.) (206).

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Nadr b. al-Harith came and sat with them in the assembly where some of (the) Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silenced him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is wailing and there they will not hear' (Koran 21.98.) (207).

Then the apostle rose and Abdullah b. al-Zibara al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of Abdul-Muttalib just now and Mohammed alleged that we and our gods are fuel for hell.' Abdullah said: 'If I had found him I would have refuted him. Ask Mohammed, "Is everything which is worshipped besides God in Gehenna with those who worship it?" We worship the angels; the Jews worship Uzayr; and the Christians worship Jesus Son of Mary.' Al-Walid and those with him in the assembly marvelled at Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipp him. They worship only satans and those they have ordered to be worshipped.'

So God revealed concerning that 'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire (Koran 21.101)', i.e. Jesus Son of Mary and Uzayr and those rabbis and monks who have lived in obedience to God, whom the erring people worship as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones (21.26-30.).'

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And when Jesus, Son of Mary, was cited as an example thy people laughed thereat (Koran 43.57) i.e. they rejected your attitude to what they say*.

(* Guillaume: A difficult phrase. 'Sadda' with the preposition 'min' means 'to laugh immoderately or to make a loud noise'. With 'an' it means 'to turn away from'. But these two prepositions are often interchangeable. Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus is no justification for the polytheism of the Meccans, as the latter argued, for Christians perverted the message Jesus brought. When Jesus is adduced as an example [of one who called an evil people to God] the Meccans rejected Mohammed's attitude towards him in what they said; but this exegesis is not sound. The Sura is perfectly consistent in showing how prophets were sent to erring peoples and were laughed at. Cf. v. 47: The Meccans laugh when Jesus is mentioned because his worship would seem to justify their worshipping several gods. The citation which follows shows where in Mohammed's opinion they were wrong. Ibn Ishaq has adopted the reading yasidduna [so Nafi, Ibn Amir, and al-Kisai] instead of the commoner yafidduna.)

Then He mentions Jesus, Son of Mary, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim' (Koran 68.10-13).

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-T amimi said in pagan days:

An outsider whom men invite as a supernumerary

As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Mohammed and ignore me, the greatest chief of (the) Quraysh, to say nothing of Abu Masud Amr b. Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Taif and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Koran had been revealed to a great man ofthe two towns,' as far as the words, 'than what they amass' (Koran 43.30.).

Ubayy b. Khalaf b. Wahb b. Hudhafa and Uqba b. Abu Muayt were very close friends. Now Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Mohammed and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them,

'On the day that the sinner bites his hands, saying, would that I had chosen a path with the apostle,' as far as the words 'a deserter of men' (Koran 25.29).

Ubayy took to the apostle an old bone, crumbling to pieces, and said, 'Mohammed, do you allege that God can revivify this after it has decayed?' Then he crumbled it in his hand and blew the pieces in the apostle's face. The apostle answered: 'Yes, I do say that. God will raise it and you, after you have become like this. Then God will send you to Hell.' So God revealed concerning him, 'He gave us a parable, and he forgot that he was created, saying, who will revivify bones which are rotten? Say, He who gave them life in the first instance will revivify them. He who knows about all creation, who has made for you fire from the green wood, and lo, you kindle flame from it (Koran 36.78).'

There met the apostle, as he was going round the Kaaba, so I have been told*. Al-Aswad b. al-Muttalib b. Asad b. Abdul-Uzza and al-Walid b. al-Mughira and Umayya b. Khalaf and al-As b. Wail al-Sahmi, men of reputation among their people. (* Tabari 1191,12: gives the authorities for this tradition as Ibn Ishaq from Said b. Mini, a freedman of Abul-Bakhtari. There are a few verbal discrepancies: the Meccans say, 'If what you have brought is better than what we have ... and if what we have is better than what you have*, etc.) They said: Mohammed, come let us worship what you worship, and you worship what we worship. You and we will combine in the matter. If what you worship is better than what we worship we will take a share of it, and if what we worship is better than what you worship, you can take a share of that.' So God revealed concerning them, 'Say, O disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I worship; you have your religion and I have mine (Koran 109.),' i.e. If you will only worship God on condition that I worship what you worship, I have no need of you at all. You can have your religion, all of it, and I have mine

(Tabari 1192: Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them, and the method he adopted is what Ibn Hamid told me that Salama said M. b. Ishaq told him from Yazid b. Ziyad of Medina from M. b. Kab al-Qurazi: When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed: so that he meditated on the project and longed for it and it was dear to him. Then God sent down 'By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire,' and when he reached His words 'Have you thought of al-Lat and al-Uzza and Manat the third, the other (Koran 53.1-20), Satan, when he was meditating upon it, and desiring to bring it (sc. reconciliation) to his people, put upon his tongue 'these are the exalted Gharaniq [The word is said to mean 'Numidian cranes' which fly at a great height.] whose intercession is approved [Another reading is turtaja 'to be hoped for'.].).'

When (the) Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration (Mentioned in the last verse of the Sura.) and the end of the Sura in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of (the) Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated, except al-Walid b. al-Mughira who was an old man who could not do so, so he took a handful of dirt from the valley and bent over it. Then the people dispersed and (the) Quraysh went out, delighted at what had been said about their gods, saving, 'Mohammed has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharanlq whose intercession is approved."

The news reached the prophet's companions who were in Abyssinia, it being reported that (the) Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, 'What have you done, Mohammed? You have read to these people something I did not bring you from God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God. So God sent down (a revelation), for He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue. So God annulled what Satan had suggested and God established His verses i.e. you are just like the prophets and apostles. Then God sent down: 'We have not sent a prophet or apostle before you but when he longed Satan cast suggestions into his longing. But God will annul what Satan has suggested. Then God will establish his verses, God being knowing and wise (Koran 22.51). The following verse is not without relevance in this context: 'that He may make what Satan suggested a temptation to those whose hearts are diseased and hardened'.).' Thus God relieved his prophet's grief, and made him feel safe from his fears and annulled what Satan had suggested in the words used above about their gods by his revelation 'Are yours the males and His the females? That were indeed an unfair division' (i.e. most unjust); 'they are nothing but names which your fathers gave them' as far as the words 'to whom he pleases and accepts' (Koran 53.19-27), i.e. how can the intercession of their gods avail with Him?

When the annulment of what Satan had put upon the prophet's tongue came from God, (the) Quraysh said: Mohammed has repented of what he said about the position of your gods with Allah, altered it and brought something else.' Now those two words which Satan had put upon the apostle's tongue were in the mouth of every polytheist and they became more violently hostile to the Muslims and the apostle's followers. Meanwhile those of his companions who had left Abyssinia when they heard that the people of Mecca had accepted Islam when they prostrated themselves with the apostle, heard when they approached Mecca that the report was false and none came into the town without the promise of protection or secretly. Of those who did come into Mecca and stayed there until he migrated to Medina and were present at Badr with him was Uthman b. Affan . . . with his wife Ruqayya d. of the apostle and Abu Hudhayfa b. Utba with his wife Sahla d. of Suhayl, and a number of others, in all thirtythree men (A parallel tradition from M. b. Kab al-Qurazi and M. b. Qays is given by Tabari 1195-6.).

Abu Jahl b. Hisham, when God mentioned the tree of al-Zaqqiim to strike terror into them, said: 'O Quraysh, do you know what the tree of al-Zaqqum with which Mohammed would scare you is? When they said that they did not he said: 'It is Yathrib dates buttered. By Allah, if we get hold of them we will gulp them down in one!' So God sent down concerning him, 'Verily the tree of al-Zaqqum is the food of the sinner like molten brass seething in their bellies like boiling water (Koran 44.43 Suhayli, p. 228, has an interesting note to the effect that this word is of Yamani origin, and that there it means anything which causes vomiting.),' i.e. it is not as he said (208). God revealed concerning it, 'And the tree which is cursed in the Koran; and We will frighten them, but it increases them in naught save great wickedness (Koran 17.62).'

Al-Walid was having a long conversation with the apostle who greatly desired to convert him to Islam when I. Umm Maktum, a blind man, passed by and began to ask the apostle to recite the Koran. The prophet found this hard to bear and it annoyed him, because he was diverting him from al-Walid and spoiling the chance of his conversion; and when the man became importunate he went off frowning and left him. So God revealed concerning him, 'He frowned and turned his back when the blind man came to him' as far as the words 'in books honoured, exalted, and purified (Koran 80.)', i.e. I sent you only to be an evangelist and a reprover; I did not specify one person to the exclusion of another, so withhold not (the message) from him who seeks it, and do not waste time over one who does not want it (209).

THE RETURN OF THOSE WHO HAD FLED TO ABYSSINIA

The apostle's companions who had gone to Abyssinia heard that the Meccans had accepted Islam and they set out for the homeland. But when they got near Mecca they learned that the report was false, so that they entered the town under the protection of a citizen or by stealth. Some of those who returned to him stayed in Mecca until they migrated to Medina and were present at Badr and Uhud with the apostle; others were shut away from the prophet until Badr and other events were passed; and others died in Mecca. They were:

From B. Abdu Shams b. Abdu Manaf b. Qusayy. Uthman b. Affan b. Abul-As b. Umayya b. Abdu Shams and his wife, the apostle's daughter Ruqayya; Abu Hudhayfa b. Utba b. Rabia and his wife Sahla d. Suhayl b. Amr; and one of their allies Abdullah b. Jahsh b. Riab.

From B. Naufal b. Abdu Manaf: Utba b. Ghazwan, an ally of theirs from Qays b. Aylan.

From B. Asad b. Abdul-Uzza b. Qusayy: al-Zubayr b. al-Awwam b. Khuwaylid b. Asad.

From B. Abdul-Dar b. Qusayy: Musab b. Umayr b. Hashim b. Abdu Manaf; and Suwaybit b. Sad b. Harmala.

From B. Abd b. Qusayy: Tulayb b. Umayr b. Wahb. From B. Zuhra b. Kilab: Abdul-Rahman b. Auf b. Abdu

Auf b. Abd b. al-Harith b. Zuhra; and al-Miqdad b. Amr an ally, and Abdullah b. Masud also an ally. From B. Makhzum b. Yaqaza: Abu Salama b. Abdul-Asad b. Hilal b. Abdullah b. Amr with his wife Umm Salama d.

Abu Umayya b. al-Mughira; and Shammas b. Uthman b. al-Shand b. Suwayd b. Harmly b. Amir; and Salama b. Hisham b. al-Mughira whom his uncle imprisoned in Mecca so that he did not get to Medina until after Badr and Uhud and the Trench; Ayyash b. Abu Rabia b. al-Mughira. He migrated to Medina with the prophet, and his two brothers on his mother's side followed him and brought him back to Mecca and held him there until the three battles were over. Their names were Abu Jahl and al-Harith, sons of Hisham. Of their allies Ammar b. Yasir, though it is doubted whether he went to Abyssinia or not; and Muattib b. Auf b. Amir b. Khuzaa.

From B. Jumah b. Amr b. Husays b. Kab: Uthman b Mazun b. Habib b. Wahb b. Hudhafa and his son al-Saib b. Uthman; and Qudama b. Mazun; and Abdullah b. Mazun.

From B. Sahm b. Amr b. Husays b. Kab: Khunays b. Hudhafa b. Qays b. Adly; and Hisham b. al-As b. Wail who was imprisoned in Mecca after the apostle migrated to Medina until he turned up after the three battles above mentioned.

From B. Adly b. Kab: Amir b. Rabia - one of their allies, with his wife Layla d. Abu Hathma b. Hudhafa b. Ghanim.

From B. Amir b. Luayy: Abdullah b. Makhrama b. Abdul-Uzza b. Abu Qays; Abdullah b. Suhayl b. Amr. He was held back from the apostle of God when he emigrated to Medina until when the battle of Badr was joined he deserted the polytheists and joined the battle on the side of the apostle. Abu Sabra b. Abu Ruhm b. Abdul-Uzza with his wife Umm Kulthum d. Suhayl b. Amr; Sakran b. Amr b. Abdu Shams with his wife Sauda d. Zamaa b. Qays. He died in Mecca before the apostle emigrated and the apostle married his widow Sauda. Lastly Sad b. Khaula, one of their allies.

From B. I-Harith b. Fihr: Abu Ubayda b. al-Jarrah whose name was Amir b. Abdullah; Amr b. al-Harith b. Zuhayr b. Abu Shaddad; Suhayl b. Bayda who was the son of Wahb b. Rabia b. Hilal; and Amr b. Abu Sarh b. Rabia b. Hilal.

The total number of his companions who came to Mecca from Abyssinia was thirty-three men. The names given to us of those who entered under promise of protection are Uthman b. Mazun protected by al-Walid b. al-Mughira; Abu Salama under the protection of Abu Talib who was his uncle, Abu Salama's mother being Barra d. Abdul-Muttalib. UTHMAN B. MAZUN RENOUNCES AL-WALID'S PROTECTION

Salih b. Ibrahim b. Abdul-Rahman b. Auf told me from one who had got it from Uthman saying: When 'Uthman b. Mazun.saw the misery in which the apostle's companions were living while he lived night and day under al-Walid's protection he said, 'It is more than I can bear that I should be perfectly safe under the protection of a polytheist while my friends and co-religionists are afflicted and distressed for God's sake.' So he went to al-Walid and renounced his protection. 'Why, nephew,' he asked, 'Can it be that one of my people has injured you?' 'No,' he answered, 'but I want to be under God's protection: I don't want to ask for anyone else's." Al-Walid asked him to come to the mosque and renounce his protection publicly as he had given it publicly. When they got there al-Walid said: "Uthman here has come to renounce my protection.' 'True,' said the latter, 'I have found him loyal and honourable in his protection, but I don't want to ask anyone but God for protection; so I give him back his promise!' So saying he went away.

[On another occasion when] Labid b. Rabia b. Malik b. Jafar b. Kilab was in an assembly of the Quraysh when Uthman was present he recited a verse:

Everything but God is vain,

True! interjected Uthman; but when he went on: And everything lovely must inevitably cease,

Uthman cried, 'You lie! The joy of Paradise will never cease.' Labid said: 'O men of (the) Quraysh your friends never used to be annoyed thus. Since when has this sort of thing happened among you?' One of the audience answered: 'This is one of those louts with Mohammed. They have abandoned our religion. Take no notice of what he says.' Uthman objected so energetically that the matter became serious. Whereupon that man rose to his feet and hit him in the eye so that it became black. Now al-Walid was hard by watching what happened to Uthman and he said: 'O nephew, your eye need not have suffered this had you remained in sure protection.' Uthman answered: 'Nay by God my good eye needs what happened to its fellow for God's sake, and I am under the protection of One who is stronger and more powerful than you, O Abu Abdu Shams.' Al-Walid only said, 'Come, nephew, my protection is always open to you,' but he declined it.

HOW ABU SALAMA FARED WITH HIS PROTECTOR

My father Ishaq b. Yasar on the authority of Salama b. Abdullah b. Umar b. Abu Salama told me that he told him that when Abu Salama had asked Abu Talib's protection some of the B. Makhzum went to him and said: 'You have protected your nephew Mohammed from us, but why are you protecting our tribesman?' He answered: 'He asked my protection and he is my sister's son. If I did not protect my sister's son I could not protect my brother's son.' Thereupon Abu Lahab rose and said: 'O Quraysh, you have continually attacked this shaykh for giving his protection among his ow n people. By God, you must either stop this or we will stand in with him until he gains his object.' They said that they would not do anything to annoy him, for he had aided and abetted them against the apostle, and they wanted to keep his support.

Hearing him speak thus Abu Talib hoped that he would support him in protecting the apostle, and composed the following lines urging Abu Lahab to help them both:

A man whose uncle is Abu Utayba

- Is in a garden where he is free from violence. I say to him (and how does such a man need my advice?)
- O Abu Mu'tib stand firm upright.
- Never in your life adopt a course

For which you will be blamed when men meet together.

Leave the path of weakness to others.

For you were not born to remain weak

Fight! For war is fair;

You will never see a warrior humiliated till he surrenders. How should you when they have done you no great injury Nor abandoned you in the hour of victory or defeat? God requite for us Abdu Shams and Naufal and Taym And Makhzum for their desertion and wrong In parting from us after affection and amity

So that they might get unlawful gains.

By God's House you lie! Never will we abandon Mohammed Before you see a dust-raising day in the 'shib' (This is the reading of Abu Dharr which seems to me superior to that of Wellshausen and C. Qatim means 'a thick cloud of dust' and implies men on the march. No satisfactory meaning can be given to qaim. Presumably 'the shib of Abu Talib, a defile of the mountains where the projecting rocks of Abu Qubays pressed upon the eastern outskirts of the city. It was entered from the town by a narrow alley closed by a low gateway through which a camel could pass with difficulty. On all other sides it was detached by cliffs and buildings.' Muir, The Life of Mohammed, 93 f..) (210).

ABU BAKR ACCEPTS IBN AL-DUGHUNNA'S PROTECTION AND THEN ABANDONS IT

Mohammed b. Muslim b. Shihab al-Zuhri from Urwa from Aisha told me that when the situation in Mecca became serious and the apostle and his companions suffered ill treatment from the Quraysh, Abu Bakr asked the apostle's permission to emigrate, and he agreed. So Abu Bakr set forth and when he had gone a day or two's journey from Mecca he fell in with Ibn al-Dughunna, the brother of the B. Harith b. Abdu Manat b. Kinana, who was at that time head of the Ahablsh. (They were the B. al-Harith; and al-Hun b. Khuzayma b. Mudrika; and the B. al-Mustaliq of Khuzaa.) (211)

Replying to Ibn al-Dughunna's inquiries Abu Bakr told him that his people had driven him out and ill-treated him. 'But why,' he exclaimed, 'when you are an ornament of the tribe, a standby in misfortune, always kindly in supplying the wants of others? Come back with me under my protection.' So he went back with him and Ibn al-Dughunna publicly proclaimed that he had taken him under his protection and none must treat him other than well.

He continued: Abu Bakr had a mosque by the door of his house among the B. Jumah where he used to pray. He was a tender-hearted man and when he read the Koran* he was moved to tears. Youths, slaves, and women used to stand by him astonished at his demeanour. (* This statement implies that some at least of the Koran was written down before the hijra. However, qara'a may not mean more than 'recite'.). Some men of (the) Ouravsh went to Ibn al-Dughunna saying, 'Have you given this fellow protection so that he can injure us? Lo, he prays and reads what Mohammed has produced and his heart becomes soft and he weeps. And he has a striking appearance so that we fear he may seduce our youths and women and weak ones. Go to him and tell him to go to his own house and do what he likes there.' So Ibn al-Dughunna went to him and said: 'I did not give you protection so that you might injure your people. They dislike the place you have chosen and suffer hurt therefrom, so go into your house and do what you like there.' Abu Bakr asked him if he wanted him to renounce his protection and when he said that he did he gave him back his guarantee. Ibn al-Dughunna got up and told the Quraysh that Abu Bakr was no longer under his protection and that they could do what they liked with him.

Abdul-Rahman b. al-Qasim told me from his father al-Qasim b. Mohammed that as Abu Bakr was going to the Kaaba one of the loutish fellows of (the) Quraysh met him and threw dust on his head. Al-Walid b. al-Mughira, or it may have been al-As b. Wail, passed him and he said, 'Do you see what this lout has done to me?' He replied, 'You have done it to yourself!' Meanwhile he was saying three times 'O Lord how longsuffering Thou art!'

THE ANNULLING OF THE BOYCOTT

The B. Hashim and the B. al-Muttalib were in the quarters which (the) Quraysh had agreed upon in the document they wrote, when a number of (the) Quraysh took steps to annul the boycott against them. None took more trouble in this than Hisham b. Amr ... for the reason that he was the son of a brother to Nadla b. Hashim b. Abdu Manaf by his mother and was closely attached to the B. Hashim. He was highly esteemed by his people. I have heard that when these two clans were in their quarter he used to bring a camel laden with food by night and then when he had got it to the mouth of the alley he took off its halter, gave it a whack on the side, and sent it into the alley to them. He would do the same thing another time, bringing clothes for them.

He went to Zuhayr b. Abu Umayya b. al-Mughira whose mother was Atika d. Abdul-Muttalib and said: 'Are you content to eat food and wear clothes and marry women while you know of the condition of your maternal uncles? They cannot buy or sell, marry, nor give in marriage. By God I swear that if they were the uncles of Abul-Hakam b. Hisham and you asked him to do what he has asked you to do he would never agree to it.' He said, 'Confound you, Hisham, what can I do? I am only one man. By God if I had another man to back me I would soon annul it.' He said, 'I have found a man. Myself.' 'Find another,' said he. So Hisham went to al-Mufim b. Adiy and said, 'Are you content that two clans of the B. Abdu Manafshould perish while you look on consenting to follow (the) Quraysh? You will find that they will soon do the same with you.' He made the same reply as Zuhayr and demanded a fourth man, so Hisham went to Abul-Bakhtari b. Hisham who asked for a fifth man, and then to Zamaa b, al-Aswad b, al-Muttalib b, Asad and reminded him of their kinship and duties. He asked whether others were willing to co-operate in this task and he gave him the names of the others. They all arranged to meet at night on the nearest point of al-Hajun above Mecca, and there they bound themselves to take up the question of the document until they had secured its annulment. Zuhayr claimed the right to act and speak first. So on the morrow when the people met together Zuhayr clad in a long robe went round the Kaaba seven times; then he came forward and said: 'O people of Mecca, are we to eat and clothe ourselves while the B. Hashim perish, unable to buy or sell? By God I will not sit down until this evil boycotting document is torn up!' Abu Jahl, who was

at the side of the mosque, exclaimed, 'You lie by Allah. It shall not be torn up.' Zamaa said, 'You are a greater liar; we were not satisfied with the document when it was written'. Abul-Bakhtari said, 'Zamaa is right. We are not satisfied with what is written and we do not hold with it.' Al-Mutim said, 'You are both right and anyone who says otherwise is a liar. We take Allah to witness that we dissociate ourselves from the whole idea and what is written in the document.' Hisham spoke in the same sense. Abu Jahl said: 'This is a matter which has been decided overnight. It has been discussed somewhere else.' Now Abu Talib was sitting at the side of the mosque. When al-Mutim went up to the document to tear it in pieces he found that worms had already eaten it except the words 'In Thy name O Allah'. (Tabari 1198: This was the customary formula with which (the) Ouravsh began their writing.) The writer of the deed was Mansur b. Ikrima. It is alleged that his hand shrivelled (212).

When the deed was torn up and made of none effect Abu Talib composed the following verses in praise of those who had taken part in the annulment:

Has not our Lord's doing come to the ears of those

Far distant across the sea (So the commentators, but an unnatural extension of the usual meaning of bahri is involved.) (for Allah is very kind to men),

Telling them that the deed was torn up

And all that was against God's wish had been destroyed? Lies and sorcery were combined in it.

But sorcery never gets the upper hand

Those not involved in it assembled together for it in a remote place (Commentators suggest as an alternative rendering 'those who took it seriously'. Qarqar means 'flat soft ground'.).

While its bird of ill omen hovered within its head*.

(* This seems to be an adaptation of Sura 17.14: 'We have fastened every man's bird of ill omen to his neck.' Dr. Arafat suggests that the fair here means 'ghost', the bird which emerges from the head of a murdered man, and is fluttering within it before it finally emerges.)

It was such a heinous offence that it would be fitting That because of it hands and necks should be severed And that the people of Mecca should go forth and flee,

Their hearts quaking for fear of evil And the ploughman be left in doubt what to do—

Whether to go down to the lowland or up to the hills-

And an army come up between Mecca's hills

Equipped with bows, arrows, and spears.

He of Mecca's citizens whose power rises

(Let him know) that our glory in Mecca's vale is older.

We grew up there when men were few

And have ever waxed great in honour and reputation.

We feed our guests till they leave a dish untasted When the hands of the maysir players would begin to

tremble. God reward the people in al-Hajun who swore allegiance (Reading tabayau with C. Wellhausen has tatabau).

To a chief who leads with decision and wisdom, Sitting by the near side of al-Hajun as though princes,

Nay they are even more noble and glorious. Every bold man helped therein

Clad in mail so long that it slowed his stride,

Running to portentous (or daring) deeds

Like a flame burning in the torchbcarer's hands. The noblest of Luayy b. Ghalib's line

When they are wronged their faces show their anger.

With long cord to his sword half his shank bare.

For his sake the clouds give rain and blessing.

Prince son of prince of princely hospitality Gathering and urging food on his guests.

Building and preparing safety for the tribesmen

When we walk through the land.

Every blameless man kept this peace.

A great leader, there was he praised. They accomplished their work in a night

While others slept; in the morning they took their ease.

They sent back Sahl b. Baida well pleased And Abu Bakr and Mohammed rejoiced thereat.

When have others joined in our great exploits,

From of old have we shown each other affection?

Never have we approved injustice. We got what we wanted without violence.

O men of Qusayy, will you not consider.

Do you want what will befall you tomorrow? For you and I are as the words of the saying:

'You have the explanation if you could only speak, O Aswad (Commentators explain that Aswad is the name of a mountain on which a dead may use found and there was no indication

on which a dead man was found and there was no indication of his murderer. The relatives addressed the mountain in the words just quoted which hecame a proverb.). Mourning al-Mutim b. Adiy and mentioning his stand in

getting the

deed annulled, Hassan b. Thabit composed the following: Weep O eye the people's leader, be generous with thy tears. If they run dry, then pour out blood. Mourn the leader of both the pilgrim sites To whom men owe gratitude so long as they can speak. If glory could immortalise anyone

His glory would have kept Mutim alive today.

You protected God's apostle from them and they became

Thy slaves so long as men cry labbayka and don the pilgrim garb.

If Maadd and Qahtan and all the rest

Of Jurhum were asked about him

They would say he faithfully performs his duty to protect And if he makes a covenant he fulfils it.

The bright sun above them does not shine

On a greater and nobler than he;

More resolute in refusing yet most lenient in nature, Sleeping soundly on the darkest night though responsible

for his

guest (213).

Hassan also said in praise of Hisham b. Amr for his part in the matter of the deed:

Is the protection of the Banu Umayya a bond

As trustworthy a guarantee as that of Hisham? Such as do not betray their proteges

Of the line of al-Harith b. Hubayyib b. Sukham.

When the Banu Hisl grant protection

They keep their word and their protection

AL-TUFAYL B. AMR AL-DAUSI ACCEPTS ISLAM

In spite of his people's behaviour the apostle was continually giving them good counsel and preaching salvation from their evil state. When God protected him from them they began to warn all new-comers against him.

Al-Tufayl used to say that he came to Mecca when the apostle was there and some of the Quraysh immediately came up to him. (He was a poet of standing and an intelligent man.) They told him that this fellow had done them much harm; had divided their community and broken up its unity; 'in fact he talks like a sorcerer separating a man from his father, his brother, or his wife. We are afraid that he will have the same effect on you and your people, so do not speak to him or listen to a word from him.'

They were so insistent that I decided not to listen to a word or to speak to him and I went so far as to stuff cotton in my ears when I went to the mosque fearing that I might overhear a word or two against my will. When I got to the mosque there was the apostle of God standing at prayer by the Kaaba, so I stood near him. God had decreed that I should hear something of his speech and I heard a beautiful saying. So I said to myself, 'God bless my soul! Here am I, an intelligent man, a poet, knowing perfectly well the difference between good and evil, so what is to prevent me from listening to what this man is saying? If it is good I shall accept it; if it is bad I shall reject it.'

I stayed until the apostle went to his house and I followed him and entered his house with him. I told him what his people had said and that they had so scared me that I had stuffed cotton in my ears lest I should hear what he was saying. But God had not allowed me to remain deaf and I heard a beautiful saying. 'So explain the matter to me,' I said. The apostle explained Islam to me and recited the Koran to me. By God I never heard anything finer nor anything more just. So I became a Muslim and bore true witness. I said, 'O prophet of God, I am a man of authority among my people and when I go back and call them to Islam, pray to God to give me a sign which will help me when I preach to them.' He said, 'O God give him a sign.'

So I went back to my people and when I came to the pass which would bring me down to the settlement a light like a lamp played between my eyes and I said, 'O God, not in my face! for I fear that they will think that a dire punishment has befallen my face because I have left their religion.' So the light moved and lighted on the top of my whip. The people began to look at that light attached to my whip like a candle while I was coming down from the pass to them.

When I got down my father came to me (he was a very old man) and I said, 'Be off with you, father, for I have nothing to do with you or you with me!' 'But why, my son?' said he. I said, 'I have become a Muslim and follow the religion of Mohammed.' He said, 'All right, my son, then my religion is your religion.' So I said, 'Then go and wash yourself and clean your clothes; then come and I will teach you what I have been taught.'

He did so; I explained Islam to him and he became a Muslim. Then my wife came to me and I said: 'Be off with you, for I have nothing to do with you or you with me'. 'Why?' she said, 'my father and mother be your ransom!' I said, 'Islam has divided us and I follow the religion of Mohammed.' She said, 'Then my religion is your religion.' I said, 'Then go to the hind I (207) (temenos?) of Dhul-Shara^{*} and cleanse yourself from it.' (* On Dhul-Shara [Dusares] see E.I. It is a title, not a name, of a Rod long associated with the Nabataeans. In all probability the title is geographical, denoting ownership. More cannot be safely said at present.) Now Dhul-Shara was an image belonging to Daus and the himd was the temenos which they had made sacred to him; in it there was a trickle of water from a rivulet from the mountain. She asked me urgently, 'Have you any fear from Dhul-Shara on my account?' (Or 'on the children's account'.) 'No,' I said, 'I will go surety for that.' So she went and washed and when she returned I explained Islam to her and she became a Muslim.

Then I preached Islam to Daus but they held back, and I went to the apostle in Mecca and said, 'O prophet of God, frivolous preoccupation** has been too much for me with Daus, so invoke a curse on them.' (** I have followed the commentators in taking a milder meaning than the ordinary sense which is 'fornication', if Dhul-Shara was an Arab Dionysos, the normal meaning would not be out of place.) But he said 'O God, guide Daus! Go back to your people and preach to them gently'. I continued in the Daus country calling them to Islam until the apostle migrated to Medina, and Badr, Uhud, and the Trench were passed. Then I went to the apostle with my converts while he was in Khaybar. I arrived at Medina with seventy or eighty households of Daus, and then we joined the apostle in Khaybar and he gave us an equal share of the booty with the Muslims.

I remained with the apostle until God opened Mecca to him and then I asked him to send me to burn Dhul-Kaflayn, (According to Ibnul-Kalbi, al-Afnam, Cairo, 1924, p. 37. H belonged to a sub-section of Daus, called the B. Munhib.) the image of Amr b. Humama. As he lit the fire he said:

Not of your servants am I, Dhu'l-Kaffayn,

Our birth is far more ancient than thine. To stuff this fire in your heart I pine.

He returned to Medina to the apostle and remained with him until God took him. When the Arabs revolted he sided with the Muslims and fought with them until they disposed of Tulayha and the whole of Najd. Then he went with the Muslims to the Yamama with his son Amr, and while on the way he saw a vision of which he told his companions asking for an interpretation. 'I saw my head had been shaved and a bird was coming out of my mouth and a woman met me and took me into her womb, and I saw my son seeking me anxiously; then I saw him withheld from me. They said that they hoped it would prove a good omen, but he went on to say that he himself would provide the interpretation of it. The shaving of his head meant that he would lay it down: the bird which flew from his mouth was his spirit; and the woman who received him into her womb was the earth which would be opened for him and he would be hidden therein; his son's vain search for him meant that he would try to attain what he had attained. He was slain as a martyr in al-Yamama whi e his son was severely wounded and recovered later. He was actually killed in the year of the Yarmiik in the time of Umar, dying as a martyr (216).

THE AFFAIR OF THE IRASHITE WHO SOLD HIS CAMEL£ TO ABC JAHL

Despite Abu Jahl's hostility, hatred, and violence towards the apostle God humiliated him before him whenever he saw him.

I was told by Abdul-Malik b. Abdullah b. Abu Sufyan al-Thaqafi who had a good memory: A man from Irash (209) brought some camels of his to Mecca and Abu Jahl bought them from him. He kept back the money, so the man came to the assembly of (the) Quraysh when the apostle was sitting at the side of the mosque and said: 'Who among you will help me to get what is due to me from Abul-Hakam b. Hisham? I am a stranger, a wayfarer, and he will not pay his debt.' They said: 'Do you see that man sitting there?' pointing to the apostle. (In fact they were making game of him for they knew quite well of the enmity between him and Abu Jahl.)'Go to him. He will help you to your right.'

So the man went and stood over the apostle and said, 'O Servant of God, Abul-Hakam b. Hisham has withheld the money he owes me. I am a stranger, a wayfarer, and I asked these men to tell me of someone who would help me to my right and they pointed to you, so get my money from him, God bless you.' He said, Go to him,' and the apostle got up and went with him. When they saw this, the men said to one of their number, 'Follow him.' The apostle went to his house and knocked on the door, and when he asked who was there he said, 'Mohammed! Come out to me.' He came out to him pale with agitation, and the apostle said, 'Pay this man his due.' 'One moment until I give him his money,' he said, and went indoors and came out again with the amount he owed and paid it to the man. The apostle went away saying, 'Go about your business.'

The Irashite went back to the gathering and said, 'May God reward him, for he has got me my due.'

Then the man they had sent after them came back and reported what he had seen. 'It was extraordinary,' he said; 'he had hardly knocked on the door when out he came breathless with agitation,' and he related what had been said. Hardly had he done so when Abu Jahl himself came up and they said: 'Whatever has happened, man? We've never seen anything like what you've done.' 'Confound you,' he said; 'By God as soon as he knocked on my door and I heard his voice I was filled with terror. And when I went out to him there was a camel stallion towering above his head.

I have never seen such a head and shoulders and such teeth on a stallion before. By God, if I had refused to pay up he would have eaten me."

RUKANA AL-MUTJ AL IBI WRESTLES WITH THE APOSTLE

My father Ishaq b. Yasar told me saying: Rukana b. Abdu Yazid b. Hashim b. Abdul-Muttalib b. Abdu Manaf was the strongest man among (the) Quraysh, and one day he met the apostle in one of the passes of Mecca alone: 'Rukana,' said he, 'why won't you fear God and accept my preaching?'

'If I knew that what you say is true I would follow you,' he said. The apostle then asked him if he would recognize that he spoke the truth if he threw him, and when he said Yes they began to wrestle, and when the apostle got a firm grip of him he threw him to the ground, he being unable to offer any effective resistance. 'Do it again, Mohammed,' he said, and he did it again. 'This is extraordinary,' he said, 'can you really throw me?'

I can show you something more wonderful than that if you wish. I will call this tree that you see and it will come to me.' 'Call it,' he said. He called it and it advanced until it stood before the apostle. Then he said, 'Retire to your place,' and it did so.

Then Rukana went to his people the B. Abdu Manaf and told them that their tribesman could compete with any sorcerer in the world, for he had never seen such sorcery in his life, and he went on to tell them of what he had seen and what Mohammed had done.

A DEPUTATION OF CHRISTIANS ACCEPT ISLAM

While the apostle was in Mecca some twenty Christians came to him from Abyssinia when they heard news of him. They found him in the mosque and sat and talked with him, asking him questions, while some Qurayshites were in their meeting round the Kaaba. When they had asked all the questions they wished the apostle invited them to come to God and read the Koran to them. When they heard the Koran their eyes flowed with tears, and they accepted God's call (Or, 'his call'.), believed in him, and declared his truth. They recognised in him the things which had been said of him in their scriptures. When they got up to go away Abu Jahl with a number of (the) Quraysh intercepted them, saying, 'God, what a wretched band you are! Your people at home sent you to bring them information about the fellow, and as soon as you sat with him you renounced your religion and believed what he said. We do not know a more asinine band than you,' or words to that effect. They answered: 'Peace be upon you. We will not engage in foolish controversy with you. We have our religion and youhave yours. We have not been remiss in seeking what is best."

It is said that these Christians came from Najran, but God knows whether that was so. It is also said, and again God knows best, that it was in reference to them that the verses 'Those to whom we brought the book aforetime, they believe in it. And when it is read to them they say We believe in it. Verily it is the truth from our Lord. Verily aforetime we were Muslims,' as far as the words, 'We have our works and you have your works. Peace be upon you; we desire not the ignorant (Koran 28. 53-55).'

I asked Ibn Shihab al-Zuhrl about those to whom these verses had reference and he told me that he had always heard from the learned that they were sent down concerning the Negus and his companions and also the verses from the sura of The Table from the words 'That is because there are of them presbyters and monks and because they are not proud' up to the words 'So inscribe us with those who bear witness' (Koran 5.85).

When the apostle used to sit in the mosque with his more insignificant companions such as Khabbab, Ammar, Abu Fukayha, Yasar, freedman of Safwan b. Umayya b. Muharrith, Suhayb, and their like, (the) Quraysh used to jeer at them and say to one another, 'These are his companions, as you see. Is it such creatures that God has chosen from among us to give guidance and truth? If what Mohammed has brought were a good thing these fellows would not have been the first to get it, and God would not have put them before us.' God revealed concerning them: 'Drive not away those who call upon their Lord night and morning seeking His face. You are in no way responsible for them, and they are in no way responsible for you, so that you should drive them away and become an evildoer. Thus We tempt some by others that they may say, Are these they whom God has favoured among us? Does not God know best about the grateful? And when those who believe in Our signs come to thee say Peace be upon you. Your Lord hath prescribed for Himself mercy that he who doeth evil in ignorance and repenteth afterwards and docth right (to him) He is forgiving, merciful (Koran 6.52).'

According to my information the apostle used often to sit at al-Marwa at the booth of a young Christian called Jabr (Theodor Nöldeke, Der Islam, v (1914). 163, was of the opinion that this man was an Abyssinian slave, the name Gabru (Gabre) meaning 'slave of in Ethiopian.), a slave of the B. al-Hadrami, and they used to say The one who teaches Mohammed most of what he brings is Jabr the Christian, slave of the B. al-Hadrami.' Then God revealed in reference to their words 'We well know that they say, "Only a mortal teaches him".' The tongue of him at whom they hint is foreign, and this is a clear Arabic tongue (Koran 16.105) (218).

THE COMING DOWN OF THE SURA AL-KAUTHAR (Sura 108, Mecca)

I have been told that when the apostle was mentioned Al-As b. Wail al-Sahmi used to say, 'Let him alone for he is only a childless man with no offspring. If he were to die, his memory would perish and you would have rest from him.' God sent down in reference to that: 'We have given you al-Kauthar (Koran 108.),' something which is better for you than the world and all that it holds. Kauthar means 'great'. Labid b. Rabia al-Kilabi said:

We were distressed at the death of the owner of Malhub (Malhub is said to be either the name of water belonging to the B. Asad b. Khuyma, or a village of the B. Abdullah b. al-Duwal b. Hanifa in al-Yamama; or a horse. Cf. Diwan ed. Yusuf al-Chilidi, Wien, 1880, p. 78.). And at al-Rida (this is the name of a watering place of the B. al-Araj b. Kab.) is the house of another great man (kauthar) (219).

Tafar b. Amr (220) told me on the authority of Abdullah b. Muslim the brother of Mohammed b. Muslim b. Shihab al-Zuhri from Anas b. Malik that the latter said: 'When the apostle was asked what Kauthar was which God had given to him I heard him say It is a river as broad as from Sanaa to Ayla. Its water pots are in number as the stars of heaven. Birds go down to it with necks like camels. Umar b. al-Khattab said, "O apostle of God the birds must be happy!" He answered "He who eats them will be happier still!"

In this connexion (or perhaps some other) I heard that he said: 'He that drinketh thereof shall never thirst (Quote from the Gospel of John 4.14.).'

THE COMING DOWN OF 'WHY HAS NOT AN ANGEL BEEN SENT DOWN TO HIM?'

The apostle called his people to Islam and preached to them, and Zamaa b. al-Aswad, and al-Nadr b. al-Harith, and al-Aswad b. Abdu Yaghuth, and Ubayy b. Khalaf, and al-As b. Wail said: 'O Mohammed, if an angel had been sent with thee to speak to men about thee and to be seen with thee!' Then God sent down concerning these words of theirs: 'They say Why hath not an angel been sent down to him? If We sent an angel down the matter would be settled; they would be given no more time. Had We appointed him an angel We would have appointed him as a man and We should have obscured for them what they obscure (Koran 6.8.).'

THE COMING DOWN OF 'APOSTLES HAVE BEEN MOCKED BEFORE THEE'

I have heard that the apostle passed by al-Walid b. al-Mughira and Umayya b. Khalaf and Abu Jahl b. Hisham and they reviled and mocked him, and this caused him distress. So God sent down to him concerning this: 'Apostles have been mocked before thee, but that which they mocked at hemmed them in (Koran 6.10.).'

THE NIGHT JOURNEY AND THE ASCENT TO HEAVEN

Ziyad b. Abdullah al-Bakkai from Mohammed b. Ishaq told me the following: Then the apostle was carried by night from the mosque at Mecca to the Masjid al-Aqsa, which is the temple of Aelia, when Islam had spread in Mecca among the Quraysh and all the tribes.

The following account reached me from Abdullah b. Masud and Abu Said al-Khudri, and Aisha the prophet's wife, and Muawiya b. Abu Sufyan, and al-Hasan b. Abul-Hasan al-Basri, and Ibn Shihab al-Zuhri and Qatada and other traditionists, and Umm Hani d. of Abu Talib. It is pieced together in the story that follows, each one contributing something of what he was told about what happened when he was taken on the night journey. The matter of the place (Or 'time' = masra). of the journey and what is said about it is a searching test and a matter of God's power and authority wherein is a lesson for the intelligent; and guidance and mercy and strengthening to those who believe. It was certainly an act of God by which He took him by night in what way He pleased* to show him His signs which He willed him to see so that he witnessed His mighty sovereignty and power by which He does what He wills to do. (* Guillaume: I think that hy Kayfa shaa the author means to leave open the question whether it was an actual physical journey or a nocturnal vision. See below.)

According to what I have heard Abdullah b. Masud used to say: Buraq, the animal whose every stride carried it as far as its eye could reach on which the prophets before him used to ride was brought to the apostle and he was mounted on it. His companion (Gabriel) went with him to see the wonders between heaven and earth, until he came to Jerusalem's temple. There he found Abraham the friend of God. Moses. and Jesus assembled with a company of the prophets, and he prayed with them. Then he was brought three vessels containing milk, wine, and water respectively. The apostle said: 'I heard a voice saying when these were offered to me: If he takes the water he will be drowned and his people also; if he takes the wine he will go astray and his people also; and if he takes the milk he will be rightly guided and his people also. So I took the vessel containing milk and drank it. Gabriel said to me, You have been rightly guided and so will your people be, Mohammed.'

I was told that al-Hasan said that the apostle said: While I was sleeping in the HIjr Gabriel came and stirred me with his foot. I sat up but saw nothing and lay down again. He came a second time and stirred me with his foot. I sat up but saw nothing and lay down again. He came to me the third time and stirred me with his foot. I sat up and he took hold of my arm and I stood beside him and he brought me out to the door of the mosque and there was a white animal, half mule, half donkey, with wings on its sides with which it propelled its feet, putting down each forefoot at the limit of its sight and he mounted me on it. Then he went out with me keeping close to me

I was told that Qatada said that he was told that the apostle said: 'When I came up to mount him he shied. Gabriel placed his hand on its mane and said, Are you not ashamed, O Buraq, to behave in this way? By God, none more honourable before God than Mohammed has ever ridden you before. The animal was so ashamed that he broke out into a sweat and stood still so that I could mount him.'

In his story al-Hasan said: 'The apostle and Gabriel went their way until they arrived at the temple at Jerusalem. There he found Abraham, Moses, and Jesus among a company of the prophets. The apostle acted as their imam in prayer. Then he was brought two vessels, one containing wine and the other milk. The apostle took the milk and drank it, leaving the wine. Gabriel said: "You have been rightly guided to the way of nature (Fitra is an elusive word. The meaning here may be 'the true primeval religion.) and so will your people be, Mohammed. Wine is forbidden you." Then the apostle returned to Mecca and in the morning he told Quniysli what had happened. Most of them said, "By God, this is a plain absurdity! A caravan takes a month to go to Syria and a month to return and can Mohammed do the return journey in one night?" Many Muslims gave up their faith; some went to Abu Bakr and said, "What do you think of your friend now, Abu Bakr? He alleges that he went to Jerusalem last night and prayed there and came back to Mecca." He replied that they were lying about the apostle; but they said that he was in the mosque at that very moment telling the people about it. Abu Bakr said. "If he says so then it is true.

And what is so surprising in that? He tells me that communications from God from heaven to earth come to him in an hour of a day or night and I believe him, and that is more extraordinary than that at which you boggle!"

He then went to the apostle and asked him if these reports were true, and when he said they were, he asked him to describe Jerusalem to him.' Al-Hasan said that he was lifted up so that he could see the apostle speaking as he told Abu Bakr what Jerusalem was like. Whenever he described a part of it he said, 'That's true. I testify that you are the apostle of God' until he had completed the description, and then the apostle said, 'And you, Abu Bakr, are the Siddiq (This indicates that the meaning is not 'Veracious' but 'Testifier to the Truth'.).' This was the occasion on which he got this honorific.

Al-Hasan continued: God sent down concerning those who left Islam for this reason: 'We made the vision which we showed thee only for a test to men and the accursed tree in the Koran. We put them in fear, but it only adds to their heinous error (Koran 13.62).' Such is al-Hasan's story with additions from Qatada.

One of Abu Bakr's family told me that Aisha the prophet's wife used to say: 'The apostles body remained where it was but God removed his spirit by night.'

Yaqub b. Utba b. al-Mughira b. al-Akhnas told me that Muawiya b. Abu Sufyan when he was asked about the apostle's night journey said, 'It was a true vision from God.' What these two latter said does not contradict what al-Hasan said, seeing that God Hinself said, 'We made the vision which we showed thee only for a test to men,' nor does it contradict what God said in the story of Abraham when he said to his son, 'O my son, verily I saw in a dream that I must sacrifice thee (Koran 37.10),' and he acted accordingly. Thus, as I see it, revelation from God comes to the prophets waking or sleeping.

I have heard that the apostle used to say, 'My eyes sleep while my heart is awake.' Only God knows how revelation came and he saw what he saw. But whether he was asleep or awake, it was all true and actually happened.

Al-Zuhri alleged* (* The verb implies grave doubt as to the speaker's veracity.) as from Said b. al-Musayyab that the apostle described to his companions Abraham, Moses, and Jesus, as he saw them that night, saying: 'I have never seen a man more like myself than Abraham. Moses was a ruddy faced man, tall, thinly fleshed, curly haired with a hooked nose as though he were of the Shanua. Jesus, Son of Mary, was a reddish man of medium height with lank hair with many freckles on his face as though he had just come from a bath. One would suppose that his head was dripping with water, though there was no water on it. The man most like him among you is Urwa b. Masud al-Thaqafi (221).'

The following report has reached me from Umm Hani d. of Abu Jalib, whose name was Hind, concerning the apostle's night journey. She said: 'The apostle went on no night journey except

while he was in my house. He slept that night in my house. He prayed the final night prayer, then he slept and we slept. A little before dawn the apostle woke us, and when we had prayed the dawn prayer he said, "O Umm Hani', I prayed with you the last evening prayer in this valley as you saw. Then I went to Jerusalem and prayed there. Then I have just prayed the morning prayer with you as you see." He got up to go out and I took hold of his robe and laid bare his belly as though it were a folded Egyptian garment. I said, "O prophet of God, do not talk to the people about it for they will give you the lie and insult you." He said, "By God, I certainly will tell them." I said to a negress, a slave of mine. Follow the apostle and listen to what he says to the people, and what they say to him. He did tell them and they were amazed and asked what proof he had. He replied that he had passed the caravan of so-and-so in such-and-such a valley and the animal he bestrode scared them and a camel bolted, "and I showed them where it was as I was on the way to Syria. I carried on until in Daianan (A mountain in the neighbourhood of Tihama. According to al-Wiqidi it is 25 miles / 40 km from Mecca.).

I passed by a caravan of the Banu so-and-so. I found the people asleep. They had a jar of water covered with something. I took the covering off and drank the water replacing the cover. The proof of that is that their caravan is this moment coming down from al-Baida by the pass of al-Tanim* led by a dusky camel loaded with two sacks one black and the other multihued (* Baidi is a hill near Mecca on the Medina side. Tanim is on high ground very near Mecca.).

The people hurried to the pass and the first camel they met was as he had described. They asked the men about the vessel and they told them that they had left it full of water and covered it and that when they woke it was covered but empty. They asked the others too who were in Mecca and they said that it was quite right: they had been scared and a camel had bolted, and they had heard a man calling them to it so that they were able to recover it."

THE ASCENT TO HEAVEN

One whom I have no reason to doubt told me on the authority of Abu Said al-Khudri: I heard the apostle say, After the completion of my business in Jerusalem a ladder was brought to me finer than any I have ever seen. It was that to which the dying man looks when death approaches. My companion mounted it with me until we came to one of the gates of heaven called the Gate of the Watchers. An angel called Ismail was in charge of it, and under his command were twelve thousand angels each of them having twelve thousand angels under his command.' As he told this story the apostle used to say, 'and none knows the armies of God but He (Koran 74.34).' When Gabriel brought me in, Ismail asked who I was, and when he was told that I was Mohammed he asked if I had been given a mission (Or perhaps simply 'sent for'.), and on being assured of this he wished me well.

A traditionist who had got it from one who had heard it from the apostle told me that the latter said: 'All the angels who met me when I entered the lowest heaven smiled in welcome and wished me well except one who said the same things but did not smile or show that joyful expression which the others had. And when I asked Gabriel the reason he told me that if he had ever smiled on anyone before or would smile on anyone hereafter he would have smiled on me; but he does not smile because he is Malik, the Keeper of Hell. I said to Gabriel, he holding the position with regard to God which he has described to you "obeyed there, trustworthy" (Koran 81'.21),

"Will you not order him to show me hell?" And he said, "Certainly! O Malik, show Mohammed Hell." Thereupon he removed its covering and the flames blazed high into the air until I thought that they would consume everything. So I asked Gabriel to order him to send them back to their place which he did. I can only compare the effect of their withdrawal to the falling of a shadow, until when the flames retreated whence they had come, Malik placed their cover on them.

In his tradition Abu Said al-Khudri said that the apostle said: 'When I entered the lowest heaven I saw a man sitting there with the spirits of men passing before him. To one he would speak well and rejoice in him saying: "A good spirit from a good body" and of another he would say "Faugh!" and frown, saying: "An evil spirit from an evil body." In answer to my question Gabriel told me that this was our father Adam reviewing the spirits of his offspring; the spirit of a believer excited his pleasure, and the spirit of an infidel excited his disgust so that he said the words just quoted.

'Then I saw men with lips like camels; in their hands were pieces of fire like stones which they used to thrust into their mouths and they would come out of their posteriors. I was told that these were those who sinfully devoured the wealth of orphans.

Then I saw men in the way of the family of Pharaoh* (* The allusion is to Koran 40.49 'Cast the family of Pharaoh into the worst of all punishments.), with such bellies as I have never seen: there were passing over them as it were camels maddened by thirst when they were cast into hell, treading them down, they being unable to move out of the way. These were the usurers. 'Then I saw men with good fat meat before them side by side with lean stinking meat, eating of the latter and leaving the former. These are those who forsake the women which God has permitted and go after those he has forbidden.

'Then I saw women hanging by their breasts. These were those who had fathered bastards on their husbands.

Jafar b. Amr told me from al-Qasim b. Mohammed that the apostle said: 'Great is God's anger against a woman who brings a bastard into her family. He deprives the true sons of their portion and learns the secrets of the harim.

To continue the tradition of Said al-Khudri: 'Then I was taken up to the second heaven and there were the two maternal cousins Jesus, Son of Mary, and John, son of Zakariah. Then to the third heaven and there was a man whose face was as the moon at the full. This was my brother Joseph, son of Jacob. Then to the fourth heaven and there was a man called Idris. "And we have exalted him to a lofty place (Koran 19.58)." Then to the fifth heaven and there was a man with white hair and a long beard, never have I seen a more handsome man than he. This was the beloved among his people Aaron son of Imran. Then to the sixth heaven, and there was a dark man with a hooked nose like the Shanua. This was my brother Moses, son of 'Imran. Then to the seventh heaven and there was a man sitting on a throne at the gate of the immortal mansion (al-bayt al-mamur. In view of w hat follows this would seem to mean Paradise itself [aljanna].). Every day seventy thousand angels went in not to come back until the resurrection day. Never have I seen a man more like myself. This was my father Abraham. Then he took me into Paradise and there I saw a damsel with dark red lips and I asked her to whom she belonged, for she pleased me much when I saw her, and she told me "Zayd b. Haritha". The apostle gave Zayd the good news about her.

From a tradition of Abdullah b. Masud from the prophet there has reached me the following: When Gabriel took him up to each of the heavens and asked permission to enter he had to say whom he had brought and whether he had received a mission (Or 'been sent for.) and they would say 'God grant him life, brother and friend!' until they reached the seventh heaven and his Lord. There the duty of fifty prayers a day was laid upon him

The apostle said: 'On my return I passed by Moses and what a fine friend of yours he was! He asked me how many pravers had been laid upon me and when I told him fifty he said, "Prayer is a weighty matter and your people are weak, so go back to your Lord and ask him to reduce the number for you and your community". I did so and He took off ten. Again I passed by Moses and he said the same again; and so it went on until only five prayers for the whole day and night were left. Moses again gave me the same advice. I replied that I had been back to my Lord and asked him to reduce the number until I was ashamed, and I would not do it again. He of you who performs them in faith and trust will have the reward of fifty prayers.

HOW GOD DEALT WITH THE MOCKERS

The apostle remained firm counting on God's assistance, admonishing his people in spite of their branding him as a liar and insulting and mocking him. The principal offenders -so Yazid b. Ruman from Urwa b. al-Zubayr told me- were five men who were respected and honoured among their tribesmen: of the B. Asad . . . was al-Aswad b. al-Muttalib b. Asad Abu Zamaa. (I have heard that the apostle had cursed him for his insults and mockery, saying, 'O God, blind him and bereave him of his son!')

Of the B. Zuhra . . . was al-Aswad b. Abdu Yaghuth. Of the B. Makhzum . . . was al-Walid b. al-Mughira ... Of the B. Sahm b. Amr . . . was al-As b. Wail b. Hisham (222). Of the B. Khuzaa was al-Harith b. al-Tulatila b. Amr b. al-Harith b. Abd b. Amr b. Luayy b. Malakan.

When they persisted in evil and constantly mocked the apostle, God revealed: 'Proclaim what you have been ordered and turn away from the polytheists. We will surely protect you against the mockers who put another god beside God. In the end they will know (Koran 15.94)."

The same Yazid told me from Urwa (or it may have been from some other traditionist) that Gabriel came to the apostle when the mockers were going round the temple. He stood up and the apostle stood at his side; and as al-Aswad b. al-Muttalib passed, Gabriel threw a green leaf in his face and he became blind. Then al-Aswad b. Abdu Yaghuth passed and he pointed at his belly which swelled so that he died of dropsy.

Next al-Walid passed by. He pointed at an old scar on the bottom of his ankle (the result of a wound he received some years earlier as he was trailing his gown when he passed by a man of Khuzaa who was feathering an arrow, and the arrowhead caught in his wrapper and scratched his foot-a mere nothing).

But the wound opened again and he died of it. Al-As passed. He pointed to his instep, and he went off on his ass making for al-Taif. He tied the animal to a thorny tree and a thorn entered his foot and he died of it.

Lastly al-Harith passed. He pointed at his head. It immediately filled with pus and killed him.

THE STORY OF ABU UZAYHIR AL-DAUSI

When al-Walid's death was near he summoned his three sons Hisham, al-Walid, and Khalid and said: 'My sons, I charge you with three duties; be not remiss in any of them. My blood lies on the Khuza'a: don't let it remain uncompensated. I know that they are innocent of it, but I fear that you may be ill spoken of because of it when I am dead. Thaqif owe me money in interest; see that you get it. Lastly my dowry money is with Abu Uzayhir al-Dausi. Don't let him keep it.' Now Abu Uzayhir had married him to a daughter of his and then withheld her from him and did not let him have access to her up to the day of his death.

When al-Walid died, the B. Makhzum leaped upon Khuzaa demanding blood-money for al-Walid, saying, 'It was your man's arrow that killed him.' He was one of the B. Kab, an ally of the B. Abdul-MuUalib b. Hashim. Khuza'a refused their demand and a competition in verse followed and the situation became tense. The man whose arrow had killed al-Walid was one of the B. Kab b. Amr of Khuzaa, and Abdullah b. Abu Umayya b. al-Mughira b. Abdullah b. Amr b.

Makhzum composed the following lines (Yaq. i. 310): I shall wager that you will soon run away

- And leave al-Zahran with its yelping foxes.
- And that you will leave the water in the vale of Atriqa And that you will ask which Arak trees are the best. We are folk who do not leave our blood unavenged
- And those we fight do not get to their feet again.

Al-Zahran and al-Arak were camping-grounds of the B. Kab of Khuzaa.

Al-Jaun b. Abul-Jaun, brother of the B. Kab b. Amr al-Khuzai, answered him:

By God we will not pay unjust bloodwit for al-Walid Until you see a day when the stars wax faint;

When your stout ones will be overthrown one after another

Each in death helplessly opening his mouth.

When you eat your bread and your gruel,

Then all of you will weep and wail for al-Walid.

There followed much argument and recrimination until it was apparent that it was prestige that was at stake, so Khuzaa paid some of the bloodmoney and they relinquished their claim to the rest. When peace had been made al-Jaun said:

Many a man and woman when we made peace

Spoke in surprise of what we paid for al-Walid.

'Did you not swear that you would not pay unjust compensation for al-Walid

Until you had seen a day of great misfortune?' But we have exchanged (Lit. 'mingled'.) war for peace Now every traveller may go safely where he will.

But al-Jaun did not stop there but went on to boast of the killing of al-Walid, saying that they had brought about his end, all of which was false. As a result al-Walid, his son, and his tribe met what they had been warned against. Al-Jaun said:

Did not al-Mughira claim that in Mecca Kab was a great force?

Do not boast, Mughira, because you see us

True Arabs and by-blows walk its streets.

We and our fathers were born there As surely as Thablr stands in its place.

Al-Mughira said that to learn our state

Or to stir up war between us.

For Walid's blood will not be paid for:

You know that we do not pay for blood we shed.

The auspicious warrior hit him with an arrow

Poisoned, while he was full and out of breath.

He fell full length in Mecca's vale.

Twas (it was) as though a camel fell.

'Twill (it will) save me delaying payment for Abu Hisham with

Miserable little curly haired camels (223)

Then Hisham b. al-Walid attacked Abu Uzayhir while he was in the market of Dhul-Majaz. Now his daughter 'Atika was the wife of Abu Sufvan b. Harb. Abu Uzavhir was a chief among his people and Hisham killed him for the dowry money belonging to al-Walid which he had retained, in accordance with his father's dying injunction. This happened after the apostle's migration to Medina. Badr was over and many of the leaders of (the) heathen Quraysh had been slain. Yazid b. Abu

Sufyan went out and collected the B. Abdu Manaf while Abu Sufyan was in Dhul-Majaz, and people said Abu Sufyan's honour in the matter of his father-in-law had been violated and he will take vengeance for him. When Abu Sufyan heard of what his son Yazid had done he came down to Mecca as fast as he could.

He was a mild but astute man who loved his people exceedingly, and he was afraid that there might be serious trouble among (the) Quraysh because of Abu Uzayhir. So he went straight to his son, who was armed among his people the B. Abdu Manaf and the 'scented ones', took his spear out of his hand and hit him hard on the head with it, saying, 'God damn you! Do you wish to cause civil war among (the) Quraysh for the sake of a man from Daus? We will pay them the bloodmoney if they will accept it.' Thus he put an end to the matter.

Hassan b. Thabit composed the following lines to excite feeling for the murder of Abu Uzayhir and to bring shame on Abu Sufyan for his cowardice and betrayal of trust:

The people on both sides of Dhul-Majaz rose one morning, But Ibn Harb's protege in Mughammas (al-Mughammas was on the road to Taif.) did not!

The farting donkey did not protect him he was bound to defend (Hassan was notorious for his coarseness in lampoons.).

Hind did not avert her father's shame. Hisham b. al-Walid covered you with his garments,

Wear them out and mend new ones like them later.

He got what he wanted from him and became famous.

But you were utterly useless.

If the shaykhs at Badr had been present

The people's sandals would have been red with blood newly

shell. When he heard of this satire Abu Sufyan said* 'Hassan wants us to fight one another for the sake of a man from Daus.

By God, what a poor idea!' Khalid b. al-Walid when the people of Taif became Muslims spoke to the apostle About his father's interest which Thaqtf owed him, and a traditionist told 'me that those verses which prohibit the carrying over of usury from the Jahiliya arose out of Khalid's demanding interest: 'O ye who believe, fear God and give up what usury remains to you if you are (really)

believers', to the end of the passage (Koran 2.278). So far as we know there was no vengeance for Abu Uzayhir until Islam made a clear cut between men; however, Dirar b. al-Khattab b. Mirdas al-Fihri went out with a number of (the) Quraysh to the Daus country, and came to the dwelling of a woman called Umm Ghaylan, a freedwoman of Daus. She used to comb the women's hair and prepare brides for their husbands. Daus wanted to kill them in revenge for Abu Uzayhir, but Umm Ghaylan and the women stood in their way and defended them. It was in reference to that that Dirar said:

God reward Umm Ghaylan and her women will

For their coming without their finery with dishevelled hair.

They saved us at death's very door

When the avengers of blood came forth. She called on Daus and the sandbanks flowed with glory,

The streams on either side carried it on.

God requite Amr well. He was not weak,

He did his best for me

I drew my sword and made play with its edge

For whom should I fight but myself (224)?

THE DEATH OF ABU TALIB AND KHADIJA

Those of his neighbours who ill treated the apostle in his house were Abu Lahab, al-Hakam b. Abul-As . . . , Uqba b. Abu Muayt, Adiy b. Hamra al-Thaqafi, and Ibnul-Asda al-Hudhali. Not one of them beeame a Muslim except al-Hakam. I have been told that one of them used to throw a sheep's uterus at him while he was praying; and one of them used to throw it into his cooking pot when it had been placed ready for him. Thus the apostle was forced to retire to a wall when he prayed. Umar b. Abdullah b. Urwa b. Zubayr told me on the authority of his father that when they threw this objectionable thing at him the apostle took it out on a stick, and standing at the door of his house, he would say, 'O Banu Abdu Manaf, what sort of protection is this?' Then he would throw it into the street.

Khadija and Abu Talib died in the same year, and with Khadija's death troubles followed fast on each other's heels, for she had been a faithful support to him in Islam, and he used to tell her of his troubles. With the death of Abu Talib he lost a strength and stay in his personal life and a defence and protection against his tribe. Abu Talib died some three years before he migrated to Medina, and it was then that (the) Quraysh began to treat him in an offensive way which they would not have dared to follow in his uncle's lifetime. A young lout actually threw dust on his head.

Hisham on the authority of his father Urwa told me that when this happened the apostle went into his house with the dust still on his head and one of his daughters got up to wash it away, weeping as she did so. 'Do not weep, my little girl,' he said, 'for God will protect your father.' Meanwhile he was saying, '(the) Quraysh never treated me thus while Abu Talib was alive.'

When Abu Talib fell ill and (the) Quraysh learned of his grave condition they reminded one another that now that Hamza and 'Umar had accepted Islam and Mohammed's reputation was known among all the Quraysh clans, they had better go to Abu Jalib and come to some compromise lest they be robbed of their authority altogether.

Al-Abbas b. Abdullah b. Mabad b. Abbas from one of his family from Ibn Abbas told me that Utba and Shayba, sons of Rabia, and Abu Jahl and Umayya b. Khalaf and Abu Sufyan with sundry other notables went to Abu Talib and said: 'You know your rank with us and now that you are at the point of death we are deeply concerned on your account. You know the trouble that exists between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will leave him alone; let him have his religion and we will have ours.' When he came Abu Talib said, 'Nephew, these notables have come to you that they may give you something and to take something from you.' 'Yes,' he answered, 'you may give me one word by which you can rule the Arabs and subject the Persians to you.' 'Yea,' said Abu Jahl, 'and ten words.' He said: 'You must say There is no God but Allah and you must repudiate what you worship beside him.' They dapped their hands and said, 'Do you want to make all the gods into one God, Mohammed? That would be an extraordinary thing Then they said one to another, 'This fellow is not going to give you anything you want, so go and continue with the religion of your fathers until God judge between us.' So saying they departed.

Abu Talib said, 'Nephew, I do not think that you asked them anything extraordinary.' On hearing this the apostle had hopes that he would accept Islam, and he said at once, 'You say it, uncle, and then I shall be able to intercede for you on Resurrection Day.' Seeing the apostle s eagerness he replied, 'Were it not that I fear that you and your father's sons would be abused after my death and that Quraysh would think that I had only said it in fear of death, I would say it. I should only say it to give you pleasure.

As his death was near, al-Abbas looked at him as he was moving his lips and put his ear close to him and said, 'Nephew, by God, my brother has spoken the word you gave him to say.' The apostle replied, I did not hear it'

God revealed concerning the people who came to him with their proposals: 'Sad. By the renowned Koran, Nay, those who disbelieve are in pride and schism' as far as the words 'Does he make the gods one God. I his is an extraordinary thing. Their chiefs went off saying: Go and remain true to your gods. This is a thing designed. We have not heard of this in he last religion," (Koran 38.1-6.; meaning Christians because they say) Verily God is the third of three (Koran 5.77.).' This is nothing but an invention." Then Abu Talib died.

THE APOSTLE GOES TO THAOIF TO SEEK HELP

In consequence of the growing hostility of (the) Quraysh after Abu Jalib's death the apostle went to Taif to seek help from Thaqif and their defences against his tribe. Also he hoped that they would receive the message which God had given him. He went alone.

Yazid b Zivad told me from Mohammed b. Kab al-Ourazi: When the apostle arrived at al-Taif he made for a number of Thaqif who were at that time leaders and chiefs, namely three brothers: Abdu Yalayl Masud, and Habib, sons of Amr b. Umayr b. Auf b. Uqda b. Ghiyara b. Auf b. Thaqif. One of them had a Quraysh wife of the B. Jumali. The apostle sat with them and invited them to accept Islam and asked them to help him against his opponents at home. One of them swore that he would tear up the covering of the Kaaba if God had sent him. The other said "Could not God have found someone better than you to send?" The third said "By God, don't let me ever speak to you. If you are an apostle from God as you say you are, you are far too important for me to reply to, and if you are lying against God it is not right that I should speak to you! So the apostle got up and went! despairing of getting any good out of Thagif. I have been told that he said to them. "Seeing that you have acted as you have, keep the matter secret," for he was loath that his people should hear about it, so that they would be still further emboldened against him (225).

But they did not do so and stirred up their louts and slaves to insult him and cry after him until a crowd came together, and compelled him to take refuge in an orchard belonging to Utba b. Rabia and his brother Shayba who were in it at the time. The louts who had followed him went back, and he made for the shade of a vine and sat there while the two men watched him, observing what he had to endure from the local louts. I was told that the apostle had met the woman from the B. Jumah and said to her, "What has befallen us from your husband's people?"

'When the apostle reached safety he said, so I am told, "O God, to Thee I complain of my weakness, little resource, and lowliness before men. O Most Merciful, Thou art the Lord of the weak, and Thou art my Lord. To whom wilt Thou confide me? To one afar who will misuse me? Or to an enemy to whom Thou hast given power over me? If Thou art not angry with me I care not. Thy favour is more wide for me. I take refuge in the light of Thy countenance by which the darkness is illumined, and the things of this world and the next are rightly ordered, lest Thy anger descend upon me or Thy wrath light upon me. It is for Thee to be satisfied until Thou art well pleased. There is no power and no might save in Thee."

'When Utba and Shayba saw what happened they were moved with compassion and called a young Christian slave of theirs called Addas and told him to take a bunch of grapes on a platter and give them to him to eat. Addas did so, and when the apostle put his hand in the platter he said "In the name of God" before eating. 'Addas looked closely into his face and said, "By God, this is not the way the people of this country speak." The apostle then asked "Then from what country do you come, O Addas? and what is your religion?" He replied that he was a Christian and came from Nineveh (northern Mesopotamia). "From the town of the righteous man Jonah son of Mattal," said the apostle. "But how did you know about him?" asked 'Addas. "He is my brother; he was a prophet and I am a prophet," answered the apostle. Addas bent over him and kissed his head, his hands, and his feet.

'The two brothers were looking on and one said to the other, "He's already corrupted your slave!" And when Addas came back they said to him: "You rascal, why were you kissing that man's head, hands, and feet?" He answered that he was the finest man in the country who had told him things that only a prophet could know. They replied, "You rascal, do not let him seduce you from your religion, for it is better than his."

'Then the apostle returned from Taif when he despaired of getting anything out of Thaqif. When he reached Nakhla (There are two Nakhlas, northern and southern. They are wadis about a day's journey from Mecca.) he rose to pray in the middle of the night, and a number of jinn whom God has mentioned passed by. They were —so I am told— seven jinn from Nasibin. They listened to him and when he had finished his prayer they turned back to their people to warn them having believed and responded to what they had heard. God has mentioned them in the words "And when We inclined to thee certain of the jinn who were listening to the Koran" as far as "and He will give you protection from a painful punishment (Koran 46.28-32)". And again, "Say: It has been revealed unto me that a number of the jinn listened (Koran 72.1)."

THE APOSTLE OFFERS HIMSELF TO THE TRIBES

When the apostle returned to Mecca his people opposed him more bitterly than ever, apart from the few lower-class people who believed in him.

(Tabari 1203,3: One of tnem said that when the apostle left al-Taif making for Mecca a Meccan passed and he asked him if he would take a message for him; and when he said that he would he told him to go to al-Akhnas b. Shariq and say, 'Mohammed says: Will you give me protection so that I may convey the message of my Lord?' When the man delivered his message al-Akhnas replied that an ally could not give protection against a member of the home tribe. When he told the apostle of this he asked him if he would go back and ask Suhayl b. Amr for his protection in the same words. Suhayl sent word that the B. Amir b. Luayy do not give protection against B. Ka'b. He then asked the man if he would go back and make the same application to al-Mut'im b. Adly. The latter said, 'Yes, let him enter,' and the man came back and told the apostle. In the morning al-Mutim having girt on his weapons, he and his sons and his nephews went into the mosque. When Abu Jahl saw him he asked, 'Are you giving protection or following him?' 'Giving protection, of course, he said. 'We give protection to him whom you protect,' he said. So the prophet came into Mecca and dwelt there. One day he went into the sacred mosque when the polytheists were at the Kaaba, and when Abu Jahl saw him he said, 'This is your prophet, O B. Abdu Manaf.' Utba b. Rabia replied: 'And why should you take it amiss if we have a prophet or a king? The prophet was told of this, or he may have heard it, and he came to them and said, 'O Utba, you were not angry on God's behalf or his apostle's behalf, but on your own account. As for you, O Abu Jahl, a great blow of fate will come upon you so that you will laugh little and weep much; and as for you, O Leaders of (the) Quraysh, a great blow of fate will come upon you so that you will experience what you most abhor and that perforce!': Cf Ibn Hisham on p. 251 of Wellhausen)

The apostle offered himself to the tribes of Arabs at the fairs whenever opportunity came, summoning them to God and telling them that he was a prophet who had been sent. He used to ask them to believe in him and protect him until God should make clear to them the message with which he had charged his prophet.

One of our friends whom I hold above suspicion told me from Zayd b. Aslam from Rabia b. Ibad al-Dili or from one whom Abu al-Zinad had told (226) and Husayn b. Abdullah b. Ubaydullah b. Abbas told me: I heard my father telling Rabia b. Abbad that when he was a youngster with his father in Mina when the apostle used to stop by the Arab encampments

and tell them that he was the apostle of God who ordered them to worship Him and not associate anything with Him, and to renounce the rival gods which they worshipped, and believe in His apostle and protect him until God made plain His purpose in sending him, there followed him an artful spruce fellow with two locks of hair, wearing an Aden cloak.

When the apostle finished his appeal he used to say, "This fellow wishes only to get you to strip off al-Lat and al-Uzza from your necks and your allies the jinn of B. Malik b. Uqaysh for the misleading innovation he has brought. Do not obey him and take no notice of him." I asked my father who the man was who followed him and contradicted what he said, and he answered that it was his uncle Abdul-Uzza b. Abdul-Muttalib known as Abu Lahab (227).'

Ibn Shihab al-Zuhri told me that he went to the tents of Kinda where there was a shaykh called Mulayh. He invited them to come to God and offered himself to them, but they declined.

Mohammed b. Abdul-Rahman b. Abdullah b. Husayn told me that he went to the tents of Kalb to a clan called B. Abdullah with the same message, adding, 'O Banu Abdullah, God has given your father a noble name.' But they would not give heed.

One of our companions from Abdullah b. Kab b. Malik told me that the apostle went to the B. Hanifa where he met with the worst reception of all.

Al-Zuhri told me that he went to the B. Amir b. Sasaa and one of them called Bayhara b. Firas (228) said: 'By God, if I could take this man from (the) Quraysh I could eat up the Arabs with him.' Then he said, 'If we actually give allegiance (Some Manuscripts and Tabari 1202 have 'if we follow you'.) to you and God gives you victory over your opponents, shall we have authority after you?' He replied, 'Authority is a matter which God places where He pleases.' He answered: 'I suppose you want us to protect you from the Arabs with our breasts and then if God gives you victory (Or 'if you win'.) someone else will reap the benefit! Thank you, No!'

Afterwards the B. Amir went back to an old shaykh of theirs who was unable to attend the fairs. Their custom was to give him all the news on their return. This year when he asked for the news they told him that a man from (the) Quraysh one of the B. Abdul-Muttalib to be precise—pretended that he was a prophet and invited them to protect him, to stand in with him, and to take him back to their country. The old man put his hands upon his head and said, 'O Banu Amir, could it have been avoided? Can the past ever be regained? No Ismaili has ever claimed prophethood falsely. It was the truth. Where was your common sense?'

Whenever men came together at the fairs or the apostle heard of anyone of importance coming to Mecca he went to them with his message. Asim b. Umar b. Qatada al-Ansari more precisely al-Zafari— on the authority of some of his shaykhs told me that they said that Suwayd b. al-Samit, brother of the B. Amr b. Auf, came to Mecca on pilgrimage. Suwayd's tribesmen used to call him al-Kamil because of his toughness, his poetry, his honour, and his lineage. He it was who said:

There is many a man you call friend you would be shocked If you knew the lies he tells against you in secret.

While he is with you his words are like honey;

Behind your back a sword aimed at the base of the neck.

What you see of him pleases you, but underneath He is a deceitful backbiter cutting through to the marrow.

His eyes will show you what he is concealing, Rancour and hatred are in his evil look.

Strengthen me with good deeds: long have you weakened me*

The best friends strengthen without weakening.

(* Lit. 'feather me . . . cut me'. The figure is that of an arrow which is feathered to increase its flight, and whittled into shape for the same reason. Feathering can do no harm, but whittling may cause the arrow to break: necessary it is, but it must not be overdone.)

He once had a dispute with a man of the B. Sulaym —one of the B. Zib b. Malik— over a hundred camels, and they appointed an Arab woman diviner arbitrator and she gave judgement in his favour, and he and the Sulami went away alone. When they reached the parting of the ways Suwayd asked for his property. The man promised to send it, but Suwayd wanted to know who would guarantee that the animals would be handed over. As he could offer none but himself, Suwayd refused to leave him until he got his due. So they came to blows and Suwayd knocked him down, bound him closely and took him away to the country of the B. Amr; and there he had to stay until his tribesmen paid what was owing. It was in reference to that, Suwayd composed these lines:

Do not think, Ibn Zib son of Malik, that I

Am like the man you deceitfully slew in secret. When I had been thrown I manfully became your match-

Thus the resolute man can change his position—

I locked him under my left arm

And his cheek remained in the dirt.

When he heard about him the apostle sought him out and invited him to Islam. He said, 'Perhaps you've got something like that which I have.' And what is that?' asked the apostle. 'The roll of Luqman,' meaning the wisdom of Luqman, he answered. 'Hand it to me,' said the apostle, and he handed it over and he said, This discourse is fine, but that which I have is better still, a Koran which God has revealed to me which is a guidance and a light.' And the apostle recited the Koran to him and invited him to Islam; he did not withdraw from it but said, 'This is a fine saying.' Then he went off and rejoined his people in Medina and almost at once the Khazraj killed him. Some of his family used to say, 'In our opinion he was a Muslim when he was killed'; he was (in fact) killed before the battle of Bu'ath (The battle between Aus and Khazraj.).'

IYAS ACCEPTS ISLAM

Al-Husayn b. Abdul-Rahman b. Amr b. Sad b. Muadh on the authority of Mahmud b. Labid told me that when Abul-Haysar Anas b. Rafi came to Mecca with members of the B. Abdul-Ashhal including Iyas b. Muadh seeking an alliance with (the) Quraysh against their sister tribe the Khazraj, the apostle heard about them. He came and sat with them and asked them if they would like to get something more profitable than their present errand. When they asked him what that could be he told them that he was God's apostle sent to humanity to call on them to serve God and not associate any other with Him: that He had revealed a book to him: then he told them about Islam and read to them some of the Koran. Iyas, who was a young man, said, 'By God, people, this is something better than you came for!' Thereupon Abul-Haysar took a handful of dirt from the valley and threw it in his face, saying, 'Shut up! We did not come here for this.' So Iyas became silent. The apostle left them and they went to Medina and the battle of Buath between Aus and Khazraj took place. Within a little while Iyas died. Mahmud said: 'Those of his people who were present at his death told me that they heard him continually praising and glorifying God until he died. They had no doubt that he died a Muslim, he having become acquainted with Islam at that gathering when he heard the apostle speak.

THE BEGINNING OF ISLAM AMONG THE HELPERS

When God wished to display His religion openly and to glorify His prophet and to fulfil His promise to him, the time came when he met a number of the Helpers at one of the fairs; and while he was offering himself to the Arab tribes as was his wont he met at al-Aqaba a number of the Khazraj whom God intended to benefit.

Asim b. Umar b. Qatada told me on the authority of some of the shaykhs of his tribe that they said that when the apostle met them he learned by inquiry that they were of the Khazraj and allies of the Jews. He invited them to sit with him and expounded to them Islam and recited the Koran to them. Now God had prepared the way for Islam in that they lived side by side with the Jews who were people of the scriptures and knowledge, while they themselves were polytheists and idolaters. They had often raided them in their district and whenever bad feeling arose the Jews used to say to them, 'A prophet will be sent soon. His day is at hand. We shall follow him and kill you by his aid as Ad and Iram perished.' So when they heard the apostle's message they said one to another: 'This is the very prophet of whom the Jews warned us. Do not let them get to him before us!' Thereupon they accepted his teaching and became Muslims, saying, 'We have left our people, for no tribe is so divided by hatred and rancour as they. Perhaps God will unite them through you. So let us go to them and invite them to this religion of yours; and if God unites them in it, then no man will be mightier than you." Thus saying they returned to Medina as believers.

There were six of these men from the Khazraj so I have been told. From B. al-Najjar, i.e. Taym Allah of the clan of B. Malik . . . : Asad b. Zurara b. Udas b. Ubayd b. Thalaba b. Ghanm b. Malik b. al-Najjar known as Abu Umama; and Auf b. al-Harith b. Rifaa b. Sawad b. Malik . . . known as Ibn Afra (229).

From B. Zurayq b. Amir b. Zurayq b. Abdu Haritha b. Ghadb b. Jusham . . . : Rafi b. Malik b. al-Ajlan b. Amr b. Amir b. Zurayq (230).

From B. Salima b. Sad b. Ali b. Asad b. Sarida b. Tazid b. Jusham . . . of the clan of B. Sawad b. Ghanm b. Kab b. Salima: Qutba b. Amir b. Hadida b. Amr b. Ghanm b. Sawad (231).

From B. Haram b. Kab b. Ghanm b. Kab b. Salama: Uqba b. Amir b. Nabi b. Zayd b. Haram.

From B. Ubayd b. Adiy b. Ghanm b. Kab b. Salama: Jabir b. Abdullah b. Riab b. al-Numan b. Sinan b. Ubayd.

When they came to Medina they told their people about the apostle and invited them to accept Islam until it became so well known among them that there was no home belonging to the Helpers but Islam and the apostle had been mentioned therein. THE FIRST PLEDGE AT AL-AQABA AND THE MISSION OF MUSAB

In the following year twelve Helpers attended the fair and met at al-Aqaba — this was the first Aqaba— where they gave the apostle the 'pledge of women (i.e. no fighting was involved. Cf. Sum 60.1a.)'. This was before the duty of making war was laid upon them.

These men were: From B. al-Najjar: Asad b. Zurara; Auf b. al-Harith and Muadh his brother, both sons of Afra. From B. Zurayq b. Amir: Rafi h. Malik and Dhakwan b. Abdu Qays b. Khalada b. Mukhlid b. Amir b. Zurayq (232).

From B. Auf of the clan of B. Ghanm b. Auf b. Amr b. Auf who were the Qawaqil: Ubada b. al-Samit b. Qays b. Asram b. Fihr b. Thalaba b. Ghanm; and Abu Abdul-Rahman who was Yazid b. Thalaba b. Khazma b. Asram b. Amr b. Ammira of B. Ghusayna of Baliy, an ally of theirs (233).

From B. Salim b. Auf b. Amr b. al-Khazraj of the clan of B. al-Ajlin b. Zayd b. Ghanm b. Salim: al-Abbas b. Ubada b. Nadala b. Malik b. al-Ajlan.

From B. Salima: Uqba b. Amir.

From B. Sawad: Quba b. Amir b. Hadida. The Aus were represented by Abul-Haytham b. al-Tayyihan whose name was Malik of the clan of B. Abdul-Ashhal b. Jusham b. al-Harith b. al Khazraj b. Amr b. Malik b. al-Aus (234).

From B. Amr b. Auf b. Malik b. al-Aus: Uwaym b. Saida. Yazid b. Abu Habib from Abu Marthad b. Abdullah al-Yazanl from Abdul-Rahman b. Usayla al-Sannaji from Ubada b. al-Samit told me: 'I was present at the first Aqaba. There were twelve of us and we pledged ourselves to the prophet after the manner of women and that was before war was enjoined, the undertaking being that we should associate nothing with God; we should not steal; we should not commit fornication; nor kill our offspring; we should not slander our neighbours; we should not disobey him in what was right; if we fulfilled this paradise would be ours; if we committed any of those sins it was for God to punish or forgive as He pleased (See Koran 60.12 where the wording is very similar.)."

Al-Zuhri from Aidhullah b. Abdullah al-Khaulani Abu Idris said that Ubada b. al-Samit told him that We gave allegiance to the apostle that we would associate nothing with God, not steal, not commit fornication, not kill our offspring, not slander our neighbour, not disobey him in what was right; if we fulfilled this paradise would be ours; and if we committed any of those sins we should be punished in this world and this would serve as expitaion; if the sin was concealed until the Day of Resurrection, then it would be for God to decide whether to punish or to forgive.'

When these men left, the apostle sent with them Musab b. Umayr b. Hashim b. Abdu Manaf . . . and instructed him to read the Koran to them and to teach them Islam and to give them instruction about religion. In Medina Mus'ab was called 'The Reader'; he lodged with Asad b. Zurara. Asim b. Umar told me that he used to lead the prayers because Aus and Khazraj could not bear to see one of their rivals take the lead.

THE INSTITUTION OF FRIDAY PRAYERS IN MEDINA

Mohammed b. Abu Umama b. Sahl b. Hunayf from his father from Abdul-Rahman b. Kab b. Malik told me that the latter said: 'I was leading my father Kab when he had lost his sight, and when I brought him out to the mosque and he heard the call to prayer he called down blessings on Abu Umama Asad b. Zurara. This went on for some time: whenever he heard the adhdn he blessed him and asked God's pardon for him. I thought that this was an extraordinary thing to do and decided to ask him why he did it. He told me that it was because he was the first man to bring them together in the low ground of al-Nabit* in the quarter of the B. Bayada called Nagiul-Khadimat. I asked him how many of them there were, and he told me that they numbered forty men.' (* Hazamul-Nabit according to al-Suhayli is a mountain one post from Medina. Yaqut denies this, because Hazam means 'low ground'. He prefers the reading 'in the low ground of the Bam Nabit', etc.)

Ubaydallah b. al-Mughira b. Muayqib and Abdullah b. Abu Bakr b. Mohammed b. Amr b. Hazm told me that Asad b. Zurara went out with Musab b. Umayr to the areas of B. Abdul-Ashhal and of B. Zafar. Sad b. al-Numan b. Imruul-Qays b. Zayd b. Abdul-Ashhal was the son of Asad's aunt. He entered with him one of the gardens of B. Zafar (235) by a well called Maraq and sat in the garden and some of the men who had accepted Islam gathered together there. Now Sad b. Muadh and Usayd b. Hudayr were at that time leaders of their clan, the B. Abdul-Ashhal, and both followed the heathenism of their tribe. When they heard about him Sa'd said to Usayd: 'Go to these fellows who have entered our quarters to make fools of our weak comrades, drive them out and forbid them to enter our quarters. If it were not that Asad b. Zurara is related to me as you know I would save you the trouble. He is my aunt's son and I can do nothing to him.' So Usayd took his lance and went to them; and when Asad saw him he said to Musab, 'This is the chief of his tribe who is coming to you, so be true to God with him.' Musab said, 'If he will sit down I will talk to him.' He stood over them looking furious and

asking what they meant by coming to deceive their weaker comrades. 'Leave us if you value your lives.' Musab said. 'Will you not sit down and listen. If you like what you hear you can accept it, and if you do not like it you can leave it alone.' He agreed that that was fair, stuck his lance in the ground, and sat down. He explained Islam to him and read him the Koran. Afterwards they said -according to what has been reported of them- 'By God, before he spoke we recognised Islam in his face by its peaceful glow.' He said, 'What a wonderful and beautiful discourse this is! What does one do if he wants to enter this religion?' They told him that he must wash and purify himself and his garments, then bear witness to the truth and pray. He immediately did so and made two prostrations. Then he said, 'There is a man behind me who if he follows you every one of his people will follow suit. I will send him to you at once. It is Sad b. Muadh.' Taking his lance he went off to Sa'd and his people who were sitting in conclave. When Sad saw him coming he said, 'By God, Usayd is coming with a different expression from that he had when he left you.' And when he came up he asked what had happened. He said, 'I have spoken to the two men and I find no harm in them. I forhade them to go on and they said to me. We will do what you like: and I was told that the B. Haritha had gone out against Asad to kill him because they knew that he was the son of your aunt so as to make you appear a treacherous protector of your guests.'

Sad enraged got up at once, alarmed at what had been said about the B. Haritha. He took the lance from his hand, saying, 'By God, I see that you have been utterly ineffective.' He went out to them and when he saw them sitting comfortably he knew that Usayd had intended that he should listen to them. He stood over them, looking furious. To Asad he said, 'Were it not for the relationship between us you would not have treated me thus. Would you behave in our houses in a way we detest?' (Now Asad had said to Musab, 'The leader whom his people follow has come to you. If he follows you, no two of them will remain behind.') So Musab said to him what he had said to Usayd, and Sad stuck his lance in the ground and sat down. The same thing happened again and he went to his people's meeting-place accompanied by Usayd. When they saw him coming they said, 'We swear by God Sa'd has returned with a different expression.' And when he stopped by them he asked them how they knew what had happened to him. They replied, '(You are) our chief, the most active in our interests, the best in judgement and the most fortunate in leadership. He said, 'I will not speak to a man or woman among you until you believe in God and His apostle.' As a result every man and woman among the B Abdul-Asbhal joined Islam

Asad and Musab returned to Asad's house and stayed there calling men to Islam until every house of the Ansar had men and women who were Muslims except those of B. Uraayya b. Zayd, and Khatma and Wail and Waqif; the latter were Aus Allah and of Aus b. Haritha. The reason was that Abu Qays b. al-Aslat whose name was Sayfi was among them. He was their poet and leader and they obeyed him and he kept them back from Islam. Indeed he continued to do so until the apostle migrated to Medina, and Badr, and Uhud, and al-Rhandaq were over. He said concerning what he thought of Islam and how men differed about his state:

Lord of mankind, serious things have happened. The difficult and the simple are involved. Lord of mankind, if we have erred Guide us to the good path. Were it not for our Lord we should be Jews And the religion of Jews is not convenient. Were it not for our Lord we should be Christians Along with the monks on Mount Jalil (in Galilee). But when we were created we were created Hanifs; our religion is from all generations.

We bring the sacrificial camels walking in fetters Covered with cloths but their shoulders bare (236).

THE SECOND PLEDGE AT AL-AQABA

Then Musab returned to Mecca and the Muslim Ansar came to the fair there with the pilgrims of their people who were polytheists. They met the apostle at al-Aqaba in the middle of the days of Tashriq*, when God intended to honour them and to help His apostle and to strengthen Islam and to humiliate heathenism and its devotees. (* The days of the Tashriq are the three days following the day of sacrifice, i.e. 11th, 12th, and 13th of Dhul-Hijja. Various explanations are Riven by the lexicographers: (1st) because the victims were not sacrificed until the sun rose; (2nd) because the flesh of the victims was cut into strips and left to dry in the sun on those days; and (3rd) because in pagan times they used to say at that time Ashriq Thabir kayma nughir 'Show the sun, O Thabir, that we may pass on quickly'. See further E.I. and literature cited there.)

Mabad b. Kab b. Malik b. Abu Kab b. al-Qayn, brother of the B. Salima, told me that his brother Abdullah b. Kab who was one of the most learned of the Ansar told him that his father Kab who was one of those who had been present at al-Aqaba and did homage to the apostle, informed him saying: 'We went out with the polytheist pilgrims of our people

having prayed and learned the customs of the pilgrimage. With us was al-Bara b. Marur our chief and senior. When we had started our journey from Medina al-Bara said, "I have come to a conclusion and I do not know whether you will agree with me or not. I think that I will not turn my back on this building" (meaning the Kaaba), "and that I shall pray towards it." We replied that so far as we knew our prophet prayed towards Syria* (* Guillaume and others thought Jerusalem; today we know from satellite photos that the qiblas of the first mosques were directed towards the City of Petra in modern-day Jordan. This arouses the serious question if Petra and not Mecca was Mohammed's real hometown. It would at least explain that almost all geographical descriptions on Mohammed's hometown fit much better to Petra, including a Kaaba temple. The first mosques that looked towards Mecca were build during the Umayyad Dynasty; this might include Mecca.) and we did not wish to act differently. He said, "I am going to pray towards the Kaaba." We said, "But we will not." When the time for prayer came we prayed towards Syria and he prayed towards the Kaaba until we came to Mecca. We blamed him for what he was doing, but he refused to change. When we came to Mecca he said to me, "Nephew, let us go to the apostle and ask him about what I did on our journey. For I feel some misgivings since I have seen your opposition." So we went to ask the apostle. We did not know him and we had never seen him before. We met a man of Mecca and we asked him about the apostle: he asked if we knew him and we said that we did not. Then do you know his uncle, al-Abbas b. Abdul-Muttalib? We said that we did because he was always coming to us as a merchant. He said, "When you enter the mosque he is the man sitting beside al-Abbas." So we went into the mosque and there was al-Abbas sitting with the apostle beside him; we saluted them and sat down. The apostle asked al-Abbas if he knew us, and he said that he did and named us. I shall never forget the apostle's words when Kab's name was mentioned, "The poet? Al-Bara said, "O prophet of God, I came on this journey God having guided me to Islam and I felt that I could not turn my back on this building, so I prayed towards it; but when my companions opposed me I felt some misgivings. What is your opinion, O apostle of God?" He replied, "You would have had a gibla if you had kept to it." so al-Bara returned to the apostle's gibla and prayed with us towards Syria (the City of Petra. The apostle's reply to al-Bara could be taken in either sense, and considerable doubt is reflected in the commentaries and traditions on the question involved.). But his people assert that he prayed towards the Kaaba until the day of his death: but this was not so. We know more about that than they (237)

Mabad b. Kab told me that his brother Abdullah told him that his father Kab b. Malik said: 'Then we went to the hajj and agreed to meet the apostle at al-Aqaba in the middle of the days of the tashriq. When we had completed the hajj and the night came in which we had agreed to meet the apostle there was with us Abdullah b. Amr b. Haram Abu Jabir, one of our chiefs and nobles whom we had taken with us. We had concealed our business from those of our people who were polytheists. We said to him, "You are one of our chiefs and nobles and we want to wean you from your present state lest you become fuel for the fire in the future." Then we invited him to accept Islam and told him about our meeting with the apostle at al-Aqaba. Thereupon he accepted Islam and came to al-Aqaba with us, and became a nagib (leader).

'We slept that night among our people in the caravan until when a third of the night had passed we went stealing softly like sandgrouse to our appointment with the apostle as far as the gully by al-Aqaba. There were seventy-three men with two of our women: Nusayba d. of Kab Umm Umara, one of the women of B. Mazin b. al-Najjar, and Asma d. of Amr b. Adly b. Nadi, one of the women of B. Salima who was known as Umm Mani. We gathered together in the gully waiting for the apostle until he came with his uncle al-Abbas who was at that time a polytheist; albeit he wanted to be present at his nephew's business and see that he had a firm guarantee. When he sat down he was the first to speak and said: "O people of al-Khazrai (the Arabs used the term to cover both Khazrai and Aus). You know what position Mohammed holds among us. We have protected him from our own people who think as we do about him. He lives in honour and safety among his people, but he will turn to you and join you. If you think that you can be faithful to what you have promised him and protect him from his opponents, then assume the burden you have undertaken. But if you think that you will betray and abandon him after he has gone out with you, then leave him now. For he is safe where he is." We replied, "We have heard what you say. You speak, O apostle, and choose for yourself and for your Lord what you wish."

'The apostle spoke and recited the Koran and invited men to God and commended Islam and then said: "I invite your allegiance on the basis that you protect me as you would your women and children." Al-Bara took his hand and said "By Him Who sent you with the truth we will protect you as we protect our women. Wegive our allegiance and we are men of war possessing arms which have been passed on from father to son." While al-Bara was speaking Abul-Haytham b. al-Tayyihan interrupted him and said, "O apostle, we have ties with other men (he meant the Jews) and if we sever them perhaps when we have done that and God will have given you victory, you will return to your people and leave us?" The apostle smiled and said: "Nay, blood is blood and blood not to be paid for is blood not to be paid for (i.e. He would treat blood revenge and its obligation as common to both parties. See Ibn Hisham's note.). I am of you and you arc of me. I will war against them that war against you and be at peace with those at peace with you (238)."

Kab continued: 'The apostle said, "Bring out to me twelve leaders that they may take charge of their people's affairs." They produced nine from al-Khazraj and three from al-Aus.'

THE NAMES OF THE TWELVE LEADERS AND THE REST OF THE STORY OF AL-AQABA

According to what Ziyad b. Abdullah al-Bakkai told us from Mohammed b. Ishaq al-Muttalibi (they were):

From al-Khazraj: Abu Umama Asad b. Zurara . . . b. al-Najjar who was Taym Allah b. Thalaba b. Amr b. al-Khazraj; Sad b. al-Rabi b. Amr b. Abu Zuhayr b. Malik b. Imruul-Qays b. Malik b. Thalaba b. Kab b. al-Khazraj b. al-Harith b. al-Khazraj; Abdullah b. Rawaha b. Tha'laba of the same line; Rafi b. Malik b. al-Ajlan b. Amr . . .; al-Bara b. Marur b. Sakhr b. Khansa b. Sinan b. Ubayd b. Adiy b. Ghanm b. Kab b. Salama b. Sad b. Ali b. Asad b. Sarida b. Tarid b. Jusham b. d. Kabzraj; 'Abdullah b. Amr b. Haram b. Thalaba b. Haram b. Kab b. Ghanm b. Kab b. Salama . .; Ubada b. al-Samit b. Qays b. Asram . . . (239). Sad b. Ubada b. Dulaym b. Haritha b. Abu Hazima b. Thalaba b. Tarif b. al-Khazraj b. Saida b. Kab b. al-Khazraj; al-Mundhir b. Amr b. Khunays b. Haritha b. Laudhan b. Abdu Wudd b. Zayd b. Thalaba b. al-Khazraj of the same line (240).

From al-Aus: Usayd b. Hudayr b. Simak b. Atik b. Rafi b. Imruul-Qays b. Zayd b. Abdul-Ashhal b. Jusham b. al-Harith b. al-Khazraj b. Amr b. Malik b. al-Aus; Sa'd b. Khaythama b. al-Harith b. Malik b. Kab b. al-Aus; Rifaa b. Abdul-Mundhir b. Zubayr b. Zayd b. Umayya b. Zayd b. Malik b. Auf b. Amr b. Auf b. Malik b. al-Aus; Rifaa b. Abdul-Mundhir b. Zubayr b. Zayd b. Umayya b. Zayd b. Malik b. Auf b. Amr b. Auf b. Malik b. al-Aus; (241). Abdullah b. Abu Bakr told me that the apostle said to the Leaders: 'You are the sureties for your people just as the disciples of Jesus, Son of Mary, were responsible to him, while 1 am responsible for my people, i.e. the Muslims.' They agreed.

Asim b. Umar b. Qatada told me that when the people came together to plight their faith to the apostle, al-Abbas b. Ubada b. Nadla al-Ansari, brother of B. Salim b. Auf, said, 40 men of Khazraj, do you realise to what you are committing yourselves in pledging your support to this man? It is to war against all and sundry (Lit. 'red and black men'.). If you think that if you lose your property and your nobles are killed you will give him up, then do so now, for it would bring you shame in this world and the next (if you did so later); but if you think that you will be loyal to your undertaking if you lose your property and your nobles are killed, then take him, for by God it will profit you in this world and the next.' They said that they would accept the apostle on these conditions. But they asked what they would get in return for their loyalty, and the apostle promised them paradise.

They said, 'Stretch forth your hand,' and when he did so they pledged their word. Asim added that al-Abbas said that only to bind the obligation more securely on them. Abdullah b. Abu Bakr said that he said it merely to keep the people back that night, hoping that Abdullah b. Ubayy b. Salul would come and so give more weight to his people's support. But God knows best which is right (242).

The B. al-Najjar allege that Asad b. Zurara was the first to strike his hand in fealty; the B. Abdul-Ashhal say that he was not, for Abul-Haytham was the first. Mabad b. Kab told me in his tradition from his brother Abdullah b. Kab from his father Kab b. Malik that al-Bara was the first and the people followed him. When we had all pledged ourselves Satan shouted from the top of al-Aqaba in the most penetrating voice I have ever heard, 'O people of the stations of Mina, do vou want this reprobate (Mudhammam is probably an offensive counterpart to the name Mohammed.) and the apostates (Subat, the plural of Sabi. the name given to those who had given up their own religion to take another. Hardly an apostate [murtadd]). who are with him? They have come together to make war on you!' The apostle said, 'This is the Izb (The word is said to mean 'small and contemptible') of the hill. This is the son of Azyab. Do you hear, O enemy of God, I swear I will make an end of you! (243).'

The apostle then told them to disperse and go back to their caravan, and al-'Abbas b. 'Ubada said, 'By God, if you wish it we will fall on the people of Mina tomorrow with our swords.' He replied, 'We have not been commanded to do that ; but go back to your caravan.' So we went back to our beds and slept until the morrow.

With the morning the leaders of (the) Quraysh came to our encampment saying that they had heard that we had come to invite Mohammed to leave them and had pledged ourselves to support him in war against them, and that there was no Arab

tribe that they would fight more reluctantly than us. Thereupon the polytheists of our tribe swore that nothing of the kind had happened and they knew nothing of it. And here they were speaking the truth, for they were in ignorance of what had happened. We looked at one another. Then the people got up, among them al-Harith b. Hisham b. al-Mughira al-Makhzumi who was wearing a pair of new sandals. I spoke a word to him as though I wanted to associate the people with what they had said, 'O Abu Jabir, seeing that you arc one of our chiefs, can't you get hold of a pair of sandals such as this young Qurayshitc has? Al-Harith heard me and took them off his feet and threw them at me saying, 'By God you can have them!' Abu Jabir said, 'Gently now, you have angered the young man, so give him hark his sandals.' 'By God, I will not,' I said ; 'it is a good omen and if it proves to be true I shall plunder him.'

Abdullah b. Abu Bakr told me that they came to Abdullah b. Ubayy and said to him much the same as Ka'b had said and he replied, 'This is a serious matter; my people arc not in the habit of deciding a question without consulting me in this way and I do not know that it has happened.' Thereupon they left him.

When the people had left Mina they investigated the report closely and found that it was true. So they went in pursuit of (our) people and overtook Sad b. Ubada in Adhakhir and also al-Mundhir b. 'Amr, brother of B. Saida, both of them being 'leaders'. The latter got away, but they caught Sad and tied his hands to his neck with the thongs of the girth and brought him back to Mecca beating him on the way and dragging him by the hair, for he was a very hairy man. Sad said, 'As they held me, a number of Quraysh came up, among them a tall, white, handsome man of pleasant appearance and I thought that if there was any decency among them this man would show it. But when he came up he delivered me a violent blow in the face and after that I despaired of fair treatment. As they were dragging me along, a man took pity on me and said "You poor devil, have not you any right to protection from one of the Quraysh?"

"Yes," I said, "I have. I used to guarantee the safety of the merchants of Jubayr b. Mutim b. Adiy b. Naufal b. Abdu Manaf and protect them from those who might have wronged them in my country; also al-Harith b. Harb b. Umavva b. Abdu Shams b. Abdu Manaf." "Very well, then, call out the names of these two men and say what tie there is between you," he said. This I did and that man went to them and found them in the mosque beside the Kaaba and told them of me and that I was calling for them and mentioning my claim on them When they heard who I was they acknowledged the truth of my claim and came and delivered me.' So Sad went off. The name of the man who hit him was Suhayl b. Amr, brother of B. Amir b. Luayy (244).

The first poetry about the Migration was two verses composed by Dirar b. al-Khattab b. Mirdas, brother of B. Muharih h Fihr

I overtook Sad and took him by force.

It would have been better if I had caught Mundhir.

If I had got him his blood would not have to be paid for. He deserves to be humiliated and left unavenged (244a).

Hassan b. Thabit answered him thus:

You were not equal to Sad and the man Mundhir

When the people's camels were thin.

But for Abu Wahb (my) verses would have passed over

The top of al-Barqa* swooping down swiftly**

(* Yaqut says that this is a place in the desert. He does not

(** The interpretation of this difficult line depends on the Ibn Ishaq (p. 123) was the father of the prophet's maternal uncle; if it is he that is referred to, clearly the meaning must be that the presence of this man in Mecca prevented Hassan from launching his invective against (the) Quraysh, and the verb must mean swooping or rushing. However, al-Barquqi in his commentary on the Diwan tentatively suggests that it was Abu Wahb who brought Dirar's lines to Medina: had he not done so they would have fallen impotently on the way. This interpretation requires us to understand hated in the sense of falling, and hussard as 'wearied' instead of 'stripped for action' and so capable of rapid movement. The last line in Ibn Ishaq.'s text follows this line and this rearrangement of the lines would naturally suggest that the qasd'id came from the same source; but as Ibn Ishaq reported the satire such a conclusion is unnecessary. See further Dr. Arafat's thesis on the poetry of Hassan.)

Do you boast of wearing cotton

When the Nabataeans wear dyed (Or 'bleached'). wrappers? Be not like a sleeper who dreams that

He is in a town of Caesar or Chosroes

Do not be like a bereaved mother who

Would not have lost her child had she been wise;

Nor like the sheep which with her forelegs

Digs the grave she does not desire;

Nor like the barking dog that sticks out his neck Not fearing the arrow of the unseen archer.

He who directs poetry's shafts at us Is like one who sends dates to Khavbar*

(* i.e. Sends coals to Newcastle. This line follows line 2 in the Diwan.)

THE IDOL OF AMR IBNUL-JAMUH

When they came to Medina they openly professed Islam there. Now some of the shavkhs still kept to their old idolatry. among whom was Amr b. al-Jamuh b. Yazid b. Haram b. Kab b. Ghanm b. Kab b. Salama whose son, Muadh, had been present at al-'Aqaba and had done homage to the apostle there. Amr was one of the tribal nobles and leaders and had set up in his house a wooden idol called Manat* as the nobles used to do

making it a god to reverence and keeping it clean (* Suhayli explains that the idol was so called because blood was shed [muniyat] by it as an offering and that is why idols are said to be bloody. But the explanation of the namejs to be found outside the Arabic language in the goddess of Fate. See S.H. Langdon, Semitic Mythology, 1931, pp. 19 ff). When the young men of the B. Salama Muadh b. Jabal and his own son Muadh adopted Islam with the other men who had been at al-Aqaba they used to creep in at night to this idol of Amr's and carry it away and throw it on its face into a cesspit. When the morning came Amr cried, 'Woe to you! Who has been at our gods this night?' Then he went in search of the idol and when he found it he washed it and cleaned it and perfumed it saying, 'By God, if I knew who had done this I would treat him shamefully!' When night came and he was fast asleep they did the same again and he restored the idol in the morning. This happened several times until one day he took the idol from the place where they had thrown it, purified it as before, and fastened his sword to it, saying, 'By God, I don't know who has done this; but if you are any good at all defend yourself since you have this sword."

At night when he was asleep they came again and took the sword from its neck and hung a dead dog to it by a cord and then threw it into a cesspit. In the morning 'Amr came and could not find it where it normally was; ultimately he found it face downwards in that pit tied to a dead dog. When he saw it and perceived what had happened and the Muslims of his clan spoke to him he accepted Islam by the mercy of God and became a good Muslim. He wrote some verses when he had come to a knowledge of God in which he mentioned the image and its impotence and thanked God for having delivered him from the blindness and error in which he had lived hitherto:

By Allah, if you had been a god you would not have been

Tied to a dead dog in a cesspit. Phew! that we ever treated you as a god, but now We have found you out and left our wicked folly. Praise be to God most High, the Gracious, The Bountiful, the Provider, the Judge of all religions Who has delivered me in time to save me

From being kept in the darkness of the grave.

CONDITIONS OF THE PLEDGE AT THE SECOND AOABA

When God gave permission to his apostle to fight, the second Aqaba contained conditions involving war which were not in the first act of fealty. Now they bound themselves to war against all and sundry for God and his apostle, while he promised them for faithful service thus the reward of paradise.

Ubada b. al-Walid b. Ubada b. al-Samit from his father from his grandfather Ubada b. al-Samit who was one of the Leaders told me, 'We pledged ourselves to war in complete obedience to the apostle in weal and woe, in ease and hardship and evil circumstances; that we would not wrong anyone; that we would speak the truth at all times; and that in God's service we would fear the censure of none.' Ubada was one of the twelve who gave his word at the first Aqaba.

THE NAMES OF THOSE PRESENT AT THE SECOND AQABA

There were seventy-three men and two women of Aus and Khazraj. (The genealogies already given have been omitted together with repetitions.) Of Aus there were: Usavd b. Hudayr . . . a leader who was not at Badr. Abul-Haytham b. Tayyahan who was at Badr. Salma b. Salama b. Waqsh b. Zughba b. Zuura b. Abdul-Ashhal who was at Badr (245). Total 3.

From B. Haritha b. al-Harith . . . Zuhayr b. Rafi b. Adiy b. Zavd b. Jusham b. Haritha, and Abu Burda b. Nivar whose name' was Hani b. Niyar b. Amr b. Ubayd b. Kilab b. Duhman b. Ghanm b. Dhubyan b. Humaym b. Kamil b. Dhuhl b. Haniy b. Bally b. Amr b. al-Haf b. Qudaa, one of their allies. He was at Badr. Nuhayr b. al-Haytham of B. Nabi b. Majdaa b. Haritha. Total 3.

Of B. Amr b. Auf b. Malik: Sad b. Khaythama a 'leader' who was present at Badr and was killed there as a martyr beside the apostle (246).

Rifaa b. Abdul-Mundhir, a leader present at Badr. Abdullah b. Jubayr b. al-Numan b. Umayya b. al-Burak, the name of al-Burak being Imruul-Qays b. Thalaba b. Amr who was present at Badr and was killed as a martyr at Uhud

commanding the archers for the apostle (247). And Maan b. Adiy b. al-Jad b. al-Ajlan b. Haritha b. Dubaya, a client of theirs from Baliy present at Badr, Uhud, and al-Khandaq and all the apostle's battles. He was killed in the battle of al-Yamama as a martyr in the caliphate of Abu Bakr. And Uwaym b. Saida who was present at Badr, Uhud, and al-Khandaq. Total 5.

The total for all clans of Aus was 11.

Of al-Khazraj there were: Of B. al-Najjar who was Taymullah b. Thalaba b. Amr: Abu Ayyub Khalid b. Zayd b. Kulayb b. Thalaba b. Abd b. Auf b. Ghanm b. Malik b. al-Najjar. He was present at all the apostle's battles and died in Roman territory as a martyr in the time of Muawiya. Muadh b. al-Harith b. Rifaa b. Sawad b. Malik b. Ghanm. Present at all battles. He was the son of Afra and his brother was Auf b. al-Harith who was killed at Badr as a martyr. Muawwidh his brother shared the same glory. It was he who killed Abu Jahl b. Hisham b. al-Mughira; he too was Afra's son (248). And 'Umara b. Hazm b. Zayd b. Laudhan b. Amr b. Abdu Auf b. Ghanm. He was present at all battles and died a martyr in the battle of al-Yamama in the caliphate of Abu Bakr. Asad b. Zurara, a leader. He died before Badr when the apostle's mosque was being built. Total 6.

Of B. Amr b. Mabdhul who was Amir b. Malik: Sahl b. Atik b. Numan b. Amr b. Atik b. Amr. Was at Badr. Total 1.

Of B. Amr b. Malik b. al-Najjar who are the B. Hudayla (249). Aus b. Thabit b. al-Mundhir b. Haram b. Amr b. Zayd Manat b. Adiy b. Amr b. Malik, present at Badr; Abu Talha Zavd b. Sahl b. al-Aswad b. Haram b. Amr b. Zavd Manat . . . present at Badr. Total 2.

Of B. Mazin b. al-Najjar: Qays b. Abu Sasaa whose name was Amr b. Zayd b. Auf b. Mabdhul b. Amr b. Ghanm b. Mazin. Present at Badr where the apostle put him in command of the rearguard. Amr b. Ghaziya b. Amr b. Thalaba b. Khansa b. Mabdhul . . . Total 2. The total for B. al-Najjar was 11 (250).

Of B. al-Harith b. Khazraj: Sad b. al-Rabi, a leader. Was at Badr and died a martyr at Uhud. Kharija b. Zayd b. Abu Zuhayr b. Malik b. Imruul-Qays b. Malik al-Agharr b. Thalaba b. Kab. Present at Badr and killed at Uhud as a martyr. 'Abdullah b. Rawaha, a leader, present at all the apostle's battles except the occupation of Mecca and was killed at Muta as a martyr as one of the apostle's commanders. Bashir b. Sad b. Thalaba b. Khalas b. Zayd b. Malik . . . , the father of al-Numan was present at Badr. Abdullah b. Zayd b. Thalaba b. Abdullah b. Zayd Manat b. al-Harith. Present at Badr. He it was who was shown how to call to prayer and was ordered by the apostle to perform it. Khallad b. Suwayd b. Tha'laba b. Amr b. Haritha b. Imruul-Oavs b. Malik. Present at Badr, Uhud, and al-Khandaq and was killed as a martyr in fighting B. Qurayza when a millstone was thrown from one of their castles and crushed his skull. The apostle said-so they say-that he will have the reward of two martyrs. Uqba b. Amr b. Thalaba b. Usayra b. Usayra b. Jadara b. Auf who is Abu Masud, the youngest of those at al-Aqaba. Died in the time of Muawiya. Was not at Badr. Total 7.

Of B. Bayada b.Amir b. Zurayq b. Abdu Haritha: Ziyad b. Labid b. Thalaba b. Sinan b. Amir b. Adiy b. Umayya b. Bayada. Present at Badr. Farwa b. Amr b. Wadhafa b. Ubayd b. Amir b. Bayada. Present at Badr (251). Khalid b. Qays b. Malik b. al-Ailan b. Amir. At Badr. Total 3.

Of B. Zurayq b. Amir b. Zurayq b. Abdu Haritha b. Malik b. Ghadb b. Jusham b. al-Khazraj: Ran b. al-Ajlan, a leader. Dhakwan b. Abdu Qays b. Khalda b. Mukhallad b. Amir. He went out to the apostle and stayed with him in Mecca after he had migrated from Medina; thus he got the name of Ansari Muhajiri. He was at Badr and was killed as a martyr at Uhud. Abbad b. Qays b. Amir b. Khalda, etc. Was at Badr. Al-Harith b.Qays b. Khalid b. Mukhallad b. Amir, who was Abu Khalid. Present at Badr. Total 4.

Of B. Salama b. Sad b. Ali b. Asad b. Sarida b. Tazid . . . Al-Bara b. Ma'riir b. Sakhr . . . a leader who, the B. Salama allege, was the first to strike his hand on the apostle's when the conditions of the second Aqaba were agreed to. He died before the apostle came to Medina. His son Bishr was at Badr. Uhud, and al-Khandaq and he died in Khavbar of eating with the apostle the mutton that was poisoned. He it was to whom the apostle referred when he asked B. Salama who their chief was and they replied, Al-Judd b. Qays in spite of his meanness!' He said, 'What disease is worse than meanness? The chief of B. Salama is the white curly haired Bishr b. al-Bara b. Marur, Sinan b. Savfi b. Sakhr b. Khansa b. Sinan b. Ubavd who was at Badr and died a martyr at al-Khandaq. Al-Tufayl b. Numan b. Khansa b. Sinan b. Ubayd with the same record. Maqil b. al-Mundhir b. Sarh b. Khunas b. Sinan b. 'Ubayd who was at Badr, together with his brother Yazid. Masud b. Yazid b. Subay b. Khansa' b. Sinan b. Ubayd. Al-Dahhak b. Haritha b. Zavd b. Thalaba b. Ubavd who was present at Badr. Yazid b. Haram b. Subay b. Khansa b. Sinan b. Ubayd. Jubbar b. Sakhr b. Umayya b. Khansa b. Sinan b. Ubayd present at Badr (252). Al-Tufayl b. Malik b. Khansa b. Sinan b. Ubayd who was present at Badr.' Total 11.

Of B. Sawad b. Ghanm b. Kab b. Salama of the clan of Band Kab b. Sawad: Kab b. Malik b. Abu Kab b. al-Qayn b. Kab. Total 1.

Of B. Ghanm b. Sawad b. Ghanm b. Kab b. Salama. Salim b. Amr b. Hadida b. Amr b. Ghanm who was at Badr. Qutba b. Amir b. Hadida b. Amr b. Ghanm who was at Badr. Yazid his brother known as Abul-Mundhir; was at Badr. Kab b. Amr b. Abbad b. Amr b. Ghanm known as Abul-Yasar. At Badr. Sayfi b. Sawad b. Abbad b. Amr b. Ghanm (253). Total 5.

Of B. Nabi b. Amr b. Sawad b. Ghanm b. Kab b. Salama: Thalaba b. Ghanama b. Adiy b. Nabi was at Badr and was killed as a martyr at al-Khandaq. Amr b. Ghanama b. Adiy b. Nabi. Abs b. Amir b. Adiy was at Badr. Abdullah b. Unays an ally from Qudaa. Khalid b. Amr b. Adiy. Total 5.

Of B. Haram b. Kab b. Ghanm b. Kab b. Salama: Abdullah b. Amr who was a leader and was at Badr and was killed as a martyr at Uhud. Jabir his son. Muadh b. Amr b. al-Jamuh who was at Badr. Thahit b. al-Jidh (al-Jidh being Thalaba b. Zayd b. al-Harith b. Haram) was at Badr and was killed as a martyr at al-Taif Umayr b al-Harith b Thalaba b al-Harith b. Haram who was at Badr (254). Khadij b. Salama b. Aus b. Amr b. al-Furafir an ally from Baliy. Muadh b. Jabal b. Amr b. Aus b. Aidh b. Kab b. Amr b. Adi (Some read Udhan. See Suhayli in loc.) b. Sad b. Ali b. Asad. It is said Asad b. Sarida b. Tazid b. Jusham b. al-Khazraj, who lived with the B. Salama: he was present at all the battles and died in Amwas in the year of the Syrian plague ('The great Plague of Justinian' between circa 550 and 750.) during the caliphate of Umar. The B. Salama claimed him for the reason that he was the brother of Sahl b. Mohammed b. al-Judd b. Qays b. Sakhr b. Khansa b. Sinan b. Ubayd . . . b. Salama through his mother (255). Total 7.

Of B. Auf b. al-Khazraj then of the B. Salim b. Auf b. Amr b. Auf: Ubada b. al-Samit, a leader who was at all the battles . . . (256). Al-Abbas b. Ubada b. Nadla . . ., one of those who joined the apostle in Mecca, lived there with him, and was called an Ansari Muhajiri. He was killed at Uhud as a martyr. Abu Abdul-Rahman Yazid b. Thalaba b. Khazama b. Asram b. Amr b. Ammara, an ally from the B. Ghusayna of Bally. Amr b. al-Harith b. Labda b. Amr b. Thalaba. They were the Qawaqil. Total 4.

Of B. Salim b. Ghanm b. Auf; known as the B. al-Hubla (257): Rifaa b. Amr b. Zayd b. Amr b. Thalaba b. Malik b. Salim b. Ghanm known as Abul-Walid. Was at Badr (258). Uqba b. Wahb b. Kalda b. al-Jad b. Hilal b. al-Harith b. Amr b. Adiy b. Jusham b. Auf b. Buhtha b. Abdullah b. Ghatafan b. Sad b. Qays b. Avian, an ally, present at Badr. He had the title Ansari Muhajiri for the reason given above. Total 2.

Of the B. Saida b. Kab: Sad b. Uhada a leader. Al-Mundhir b. Amr, a leader, present at Badr and Uhud and killed at Bir Mauna commanding for the apostle. It was said of him 'He hastened to death' (259). Total 2.

The total number of those present at the second Aqaba from the Aus and Khazraj was seventy-three men and two women who they allege pledged their obedience also. The apostle used not to strike hands with women; he merely stated the conditions, and if they accepted them he would say, 'Go, I have made a covenant with you.'

(Of these two women) Nusayba was of B. Mazin b. al-Najjar. She was d. of Kab b. Amr b. Auf b. Mabdhul b. Amr b. Ghanm b. Mazin, mother of Umara. She and her sister went to war with the apostle. Her husband was Zayd b. Asim b. Kab, and her two sons were Habib and Abdullah. Musaylima the liar, the Hanifi chief of the Yamama, got hold of Habib and began to say to him, 'Do you testify that Mohammed is the apostle of God?' And when he said that he did, he went on. 'And do you testify that I am the apostle of God?' he answered, 'I do not hear.' So he began to cut him to pieces member by member until he died. He tried putting the same questions to him again and again, but he could get no different answers. Nusayba went to al-Yamama with the Muslims and took part in the war in person until God slew Musaylima, when she returned having suffered twelve wounds from spear or sword. It was Mohammed b. Yahyi b. Habban who told me this story from Abdullah b. Abdul-Rahman b. Abu Sasaa. The other woman was of B. Salama, Umm Mani, named Asma d. Amr b. Adiy b. Nabi b. Amr b. Sawad b. Ghanm b. Kab b. Salama.

THE APOSTLE RECEIVES THE ORDER TO FIGHT

The apostle had not been given permission to fight or allowed to shed blood before the second Aqaba. He had simply been ordered to call men to God and to endure insult and forgive the ignorant. The Quraysh had persecuted his followers, seducing some from their religion, and exiling others from their country. They had to choose whether to give up their religion, be maltreated at home, or to flee the country, some to Abyssinia Ethiopia), others to Medina.

When (the) Quraysh became insolent towards God and rejected His gracious purpose, accused His prophet of lying, and ill treated and exiled those who served Him and proclaimed His unity, believed in His prophet, and held fast to His religion, He gave permission to His apostle to fight and to protect himself against those who wronged them and treated them badly.

The first verse which was sent down on this subject from what I have heard from Urwa b. al-Zubayr and other learned persons was: 'Permission is given to those who fight because they have been wronged. God is well able to help them, those who have been driven out of their houses without right only because they said God is our Lord. Had not God used some men to keep back others, cloisters and churches and oratories and mosques wherein the name of God is constantly mentioned would have been destroyed. Assuredly God will help those who help Him. God is Almighty. Those who if we make them strong in the land will establish prayer, pay the poor-tax, enjoin kindness, and forbid iniquity. To God belongs the end of matters (Koran 22.40-42.).' The meaning is: 'I have allowed them to fight only because they have been unjustly treated while their sole offence against men has been that they worship God. When they are in the ascendant they will establish prayer, pay the poor-tax, enjoin kindness, and forbid iniquity, i.e. the prophet and his companions all of them.' Then God sent down to him: 'Fight them so that there be no more seduction (2.198.),' i.e. until no believer is seduced from his religion. And the religion is God's', i.e. Until God alone is worshipped.

When God had given permission to fight and this clan of the Ansar had pledged their support to him in Islam and to help him and his followers, and the Muslims who had taken refuge with them, the apostle commanded his companions, the emigrants of his people and those Muslims who were with him in Mecca, to emigrate to Medina and to link up with their brethren the Ansar. 'God will make for you brethren and houses in which you may be safe.' So they went out in companies, and the apostle stayed in Mecca waiting for his Lord's permission to leave Mecca and migrate to Medina.

THOSE WHO MIGRATED TO MEDINA

The first of the Quraysh to migrate to Medina from among the apostle's companions was one of B. Makhzum, Abu Salama b. Abdul-Asad b. Hilal b. Abdullah b. 'Umar b. Makhzum whose forename was Abdullah.

He went to Medina a year before the pledge at al-Aqaba, having come to the apostle in Mecca from Abyssinia. He migrated because the Quraysh ill-treated him* and he had heard that some of the Ansar had accepted Islam. (* this is only half of the truth. In reality, Mohammed [and his roughly 150 followers] became a political nuisance to the townspeople due to his bad temper and disobedience towards the town regulations. He was a bit of a rouser and his wife as well as his uncle had to rescue him for several times. In the end, when his wife and uncle had died of plague, the officials of his hometown threw him out of the town. He did not leave the city voluntarily. His destined 'migration' is a myth created to better his image.)

My father Ishaq b. Yasar on the authority of Salama who had it from his grandmother Umm Salama the prophet's wife told me that she said: When Abu Salama had decided to set out for Medina he saddled his camel for me and mounted me on it together with my son Salama who was in my arms. Then he set out leading the camel. When the men of B. al-Mughira b. Abdullah b. Umar b. Makhzum saw him they got up and said: 'So far as you are concerned you can do what you like; but what about your wife? Do you suppose that, we shall let you take her away?' So they snatched the camel's rope from his hand and took me from him.

Abu Salama's family, the B. Abdul-Asad, were angry at this and said: 'We will not leave our son with her seeing you have torn her from our tribesman.' So they dragged at my little boy Salama between them until they dislocated his arm, and the R. al-Asad took him away, while the B. al-Mughira kept me with them, and my husband Abu Salama went to Medina. Thus I was separated from my husband and my son. I used to go out every morning and sit in the valley weeping continuously until a year or so had passed when one of my cousins of B. al-Mughira passed and saw my plight and took pity on me. He said to his tribesmen, 'Why do you not let this poor woman go? You have separated husband, wife, and child.'

So they said to me, 'You can join your husband if you like'; and then the B. Abdul-Asad restored my son to me. So I saddled my camel and took my son and carried him in my arms. Then I set forth making for my husband in Medina. Not a soul was with me. I thought that I could get food from anyone I met on the road until I reached my husband. When I was in Tanim (This place is said to be two parasangs, i.e. about six miles / 10 km, from Mecca.)

I met Uthman b. Talha b. Abu Talha, brother of B. Abdul-Dar, who asked me where I was going and if I was all alone. I told him that except for God and my little boy I was alone. He said that I ought not to be left helpless like that and he took hold of the camel's halter and went along with me. Never have I met an Arab more noble than he. When we halted he would make the camel kneel for me and then withdraw; when we reached a stopping-place he would lead my camel away, unload it, and tie it to a tree. Then he would go from me and lie down under a tree. When evening came he would bring the camel and saddle it, then go behind me and tell me to ride; and when I was firmly established in the saddle he would come and take the halter and lead it until he brought me to a halt. This he did all the way to Medina. When he saw a village of B. Amr b. Auf in Quba he said: 'Your husband is in this village (Abu Salama was actually there), so enter it with the blessing of God.' Then he went off on his way hack to Mecca.

She used to say, By God, I do not know a family in Islam which suffered what the family of Abu Salama did (The family was all but destroyed in the wars that followed; Uthman himself was killed at the beginning of Ulnar's reign.). Nor have I ever seen a nobler man than Uthman b. Talha.

The first emigrant to go to Medina after Abu Salama was Amir b. Rabia, an ally of B. Adly b. Kab together with his wife Layla d. of Hathma b. Ghanim b. Abdullah b. Auf b. Ubayd b. Uwayj b. Adly b. Kab. Then Abdullah b. Jahsh b. Riab b. Yamar b. Sabira b. Murra b. Katliir b. Ghanm b. Dudan b. Asad b. Khuzayma ally of B. Umayya b. Abdu Shams along with his family and his brother Abd —who was known as Abu Ahmad. Now Abu Ahmad was blind and he used to go all round Mecca from top to bottom without anyone to lead him. He' was a poet. He had to wife al-Fara d. of Abu Sufyan b. Harb; his mother was Umayma d. of Abdul-Muttalib.

The house of the B. Jahsh was locked up when they left and Utba b. Rabia and al-Abbas b. Abdul-Muttalib and Abu Jahl b. Hisham passed by it on their way to the upper part of Mecca. (Today it is the house of Ahan b. Uthman in Radm.) Utba looked at it with its doors blowing to and fro, empty of inhabitants, and sighed heavily and said: Every house however long its prosperity lasts Will one day be overtaken by misfortune and trouble (260).

misfortune and trouble (260). Then Utba went on to say, 'The house of the B. Jahsh has become tenantless.' To which Abu Jahl replied, 'Nobody will weep over that (26.)'.

He went on: This is the work of this man's nephew. He has divided our community, disrupted our affairs, and driven a wedge between us. Abu Salama and Amir b. Rabia and Abdullah b. Jahsh and his brother Abu Ahmad b. Jahsh were billeted on Mubashshir b. Abdul-Mundhir b. Zanbar in Quba among the B. Amr b. Auf.

Then the refugees came in companies and the B. Ghanm b. Dildan were Muslims who had gone to Medina as a body with the apostle as emigrants both men and women: Abdullah b. Jahsh and his brother Abu Ahmad and Ukasha b. Mihsan and Shuja and Uqba, the two sons of Wahb, and Arbad b. Humayyira (262), and Munqidh b. Nubata and Said b. Ruqaysh and Muhriz b. Nadla and Yazid b. Ruqaysh, and Qays b. Jabir and Amr b. Mihsan and Malik b. Amr and Safwan b. Amr and Thaqf b. Amr and Rabia b. Aktham and al-Zubayr b. Abid and Tammam b. Ubayda and Sakhbara b. Ubayda and Mohammed b. Abdullah b. Jahsh. Their women were Zaynab and Umm Hablb daughters of Jahsh, Judhama d. Jandal and Umm Qays d. Mihsan and Umm Habib d. Thumama and Amina d. of Ruqaysh and Sakhbara d. Tamim and Hamma d. Jahsh.

Abu Ahmad, mentioning the migration of the B. Asad b. Khuzayma of his people to God and his apostle and their going in a body when they were called on to emigrate, said:

Had Ahmad's mother 'twixt Safa and Marwa sworn

Her oath would have been true.

We were the first in Mecca and remained so

Till the worse became the better part.

Here Ghanm b. Dudan pitched his tent.

From it Ghanm has gone and its inhabitants diminish*. (* C.'s text has 'And what if Ghanm has gone', etc. Abu Dharr queries the word gotin rendered 'inhabitants'.)

To God they go in ones and twos,

Their religion the religion of God and his apostle.

He also said:

When Umm Ahmad saw me setting out

In the protection of One I secretly fear and reverence,

Umar accompanied by various members of his family, and his brother Zayd, and Amr and Abdullah the sons of Suraqa b. al-Mutamir, and Khunays b. Hudhafa al-Sahmi (who had married Ulnar's daughter Hafsa whom the apostle married after the death of her husband), and Waqid b. Abdullah al-Tamimi an ally of theirs, and Khauli and Malik b. Abu Khauli, two allies (265), and four sons of al-Bukayr, namely Iyas, Aqil, Amir, and Khalid; and their allies from B. Sad b. Layth; when they arrived at Medina stayed with Rifaa b. Abdul-Mundhir b. Zanbar among B. Amr b. Auf in Quba. Ayyash also stayed with him when he came to Medina.

Then came successive waves of emigrants: Talha b. Ubayd Allah b. Tinman; Suhayb b. Sinan stayed with Khubayb b. Isaf brother of the B. al-Harith b. al-Khazraj, in al-Sunh (the upper part of Medina). Others deny this and say that Talha stayed with Asad b. Zurara brother of the B. al-Najjar (266).

The following stayed with Kulthum b. Hidm brother of B. Amr b. Auf in Quba: Hamza b. Abdul-Muttalib; Zayd b. Haritha; Abo Marthad Kannaz b. Hisn (267); and his son Marthad of the tribe Ghani, allies of Hamza; Anasa; and Abu Kabsha, freedmen of the apostle. Other reports are that they stayed with Sad b. Khaythama; and that Hamza stayed with Asad b. Zurara.

The following stayed with Abdullah b. Salama brother of the Banu Ajlan in Quba: Ubayda b. al-Harith and his brother al-Tufayl; al-Husayn b. al-Harith; Mistah b. Uthatha b. Abbad b. al-Muttalib; Suwaybit b. Sad b. Huraymila brother of B. Abdul-Dar; Tulayb b. Umayr brother of the B. Abd b. Qusayy; and Khabbab, freedman of Utba b. Gharwan.

With Sad b. al-Rabi brother of the B. al-Harith b. al-Khazraj in the house of the latter stayed Abdul-Rahman b. Auf with some male emigrants.

With Mundhir b. Mohammed b. Uqba b. Uhayha b. al-Julah in al-Usba the dwelling of the B. Jahjaba, stayed al-Zubayr b. al-Awwam and Abu Sabra b. Abu Ruhm b. Abdul-Uzza.

With Sad b. Muadh b. al-Numan brother of the B. Abdul-Ashhal in their dwelling stayed Musab b. Umayr b. Hashim brother of the B. Abdul-Dar.

With Abbad b. Bishr b. Waqsh brother of the B. Abdul-Ashhal in the latter's dwelling stayed Abu Hudhayfa b. Utba b. Rabia and his freedman Salim; and Utba b. Ghazwan b. Jabir (268).

With Aus b. Thabit b. al-Mundhir, brother of Hassan b. Thabit in the dwelling of B. al-Najjar stayed Uthman b. Affan. This was the reason why Hassan was so fond of Uthman and lamented him when he was slain.

It is said that the celibate emigrants stayed with Sad b. Khaythama because he himself was unmarried; but God knows best about that.

PART 3 THE HURA THE CAMPAIGNS FROM MEDINA THE OCCUPATION OF MECCA THE CONQUEST OF ARABIA THE DEATH OF THE PROPHET

THE HIJRA OF THE PROPHET

After his companions had left, the apostle stayed in Mecca waiting for permission to migrate. Except for Abu Bakr and Ali, none of his supporters were left but those under restraint and those who had been forced to apostatise. The former kept asking the apostle for permission to emigrate and he would answer, 'Do not be in a hurry; it may be that God will give you a companion.' Abu Bakr hoped that it would be Mohammed himself

When the Quraysh saw that the apostle had a party and companions not of their tribe and outside their territory, and that his companions had migrated to join them, and knew that they had settled in a new home and had gained protectors, they feared that the apostle might join them, since they knew that he had decided to fight them. So they assembled in their council chamber, the house of Qusayy b. Kilab where all their important business was conducted, to take counsel what they should do in regard to the apostle, for they were now in fear of him.

One of our companions whom I have no reason to doubt told me on the authority of Abdullah b. Abu Najih from Mujahid b. Jubayr father of al-Hajjaj; and another person of the same character on the authority of Abdullah b. Abbas told me that when they had fixed a day to come to a decision about the apostle, on the morning of that very day which was called the day of al-Zahma the devil came to them in the form of a handsome old man clad in a mantle and stood at the door of the house. When they saw him standing there they asked him who he was and he told them that he was a shavkh (sheik) from the highlands who had heard of their intention and had come to hear what they had to say and perhaps to give them counsel and advice. He was invited to enter and there he found the leaders of (the) Quraysh. From B. Abdu Shams were Utba and Shayba sons of Rabia; and Abu Sufyan. From B. Naufal b. Abdu Manaf Tuayma b. Adiy; Jubayr b. Mutim; and al-Harith b. Amir b. Naufal. From B. Abdul-Dar al-Nadr b. al-Harith b. Kalada, From B. Asad b. Abdul-Uzza Abul-Bakhtari b. Hisham and Zama b. al-Aswad b. al-Muttalib; and Hakim b. Hizam. From B. Makhzum Abu Jahl b. Hisham. From B. Sahm Nubayh and Munabbih the sons of al-Hajjaj. From B. Jumah Umayya b. Khalaf, and others including some who were not of (the) Quraysh.

The discussion opened with the statement that now that Mohammed had gained adherents outside the tribe they were no longer safe against a sudden attack and the meeting was to determine the best course to pursue. One advised that they should put him in irons behind bars and then wait until the same fate overtook him as befell his like, the poets Zuhayr and Nabigha, and others. The shaykh (sheik) objected to this on the ground that news would leak out that he was imprisoned, and immediately his followers would attack and snatch him away; then their numbers would so grow that they would destroy the authority of (the) Quraysh altogether They must think of another plan. Another man suggested that they should drive him out of the country. They did not care where he went or what happened to him once he was out of sight and they were rid of him. They could then restore their social life to its former state. Again the shaykh (sheik) objected that it was not a good plan. His fine speech and beautiful diction and the compelling force of his message were such that if he settled with some Beduin tribe he would win them over so that they would follow him and come and attack them in their land and rob them of their position and authority and then he could do what he liked with them. They must think of a better plan.

Thereupon Abu Jahl said that he had a plan which had not been suggested hitherto, namely that each clan should provide a young, powerful, well-born, aristocratic warrior; that each of these should be provided with a sharp sword; then that each of them should strike a blow at him and kill him. Thus they would be relieved of him, and responsibility for his blood would lie upon all the clans. The B. Abdu Manaf could not fight them all and would have to accept the blood-money which they would all contribute to. The shaykh exclaimed: The man is right. In my opinion it is the only thing to do.' Having come to a decision the people dispersed.

Then Gabriel came to the apostle and said: 'Do not sleep tonight on the bed on which you usually sleep.' Before much of the night had passed they assembled at his door waiting for him to go to sleep so that they might fall upon him. When the apostle saw what they were doing he told 'All to lie on his bed and to wrap himself in his green Hadrami mantle; for no harm would befall him. He himself used to sleep in this mantle.

Yazid b. Ziyad on the authority of Mohammed b. Kab. al-Ourazi toldme that when they were all outside his door Abu Jahl said to them: 'Mohammed alleges that if you follow him you will be kings of the Arabs and the Persians. Then after death you will be raised to gardens like those of the Jordan. But if you do not follow him you will be slaughtered, and when you are raised from the dead you will be burned in the fire of hell.' The apostle came out to them with a handful of dust saying: 'I do say that. You arc one of them.* God took away their sight so that they could not see him ami he began to sprinkle the dust on their heads as he recited these verses: 'Ya Sin, by the wise Koran. Thou art of those that art sent on a straight path, a revelation of the Mighty the Merciful' as far as the words 'And we covered them and they could not see' (Koran 36, 1-8.). When he had finished reciting not one of them but had dust upon his head. Then he went wherever he wanted to go and someone not of their company came up and asked them what they were waiting for there. When they said that they were waiting for Mohammed he said: 'But, good heavens, Mohammed came out to you and put dust on the head of every single man of you and then went off on his own affairs. Can't you see what has happened to you?' They put up their hands and felt the dust on their heads. Then they began to search and saw 'Ali on the bed wrapped in the apostle's mantle and said, 'By God it is Mohammed sleeping in his mantle.' Thus they remained until the morning when 'Ali rose from the bed and then they realised that the man had told them the truth

Among the verses of the Koran which God sent down about that day and what they had agreed upon arc: 'And when the unbelievers plot to shut thee up or to kill thee or to drive thee out they plot, but God plots also, and God is the best of plotters' (a clear hint for Muslims to use any means to overcome their opponents. Usually, al-taqiyyah [which is to obfuscate Muslim plans by lies and steering away from the topic, and even the real meaning of the Koran] is employed first, then overwhelm the opponent by undermine their social and governmental structures in order to bring Muslims to power and subjugate or kill the target from inside. Koran 8.30.); and 'Or they say he is a poet for whom we may expect the misfortune of fate. Say: Go on expecting for I am with you among the expectant' (Koran 52.30.) (260.).

It was then that God gave permission to his prophet to migrate. Now Abu Bakr was a man of means, and at the time that he asked the apostle's permission to migrate and he replied 'Do not hurry; perhaps God will give you a companion,' hoping that the apostle meant himself he bought two camels and kept them tied up in his house supplying them with fodder in preparation for departure.

A man whom I have no reason to doubt told me as from Urwa b. al-Zubayr that Aisha said: The apostle used to go to Abu Bakr's house every day either in the early morning or at night; but on the day when he was given permission to migrate from Mecca he came to us at noon, an hour at which he was not wont to come. As soon as he saw him Abu Bakr realised that something had happened to bring him at this hour. When he came in Abu Bakr gave up his seat to him. Only my sister Asma and I were there and the apostle asked him to send us away. But they are my two daughters and they can do no harm, may my father and my

mother be your ransom,' said Abu Bakr. 'God has given me permission to depart and migrate,' he answered. 'Together?' asked Abu Bakr. 'Together,' he replied. And by God before that day I had never seen anyone weep for joy as Abu Bakr wept then. At last he said, 'O prophet of God, these are the two camels which I have held in readiness for this.' So they hired Abdullab b. Arqat, a man of B. I-Dil b. Bakr whose mother was a woman of B. Sahm b. Amr, and a polytheist to lead them on the way, and they handed over to him their two camels and he kept them and fed them until the appointed day came*.

(* At this point in Suhayli's commentary [ii, p.2], there is a note of considerable importance in the light it throws on the textual tradition of our author. It runs thus: Ibn Ishaq said lin a narration which does not come via Ibn Hisham] in a long, sound, tradition which I have shortened that when Abu Bakr migrated with the apostle he left his daughters behind in Mecca. When they got to Medina the apostle sent Zayd b. Haritha and Abu Rafi his freedman; and Abu Bakr sent Abdullah b. Urayqit together with 500 dirhems with which they bought a mount in Qudayd. Arrived at Mecca they brought away Sauda d. of Zamaa and Fatima and Umm Kulthum. Aisha said: My mother came out with them and Talha b. Ubaydallah travelling together; and when we were in Qudayd the camel on whiCh my mother Umm Ruman and I were riding in a litter, bolted, and my mother began to cry Alas, my daughter, alas my husband! In the tradition of Yunus from Ibn Ishaq there is mention of this hadith. In it Aisha said 'I heard a voice but could see no one', and she goes on to describe how they came to Medina and found the apostle building a mosque and houses for himself. 'I stayed with Abu Bakr's family and Sauda in her own house, and Abu Bakr asked the apostle if he would not build for his family, and when he said that he would if he had the money Abu Bakr gave him 12 okes and 20 dirhems.' This tradition from Aisha comes via Ibn Abul-Zinad from Hisham b. Urwa from his father.)

According to what I have been told none knew when the apostle left except Ali and Abu Bakr and the latter's family. I have heard that the apostle told Ali about his departure and ordered him to stay behind in Mecca in order to return goods which men had deposited with the apostle; for anyone in Mecca who had property which he was anxious about left it with him because of his notorious honesty and trustworthiness.

When the apostle decided to go he came to Abu Bakr and the two of them left by a window in the back of the latter's house and made for a cave on Thaur, a mountain below Mecca. Having entered, Abu Bakr ordered his son Abdullah to listen to what people were saying and to come to them by night with the day's news. He also ordered Amir b. Fuhayra, his freedman, to feed his flock by day and to bring them to them in the evening in the cave. Asma his daughter used to come at night with food to sustain them (270).

The two of them staved in the cave for three days. When (the) Ouravsh missed the apostle they offered a hundred shecamels to anyone who would bring him back. During the day Abdullah was listening to their plans and conversation and would come at night with the news. Amir used to pasture his flock with the shepherds of Mecca and when night fell would bring them to the cave where they milked them and slaughtered some. When Abdullah left them in the morning to go to Mecca, Amir would take the sheep over the same route to cover his tracks. When the three days had passed and men's interest waned, the man they had hired came with their camels and one of his own. Asma came too with a bag of provisions; but she had forgotten to bring a rope, so that when they started she could not tie the bag on the camel. Thereupon she undid her girdle and using it as a rope tied the bag to the saddle. For this reason she got the name 'She of the girdle' (271).

When Abu Bakr brought the two camels to the apostle he offered the better one to him and invited him to ride her. But the apostle refused to ride an animal which was not his own and when Abu Bakr wanted to give him it he demanded to know what he had paid for it and bought it from him. They rode off, and Abu Bakr carried Amir his freedman behind him to act as a servant on the journey.

I was told that Asma said, 'When the apostle and Abu Bakr had gone, a number of (the) Quraysh including Abu Jahl came to us and stood at the door. When I went out to them they asked where my father was and when I said that I did not know Abu Jahl, who was a rough dissolute man, slapped my face so violently that my earring flew off. Then they took themselves off and we remained for three days without news until a man of the Jinn came from the lower part of Mecca singing some verses in the Arab way. And lo people were following him and listening to his voice but they could not see him, until he emerged from the upper part of Mecca saying the while:

God the Lord of men give the best of his rewards

To the two companions who rested in the two tents of Umm Mabad.

They came with good intent and went off at nightfall.

May Mohammed's companion prosperl

May the place of the Banu Kab's woman bring them luck, For she was a look-out for the believers' (272).

Asma continued: 'When we heard his words we knew that the apostle was making for Medina. There were four of them:

the apostle, Abu Bakr, Amir, and Abdullah b. Arqat their guide' (273).

Yahya b. Abbad b. Abdullah b. al-Zubayr told me that his father Abbad told him that his grandmother Asma said: 'When the apostle went forth with Abu Bakr the latter carried all his money with him to the amount of five or six thousand dirhams. My grandfather Abu Quhafa who had lost his sight came to call on us saying that he thought that Abu Bakr had put us in a difficulty by taking off all his money. I told him that he had left us plenty of money. And I took some stones and put them in a niche where Abu Bakr kept his money; then I covered them with a cloth and took his hand and said, "Put your hand on this money, father." He did so and said: "There's nothing to worry about; he has done well in leaving you this, and you will have enough." In fact he had left us nothing, but I wanted to set the old man's mind at rest.'

Al-Zuhri told me that Abdul-Rahman b. Malik b. Jushum told him from his father, from his uncle Suraga b. Malik b. Jushum: 'When the apostle migrated (the) Quraysh offered a reward of a hundred camels to anyone who would bring him back. While I was sitting in my people's assembly one of our men came up and stopped saying, "By God, I have just seen three riders passing. I think they must be Mohammed and his companions." I gave him a wink enjoining silence and said "They are the so-and-so looking for a lost camel." "Perhaps so," he said and remained silent. I remained there for a short while; then I got up and went to my house and ordered my horse to be got ready, for it was tethered for me in the bottom of the valley. Then I asked for my weapons and they were brought from the back of the room. Then I took my divining arrows and went out, having put on my armour. Then I cast the divining arrows and out came the arrow which I did not want: "Do him no harm." (Some mark indicating this would be on the arrow.). I did the same again and got the same result. I was hoping to bring him back to (the) Quraysh so that I might win the hundred camels reward.

'I rode in pursuit of him and when my horse was going at a good pace he stumbled and threw me. I thought this was somewhat unusual so I resorted to the divining arrows again and out came the detestable "Do him no harm." But I refused to be put off and rode on in pursuit. Again my horse stumbled and threw me, and again I tried the arrows with the same result (This story is cast in the familiar form of the story-teller: the same words are repeated again and again until the climax is reached. In the translation given above the sense is given not the repetitions.). I rode on, and at last as I saw the little band my horse stumbled with me and its forelegs went into the ground and I fell. Then as it got its legs out of the ground smoke arose like a sandstorm. When I saw that I knew that he was protected against me and would have the upper hand. I called to them saying who I was and asking them to wait for me; and that they need have no concern, for no harm would come to them from me. The apostle told Abu Bakr to ask what I wanted and I said, "Write a document for me which will be a sign between you and me" and the apostle instructed Abu Bakr to do so.

'He wrote it on a bone, or a piece of paper, or a potsherd and threw it to me and I put it in my quiver and went back. I kept quiet about the whole affair until when the apostle conquered Mecca and finished with al-Ta'if and Hunayn I went out to give him the document and I met him in al-Jirana (A place near Mecca on the road to al-Taif.).

'I got among a squadron of the Ansar cavalry and they began to beat me with their spears, saying, "Be off with you; what on earth do you want?" However, I got near to the apostle as he sat on his camel and his shank in his stirrup looked to me like the trunk of a palm-tree. I lifted my hand with the document, saying what it was and what my name was. He said "It is a day of repaying and goodness. Let him come near." So I approached him and accepted Islam. Then I remember do something that I wanted to ask him. All I can remember now is that I said "Stray camels used to come to my cistern which I kept full for my own camels. Shall I get a reward for having let them have water?" "Yes," he said, "for watering every thirsty creature there is a reward." Then I returned to my people and brought my alms to the apostle' (274).

Their guide, Abdullah b. Arqat, took them below Mecca; then along the shore until he crossed the road below Usfan; then below Amaj; then after passing Qudayd by way of al-Kharrar and Thaniyyatul-Marra to Liqf (275). He took them past the waterhole of Ligf, then down to Madlajatu Mahaj (276), then past Marjih Mahaj, then down to Marjih of Dhul-Ghadwayn (277), then the valley of Dhu Kashr; then by al-Jadajid, then al-Ajrad, then Dhu Salam of the valley of Ada, the waterhole of Tahin, then by al-Ababid (278), then by way of al-Fajja (279). Then he took them down to al-Arj; and one of their mounts having dropped behind, a man of Aslam, Aus b. Hujr by name, took the prophet to Medina on his camel which was called Ibn al-Rida. sending with him a servant called Masud b. Hunayda. From Arj the guide took them to Thaniyyatul-Air (Yet a third possibility is al-Ghabir, Tabari 1137. following Urwa b. al-Zubayr. Cf. Yaq. in. 596 and Ibn Hisham's note.) (280) to the right of Rukuha until he

brought them down to the valley of Rim; thence to Quba to B. Amr b. Auf on Monday 12th Rabiul-awwal at high noon (This paragraph occurs under the heading 'Ibn Hisham said'. But clearly it belongs to the original narrative, one of Ibn Hisham's characteristic interpolations occurring in the middle of it.).

Mohammed b. Jafar b. al-Zubayr from Urwa b. al-Zubayr from Abdul-Rahman b. Uwaymir b. Saida told me, saying, 'Men of my tribe who were the apostle's companions told me. "When we heard that the apostle had left Mecca and we were eagerly expecting his arrival we used to go out after morning prayers to our lava tract beyond our land to await him. This we did until there was no more shade left and then we went indoors in the hot season. On the day that the apostle arrived we had sat as we always had until there being no more shade we went indoors and then the apostle arrived. The first to see him was a Jew. He had seen what we were in the habit of doing and that we were expecting the arrival of the apostle and he called out at the top of his voice 'O Banu Qayla your luck has come!' So we went out to greet the apostle who was in the shallow of a nalm-tree with Abu Bakr who was of like age. Now most of us had never seen the apostle and as the people crowded round him they did not know him from Abu Bakr until the shade left him and Abu Bakr got up with his mantle and shielded him from the sun, and then we knew.

The apostle, so they say, stayed with Kulthum b. Hidm brother of the B. Amr b. Auf, one of the B. Ubayd. Others say he stayed with Sad b. Khaythama. Those who assert the former say that it was only because he left Kulthum to go and sit with the men in Sad's house (for he was a bachelor and housed the apostle's companions who were bachelors) that it is said that he stayed with Sad, for his house used to be called the house of the bachelors. But God knows the truth of the matter.

Abu Bakr stayed with Khubayb b. Isaf, one of the B. al-Harith b. al-Khazraj in al-Sunh. Some say it was with Kharija b. Zayd b. Abu Zuhayr, brother of the B. al-Harith.

Ali stayed in Mecca for three days and nights until he had restored the deposits which the apostle held. This done he joined the apostle and lodged with him at Kulthum's house. He stayed in Quba only a night or two. He used to say that in Quba there was an unmarried Muslim woman and he noticed that a man used to come to her in the middle of the night and knock on her door; she would come out and he would give her something. He felt very suspicious of him and asked hei what was the meaning of this nightly performance as she was a Muslim woman without a husband. She told him that the man was Sahl b. Hunayf b. Wahib who knew that she was all alone and he used to break up the idols of his tribe at night and bring her the pieces to use as fuel. Ali used to talk of this incident until Sahl died in Iraq while he was with him. Hind b. Sad b. Sahl b. Hunayf told me this story from what 'Ali said.

The apostle stayed in Quba among B. Amr b. Auf from Monday to Thursday and then he laid the foundation of his mosque. Then God brought him out from them on the Friday. The B. Amr allege that he stayed longer with them, and God knows the truth of the matter. Friday prayer found the apostle among B. Salim b. 'Auf and he prayed it in the mosque which is in the bottom of the Wadi Ranuna'. This was the first Friday prayer that he prayed in Medina.

Itban b. Malik and Abbas b. Ubada b. Nadla with some of B. Salim b. Auf came and asked him to live with them and enjoy their wealth and protection, but he said, 'Let her go her way,' for his camel was under God's orders; so they let her go until she came to the home of B. Bayada, where he was met by Ziyad b. Labid and Farwa b. Amr with some of their clansmen. They gave the same invitation and met with the same reply.

The same thing happened with B. Saida when Sad b. Ubada and al-Mundhir b. Amr invited him to stay; and with B. 1-Harith b. al-Khazraj represented by Sad b. al-Rabi and Kharija b. Zayd and Abdullah b. Rawaha; and with B. Adiy b. al-Najjar (who were his nearest maternal relatives the mother of Abdul-Muttalib Salma d. Amr being one of their women), being represented by Salit b. Oays and Abu Salit and Usayra b. Abu Kharija. Finally the camel came to the home of B. Malik b. al-Najjar when it knelt at the door of his mosque, which at that time was used as a drying-place for dates and belonged to two young orphans of B. al-Najjar of B. Malik clan, who were under the protection of Muadh b. Afra, Sahl and Suhayl the sons of Amr. When it knelt the apostle did not alight, and it got up and went a short distance. The apostle left its rein free. not guiding it, and it turned in its tracks and returned to the place where it had knelt at first and knelt there again. It shook itself and lay exhausted with its chest upon the ground. The apostle alighted and Abu Ayyub Khalid b. Zayd took his baggage into the house (Tabari 1259.7 .: The Ansar invited him to stay with them, but he said 'A man [stays] with his baggage') and the apostle stayed with him. When he asked to whom the date-store belonged Muadh b. Afra told him that the owners were Sahl and Suhayl the sons of Amr who were orphans in his care and that he could take it for a mosque and he would pay the young men for it.

The apostle ordered that a mosque should be built, and he stayed with Abu Ayyub until the mosque and his houses were

completed. The apostle joined in the work to encourage the Muslims to work and the muhajinn and the ansar laboured hard. One of the Muslims rhymed:

If we sat down while the prophet worked It could be said that we had shirked.

It could be said that we had shirked.

As they built, the Muslims sang a rajaz verse: There's no life but the life of the next world.

O God, have mercy on the ansar and the muhaiira (281).

The apostle used to sing it in the form

There's no life but the life of the next world.

O God, have mercy on the muhajirin and the ansar*.

(* Guillaume: By this alteration the rhyme and rhythm were destroyed.)

Ammar b. Yasir came in when they had overloaded him with bricks, saying, 'They are killing me. They load me with burdens they cannot carry themselves.' Umm Salama the prophet's wife said: I saw the apostle run his hand through his hair —for he was a curly-haired man— and say 'Alas Ibn Sumayya! It is not they who will kill you but a wicked band of men (This prophecy is said to have been fulfilled when 'Ammar was killed at Siffin; Suhayli, ii p. 3).'

Ali composed a rajaz verse on that day: There's one that labours night and day To build us mosques of brick and 'clay And one who turns from dust away! (282.)

And Ammar learned it and began to chant it.

When he persisted in it one of the prophet's companions thought that it was he who was referred to in it according to what Ziyad b. Abdullah al-Bakkai told me from Ibn Ishaq. The latter had actually named the man*.

(* Suhayli says: Ion Ishaq did name the man, but Ibn Hisham preferred not to do so so as not to mention one of the prophet's companions in discreditable circumstances. [Cf. what Ibn Hisham says in his introduction.] Therefore it can never be right to inquire after his identity. Abu Dharr says: Ibn Ishaq did name the man and said 'This man was Uthman b. Affan. The Cairo editors say that in the Mawahib al-laduniya [al-Qastallani, d. A.D. 1517] the man is said to be Uthman b. Mazun. This late writer may safely be ignored on this point.)

He said: 'I have heard what you have been saying for a long time, O Ibn Sumayya, and by God I think I shall hit you on the nose!' Now he had a stick in his hand and the apostle was angry and said, 'What is wrong between them and Ammar? He invites them to Paradise while they invite him to hell. Ammar is as dear to me as my own face. If a man behaves like this he will not be forgiven, so avoid him.'

Sufyan b. Uyayna mentioned on the authority of Zakariya from al-Shabl that the first man to build a mosque was Ammar b. Yasir.

The apostle lived in Abu Ayyub's house until his mosque and dwellinghouses were built; then he removed to his own quarters.

Yazid b. Abu Habib from Marthad b. Abdullah al-Yazani from Abu Ruhm al-Samai told me that Abu Ayyub told him: 'When the apostle came to lodge with me in my house he occupied the ground floor, while I and Umm Ayyub were above. I said to him, ''O prophet of God, you are dear to me as my parents, and I am distressed that I should be above and you below me. So leave your present quarters and exchange places with us.'' He replied: ''O Abu Ayyub, it is more convenient for me and my guests that we should be on the ground floor of the house.'' So we remained as we were. Once we broke a jar of water and Umm Ayyub and I took one of our garments to mop up the water in fear that it would drop on the apostle and cause him annoyance. We had no cloth which we could use.

'We used to prepare his evening meal and send it to him. When he returned what was left, Umm Ayyub and I used to touch the spot where his hand had rested and eat from that in the hope of gaining a blessing. One night we prepared for him onions or garlic and the apostle returned it and I saw no mark of his hand in it. I went to him in some anxiety to tell him of our practice and that this time there was no mark of his hand, and he replied that he had perceived the smell of the vegetables and he was a man who had to speak confidentially to people but that we should eat them. So we ate the dish and never sent him onions again.'

The emigrants followed one another to join the apostle, and none was left in Mecca but those who had apostatised or been detained. Whole families with their property did not come together except the B. Mazun from B. Jumah; the B. Jahsh b. Riab, allies of B. Umayya; and the B. Bukayr from B. Sad b. Layth, allies of B. Adiy b. Kab. Their houses in Mecca were locked up when they migrated, leaving no inhabitant.

When the B. Jahsh gave up their house Abu Sufyan went and sold it to Amr b. Alqama brother of B. Amir b. Luayy. When the owners heard of this Abdullah b. Jahsh told the apostle of it, and he replied: 'Are you not pleased that God will give you a better house in Paradise?' And when he answered Yes, he said, 'Then you have it.' When the apostle got possession of Mecca Abu Ahmad spoke to him about their