

Section 22 - Raag Raamkalee

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[Sacred Texts](#) [Sikhism](#) [Index](#) [Previous](#) [Next](#)

Shri Guru Granth Sahib: Raag Raamkalee

Section 22 - Raag Raamkalee - Part 001

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

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:

Some read the Sanskrit scriptures, and some read the Puraanas.

Some meditate on the Naam, the Name of the Lord, and chant it on their malas, focusing on it in meditation.

I know nothing, now or ever; I recognize only Your One Name, Lord. ||1||

I do not know, Lord, what my condition shall be.

I am foolish and ignorant; I seek Your Sanctuary, God. Please, save my honor and my self-respect. ||1||Pause||

Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions.

The greedy soul does not remain stable; it searches in the four directions.

||2||

With death pre-ordained, the soul comes into the world, gathering the riches of life.

I see that some have already gone, O my Lord and Master; the burning fire is coming closer! ||3||

No one has any friend, and no one has any brother; no one has any father or mother.

Prays Nanak, if You bless me with Your Name, it shall be my help and support in the end. ||4||1||

Raamkalee, First Mehl:

Your Light is prevailing everywhere.

Wherever I look, there I see the Lord. ||1||

Please rid me of the desire to live, O my Lord and Master.

My mind is entangled in the deep dark pit of Maya. How can I cross over, O Lord and Master? ||1||Pause||

He dwells deep within, inside the heart; how can He not be outside as well?

Our Lord and Master always takes care of us, and keeps us in His thoughts.

||2||

He Himself is near at hand, and He is far away.

He Himself is all-pervading, permeating everywhere.

Meeting the True Guru, the darkness is dispelled.

Section 22 - Raag Raamkalee - Part 002

Wherever I look, there I see Him pervading. ||3||

There is doubt within me, and Maya is outside; it hits me in the eyes like an arrow.

Prays Nanak, the slave of the Lord's slaves: such a mortal suffers terribly.

||4||2||

Raamkalee, First Mehl:

Where is that door, where You live, O Lord? What is that door called? Among all doors, who can find that door?

For the sake of that door, I wander around sadly, detached from the world; if only someone would come and tell me about that door. ||1||

How can I cross over the world-ocean?

While I am living, I cannot be dead. ||1||Pause||

Pain is the door, and anger is the guard; hope and anxiety are the two shutters.

Maya is the water in the moat; in the middle of this moat, he has built his home. The Primal Lord sits in the Seat of Truth. ||2||

You have so many Names, Lord, I do not know their limit. There is no other equal to You.

Do not speak out loud - remain in your mind. The Lord Himself knows, and He Himself acts. ||3||

As long as there is hope, there is anxiety; so how can anyone speak of the One Lord?

In the midst of hope, remain untouched by hope; then, O Nanak, you shall meet the One Lord. ||4||

In this way, you shall cross over the world-ocean.

This is the way to remain dead while yet alive. ||1||Second Pause||3||

Raamkalee, First Mehl:

Awareness of the Shabad and the Teachings is my horn; the people hear the sound of its vibrations.

Honor is my begging-bowl, and the Naam, the Name of the Lord, is the charity I receive. ||1||

O Baba, Gorakh is the Lord of the Universe; He is always awake and aware.

He alone is Gorakh, who sustains the earth; He created it in an instant.

||1||Pause||

Binding together water and air, He infused the breath of life into the body, and made the lamps of the sun and the moon.

To die and to live, He gave us the earth, but we have forgotten these blessings. ||2||

There are so many Siddhas, seekers, Yogis, wandering pilgrims, spiritual teachers and good people.

If I meet them, I chant the Lord's Praises, and then, my mind serves Him. ||3||

Paper and salt, protected by ghee, remain untouched by water, as the lotus remains unaffected in water.

Those who meet with such devotees, O servant Nanak - what can death do to them?

||4||4||

Raamkalee, First Mehl:

Listen, Machhindra, to what Nanak says.

One who subdues the five passions does not waver.

One who practices Yoga in such a way,

saves himself, and saves all his generations. ||1||

He alone is a hermit, who attains such understanding.
Day and night, he remains absorbed in deepest Samaadhi. ||1||Pause||
He begs for loving devotion to the Lord, and lives in the Fear of God.
He is satisfied, with the priceless gift of contentment.
Becoming the embodiment of meditation, he attains the true Yogic posture.
He focuses his consciousness in the deep trance of the True Name. ||2||
Nanak chants the Ambrosial Bani.
Listen, O Machhindra: this is the insignia of the true hermit.
One who, in the midst of hope, remains untouched by hope,
shall truly find the Creator Lord. ||3||
Prays Nanak, I share the mysterious secrets of God.
The Guru and His disciple are joined together!
One who eats this food, this medicine of the Teachings,
Section 22 - Raag Raamkalee - Part 003
has the wisdom of the six Shaastras. ||4||5||
Raamkalee, First Mehl:
My boat is wobbly and unsteady; it is filled with sins. The wind is rising -
what if it tips over?
As sunmukh, I have turned to the Guru; O my Perfect Master; please be sure to
bless me with Your glorious greatness. ||1||
O Guru, my Saving Grace, please carry me across the world-ocean.
Bless me with devotion to the perfect, imperishable Lord God; I am a sacrifice
to You. ||1||Pause||
He alone is a Siddha, a seeker, a Yogi, a wandering pilgrim, who meditates on
the One Perfect Lord.
Touching the feet of the Lord Master, they are emancipated; they come to
receive the Word of the Teachings. ||2||
I know nothing of charity, meditation, self-discipline or religious rituals; I
only chant Your Name, God.
Nanak has met the Guru, the Transcendent Lord God; through the True Word of His
Shabad, he is set free. ||3||6||
Raamkalee, First Mehl:
Focus your consciousness in deep absorption on the Lord.
Make your body a raft, to cross over.
Deep within is the fire of desire; keep it in check.
Day and night, that lamp shall burn unceasingly. ||1||
Float such a lamp upon the water;
this lamp will bring total understanding. ||1||Pause||
This understanding is good clay;
a lamp made of such clay is acceptable to the Lord.
So shape this lamp on the wheel of good actions.
In this world and in the next, this lamp shall be with you. ||2||
When He Himself grants His Grace,
then, as Gurmukh, one may understand Him.
Within the heart, this lamp is permanently lit.
It is not extinguished by water or wind.
Such a lamp will carry you across the water. ||3||

Wind does not shake it, or put it out.

Its light reveals the Divine Throne.

The Kh'shaatriyas, Brahmins, Soodras and Vaishyas
cannot find its value, even by thousands of calculations.

If any of them lights such a lamp,

O Nanak, he is emancipated. ||4||7||

Raamkalee, First Mehl:

To place one's faith in Your Name, Lord, is true worship.

With an offering of Truth, one obtains a place to sit.

If a prayer is offered with truth and contentment,
the Lord will hear it, and call him in to sit by Him. ||1||

O Nanak, no one returns empty-handed;
such is the Court of the True Lord. ||1||Pause||

The treasure I seek is the gift of Your Grace.

Please bless this humble beggar - this is what I seek.

Please, pour Your Love into the cup of my heart.

This is Your pre-determined value. ||2||

The One who created everything, does everything.

He Himself appraises His own value.

The Sovereign Lord King becomes manifest to the Gurmukh.

He does not come, and He does not go. ||3||

People curse at the beggar; by begging, he does not receive honor.

O Lord, You inspire me to speak Your Words, and tell the Story of Your Court.

||4||8||

Raamkalee, First Mehl:

The drop is in the ocean, and the ocean is in the drop. Who understands, and
knows this?

He Himself creates the wondrous play of the world. He Himself contemplates it,
and understands its true essence. ||1||

Section 22 - Raag Raamkalee - Part 004

How rare are those who contemplate this spiritual wisdom.

Through this, the supreme state of liberation is attained. ||1||Pause||

The night is in the day, and the day is in the night. The same is true of hot
and cold.

No one else knows His state and extent; without the Guru, this is not
understood. ||2||

The female is in the male, and the male is in the female. Understand this, O
God-realized being!

The meditation is in the music, and knowledge is in meditation. Become Gurmukh,
and speak the Unspoken Speech. ||3||

The Light is in the mind, and the mind is in the Light. The Guru brings the
five senses together, like brothers.

Nanak is forever a sacrifice to those who enshrine love for the One Word of the
Shabad. ||4||9||

Raamkalee, First Mehl:

When the Lord God showered His Mercy,
egotism was eradicated from within me.

That humble servant who contemplates the Word of the Guru's Shabad, is very dear to the Lord. ||1||

That humble servant of the Lord is pleasing to his Lord God; day and night, he performs devotional worship, day and night. Disregarding his own honor, he sings the Glorious Praises of the Lord. ||1||Pause||

The unstruck melody of the sound current resonates and resounds; my mind is appeased by the subtle essence of the Lord.

Through the Perfect Guru, I am absorbed in Truth.

Through the Guru, I have found the Lord, the Primal Being. ||2||

Gurbani is the sound current of the Naad, the Vedas, everything.

My mind is attuned to the Lord of the Universe.

He is my sacred shrine of pilgrimage, fasting and austere self-discipline.

The Lord saves, and carries across, those who meet with the Guru. ||3||

One whose self-conceit is gone, sees his fears run away.

That servant grasps the Guru's feet.

The Guru, the True Guru, has expelled my doubts.

Says Nanak, I have merged into the Word of the Shabad. ||4||10||

Raamkalee, First Mehl:

He runs around, begging for clothes and food.

He burns with hunger and corruption, and will suffer in the world hereafter.

He does not follow the Guru's Teachings; through his evil-mindedness, he loses his honor.

Only through the Guru's Teachings will such a person become devoted. ||1||

The way of the Yogi is to dwell in the celestial home of bliss.

He looks impartially, equally upon all. He receives the charity of the Lord's Love, and the Word of the Shabad, and so he is satisfied. ||1||Pause||

The five bulls, the senses, pull the wagon of the body around.

By the Lord's power, one's honor is preserved.

But when the axle breaks, the wagon falls and crashes.

It falls apart, like a pile of logs. ||2||

Contemplate the Word of the Guru's Shabad, Yogi.

Look upon pain and pleasure as one and the same, sorrow and separation.

Let your food be contemplative meditation upon the Naam, the Name of the Lord, and the Word of the Guru's Shabad.

Your wall shall be permanent, by meditating on the Formless Lord. ||3||

Wear the loin-cloth of poise, and be free of entanglements.

The Guru's Word shall release you from sexual desire and anger.

In your mind, let your ear-rings be the Sanctuary of the Guru, the Lord.

O Nanak, worshipping the Lord in deep devotion, the humble are carried across.

||4||11||

Section 22 - Raag Raamkalee - Part 005

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

Raamkalee, Third Mehl, First House:

In the Golden Age of Sat Yuga, everyone spoke the Truth.

In each and every home, devotional worship was performed by the people, according to the Guru's Teachings.

In that Golden Age, Dharma had four feet.

How rare are those people who, as Gurmukh, contemplate this and understand.

||1||

In all four ages, the Naam, the Name of the Lord, is glory and greatness.

One who holds tight to the Naam is liberated; without the Guru, no one obtains the Naam. ||1||Pause||

In the Silver Age of Traytaa Yuga, one leg was removed.

Hypocrisy became prevalent, and people thought that the Lord was far away.

The Gurmukhs still understood and realized;

the Naam abided deep within them, and they were at peace. ||2||

In the Brass Age of Dwaapur Yuga, duality and double-mindedness arose.

Deluded by doubt, they knew duality.

In this Brass Age, Dharma was left with only two feet.

Those who became Gurmukh implanted the Naam deep within. ||3||

In the Iron Age of Kali Yuga, Dharma was left with only one power.

It walks on just one foot; love and emotional attachment to Maya have increased.

Love and emotional attachment to Maya bring total darkness.

If someone meets the True Guru, he is saved, through the Naam, the Name of the Lord. ||4||

Throughout the ages, there is only the One True Lord.

Among all, is the True Lord; there is no other at all.

Praising the True Lord, true peace is attained.

How rare are those, who as Gurmukh, chant the Naam. ||5||

Throughout all the ages, the Naam is the ultimate, the most sublime.

How rare are those, who as Gurmukh, understand this.

One who meditates on the Lord's Name is a humble devotee.

O Nanak, in each and every age, the Naam is glory and greatness. ||6||1||

Raamkalee, Fourth Mehl, First House:

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

If someone is very fortunate, and is blessed with great high destiny, then he meditates on the Name of the Lord, Har, Har.

Chanting the Naam, the Name of the Lord, he finds peace, and merges in the Naam. ||1||

O mortal, as Gurmukh, worship the Lord in devotion forever.

Your heart shall be illumined; through the Guru's Teachings, lovingly attune yourself to the Lord. You shall merge in the Name of the Lord, Har, Har.

||1||Pause||

The Great Giver is filled with diamonds, emeralds, rubies and pearls;

one who has good fortune and great destiny inscribed upon his forehead, digs them out, by following the Guru's Teachings. ||2||

The Lord's Name is the jewel, the emerald, the ruby; digging it out, the Guru has placed it in your palm.

The unfortunate, self-willed manmukh does not obtain it; this priceless jewel remains hidden behind a curtain of straw. ||3||

If such pre-ordained destiny is written upon one's forehead, then the True Guru enjoins him to serve Him.

O Nanak, then he obtains the jewel, the gem; blessed, blessed is that one who

follows the Guru's Teachings, and finds the Lord. ||4||1||

Raamkalee, Fourth Mehl:

Meeting with the humble servants of the Lord, I am in ecstasy; they preach the sublime sermon of the Lord.

The filth of evil-mindedness is totally washed away; joining the Sat Sangat, the True Congregation, one is blessed with understanding. ||1||

Section 22 - Raag Raamkalee - Part 006

O humble servant of the Lord, follow the Guru's Teachings, and chant the Name of the Lord.

Whoever hears and speaks it is liberated; chanting the Lord's Name, one is embellished with beauty. ||1||Pause||

If someone has supremely high destiny written on his forehead, the Lord leads him to meet the humble servants of the Lord.

Be merciful, and grant me the Blessed Vision of the Saints' Darshan, which shall rid me of all poverty and pain. ||2||

The Lord's people are good and sublime; the unfortunate ones do not like them at all.

The more the Lord's exalted servants speak of Him, the more the slanderers attack and sting them. ||3||

Cursed, cursed are the slanderers who do not like the humble, the friends and companions of the Lord.

Those who do not like the honor and glory of the Guru are faithless, black-faced thieves, who have turned their backs on the Lord. ||4||

Have mercy, have mercy, please save me, Dear Lord. I am meek and humble - I seek Your protection.

I am Your child, and You are my father, God. Please forgive servant Nanak and merge him with Yourself. ||5||2||

Raamkalee, Fourth Mehl:

The friends of the Lord, the humble, Holy Saints are sublime; the Lord spreads out His protecting hands above them.

The Gurmukhs are the Holy Saints, pleasing to God; in His mercy, He blends them with Himself. ||1||

O Lord, my mind longs to meet with the humble servants of the Lord.

The sweet, subtle essence of the Lord is immortalizing ambrosia. Meeting the Saints, I drink it in. ||1||Pause||

The Lord's people are the most lofty and exalted. Meeting with them, the most exalted status is obtained.

I am the slave of the slave of the Lord's slaves; my Lord and Master is pleased with me. ||2||

The humble servant serves; one who enshrines love for the Lord in his heart, mind and body is very fortunate.

One who talks too much without love, speaks falsely, and obtains only false rewards. ||3||

Take pity on me, O Lord of the World, O Great Giver; let me fall at the feet of the Saints.

I would cut off my head, and cut it into pieces, O Nanak, and set it down for the Saints to walk upon. ||4||3||

Raamkalee, Fourth Mehl:

If I am blessed with supreme high destiny, I will meet the humble servants of the Lord, without delay.

The Lord's humble servants are pools of ambrosial nectar; by great good fortune, one bathes in them. ||1||

O Lord, let me work for the humble servants of the Lord.

I carry water, wave the fan and grind the corn for them; I massage and wash their feet. I apply the dust of their feet to my forehead. ||1||Pause||

The Lord's humble servants are great, very great, the greatest and most exalted; they lead us to meet the True Guru.

No one else is as great as the True Guru; meeting the True Guru, I meditate on the Lord, the Primal Being. ||2||

Those who seek the Sanctuary of the True Guru find the Lord. My Lord and Master saves their honor.

Some come for their own purposes, and sit before the Guru; they pretend to be in Samaadhi, like storks with their eyes closed. ||3||

Associating with the wretched and the lowly, like the stork and the crow, is like feeding on a carcass of poison.

Nanak: O God, unite me with the Sangat, the Congregation. United with the Sangat, I will become a swan. ||4||4||

Section 22 - Raag Raamkalee - Part 007

Raamkalee, Fourth Mehl:

O True Guru, please be kind, and unite me with the Lord. My Sovereign Lord is the Beloved of my breath of life.

I am a slave; I fall at the Guru's feet. He has shown me the Path, the Way to my Lord God. ||1||

The Name of my Lord, Har, Har, is pleasing to my mind.

I have no friend except the Lord; the Lord is my father, my mother, my companion. ||1||Pause||

My breath of life will not survive for an instant, without my Beloved; unless I see Him, I will die, O my mother!

Blessed, blessed is my great, high destiny, that I have come to the Guru's Sanctuary. Meeting with the Guru, I have obtained the Blessed Vision of the Lord's Darshan. ||2||

I do not know or understand any other within my mind; I meditate and chant the Lord's Chant.

Those who lack the Naam, wander in shame; their noses are chopped off, bit by bit. ||3||

O Life of the World, rejuvenate me! O my Lord and Master, enshrine Your Name deep within my heart.

O Nanak, perfect is the Guru, the Guru. Meeting the True Guru, I meditate on the Naam. ||4||5||

Raamkalee, Fourth Mehl:

The True Guru, the Great Giver, is the Great, Primal Being; meeting Him, the Lord is enshrined within the heart.

The Perfect Guru has granted me the life of the soul; I meditate in remembrance on the Ambrosial Name of the Lord. ||1||

O Lord, the Guru has implanted the Name of the Lord, Har, Har, within my heart.
As Gurmukh, I have heard His sermon, which pleases my mind; blessed, blessed is
my great destiny. ||1||Pause||

Millions, three hundred thirty millions of gods meditate on Him, but they
cannot find His end or limitation.

With sexual urges in their hearts, they beg for beautiful women; stretching out
their hands, they beg for riches. ||2||

One who chants the Praises of the Lord is the greatest of the great; the
Gurmukh keeps the Lord clasped to his heart.

If one is blessed with high destiny, he meditates on the Lord, who carries him
across the terrifying world-ocean. ||3||

The Lord is close to His humble servant, and His humble servant is close to the
Lord; He keeps His humble servant clasped to His Heart.

O Nanak, the Lord God is our father and mother. I am His child; the Lord
cherishes me. ||4||6||18||

Raag Raamkalee, Fifth Mehl, First House:

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

Have mercy on me, O Generous Giver, Lord of the meek; please do not consider my
merits and demerits.

How can dust be washed? O my Lord and Master, such is the state of mankind.
||1||

O my mind, serve the True Guru, and be at peace.

Whatever you desire, you shall receive that reward, and you shall not be
afflicted by pain any longer. ||1||Pause||

He creates and adorns the earthen vessels; He infuses His Light within them.

As is the destiny pre-ordained by the Creator, so are the deeds we do. ||2||

He believes the mind and body are all his own; this is the cause of his coming
and going.

He does not think of the One who gave him these; he is blind, entangled in
emotional attachment. ||3||

Section 22 - Raag Raamkalee - Part 008

One who knows that God created him, reaches the Incomparable Mansion of the
Lord's Presence.

Worshipping the Lord, I sing His Glorious Praises. Nanak is Your slave.

||4||1||

Raamkalee, Fifth Mehl:

Place yourself beneath all men's feet, and you will be uplifted; serve Him in
this way.

Know that all are above you, and you shall find peace in the Court of the Lord.
||1||

O Saints, speak that speech which purifies the gods and sanctifies the divine
beings. As Gurmukh, chant the Word of His Bani, even for an instant.

||1||Pause||

Renounce your fraudulent plans, and dwell in the celestial palace; do not call
anyone else false.

Meeting with the True Guru, you shall receive the nine treasures; in this way,
you shall find the essence of reality. ||2||

Eradicate doubt, and as Gurmukh, enshrine love for the Lord; understand your own soul, O Siblings of Destiny.

Know that God is near at hand, and ever-present. How could you try to hurt anyone else? ||3||

Meeting with the True Guru, your path shall be clear, and you shall easily meet your Lord and Master.

Blessed, blessed are those humble beings, who, in this Dark Age of Kali Yuga, find the Lord. Nanak is forever a sacrifice to them. ||4||2||

Raamkalee, Fifth Mehl:

Coming does not please me, and going does not bring me pain, and so my mind is not afflicted by disease.

I am in bliss forever, for I have found the Perfect Guru; my separation from the Lord is totally ended. ||1||

This is how I have joined my mind to the Lord.

Attachment, sorrow, disease and public opinion do not affect me, and so, I enjoy the subtle essence of the Lord, Har, Har, Har. ||1||Pause||

I am pure in the heavenly realm, pure on this earth, and pure in the nether regions of the underworld. I remain apart from the people of the world.

Obedient to the Lord, I enjoy peace forever; wherever I look, I see the Lord of glorious virtues. ||2||

There is no Shiva or Shakti, no energy or matter, no water or wind, no world of form there,

where the True Guru, the Yogi, dwells, where the Imperishable Lord God, the Unapproachable Master abides. ||3||

Body and mind belong to the Lord; all wealth belongs to the Lord; what glorious virtues of the Lord can I describe?

Says Nanak, the Guru has destroyed my sense of 'mine and yours'. Like water with water, I am blended with God. ||4||3||

Raamkalee, Fifth Mehl:

It is beyond the three qualities; it remains untouched. The seekers and Siddhas do not know it.

There is a chamber filled with jewels, overflowing with Ambrosial Nectar, in the Guru's Treasury. ||1||

This thing is wonderful and amazing! It cannot be described.

It is an unfathomable object, O Siblings of Destiny! ||1||Pause||

Its value cannot be estimated at all; what can anyone say about it?

By speaking and describing it, it cannot be understood; only one who sees it realizes it. ||2||

Only the Creator Lord knows it; what can any poor creature do?

Only He Himself knows His own state and extent. The Lord Himself is the treasure overflowing. ||3||

Tasting such Ambrosial Nectar, the mind remains satisfied and satiated.

Says Nanak, my hopes are fulfilled; I have found the Guru's Sanctuary. ||4||4||

Section 22 - Raag Raamkalee - Part 009

Raamkalee, Fifth Mehl:

God has made me His own, and vanquished all my enemies.

Those enemies who have plundered this world, have all been placed in bondage.

||1||

The True Guru is my Transcendent Lord.

I enjoy countless pleasures of power and tasty delights, chanting Your Name,
and placing my faith in You. ||1||Pause||

I do not think of any other at all. The Lord is my protector, above my head.

I am carefree and independent, when I have the Support of Your Name, O my Lord
and Master. ||2||

I have become perfect, meeting with the Giver of peace, and now, I lack nothing
at all.

I have obtained the essence of excellence, the supreme status; I shall not
forsake it to go anywhere else. ||3||

I cannot describe how You are, O True Lord, unseen, infinite,
immeasurable, unfathomable and unmoving Lord. O Nanak, He is my Lord and
Master. ||4||5||

Raamkalee, Fifth Mehl:

You are wise; You are eternal and unchanging. You are my social class and
honor.

You are unmoving - You never move at all. How can I be worried? ||1||

You alone are the One and only Lord;

You alone are the king.

By Your Grace, I have found peace. ||1||Pause||

You are the ocean, and I am Your swan; the pearls and rubies are in You.

You give, and You do not hesitate for an instant; I receive, forever
enraptured. ||2||

I am Your child, and You are my father; You place the milk in my mouth.

I play with You, and You caress me in every way. You are forever the ocean of
excellence. ||3||

You are perfect, perfectly all-pervading; I am fulfilled with You as well.

I am merged, merged, merged and remain merged; O Nanak, I cannot describe it!

||4||6||

Raamkalee, Fifth Mehl:

Make your hands the cymbals, your eyes the tambourines, and your forehead the
guitar you play.

Let the sweet flute music resound in your ears, and with your tongue, vibrate
this song.

Move your mind like the rhythmic hand-motions; do the dance, and shake your
ankle bracelets. ||1||

This is the rhythmic dance of the Lord.

The Merciful Audience, the Lord, sees all your make-up and decorations.

||1||Pause||

The whole earth is the stage, with the canopy of the sky overhead.

The wind is the director; people are born of water.

From the five elements, the puppet was created with its actions. ||2||

The sun and the moon are the two lamps which shine, with the four corners of
the world placed between them.

The ten senses are the dancing girls, and the five passions are the chorus;
they sit together within the one body.

They all put on their own shows, and speak in different languages. ||3||

In each and every home there is dancing, day and night; in each and every home, the bugles blow.

Some are made to dance, and some are whirled around; some come and some go, and some are reduced to dust.

Says Nanak, one who meets with the True Guru, does not have to dance the dance of reincarnation again. ||4||7||

Section 22 - Raag Raamkalee - Part 010

Raamkalee, Fifth Mehl:

He sings the song of the One Universal Creator; he sings the tune of the One Lord.

He lives in the land of the One Lord, shows the way to the One Lord, and remains attuned to the One Lord.

He centers his consciousness on the One Lord, and serves only the One Lord, who is known through the Guru. ||1||

Blessed and good is such a kirtanee, who sings such Praises.

He sings the Glorious Praises of the Lord,

and renounces the entanglements and pursuits of Maya. ||1||Pause||

He makes the five virtues, like contentment, his musical instruments, and plays the seven notes of the love of the Lord.

The notes he plays are the renunciation of pride and power; his feet keep the beat on the straight path.

He does not enter the cycle of reincarnation ever again; he keeps the One Word of the Shabad tied to the hem of his robe. ||2||

To play like Naarad, is to know that the Lord is ever-present.

The tinkling of the ankle bells is the shedding of sorrows and worries.

The dramatic gestures of acting are celestial bliss.

Such a dancer is not reincarnated again. ||3||

If anyone, out of millions of people, becomes pleasing to his Lord and Master, he sings the Lord's Praises in this way.

I have taken the Support of the Saadh Sangat, the Company of the Holy.

Says Nanak, the Kirtan of the One Lord's Praises are sung there. ||4||8||

Raamkalee, Fifth Mehl:

Some call Him, 'Raam, Raam', and some call Him, 'Khudaa-i'.

Some serve Him as 'Gusain', others as 'Allaah'. ||1||

He is the Cause of causes, the Generous Lord.

He showers His Grace and Mercy upon us. ||1||Pause||

Some bathe at sacred shrines of pilgrimage, and some make the pilgrimage to Mecca.

Some perform devotional worship services, and some bow their heads in prayer.

||2||

Some read the Vedas, and some the Koran.

Some wear blue robes, and some wear white. ||3||

Some call themselves Muslim, and some call themselves Hindu.

Some yearn for paradise, and others long for heaven. ||4||

Says Nanak, one who realizes the Hukam of God's Will, knows the secrets of his Lord and Master. ||5||9||

Raamkalee, Fifth Mehl:

The wind merges into the wind.

The light blends into the light.

The dust becomes one with the dust.

What support is there for the one who is lamenting? ||1||

Who has died? O, who has died?

O God-realized beings, meet together and consider this. What a wondrous thing has happened! ||1||Pause||

No one knows what happens after death.

The one who is lamenting will also arise and depart.

Mortal beings are bound by the bonds of doubt and attachment.

When life becomes a dream, the blind man babbles and grieves in vain. ||2||

The Creator Lord created this creation.

It comes and goes, subject to the Will of the Infinite Lord.

No one dies; no one is capable of dying.

The soul does not perish; it is imperishable. ||3||

That which is known, does not exist.

I am a sacrifice to the one who knows this.

Says Nanak, the Guru has dispelled my doubt.

No one dies; no one comes or goes. ||4||10||

Raamkalee, Fifth Mehl:

Meditate on the Lord of the Universe, the Beloved Lord of the World.

Meditating in remembrance on the Lord's Name, you shall live, and the Great Death shall not consume you ever again. ||1||Pause||

Through millions of incarnations, you have come, wandering, wandering, wandering.

Section 22 - Raag Raamkalee - Part 011

By the highest destiny, you found the Saadh Sangat, the Company of the Holy.

||1||

Without the Perfect Guru, no one is saved.

This is what Baba Nanak says, after deep reflection. ||2||11||

Raag Raamkalee, Fifth Mehl, Second House:

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

The four Vedas proclaim it, but you don't believe them.

The six Shaastras also say one thing.

The eighteen Puraanas all speak of the One God.

Even so, Yogi, you do not understand this mystery. ||1||

The celestial harp plays the incomparable melody,

but in your intoxication, you do not hear it, O Yogi. ||1||Pause||

In the first age, the Golden Age, the village of truth was inhabited.

In the Silver Age of Traytaa Yuga, things began to decline.

In the Brass Age of Dwaapur Yuga, half of it was gone.

Now, only one leg of Truth remains, and the One Lord is revealed. ||2||

The beads are strung upon the one thread.

By means of many, various, diverse knots, they are tied, and kept separate on the string.

The beads of the mala are lovingly chanted upon in many ways.

When the thread is pulled out, the beads come together in one place. ||3||
Throughout the four ages, the One Lord made the body His temple.
It is a treacherous place, with several windows.
Searching and searching, one comes to the Lord's door.
Then, O Nanak, the Yogi attains a home in the Mansion of the Lord's Presence.

||4||

Thus, the celestial harp plays the incomparable melody;
hearing it, the Yogi's mind finds it sweet. ||1||Second Pause||1||12||
Raamkalee, Fifth Mehl:
The body is a patch-work of threads.
The muscles are stitched together with the needles of the bones.
The Lord has erected a pillar of water.
O Yogi, why are you so proud? ||1||
Meditate on your Lord Master, day and night.
The patched coat of the body shall last for only a few days. ||1||Pause||
Smearing ashes on your body, you sit in a deep meditative trance.
You wear the ear-rings of 'mine and yours'.
You beg for bread, but you are not satisfied.
Abandoning your Lord Master, you beg from others; you should feel ashamed.

||2||

Your consciousness is restless, Yogi, as you sit in your Yogic postures.
You blow your horn, but still feel sad.
You do not understand Gorakh, your guru.
Again and again, Yogi, you come and go. ||3||
He, unto whom the Master shows Mercy
- unto Him, the Guru, the Lord of the World, I offer my prayer.
One who has the Name as his patched coat, and the Name as his robe,
O servant Nanak, such a Yogi is steady and stable. ||4||
One who meditates on the Master in this way, night and day,
finds the Guru, the Lord of the World, in this life. ||1||Second Pause||2||13||

Raamkalee, Fifth Mehl:

He is the Creator, the Cause of causes;
I do not see any other at all.
My Lord and Master is wise and all-knowing.
Meeting with the Gurmukh, I enjoy His Love. ||1||
Such is the sweet, subtle essence of the Lord.
How rare are those who, as Gurmukh, taste it. ||1||Pause||
The Light of the Ambrosial Name of the Lord is immaculate and pure.
Section 22 - Raag Raamkalee - Part 012
Drinking it in, one becomes immortal and free of desire.
The body and mind are cooled and soothed, and the fire is extinguished.
Such a being is the embodiment of bliss, famous throughout the world. ||2||
What can I offer You, Lord? Everything belongs to You.
I am forever a sacrifice to You, hundreds of thousands of times.
You blessed me, and fashioned my body, mind and soul.
By Guru's Grace, this lowly being was exalted. ||3||
Opening the door, You summoned me to the Mansion of Your Presence.

As You are, so You have revealed Yourself to me.
Says Nanak, the screen is totally torn away;
I am Yours, and You are enshrined within my mind. ||4||3||14||
Raamkalee, Fifth Mehl:
He has linked His servant to His service.
The Divine Guru has poured the Ambrosial Naam, the Name of the Lord, into his mouth.
He has subdued all his anxiety.
I am forever a sacrifice to that Guru. ||1||
The True Guru has perfectly resolved my affairs.
The True Guru vibrates the unstruck melody of the sound current. ||1||Pause||
His Glory is profound and unfathomable.
One whom He blesses with patience becomes blissful.
One whose bonds are shattered by the Sovereign Lord
is not cast into the womb of reincarnation again. ||2||
One who is illuminated by the Lord's radiance within,
is not touched by pain and sorrow.
He holds in his robe the gems and jewels.
That humble being is saved, along with all his generations. ||3||
He has no doubt, double-mindedness or duality at all.
He worships and adores the One Immaculate Lord alone.
Wherever I look, I see the Merciful Lord.
Says Nanak, I have found God, the source of nectar. ||4||4||15||
Raamkalee, Fifth Mehl:
My self-conceit has been eliminated from my body.
The Will of God is dear to me.
Whatever He does, seems sweet to my mind.
And then, these eyes behold the wondrous Lord. ||1||
Now, I have become wise and my demons are gone.
My thirst is quenched, and my attachment is dispelled. The Perfect Guru has
instructed me. ||1||Pause||
In His Mercy, the Guru has kept me under His protection.
The Guru has attached me to the Lord's Feet.
When the mind is totally held in check,
one sees the Guru and the Supreme Lord God as one and the same. ||2||
Whoever You have created, I am his slave.
My God dwells in all.
I have no enemies, no adversaries.
I walk arm in arm, like brothers, with all. ||3||
One whom the Guru, the Lord, blesses with peace,
does not suffer in pain any longer.
He Himself cherishes all.
Nanak is imbued with the love of the Lord of the World. ||4||5||16||
Raamkalee, Fifth Mehl:
You read the scriptures, and the commentaries,
but the Perfect Lord does not dwell in your heart.
You preach to others to have faith,

but you do not practice what you preach. ||1||
 O Pandit, O religious scholar, contemplate the Vedas.
 Eradicate anger from your mind, O Pandit. ||1||Pause||
 You place your stone god before yourself,
 Section 22 - Raag Raamkalee - Part 013
 but your mind wanders in the ten directions.
 You apply a ceremonial tilak mark to its forehead, and fall at its feet.
 You try to appease the people, and act blindly. ||2||
 You perform the six religious rituals, and sit wearing your loin-cloth.
 In the homes of the wealthy, you read the prayer book.
 You chant on your mala, and beg for money.
 No one has ever been saved in this way, friend. ||3||
 He alone is a Pandit, who lives the Word of the Guru's Shabad.
 Maya, of the three qualities, leaves him.
 The four Vedas are completely contained within the Lord's Name.
 Nanak seeks His Sanctuary. ||4||6||17||
 Raamkalee, Fifth Mehl:
 Millions of troubles do not come near him;
 the many manifestations of Maya are his hand-maidens;
 countless sins are his water-carriers;
 he is blessed with the Grace of the Creator Lord. ||1||
 One who has the Lord God as his help and support
 - all his efforts are fulfilled. ||1||Pause||
 He is protected by the Creator Lord; what harm can anyone do to him?
 Even an ant can conquer the whole world.
 His glory is endless; how can I describe it?
 I am a sacrifice, a devoted sacrifice, to His feet. ||2||
 He alone performs worship, austerities and meditation;
 he alone is a giver to various charities;
 he alone is approved in this Dark Age of Kali Yuga,
 whom the Lord Master blesses with honor. ||3||
 Joining the Saadh Sangat, the Company of the Holy, I am enlightened.
 I have found celestial peace, and my hopes are fulfilled.
 The Perfect True Guru has blessed me with faith.
 Nanak is the slave of His slaves. ||4||7||18||
 Raamkalee, Fifth Mehl:
 Don't blame others, O people;
 as you plant, so shall you harvest.
 By your actions, you have bound yourself.
 You come and go, entangled in Maya. ||1||
 Such is the understanding of the Saintly people.
 You shall be enlightened, through the Word of the Perfect Guru. ||1||Pause||
 Body, wealth, spouse and ostentatious displays are false.
 Horses and elephants will pass away.
 Power, pleasures and beauty are all false.
 Without the Naam, the Name of the Lord, everything is reduced to dust. ||2||
 The egotistical people are deluded by useless doubt.

Of all this expanse, nothing shall go along with you.
Through pleasure and pain, the body is growing old.
Doing these things, the faithless cynics are passing their lives. ||3||
The Name of the Lord is Ambrosial Nectar in this Dark Age of Kali Yuga.
This treasure is obtained from the Holy.
O Nanak, whoever pleases the Guru,
the Lord of the Universe, beholds the Lord in each and every heart.

||4||8||19||

Raamkalee, Fifth Mehl:

The Panch Shabad, the five primal sounds, echo the perfect sound current of the Naad.

The wondrous, amazing unstruck melody vibrates.

The Saintly people play there with the Lord.

They remain totally detached, absorbed in the Supreme Lord God. ||1||

It is the realm of celestial peace and bliss.

The Saadh Sangat, the Company of the Holy, sits and sings the Glorious Praises of the Lord. There is no disease or sorrow there, no birth or death.

||1||Pause||

There, they meditate only on the Naam, the Name of the Lord.

How rare are those who find this place of rest.

The love of God is their food, and the Kirtan of the Lord's Praise is their support.

Section 22 - Raag Raamkalee - Part 014

They obtain a permanent seat in the infinite. ||2||

No one falls there, or wavers, or goes anywhere.

By Guru's Grace, some find this mansion.

They are not touched by doubt, fear, attachment or the traps of Maya.

They enter the deepest state of Samaadhi, through the kind mercy of God. ||3||

He has no end or limitation.

He Himself is unmanifest, and He Himself is manifest.

One who enjoys the taste of the Lord, Har, Har, deep within himself,

O Nanak, his wondrous state cannot be described. ||4||9||20||

Raamkalee, Fifth Mehl:

Meeting with the Sangat, the Congregation, the Supreme Lord God has come into my consciousness.

In the Sangat, my mind has found contentment.

I touch my forehead to the feet of the Saints.

Countless times, I humbly bow to the Saints. ||1||

This mind is a sacrifice to the Saints;

holding tight to their support, I have found peace, and in their mercy, they have protected me. ||1||Pause||

I wash the feet of the Saints, and drink in that water.

Gazing upon the Blessed Vision of the Saints' Darshan, I live.

My mind rests its hopes in the Saints.

The Saints are my immaculate wealth. ||2||

The Saints have covered my faults.

By the Grace of the Saints, I am no longer tormented.

The Merciful Lord has blessed me with the Saints' Congregation.
The Compassionate Saints have become my help and support. ||3||
My consciousness, intellect and wisdom have been enlightened.
The Lord is profound, unfathomable, infinite, the treasure of virtue.
He cherishes all beings and creatures.
Nanak is enraptured, seeing the Saints. ||4||10||21||
Raamkalee, Fifth Mehl:
Your home, power and wealth will be of no use to you.
Your corrupt worldly entanglements will be of no use to you.
Know that all your dear friends are fake.
Only the Name of the Lord, Har, Har, will go along with you. ||1||
Sing the Glorious Praises of the Lord's Name, O friend; remembering the Lord in
meditation, your honor shall be saved.
Remembering the Lord in meditation, the Messenger of Death will not touch you.
||1||Pause||
Without the Lord, all pursuits are useless.
Gold, silver and wealth are just dust.
Chanting the Word of the Guru's Shabad, your mind shall be at peace.
Here and hereafter, your face shall be radiant and bright. ||2||
Even the greatest of the great worked and worked until they were exhausted.
None of them ever accomplished the tasks of Maya.
Any humble being who chants the Name of the Lord, Har, Har,
will have all his hopes fulfilled. ||3||
The Naam, the Name of the Lord, is the anchor and support of the Lord's
devotees.
The Saints are victorious in this priceless human life.
Whatever the Lord's Saint does, is approved and accepted.
Slave Nanak is a sacrifice to him. ||4||11||22||
Raamkalee, Fifth Mehl:
You gather wealth by exploiting people.
It is of no use to you; it was meant for others.
You practice egotism, and act like a blind man.
In the world hereafter, you shall be tied to the leash of the Messenger of
Death. ||1||
Give up your envy of others, you fool!
You only live here for a night, you fool!
You are intoxicated with Maya, but you must soon arise and depart.
You are totally involved in the dream. ||1||Pause||
In his childhood, the child is blind.
In the fullness of youth, he is involved in foul-smelling sins.
Section 22 - Raag Raamkalee - Part 015
In the third stage of life, he gathers the wealth of Maya.
And when he grows old, he must leave all this; he departs regretting and
repenting. ||2||
After a very long time, one obtains this precious human body, so difficult to
obtain.
Without the Naam, the Name of the Lord, it is reduced to dust.

Worse than a beast, a demon or an idiot,
is that one who does not understand who created him. ||3||
Listen, O Creator Lord, Lord of the Universe, Lord of the World,
Merciful to the meek, forever compassionate
- If You emancipate the human, then his bonds are broken.
O Nanak, the people of world are blind; please, Lord, forgive them, and unite
them with Yourself. ||4||12||23||
Raamkalee, Fifth Mehl:
Joining the elements together, the robe of the body is fashioned.
The ignorant fool is engrossed in it.
He cherishes it, and constantly takes care of it.
But at the very last moment, he must arise and depart. ||1||
Without the Naam, the Name of the Lord, everything is false, O mortal.
Those who do not vibrate and meditate on the Lord of the Universe, but instead
are imbued with other things, - all those mortals are plundered by Maya.
||1||Pause||
Bathing at sacred shrines of pilgrimage, filth is not washed off.
Religious rituals are all just egotistical displays.
By pleasing and appeasing people, no one is saved.
Without the Naam, they shall depart weeping. ||2||
Without the Lord's Name, the screen is not torn away.
I have studied all the Shaastras and Simritees.
He alone chants the Naam, whom the Lord Himself inspires to chant.
He obtains all fruits and rewards, and merges in peace. ||3||
O Savior Lord, please save me!
All peace and comforts are in Your Hand, God.
Whatever you attach me to, to that I am attached, O my Lord and Master.
O Nanak, the Lord is the Inner-knower, the Searcher of hearts. ||4||13||24||
Raamkalee, Fifth Mehl:
Whatever He does makes me happy.
The ignorant mind is encouraged, in the Saadh Sangat, the Company of the Holy.
Now, it does not waver at all; it has become stable and steady.
Receiving Truth, it is merged in the True Lord. ||1||
Pain is gone, and all illness is gone.
I have accepted the Will of God in my mind, associating with the Great Person,
the Guru. ||1||Pause||
All is pure; all is immaculate.
Whatever exists is good.
Wherever He keeps me, that is the place of liberation for me.
Whatever He makes me chant, is His Name. ||2||
That is the sixty-eight sacred shrines of pilgrimage, where the Holy place
their feet,
and that is heaven, where the Naam is chanted.
All bliss comes, when one obtains the Blessed Vision of the Lord's Darshan.
I sing continuously, continually, the Glorious Praises of the Lord. ||3||
The Lord Himself is pervading in each and every heart.
The glory of the Merciful Lord is radiant and manifest.

The shutters are opened, and doubts have run away.

Nanak has met with the Perfect Guru. ||4||14||25||

Raamkalee, Fifth Mehl:

Millions of meditations and austerities rest in him,
along with wealth, wisdom, miraculous spiritual powers and angelic spiritual
insight.

He enjoys the various shows and forms, pleasures and delicacies;
the Naam, the Name of the Lord, dwells within the heart of the Gurmukh. ||1||
Such is the glorious greatness of the Name of the Lord.

Its value cannot be described. ||1||Pause||

He alone is brave, patient and perfectly wise;

Section 22 - Raag Raamkalee - Part 016

he is intuitively in Samaadhi, profound and unfathomable.

He is liberated forever and all his affairs are perfectly resolved;
the Lord's Name abides within his heart. ||2||

He is totally peaceful, blissful and healthy;

he looks upon all impartially, and is perfectly detached.

He does not come and go, and he never wavers;

the Naam abides in his mind. ||3||

God is Merciful to the meek; He is the Lord of the World, the Lord of the
Universe.

The Gurmukh meditates on Him, and his worries are gone.

The Guru has blessed Nanak with the Naam;

he serves the Saints, and works for the Saints. ||4||15||26||

Raamkalee, Fifth Mehl:

Sing the Kirtan of the Lord's Praises, and the Beej Mantra, the Seed Mantra.

Even the homeless find a home in the world hereafter.

Fall at the feet of the Perfect Guru;

you have slept for so many incarnations - wake up! ||1||

Chant the Chant of the Lord's Name, Har, Har.

By Guru's Grace, it shall be enshrined within your heart, and you shall cross
over the terrifying world-ocean. ||1||Pause||

Meditate on the eternal treasure of the Naam, the Name of the Lord, O mind,
and then, the screen of Maya shall be torn away.

Drink in the Ambrosial Nectar of the Guru's Shabad,

and then your soul shall be rendered immaculate and pure. ||2||

Searching, searching, searching, I have realized

that without devotional worship of the Lord, no one is saved.

So vibrate, and meditate on that Lord in the Saadh Sangat, the Company of the
Holy;

your mind and body shall be imbued with love for the Lord. ||3||

Renounce all your cleverness and trickery.

O mind, without the Lord's Name, there is no place of rest.

The Lord of the Universe, the Lord of the World, has taken pity on me.

Nanak seeks the protection and support of the Lord, Har, Har. ||4||16||27||

Raamkalee, Fifth Mehl:

In the Saints' Congregation, play joyfully with the Lord,

and you will not have to meet the Messenger of Death hereafter.
Your egotistical intellect shall be dispelled,
and your evil-mindedness will be totally taken away. ||1||
Sing the Glorious Praises of the Lord's Name, O Pandit.
Religious rituals and egotism are of no use at all. You shall go home with
happiness, O Pandit. ||1||Pause||
I have earned the profit, the wealth of the Lord's praise.
All my hopes have been fulfilled.
Pain has left me, and peace has come to my home.
By the Grace of the Saints, my heart-lotus blossoms forth. ||2||
One who is blessed with the gift of the jewel of the Name,
obtains all treasures.
His mind becomes content, finding the Perfect Lord.
Why should he ever go begging again? ||3||
Hearing the Lord's sermon, he becomes pure and holy.
Chanting it with his tongue, he finds the way to salvation.
He alone is approved, who enshrines the Lord within his heart.
Nanak: such a humble being is exalted, O Siblings of Destiny. ||4||17||28||
Raamkalee, Fifth Mehl:
No matter how hard you try to grab it, it does not come into your hands.
No matter how much you may love it, it does not go along with you.
Says Nanak, when you abandon it,
then it comes and falls at your feet. ||1||
Listen, O Saints: this is the pure philosophy.
Without the Lord's Name, there is no salvation. Meeting with the Perfect Guru,
one is saved. ||1||Pause||
Section 22 - Raag Raamkalee - Part 017
When someone tries to appease her,
then she takes pride in herself.
But when someone puts her out of his thoughts,
then she serves him like a slave. ||2||
She seems to please, but in the end, she deceives.
She does not remain in any one place.
She has bewitched a great many worlds.
The Lord's humble servants cut her apart into pieces. ||3||
Whoever begs from her remains hungry.
Whoever is infatuated with her obtains nothing.
But one who renounces her, and joins the Society of the Saints,
by great good fortune, O Nanak, is saved. ||4||18||29||
Raamkalee, Fifth Mehl:
See the Lord, the Universal Soul, in all.
The One God is perfect, and all-pervading.
Know that the priceless jewel is within your own heart.
Realize that your essence is within your own self. ||1||
Drink in the Ambrosial Nectar, by the Grace of the Saints.
One who is blessed with high destiny, obtains it. Without a tongue, how can one
know the taste? ||1||Pause||

How can a deaf person listen to the eighteen Puraanas and the Vedas?

The blind man cannot see even a million lights.

The beast loves grass, and remains attached to it.

One who has not been taught - how can he understand? ||2||

God, the Knower, knows all.

He is with His devotees, through and through.

Those who sing God's Praises with joy and delight,

O Nanak - the Messenger of Death does not even approach them. ||3||19||30||

Raamkalee, Fifth Mehl:

Blessing me with His Name, He has purified and sanctified me.

The Lord's wealth is my capital. False hope has left me; this is my wealth.

Breaking my bonds, the Lord has linked me to His service.

I am a devotee of the Lord, Har, Har; I sing the Glorious Praises of the Lord.

||1||

The unstruck sound current vibrates and resounds.

The Lord's humble servants sing His Glorious Praises with love and delight;
they are honored by the Divine Guru. ||1||Pause||

My pre-ordained destiny has been activated;

I have awakened from the sleep of countless incarnations.

In the Saadh Sangat, the Company of the Holy, my aversion is gone.

My mind and body are imbued with love for the Lord. ||2||

The Merciful Savior Lord has saved me.

I have no service or work to my credit.

In His Mercy, God has taken pity on me;

He lifted me up and pulled me out, when I was suffering in pain. ||3||

Listening, listening to His Praises, joy has welled up within my mind.

Twenty-four hours a day, I sing the Glorious Praises of the Lord.

Singing, singing His Praises, I have obtained the supreme status.

By Guru's Grace, Nanak is lovingly focused on the Lord. ||4||20||31||

Raamkalee, Fifth Mehl:

In exchange for a shell, he gives up a jewel.

He tries to get what he must give up.

He collects those things which are worthless.

Enticed by Maya, he takes the crooked path. ||1||

You unfortunate man - have you no shame?

You do not remember in your mind the ocean of peace, the perfect Transcendent
Lord God. ||1||Pause||

Nectar seems bitter to you, and poison is sweet.

Such is your condition, you faithless cynic, which I have seen with my own
eyes.

You are fond of falsehood, fraud and egotism.

Section 22 - Raag Raamkalee - Part 018

If you hear the Naam, the Name of the Lord, you feel like you have been stung
by a scorpion. ||2||

You continually yearn for Maya,

and you never chant the Lord's Praises with your mouth.

The Lord is fearless and formless; He is the Great Giver.

But you do not love Him, you fool! ||3||
God, the True King, is above the heads of all kings.
He is the independent, perfect Lord King.
People are intoxicated by emotional attachment, entangled in doubt and family
life.
Nanak: they are saved only by Your Mercy, Lord. ||4||21||32||
Raamkalee, Fifth Mehl:
Night and day, I chant the Lord's Name.
Hereafter, I shall obtain a seat in the Court of the Lord.
I am in bliss forever; I have no sorrow.
The disease of ego never afflicts me. ||1||
O Saints of the Lord, seek out those who know God.
You shall be wonderstruck with wonder at the wonderful Lord; meditate in
remembrance on the Lord, O mortal, and obtain the supreme status. ||1||Pause||
Calculating, measuring, and thinking in every way,
see that without the Naam, no one can be carried across.
Of all your efforts, none will go along with you.
You can cross over the terrifying world-ocean only through the love of God.
||2||
By merely washing the body, one's filth is not removed.
Afflicted by egotism, duality only increases.
That humble being who takes the medicine of the Name of the Lord, Har, Har
- all his diseases are eradicated. ||3||
Take pity on me, O merciful, Supreme Lord God;
let me never forget the Lord of the World from my mind.
Let me be the dust of the feet of Your slaves;
O God, please fulfill Nanak's hope. ||4||22||33||
Raamkalee, Fifth Mehl:
You are my Protection, O perfect Divine Guru.
There is no other than You.
You are all-powerful, O perfect Supreme Lord God.
He alone meditates on You, whose karma is perfect. ||1||
You Name, God, is the boat to carry us across.
My mind has grasped Your protection alone. Other than You, I have no place of
rest at all. ||1||Pause||
Chanting, meditating on Your Name, I live,
and hereafter, I will obtain a seat in the Court of the Lord.
Pain and darkness are gone from my mind;
my evil-mindedness is dispelled, and I am absorbed in the Lord's Name. ||2||
I have enshrined love for the Lord's lotus feet.
The lifestyle of the Perfect Guru is immaculate and pure.
My fear has run away, and the fearless Lord dwells within my mind.
My tongue continually chants the Ambrosial Naam, the Name of the Lord. ||3||
The nooses of millions of incarnations are cut away.
I have obtained the profit of the true wealth.
This treasure is inexhaustible; it will never run out.
O Nanak, the devotees look beautiful in the Court of the Lord. ||4||23||34||

Raamkalee, Fifth Mehl:

The Naam, the Name of the Lord, is a jewel, a ruby.

It brings Truth, contentment and spiritual wisdom.

The Lord entrusts the treasures of peace, intuition and kindness to His devotees. ||1||

This is the treasure of my Lord.

Consuming and expending it, it is never used up. The Lord has no end or limitation. ||1||Pause||

The Kirtan of the Lord's Praise is a priceless diamond.

It is the ocean of bliss and virtue.

In the Word of the Guru's Bani is the wealth of the unstruck sound current.

The Saints hold the key to it in their hands. ||2||

Section 22 - Raag Raamkalee - Part 019

They sit there, in the cave of deep Samaadhi;

the unique, perfect Lord God dwells there.

God holds conversations with His devotees.

There is no pleasure or pain, no birth or death there. ||3||

One whom the Lord Himself blesses with His Mercy,

obtains the Lord's wealth in the Saadh Sangat, the Company of the Holy.

Nanak prays to the merciful Primal Lord;

the Lord is my merchandise, and the Lord is my capital. ||4||24||35||

Raamkalee, Fifth Mehl:

The Vedas do not know His greatness.

Brahma does not know His mystery.

Incarnated beings do not know His limit.

The Transcendent Lord, the Supreme Lord God, is infinite. ||1||

Only He Himself knows His own state.

Others speak of Him only by hearsay. ||1||Pause||

Shiva does not know His mystery.

The gods gave grown weary of searching for Him.

The goddesses do not know His mystery.

Above all is the unseen, Supreme Lord God. ||2||

The Creator Lord plays His own plays.

He Himself separates, and He Himself unites.

Some wander around, while others are linked to His devotional worship.

By His actions, He makes Himself known. ||3||

Listen to the true story of the Saints.

They speak only of what they see with their eyes.

He is not involved with virtue or vice.

Nanak's God is Himself all-in-all. ||4||25||36||

Raamkalee, Fifth Mehl:

I have not tried to do anything through knowledge.

I have no knowledge, intelligence or spiritual wisdom.

I have not practiced chanting, deep meditation, humility or righteousness.

I know nothing of such good karma. ||1||

O my Beloved God, my Lord and Master,

there is none other than You. Even though I wander and make mistakes, I am

still Yours, God. ||1||Pause||

I have no wealth, no intelligence, no miraculous spiritual powers; I am not enlightened.

I dwell in the village of corruption and sickness.

O my One Creator Lord God,

Your Name is the support of my mind. ||2||

Hearing, hearing Your Name, I live; this is my mind's consolation.

Your Name, God, is the Destroyer of sins.

You, O Limitless Lord, are the Giver of the soul.

He alone knows You, unto whom You reveal Yourself. ||3||

Whoever has been created, rests his hopes in You.

All worship and adore You, God, O treasure of excellence.

Slave Nanak is a sacrifice to You.

My merciful Lord and Master is infinite. ||4||26||37||

Raamkalee, Fifth Mehl:

The Savior Lord is merciful.

Millions of incarnations are eradicated in an instant, contemplating the Lord.

All beings worship and adore Him.

Receiving the Guru's Mantra, one meets God. ||1||

My God is the Giver of souls.

The Perfect Transcendent Lord Master, my God, imbues each and every heart.

||1||Pause||

My mind has grasped His Support.

My bonds have been shattered.

Within my heart, I meditate on the Lord, the embodiment of supreme bliss.

My mind is filled with ecstasy. ||2||

The Lord's Sanctuary is the boat to carry us across.

The Lord's Feet are the embodiment of life itself.

Section 22 - Raag Raamkalee - Part 020

They are the Support of the breath of life of the Saints.

God is infinite, the highest of the high. ||3||

That mind is excellent and sublime, which meditates in remembrance on the Lord.

In His Mercy, the Lord Himself bestows it.

Peace, intuitive poise and bliss are found in the Lord's Name.

Meeting with the Guru, Nanak chants the Name. ||4||27||38||

Raamkalee, Fifth Mehl:

Abandon all your clever tricks.

Become His servant, and serve Him.

Totally erase your self-conceit.

You shall obtain the fruits of your mind's desires. ||1||

Be awake and aware with your Guru.

Your hopes and desires shall be fulfilled, and you shall obtain all treasures from the Guru. ||1||Pause||

Let no one think that God and Guru are separate.

The True Guru is the Immaculate Lord.

Do not believe that He is a mere human being;

He gives honor to the dishonored. ||2||

Hold tight to the Support of the Guru, the Lord.
Give up all other hopes.
Ask for the treasure of the Name of the Lord,
and then you shall be honored in the Court of the Lord. ||3||
Chant the Mantra of the Guru's Word.
This is the essence of true devotional worship.
When the True Guru becomes merciful,
slave Nanak is enraptured. ||4||28||39||
Raamkalee, Fifth Mehl:
Whatever happens, accept that as good.
Leave your egotistical pride behind.
Day and night, continually sing the Glorious Praises of the Lord.
This is the perfect purpose of human life. ||1||
Meditate on the Lord, O Saints, and be in bliss.
Renounce your cleverness and all your tricks. Chant the Immaculate Chant of the
Guru's Mantra. ||1||Pause||
Place the hopes of your mind in the One Lord.
Chant the Immaculate Name of the Lord, Har, Har.
Bow down to the Guru's Feet,
and cross over the terrifying world-ocean. ||2||
The Lord God is the Great Giver.
He has no end or limitation.
All treasures are in His home.
He will be your Saving Grace in the end. ||3||
Nanak has obtained this treasure,
the immaculate Name of the Lord, Har, Har.
Whoever chants it, is emancipated.
It is obtained only by His Grace. ||4||29||40||
Raamkalee, Fifth Mehl:
Make this invaluable human life fruitful.
You shall not be destroyed when you go to the Lord's Court.
In this world and the next, you shall obtain honor and glory.
At the very last moment, He will save you. ||1||
Sing the Glorious Praises of the Lord.
In both this world and the next, you shall be embellished with beauty,
meditating on the wondrous Primal Lord God. ||1||Pause||
While standing up and sitting down, meditate on the Lord,
and all your troubles shall depart.
All your enemies will become friends.
Your consciousness shall be immaculate and pure. ||2||
This is the most exalted deed.
Of all faiths, this is the most sublime and excellent faith.
Meditating in remembrance on the Lord, you shall be saved.
You shall be rid of the burden of countless incarnations. ||3||
Your hopes shall be fulfilled,
and the noose of the Messenger of Death will be cut away.
So listen to the Guru's Teachings.

O Nanak, you shall be absorbed in celestial peace. ||4||30||41||

Section 22 - Raag Raamkalee - Part 021

Raamkalee, Fifth Mehl:

Honor the One, to whom everything belongs.

Leave your egotistical pride behind.

You belong to Him; everyone belongs to Him.

Worship and adore Him, and you shall be at peace forever. ||1||

Why do you wander in doubt, you fool?

Without the Naam, the Name of the Lord, nothing is of any use at all. Crying out, 'Mine, mine', a great many have departed, regretfully repenting.

||1||Pause||

Whatever the Lord has done, accept that as good.

Without accepting, you shall mingle with dust.

His Will seems sweet to me.

By Guru's Grace, He comes to dwell in the mind. ||2||

He Himself is carefree and independent, imperceptible.

Twenty-four hours a day, O mind, meditate on Him.

When He comes into the consciousness, pain is dispelled.

Here and hereafter, your face shall be radiant and bright. ||3||

Who, and how many have been saved, singing the Glorious Praises of the Lord?

They cannot be counted or evaluated.

Even the sinking iron is saved, in the Saadh Sangat, the Company of the Holy, O Nanak, as His Grace is received. ||4||31||42||

Raamkalee, Fifth Mehl:

In your mind, meditate on the Lord God.

This is the Teaching given by the Perfect Guru.

All fears and terrors are taken away,

and your hopes shall be fulfilled. ||1||

Service to the Divine Guru is fruitful and rewarding.

His value cannot be described; the True Lord is unseen and mysterious.

||1||Pause||

He Himself is the Doer, the Cause of causes.

Meditate on Him forever, O my mind, and continually serve Him.

You shall be blessed with truth, intuition and peace, O my friend. ||2||

My Lord and Master is so very great.

In an instant, He establishes and disestablishes.

There is no other than Him.

He is the Saving Grace of His humble servant. ||3||

Please take pity on me, and hear my prayer,

that Your servant may behold the Blessed Vision of Your Darshan.

Nanak chants the Chant of the Lord,

whose glory and radiance are the highest of all. ||4||32||43||

Raamkalee, Fifth Mehl:

Reliance on mortal man is useless.

O God, my Lord and Master, You are my only Support.

I have discarded all other hopes.

I have met with my carefree Lord and Master, the treasure of virtue. ||1||

Meditate on the Name of the Lord alone, O my mind.
Your affairs shall be perfectly resolved; sing the Glorious Praises of the
Lord, Har, Har, Har, O my mind. ||1||Pause||
You are the Doer, the Cause of causes.
Your lotus feet, Lord, are my Sanctuary.
I meditate on the Lord in my mind and body.
The blissful Lord has revealed His form to me. ||2||
I seek His eternal support;
He is the Creator of all beings.
Remembering the Lord in meditation, the treasure is obtained.
At the very last instant, He shall be your Savior. ||3||
Be the dust of all men's feet.
Eradicate self-conceit, and merge in the Lord.
Night and day, meditate on the Naam, the Name of the Lord.
O Nanak, this is the most rewarding activity. ||4||33||44||
Raamkalee, Fifth Mehl:
He is the Doer, the Cause of causes, the bountiful Lord.
The merciful Lord cherishes all.
The Lord is unseen and infinite.
God is great and endless. ||1||
Section 22 - Raag Raamkalee - Part 022
I humbly pray to invoke the Universal Lord God, the Lord of the World.
The Creator Lord is all-pervading, everywhere. ||1||Pause||
He is the Lord of the Universe, the Life of the World.
Within your heart, worship and adore the Destroyer of fear.
The Master Rishi of the senses, Lord of the World, Lord of the Universe.
He is perfect, ever-present everywhere, the Liberator. ||2||
You are the One and only merciful Master,
spiritual teacher, prophet, religious teacher.
Master of hearts, Dispenser of justice,
more sacred than the Koran and the Bible. ||3||
The Lord is powerful and merciful.
The all-pervading Lord is the support of each and every heart.
The luminous Lord dwells everywhere.
His play cannot be known. ||4||
Be kind and compassionate to me, O Creator Lord.
Bless me with devotion and meditation, O Lord Creator.
Says Nanak, the Guru has rid me of doubt.
The Muslim God Allah and the Hindu God Paarbrahm are one and the same.
||5||34||45||
Raamkalee, Fifth Mehl:
The sins of millions of incarnations are eradicated.
Meditating on the Lord, Har, Har, pain will not afflict you.
When the Lord's lotus feet are enshrined in the mind,
all terrible evils are taken away from the body. ||1||
Sing the Praise of the Lord of the World, O mortal being.
The Unspoken Speech of the True Lord God is perfect. Dwelling upon it, one's

light merges into the Light. ||1||Pause||
Hunger and thirst are totally quenched;
by the Grace of the Saints, meditate on the immortal Lord.
Night and day, serve God.
This is the sign that one has met with the Lord. ||2||
Worldly entanglements are ended, when God becomes merciful.
Gazing upon the Blessed Vision of the Guru's Darshan, I am enraptured.
My perfect pre-destined karma has been activated.
With my tongue, I continually sing the Glorious Praises of the Lord. ||3||
The Saints of the Lord are accepted and approved forever.
The foreheads of the Saintry people are marked with the Lord's insignia.
One who is blessed with the dust of the feet of the Lord's slave,
O Nanak, obtains the supreme status. ||4||35||46||

Raamkalee, Fifth Mehl:

Let yourself be a sacrifice to the Blessed Vision of the Lord's Darshan.
Focus your heart's meditation on the Lord's lotus feet.
Apply the dust of the feet of the Saints to your forehead,
and the filthy evil-mindedness of countless incarnations will be washed off.

||1||

Meeting Him, egotistical pride is eradicated,
and you will come to see the Supreme Lord God in all. The Perfect Lord God has
showered His Mercy. ||1||Pause||

This is the Guru's Praise, to chant the Name of the Lord.
This is devotion to the Guru, to sing forever the Glorious Praises of the Lord.
This is contemplation upon the Guru, to know that the Lord is close at hand.
Accept the Word of the Guru's Shabad as Truth. ||2||
Through the Word of the Guru's Teachings, look upon pleasure and pain as one
and the same.
Hunger and thirst shall never afflict you.
The mind becomes content and satisfied through the Word of the Guru's Shabad.
Meditate on the Lord of the Universe, and He will cover all your faults. ||3||
The Guru is the Supreme Lord God; the Guru is the Lord of the Universe.
The Guru is the Great Giver, merciful and forgiving.
One whose mind is attached to the Guru's feet,
O slave Nanak, is blessed with perfect destiny. ||4||36||47||

Section 22 - Raag Raamkalee - Part 023

Raamkalee, Fifth Mehl:

What supports you in this world?
You ignorant fool, who is your companion?
The Lord is your only companion; no one knows His condition.
You look upon the five thieves as your friends. ||1||
Serve that home, which will save you, my friend.
Chant the Glorious Praises of the Lord of the Universe, day and night; in the
Saadh Sangat, the Company of the Holy, love Him in your mind. ||1||Pause||
This human life is passing away in egotism and conflict.
You are not satisfied; such is the flavor of sin.
Wandering and roaming around, you suffer terrible pain.

You cannot cross over the impassable sea of Maya. ||2||
You do the deeds which do not help you at all.
As you plant, so shall you harvest.
There is none other than the Lord to save you.
You will be saved, only if God grants His Grace. ||3||
Your Name, God, is the Purifier of sinners.
Please bless Your slave with that gift.
Please grant Your Grace, God, and emancipate me.
Nanak has grasped Your Sanctuary, God. ||4||37||48||
Raamkalee, Fifth Mehl:
I have found peace in this world.
I will not have to appear before the Righteous Judge of Dharma to give my
account.
I will be respected in the Court of the Lord,
and I will not have to enter the womb of reincarnation ever again. ||1||
Now, I know the value of friendship with the Saints.
In His Mercy, the Lord has blessed me with His Name. My pre-ordained destiny
has been fulfilled. ||1||Pause||
My consciousness is attached to the Guru's feet.
Blessed, blessed is this fortunate time of union.
I have applied the dust of the Saints' feet to my forehead,
and all my sins and pains have been eradicated. ||2||
Performing true service to the Holy,
the mortal's mind is purified.
I have seen the fruitful vision of the Lord's humble slave.
God's Name dwells within each and every heart. ||3||
All my troubles and sufferings have been taken away;
I have merged into the One, from whom I originated.
The Lord of the Universe, incomparably beautiful, has become merciful.
O Nanak, God is perfect and forgiving. ||4||38||49||
Raamkalee, Fifth Mehl:
The tiger leads the cow to the pasture,
the shell is worth thousands of dollars,
and the elephant nurses the goat,
when God bestows His Glance of Grace. ||1||
You are the treasure of mercy, O my Beloved Lord God.
I cannot even describe Your many Glorious Virtues. ||1||Pause||
The cat sees the meat, but does not eat it,
and the great butcher throws away his knife;
the Creator Lord God abides in the heart;
the net holding the fish breaks apart. ||2||
The dry wood blossoms forth in greenery and red flowers;
in the high desert, the beautiful lotus flower blooms.
The Divine True Guru puts out the fire.
He links His servant to His service. ||3||
He saves even the ungrateful;
my God is forever merciful.

He is forever the helper and support of the humble Saints.
Nanak has found the Sanctuary of His lotus feet. ||4||39||50||
Raamkalee, Fifth Mehl:
Section 22 - Raag Raamkalee - Part 024
God killed the five tigers.
He has driven out the ten wolves.
The three whirl-pools have stopped spinning.
In the Saadh Sangat, the Company of the Holy, the fear of reincarnation is gone. ||1||
Meditating, meditating in remembrance on the Lord of the Universe, I live.
In His Mercy, He protects His slave; the True Lord is forever and ever the forgiver. ||1||Pause||
The mountain of sin is burnt down, like straw,
by chanting and meditating on the Name, and worshipping God's feet.
God, the embodiment of bliss, becomes manifest everywhere.
Linked to His loving devotional worship, I enjoy peace. ||2||
I have crossed over the world-ocean, as if it were no bigger than a calf's footprint on the ground.
I shall never again have to endure suffering or grief.
The ocean is contained in the pitcher.
This is not such an amazing thing for the Creator to do. ||3||
When I am separated from Him, then I am consigned to the nether regions.
When He lifts me up and pulls me out, then I am enraptured by His Glance of Grace.
Vice and virtue are not under my control.
With love and affection, Nanak sings His Glorious Praises. ||4||40||51||
Raamkalee, Fifth Mehl:
Neither your body nor your mind belong to you.
Attached to Maya, you are entangled in fraud.
You play like a baby lamb.
But suddenly, Death will catch you in its noose. ||1||
Seek the Sanctuary of the Lord's lotus feet, O my mind.
Chant the Name of the Lord, which will be your help and support. As Gurmukh, you shall obtain the true wealth. ||1||Pause||
Your unfinished worldly affairs will never be resolved.
You shall always regret your sexual desire, anger and pride.
You act in corruption in order to survive,
but not even an iota will go along with you, you ignorant fool! ||2||
You practice deception, and you know many tricks;
for the sake of mere shells, you throw dust upon your head.
You never even think of the One who gave you life.
The pain of false greed never leaves you. ||3||
When the Supreme Lord God becomes merciful,
this mind becomes the dust of the feet of the Holy.
With His lotus hands, He has attached us to the hem of His robe.
Nanak merges in the Truest of the True. ||4||41||52||
Raamkalee, Fifth Mehl:

I seek the Sanctuary of the Sovereign Lord.
 I have become fearless, singing the Glorious Praises of the Lord of the
 Universe. In the Saadh Sangat, the Company of the Holy, my pains have been
 taken away. ||1||Pause||
 That person, within whose mind the Lord abides,
 does not see the impassible world-ocean.
 All one's affairs are resolved,
 by chanting continually the Name of the Lord, Har, Har. ||1||
 Why should His slave feel any anxiety? The Guru places His hand upon my
 forehead.
 The fear of birth and death is dispelled;
 I am a sacrifice to the Perfect Guru. ||2||
 I am enraptured, meeting with the Guru, the Transcendent Lord.
 He alone obtains the Blessed Vision of the Lord's Darshan, who is blessed by
 His Mercy.
 One who is blessed by the Grace of the Supreme Lord God,
 crosses over the terrifying world-ocean in the Saadh Sangat, the Company of the
 Holy. ||3||
 Drink in the Ambrosial Nectar, O Beloved Holy people.
 Your face shall be radiant and bright in the Court of the Lord.
 Celebrate and be blissful, and abandon all corruption.
 O Nanak, meditate on the Lord and cross over. ||4||42||53||
 Section 22 - Raag Raamkalee - Part 025
 Raamkalee, Fifth Mehl:
 The fire runs away from the fuel.
 The water runs away from the dust in all directions.
 The feet are above, and the sky is beneath.
 The ocean appears in the cup. ||1||
 Such is our all-powerful dear Lord.
 His devotees do not forget Him, even for an instant. Twenty-four hours a day, O
 mind, meditate on Him. ||1||Pause||
 First comes the butter, and then the milk.
 The dirt cleans the soap.
 The fearless are afraid of fear.
 The living are killed by the dead. ||2||
 The visible body is hidden, and the etheric body is seen.
 The Lord of the world does all these things.
 The one who is cheated, is not cheated by the cheat.
 With no merchandise, the trader trades again and again. ||3||
 So join the Society of the Saints, and chant the Lord's Name.
 So say the Simritees, Shaastras, Vedas and Puraanas.
 Rare are those who contemplate and meditate on God.
 O Nanak, they attain the supreme status. ||4||43||54||
 Raamkalee, Fifth Mehl:
 Whatever pleases Him happens.
 Forever and ever, I seek the Sanctuary of the Lord. There is none other than
 God. ||1||Pause||

You look upon your children, spouse and wealth; none of these will go along with you.

Eating the poisonous potion, you have gone astray. You will have to go, and leave Maya and your mansions. ||1||

Slandering others, you are totally ruined; because of your past actions, you shall be consigned to the womb of reincarnation.

Your past actions will not just go away; the most horrible Messenger of Death shall seize you. ||2||

You tell lies, and do not practice what you preach. Your desires are not satisfied - what a shame.

You have contracted an incurable disease; slandering the Saints, your body is wasting away; you are utterly ruined. ||3||

He embellishes those whom He has fashioned. He Himself gave life to the Saints. O Nanak, He hugs His slaves close in His Embrace. Please grant Your Grace, O Supreme Lord God, and be kind to me as well. ||4||44||55||

Raamkalee, Fifth Mehl:

Such is the Perfect Divine Guru, my help and support.

Meditation on Him is not wasted. ||1||Pause||

Gazing upon the Blessed Vision of His Darshan, I am enraptured.

The dust of His feet snaps the noose of Death.

His lotus feet dwell within my mind,

and so all the affairs of my body are arranged and resolved. ||1||

One upon whom He places His Hand, is protected.

My God is the Master of the masterless.

He is the Savior of sinners, the treasure of mercy.

Forever and ever, I am a sacrifice to Him. ||2||

One whom He blesses with His Immaculate Mantra, renounces corruption; his egotistical pride is dispelled.

Meditate on the One Lord in the Saadh Sangat, the Company of the Holy.

Sins are erased, through the love of the Naam, the Name of the Lord. ||3||

The Guru, the Transcendent Lord, dwells among all.

The treasure of virtue pervades and permeates each and every heart.

Please grant me the Blessed Vision of Your Darshan;

O God, I place my hopes in You. Nanak continually offers this true prayer.

||4||45||56||

Section 22 - Raag Raamkalee - Part 026

Raag Raamkalee, Fifth Mehl, Second House, Du-Padas:

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

Sing the songs of Praise of the Lord.

Chanting the Naam, the Name of the Lord, total peace is obtained; coming and going is ended, my friend. ||1||Pause||

Singing the Glorious Praises of the Lord, one is enlightened, and comes to dwell in His lotus feet. ||1||

In the Society of the Saints, one is saved.

O Nanak, he crosses over the terrifying world-ocean. ||2||1||57||

Raamkalee, Fifth Mehl:

My Guru is perfect, my Guru is perfect.

Chanting the Lord's Name, I am always at peace; all my illness and fraud is dispelled. ||1||Pause||

Worship and adore that One Lord alone.

In His Sanctuary, eternal peace is obtained. ||1||

One who feels hunger for the Naam sleeps in peace.

Meditating in remembrance on the Lord, all pains are dispelled. ||2||

Enjoy celestial bliss, O my Siblings of Destiny.

The Perfect Guru has eradicated all anxiety. ||3||

Twenty-four hours a day, chant God's Chant.

O Nanak, He Himself shall save you. ||4||2||58||

Raag Raamkalee, Fifth Mehl, Partaal, Third House:

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

I humbly bow to the Lord, the Supreme Being.

The One, the One and Only Creator Lord permeates the water, the land, the earth and the sky. ||1||Pause||

Over and over again, the Creator Lord destroys, sustains and creates.

He has no home; He needs no nourishment. ||1||

The Naam, the Name of the Lord, is deep and profound, strong, poised, lofty, exalted and infinite.

He stages His plays; His Virtues are priceless. Nanak is a sacrifice to Him.

||2||1||59||

Raamkalee, Fifth Mehl:

You must abandon your beauty, pleasures, fragrances and enjoyments; beguiled by gold and sexual desire, you must still leave Maya behind. ||1||Pause||

You gaze upon billions and trillions of treasures and riches, which delight and comfort your mind,

but these will not go along with you. ||1||

Entangled with children, spouse, siblings and friends, you are enticed and fooled; these pass like the shadow of a tree.

Nanak seeks the Sanctuary of His lotus feet; He has found peace in the faith of the Saints. ||2||2||60||

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

Raag Raamkalee, Ninth Mehl, Ti-Padas:

O mind, take the sheltering support of the Lord's Name.

Remembering Him in meditation, evil-mindedness is dispelled, and the state of Nirvaanaa is obtained. ||1||Pause||

Know that one who sings the Glorious Praises of the Lord is very fortunate.

The sins of countless incarnations are washed off, and he attains the heavenly realm. ||1||

Section 22 - Raag Raamkalee - Part 027

At the very last moment, Ajaamal became aware of the Lord; that state which even the supreme Yogis desire - he attained that state in an instant. ||2||

The elephant had no virtue and no knowledge; what religious rituals has he performed?

O Nanak, behold the way of the Lord, who bestowed the gift of fearlessness.

||3||1||

Raamkalee, Ninth Mehl:

Holy people: what way should I now adopt,
by which all evil-mindedness may be dispelled, and the mind may vibrate in
devotional worship to the Lord? ||1||Pause||

My mind is entangled in Maya; it knows nothing at all of spiritual wisdom.
What is that Name, by which the world, contemplating it, might attain the state
of Nirvaanaa? ||1||

When the Saints became kind and compassionate, they told me this.
Understand, that whoever sings the Kirtan of God's Praises, has performed all
religious rituals. ||2||

One who enshrines the Lord's Name in his heart night and day - even for an
instant

- has his fear of Death eradicated. O Nanak, his life is approved and
fulfilled. ||3||2||

Raamkalee, Ninth Mehl:

O mortal, focus your thoughts on the Lord.

Moment by moment, your life is running out; night and day, your body is passing
away in vain. ||1||Pause||

You have wasted your youth in corrupt pleasures, and your childhood in
ignorance.

You have grown old, and even now, you do not understand, the evil-mindedness in
which you are entangled. ||1||

Why have you forgotten your Lord and Master, who blessed you with this human
life?

Remembering Him in meditation, one is liberated. And yet, you do not sing His
Praises, even for an instant. ||2||

Why are you intoxicated with Maya? It will not go along with you.

Says Nanak, think of Him, remember Him in your mind. He is the Fulfiller of
desires, who will be your help and support in the end. ||3||3||81||

Raamkalee, First Mehl, Ashtapadees:

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

The same moon rises, and the same stars; the same sun shines in the sky.

The earth is the same, and the same wind blows. The age in which we dwell
affects living beings, but not these places. ||1||

Give up your attachment to life.

Those who act like tyrants are accepted and approved - recognize that this is
the sign of the Dark Age of Kali Yuga. ||1||Pause||

Kali Yuga has not been heard to have come to any country, or to be sitting at
any sacred shrine.

It is not where the generous person gives to charities, nor seated in the
mansion he has built. ||2||

If someone practices Truth, he is frustrated; prosperity does not come to the
home of the sincere.

If someone chants the Lord's Name, he is scorned. These are the signs of Kali
Yuga. ||3||

Whoever is in charge, is humiliated. Why should the servant be afraid,
when the master is put in chains? He dies at the hands of his servant. ||4||

Section 22 - Raag Raamkalee - Part 028

Chant the Praises of the Lord; Kali Yuga has come.

The justice of the previous three ages is gone. One obtains virtue, only if the Lord bestows it. ||1||Pause||

In this turbulent age of Kali Yuga, Muslim law decides the cases, and the blue-robed Qazi is the judge.

The Guru's Bani has taken the place of Brahma's Veda, and the singing of the Lord's Praises are good deeds. ||5||

Worship without faith; self-discipline without truthfulness; the ritual of the sacred thread without chastity - what good are these?

You may bathe and wash, and apply a ritualistic tilak mark to your forehead, but without inner purity, there is no understanding. ||6||

In Kali Yuga, the Koran and the Bible have become famous.

The Pandit's scriptures and the Puraanas are not respected.

O Nanak, the Lord's Name now is Rehmaan, the Merciful.

Know that there is only One Creator of the creation. ||7||

Nanak has obtained the glorious greatness of the Naam, the Name of the Lord.

There is no action higher than this.

If someone goes out to beg for what is already in his own home, then he should be chastised. ||8||1||

Raamkalee, First Mehl:

You preach to the world, and set up your house.

Abandoning your Yogic postures, how will you find the True Lord?

You are attached to possessiveness and the love of sexual pleasure.

You are not a renunciate, nor a man of the world. ||1||

Yogi, remain seated, and the pain of duality will run away from you.

You beg from door to door, and you don't feel ashamed. ||1||Pause||

You sing the songs, but you do not understand your own self.

How will the burning pain within be relieved?

Through the Word of the Guru's Shabad, let your mind be absorbed in the Lord's Love,

and you will intuitively experience the charity of contemplation. ||2||

You apply ashes to your body, while acting in hypocrisy.

Attached to Maya, you will be beaten by Death's heavy club.

Your begging bowl is broken; it will not hold the charity of the Lord's Love.

Bound in bondage, you come and go. ||3||

You do not control your seed and semen, and yet you claim to practice abstinence.

You beg from Maya, lured by the three qualities.

You have no compassion; the Lord's Light does not shine in you.

You are drowned, drowned in worldly entanglements. ||4||

You wear religious robes, and your patched coat assumes many disguises.

You play all sorts of false tricks, like a juggler.

The fire of anxiety burns brightly within you.

Without the karma of good actions, how can you cross over? ||5||

You make ear-rings of glass to wear in your ears.

But liberation does not come from learning without understanding.

You are lured by the tastes of the tongue and sex organs.
You have become a beast; this sign cannot be erased. ||6||
The people of the world are entangled in the three modes; the Yogis are
entangled in the three modes.
Contemplating the Word of the Shabad, sorrows are dispelled.
Through the Shabad, one becomes radiant, pure and truthful.
One who contemplates the true lifestyle is a Yogi. ||7||
The nine treasures are with You, Lord; You are potent, the Cause of causes.
You establish and disestablish; whatever You do, happens.
One who practices celibacy, chastity, self-control, truth and pure
consciousness
- O Nanak, that Yogi is the friend of the three worlds. ||8||2||
Raamkalee, First Mehl:
Above the six chakras of the body dwells the detached mind.
Awareness of the vibration of the Word of the Shabad has been awakened deep
within.
The unstruck melody of the sound current resonates and resounds within; my mind
is attuned to it.
Through the Guru's Teachings, my faith is confirmed in the True Name. ||1||
O mortal, through devotion to the Lord, peace is obtained.
The Lord, Har, Har, seems sweet to the Gurmukh, who merges in the Name of the
Lord, Har, Har. ||1||Pause||
Section 22 - Raag Raamkalee - Part 029
Eradicating attachment to Maya, one merges into the Lord.
Meeting with the True Guru, we unite in His Union.
The Naam, the Name of the Lord, is a priceless jewel, a diamond.
Attuned to it, the mind is comforted and encouraged. ||2||
The diseases of egotism and possessiveness do not afflict
one who worships the Lord. Fear of the Messenger of Death runs away.
The Messenger of Death, the enemy of the soul, does not touch me at all.
The Immaculate Name of the Lord illuminates my heart. ||3||
Contemplating the Shabad, we become Nirankaari - we come to belong to the
Formless Lord God.
Awakening to the Guru's Teachings, evil-mindedness is taken away.
Remaining awake and aware night and day, lovingly focused on the Lord,
one becomes Jivan Mukta - liberated while yet alive. He finds this state deep
within himself. ||4||
In the secluded cave, I remain unattached.
With the Word of the Shabad, I have killed the five thieves.
My mind does not waver or go to the home of any other.
I remain intuitively absorbed deep within. ||5||
As Gurmukh, I remain awake and aware, unattached.
Forever detached, I am woven into the essence of reality.
The world is asleep; it dies, and comes and goes in reincarnation.
Without the Word of the Guru's Shabad, it does not understand. ||6||
The unstruck sound current of the Shabad vibrates day and night.
The Gurmukh knows the state of the eternal, unchanging Lord God.

When someone realizes the Shabad, then he truly knows.
 The One Lord is permeating and pervading everywhere in Nirvaanaa. ||7||
 My mind is intuitively absorbed in the state of deepest Samaadhi;
 renouncing egotism and greed, I have come to know the One Lord.
 When the disciple's mind accepts the Guru,
 O Nanak, duality is eradicated, and he merges in the Lord. ||8||3||
 Raamkalee, First Mehl:
 You calculate the auspicious days, but you do not understand
 that the One Creator Lord is above these auspicious days.
 He alone knows the way, who meets the Guru.
 When one follows the Guru's Teachings, then he realizes the Hukam of God's
 Command. ||1||
 Do not tell lies, O Pandit; O religious scholar, speak the Truth.
 When egotism is eradicated through the Word of the Shabad, then one finds His
 home. ||1||Pause||
 Calculating and counting, the astrologer draws the horoscope.
 He studies it and announces it, but he does not understand reality.
 Understand, that the Word of the Guru's Shabad is above all.
 Do not speak of anything else; it is all just ashes. ||2||
 You bathe, wash, and worship stones.
 But without being imbued with the Lord, you are the filthiest of the filthy.
 Subduing your pride, you shall receive the supreme wealth of God.
 The mortal is liberated and emancipated, meditating on the Lord. ||3||
 You study the arguments, but do not contemplate the Vedas.
 You drown yourself - how will you save your ancestors?
 How rare is that person who realizes that God is in each and every heart.
 When one meets the True Guru, then he understands. ||4||
 Making his calculations, cynicism and suffering afflict his soul.
 Seeking the Sanctuary of the Guru, peace is found.
 I sinned and made mistakes, but now I seek Your Sanctuary.
 The Guru led me to meet the Lord, according to my past actions. ||5||
 If one does not enter the Guru's Sanctuary, God cannot be found.
 Deluded by doubt, one is born, only to die, and come back again.
 Dying in corruption, he is bound and gagged at Death's door.
 The Naam, the Name of the Lord, is not in his heart, and he does not act
 according to the Shabad. ||6||
 Some call themselves Pandits, religious scholars and spiritual teachers.
 Tinged with double-mindedness, they do not find the Mansion of the Lord's
 Presence.
 Section 22 - Raag Raamkalee - Part 030
 One who takes the Support of the Naam, by Guru's Grace,
 is a rare person, one among millions, incomparable. ||7||
 One is bad, and another good, but the One True Lord is contained in all.
 Understand this, O spiritual teacher, through the support of the True Guru:
 rare indeed is that Gurmukh, who realizes the One Lord.
 His comings and goings cease, and he merges in the Lord. ||8||
 Those who have the One Universal Creator Lord within their hearts,

possess all virtues; they contemplate the True Lord.

One who acts in harmony with the Guru's Will,

O Nanak, is absorbed in the Truest of the True. ||9||4||

Raamkalee, First Mehl:

Practicing restraint by Hatha Yoga, the body wears away.

The mind is not softened by fasting or austerities.

Nothing else is equal to worship of the Lord's Name. ||1||

Serve the Guru, O mind, and associate with the humble servants of the Lord.

The tyrannical Messenger of Death cannot touch you, and the serpent of Maya cannot sting you, when you drink in the sublime essence of the Lord.

||1||Pause||

The world reads the arguments, and is softened only by music.

In the three modes and corruption, they are born and die.

Without the Lord's Name, they endure suffering and pain. ||2||

The Yogi draws the breath upwards, and opens the Tenth Gate.

He practices inner cleansing and the six rituals of purification.

But without the Lord's Name, the breath he draws is useless. ||3||

The fire of the five passions burns within him; how can he be calm?

The thief is within him; how can he taste the taste?

One who becomes Gurmukh conquers the body-fortress. ||4||

With filth within, he wanders around at places of pilgrimage.

His mind is not pure, so what is the use of performing ritual cleansings?

He carries the karma of his own past actions; who else can he blame? ||5||

He does not eat food; he tortures his body.

Without the Guru's wisdom, he is not satisfied.

The self-willed manmukh is born only to die, and be born again. ||6||

Go, and ask the True Guru, and associate with the Lord's humble servants.

Your mind shall merge into the Lord, and you shall not be reincarnated to die again.

Without the Lord's Name, what can anyone do? ||7||

Silence the mouse scurrying around within you.

Serve the Primal Lord, by chanting the Lord's Name.

O Nanak, God blesses us with His Name, when He grants His Grace. ||8||5||

Raamkalee, First Mehl:

The created Universe emanated from within You; there is no other at all.

Whatever is said to be, is from You, O God.

He is the True Lord and Master, throughout the ages.

Creation and destruction do not come from anyone else. ||1||

Such is my Lord and Master, profound and unfathomable.

Whoever meditates on Him, finds peace. The arrow of the Messenger of Death does not strike one who has the Name of the Lord. ||1||Pause||

The Naam, the Name of the Lord, is a priceless jewel, a diamond.

The True Lord Master is immortal and immeasurable.

That tongue which chants the True Name is pure.

The True Lord is in the home of the self; there is no doubt about it. ||2||

Some sit in the forests, and some make their home in the mountains.

Forgetting the Naam, they rot away in egotistical pride.

Without the Naam, what is the use of spiritual wisdom and meditation?

The Gurmukhs are honored in the Court of the Lord. ||3||

Acting stubbornly in egotism, one does not find the Lord.

Studying the scriptures, reading them to other people,

Section 22 - Raag Raamkalee - Part 031

and wandering around at places of pilgrimage, the disease is not taken away.

Without the Naam, how can one find peace? ||4||

No matter how much he tries, he cannot control his semen and seed.

His mind wavers, and he falls into hell.

Bound and gagged in the City of Death, he is tortured.

Without the Name, his soul cries out in agony. ||5||

The many Siddhas and seekers, silent sages and demi-gods

cannot satisfy themselves by practicing restraint through Hatha Yoga.

One who contemplates the Word of the Shabad, and serves the Guru

- his mind and body become immaculate, and his egotistical pride is

obliterated. ||6||

Blessed with Your Grace, I obtain the True Name.

I remain in Your Sanctuary, in loving devotion.

Love for Your devotional worship has welled up within me.

As Gurmukh, I chant and meditate on the Lord's Name. ||7||

When one is rid of egotism and pride, his mind is drenched in the Lord's Love.

Practicing fraud and hypocrisy, he does not find God.

Without the Word of the Guru's Shabad, he cannot find the Lord's Door.

O Nanak, the Gurmukh contemplates the essence of reality. ||8||6||

Raamkalee, First Mehl:

As you come, so will you leave, you fool; as you were born, so will you die.

As you enjoy pleasures, so will you suffer pain. Forgetting the Naam, the Name

of the Lord, you will fall into the terrifying world-ocean. ||1||

Gazing upon your body and wealth, you are so proud.

Your love for gold and sexual pleasures increases; why have you forgotten the

Naam, and why do you wander in doubt? ||1||Pause||

You do not practice truth, abstinence, self-discipline or humility; the ghost

within your skeleton has turned to dry wood.

You have not practiced charity, donations, cleansing baths or austerities.

Without the Saadh Sangat, the Company of the Holy, your life has gone in vain.

||2||

Attached to greed, you have forgotten the Naam. Coming and going, your life has been ruined.

When the Messenger of Death grabs you by your hair, you will be punished. You are unconscious, and have fallen into Death's mouth. ||3||

Day and night, you jealously slander others; in your heart, you have neither the Naam, nor compassion for all.

Without the Word of the Guru's Shabad, you will not find salvation or honor.

Without the Lord's Name, you shall go to hell. ||4||

In an instant, you change into various costumes, like a juggler; you are entangled in emotional attachment and sin.

You gaze here and there upon the expanse of Maya; you are intoxicated with

attachment to Maya. ||5||

You act in corruption, and put on ostentatious shows, but without awareness of the Shabad, you have fallen into confusion.

You suffer great pain from the disease of egotism. Following the Guru's Teachings, you shall be rid of this disease. ||6||

Seeing peace and wealth come to him, the faithless cynic become proud in his mind.

But He who owns this body and wealth, takes them back again, and then the mortal feels anxiety and pain deep within. ||7||

At the very last instant, nothing goes along with you; all is visible only by His Mercy.

God is our Primal and Infinite Lord; enshrining the Lord's Name in the heart, one crosses over. ||8||

You weep for the dead, but who hears you weeping? The dead have fallen to the serpent in the terrifying world-ocean.

Gazing upon his family, wealth, household and mansions, the faithless cynic is entangled in worthless worldly affairs. ||9||

Section 22 - Raag Raamkalee - Part 032

He comes when the Lord sends him; when the Lord calls him back, he goes.

Whatever he does, the Lord is doing. The Forgiving Lord forgives him. ||10||

I seek to be with those who have tasted this sublime essence of the Lord.

Wealth, miraculous spiritual powers, wisdom and spiritual knowledge, are obtained from the Guru. The treasure of liberation is obtained in His Sanctuary. ||11||

The Gurmukh looks upon pain and pleasure as one and the same; he remains untouched by joy and sorrow.

Conquering his self-conceit, the Gurmukh finds the Lord; O Nanak, he intuitively merges into the Lord. ||12||7||

Raamkalee, Dakhane, First Mehl:

Abstinence, chastity, self-control and truthfulness have been implanted within me; I am imbued with the sublime essence of the True Word of the Shabad. ||1||

My Merciful Guru remains forever imbued with the Lord's Love.

Day and night, He remains lovingly focused on the One Lord; gazing upon the True Lord, He is pleased. ||1||Pause||

He abides in the Tenth Gate, and looks equally upon all; He is imbued with the unstruck sound current of the Shabad. ||2||

Wearing the loin-cloth of chastity, He remains absorbed in the all-pervading Lord; His tongue enjoys the taste of God's Love. ||3||

The One who created the creation has met the True Guru; contemplating the Guru's lifestyle, He is pleased. ||4||

All are in the One, and the One is in all. This is what the True Guru has shown me. ||5||

He who created the worlds, solar systems and galaxies - that God cannot be known. ||6||

From the lamp of God, the lamp within is lit; the Divine Light illuminates the three worlds. ||7||

The Guru sits on the true throne in the true mansion; He is attuned, absorbed

in the Fearless Lord. ||8||

The Guru, the detached Yogi, has enticed the hearts of all; He plays His harp in each and every heart. ||9||

O Nanak, in God's Sanctuary, one is emancipated; the True Guru becomes our true help and support. ||10||8||

Raamkalee, First Mehl:

He has made His home in the monastery of the heart; He has infused His power into the earth and the sky. ||1||

Through the Word of the Shabad, the Gurmukhs have saved so very many, O Saints. ||1||Pause||

He conquers attachment, and eradicates egotism, and sees Your Divine Light pervading the three worlds, Lord. ||2||

He conquers desire, and enshrines the Lord within his mind; he contemplates the Word of the True Guru's Shabad. ||3||

The horn of consciousness vibrates the unstruck sound current; Your Light illuminates each and every heart, Lord. ||4||

He plays the flute of the universe in his mind, and lights the fire of God. ||5||

Bringing together the five elements, day and night, the Lord's lamp shines with the Immaculate Light of the Infinite. ||6||

The right and left nostrils, the sun and the moon channels, are the strings of the body-harp; they vibrate the wondrous melody of the Shabad. ||7||

The true hermit obtains a seat in the City of God, the invisible, inaccessible, infinite. ||8||

The mind is the king of the city of the body; the five sources of knowledge dwell within it. ||9||

Seated in his home, this king chants the Shabad; he administers justice and virtue. ||10||

What can poor death or birth say to him? Conquering his mind, he remains dead while yet alive. ||11||

Section 22 - Raag Raamkalee - Part 033

Brahma, Vishnu and Shiva are manifestations of the One God. He Himself is the Doer of deeds. ||12||

One who purifies his body, crosses over the terrifying world-ocean; he contemplates the essence of his own soul. ||13||

Serving the Guru, he finds everlasting peace; deep within, the Shabad permeates him, coloring him with virtue. ||14||

The Giver of virtue unites with Himself, one who conquers egotism and desire. ||15||

Eradicating the three qualities, dwell in the fourth state. This is the unparalleled devotional worship. ||16||

This is the Yoga of the Gurmukh: Through the Shabad, he understands his own soul, and he enshrines within his heart the One Lord. ||17||

Imbued with the Shabad, his mind becomes steady and stable; this is the most excellent action. ||18||

This true hermit does not enter into religious debates or hypocrisy; the Gurmukh contemplates the Shabad. ||19||

The Gurmukh practices Yoga - he is the true hermit; he practices abstinence and truth, and contemplates the Shabad. ||20||

One who dies in the Shabad and conquers his mind is the true hermit; he understands the Way of Yoga. ||21||

Attachment to Maya is the terrifying world-ocean; through the Shabad, the true hermit saves himself, and his ancestors as well. ||22||

Contemplating the Shabad, you shall be a hero throughout the four ages, O hermit; contemplate the Word of the Guru's Bani in devotion. ||23||

This mind is enticed by Maya, O hermit; contemplating the Shabad, you shall find release. ||24||

He Himself forgives, and unites in His Union; Nanak seeks Your Sanctuary, Lord. ||25||9||

Raamkalee, Third Mehl, Ashtapadees:

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

Make humility your ear-rings, Yogi, and compassion your patched coat.

Let coming and going be the ashes you apply to your body, Yogi, and then you shall conquer the three worlds. ||1||

Play that harp, Yogi,

which vibrates the unstruck sound current, and remain lovingly absorbed in the Lord. ||1||Pause||

Make truth and contentment your plate and pouch, Yogi; take the Ambrosial Naam as your food.

Make meditation your walking stick, Yogi, and make higher consciousness the horn you blow. ||2||

Make your stable mind the Yogic posture you sit in, Yogi, and then you shall be rid of your tormenting desires.

Go begging in the village of the body, Yogi, and then, you shall obtain the Naam in your lap. ||3||

This harp does not center you in meditation, Yogi, nor does it bring the True Name into your lap.

This harp does not bring you peace, Yogi, nor eliminate egotism from within you. ||4||

Make the Fear of God, and the Love of God, the two gourds of your lute, Yogi, and make this body its neck.

Become Gurmukh, and then vibrate the strings; in this way, your desires shall depart. ||5||

One who understands the Hukam of the Lord's Command is called a Yogi; he links his consciousness to the One Lord.

His cynicism is dispelled, and he becomes immaculately pure; this is how he finds the Way of Yoga. ||6||

Everything that comes into view shall be destroyed; focus your consciousness on the Lord.

Enshrine love for the True Guru, and then you shall obtain this understanding. ||7||

Section 22 - Raag Raamkalee - Part 034

This is not Yoga, O Yogi, to abandon your family and wander around.

The Name of the Lord, Har, Har, is within the household of the body. By Guru's

Grace, you shall find your Lord God. ||8||

This world is a puppet of clay, Yogi; the terrible disease, the desire for Maya is in it.

Making all sorts of efforts, and wearing religious robes, Yogi, this disease cannot be cured. ||9||

The Name of the Lord is the medicine, Yogi; the Lord enshrines it in the mind. One who becomes Gurmukh understands this; he alone finds the Way of Yoga. ||10||

The Path of Yoga is very difficult, Yogi; he alone finds it, whom God blesses with His Grace.

Inside and outside, he sees the One Lord; he eliminates doubt from within himself. ||11||

So play the harp which vibrates without being played, Yogi.

Says Nanak, thus you shall be liberated, Yogi, and remain merged in the True Lord. ||12||1||10||

Raamkalee, Third Mehl:

The treasure of devotional worship is revealed to the Gurmukh; the True Guru has inspired me to understand this understanding. ||1||

O Saints, the Gurmukh is blessed with glorious greatness. ||1||Pause||

Dwelling always in Truth, celestial peace wells up; sexual desire and anger are eliminated from within. ||2||

Eradicating self-conceit, remain lovingly focused on the Naam, the Name of the Lord; through the Word of the Shabad, burn away possessiveness. ||3||

By Him we are created, and by Him we are destroyed; in the end, the Naam will be our only help and support. ||4||

He is ever-present; don't think that He is far away. He created the creation. ||5||

Deep within your heart, chant the True Word of the Shabad; remain lovingly absorbed in the True Lord. ||6||

The Priceless Naam is in the Society of the Saints; by great good fortune, it is obtained. ||7||

Do not be deluded by doubt; serve the True Guru, and keep your mind steady in one place. ||8||

Without the Name, everyone wanders around in confusion; they waste away their lives in vain. ||9||

Yogi, you have lost the Way; you wander around confused. Through hypocrisy, Yoga is not attained. ||10||

Sitting in Yogic postures in the City of God, through the Word of the Guru's Shabad, you shall find Yoga. ||11||

Restrain your restless wanderings through the Shabad, and the Naam will come to dwell in your mind. ||12||

This body is a pool, O Saints; bathe in it, and enshrine love for the Lord. ||13||

Those who cleanse themselves through the Naam, are the most immaculate people; through the Shabad, they wash off their filth. ||14||

Trapped by the three qualities, the unconscious person does not think of the Naam; without the Name, he wastes away. ||15||

The three forms of Brahma, Vishnu and Shiva are trapped in the three qualities, lost in confusion. ||16||

By Guru's Grace, this triad is eradicated, and one is lovingly absorbed in the fourth state. ||17||

The Pandits, the religious scholars, read, study and discuss the arguments; they do not understand. ||18||

Engrossed in corruption, they wander in confusion; who can they possibly instruct, O Siblings of Destiny? ||19||

The Bani, the Word of the humble devotee is the most sublime and exalted; it prevails throughout the ages. ||20||

One who is committed to this Bani is emancipated, and through the Shabad, merges in Truth. ||21||

Section 22 - Raag Raamkalee - Part 035

One who searches the village of the body, through the Shabad, obtains the nine treasures of the Naam. ||22||

Conquering desire, the mind is absorbed in intuitive ease, and then one chants the Lord's Praises without speaking. ||23||

Let your eyes gaze upon the Wondrous Lord; let your consciousness be attached to the Unseen Lord. ||24||

The Unseen Lord is forever absolute and immaculate; one's light merges into the Light. ||25||

I praise my Guru forever, who has inspired me to understand this true understanding. ||26||

Nanak offers this one prayer: through the Name, may I find salvation and honor. ||27||2||11||

Raamkalee, Third Mehl:

It is so hard to obtain that devotional worship of the Lord, O Saints. It cannot be described at all. ||1||

O Saints, as Gurmukh, find the Perfect Lord, and worship the Naam, the Name of the Lord. ||1||Pause||

Without the Lord, everything is filthy, O Saints; what offering should I place before Him? ||2||

Whatever pleases the True Lord is devotional worship; His Will abides in the mind. ||3||

Everyone worships Him, O Saints, but the self-willed manmukh is not accepted or approved. ||4||

If someone dies in the Word of the Shabad, his mind become immaculate, O Saints; such worship is accepted and approved. ||5||

Sanctified and pure are those true beings, who enshrine love for the Shabad. ||6||

There is no worship of the Lord, other than the Name; the world wanders, deluded by doubt. ||7||

The Gurmukh understands his own self, O Saints; he lovingly centers his mind on the Lord's Name. ||8||

The Immaculate Lord Himself inspires worship of Him; through the Word of the Guru's Shabad, it is accepted and approved. ||9||

Those who worship Him, but do not know the Way, are polluted with the love of

duality. ||10||

One who becomes Gurmukh, knows what worship is; the Lord's Will abides within his mind. ||11||

One who accepts the Lord's Will obtains total peace, O Saints; in the end, the Naam will be our help and support. ||12||

One who does not understand his own self, O Saints, falsely flatters himself. ||13||

The Messenger of Death does not give up on those who practices hypocrisy; they are dragged away in disgrace. ||14||

Those who have the Shabad deep within, understand themselves; they find the way of salvation. ||15||

Their minds enter into the deepest state of Samaadhi, and their light is absorbed into the Light. ||16||

The Gurmukhs listen constantly to the Naam, and chant it in the True Congregation. ||17||

The Gurmukhs sing the Lord's Praises, and erase self-conceit; they obtain true honor in the Court of the Lord. ||18||

True are their words; they speak only the Truth; they lovingly focus on the True Name. ||19||

My God is the Destroyer of fear, the Destroyer of sin; in the end, He is our only help and support. ||20||

He Himself pervades and permeates everything; O Nanak, glorious greatness is obtained through the Naam. ||21||3||12||

Raamkalee, Third Mehl:

I am filthy and polluted, proud and egotistical; receiving the Word of the Shabad, my filth is taken away. ||1||

O Saints, the Gurmukhs are saved through the Naam, the Name of the Lord.

The True Name abides deep within their hearts. The Creator Himself embellishes them. ||1||Pause||

Section 22 - Raag Raamkalee - Part 036

Touching the philosopher's stone, they themselves become the philosopher's stone; the Dear Lord Himself blesses them with His Mercy. ||2||

Some wear religious robes, and wander around in pride; they lose their life in the gamble. ||3||

Some worship the Lord in devotion, night and day; day and night, they keep the Lord's Name enshrined in their hearts. ||4||

Those who are imbued with Him night and day, are spontaneously intoxicated with Him; they intuitively conquer their ego. ||5||

Without the Fear of God, devotional worship is never performed; through the Love and the Fear of God, devotional worship is embellished. ||6||

The Shabad burns away emotional attachment to Maya, and then one contemplates the essence of spiritual wisdom. ||7||

The Creator Himself inspires us to act; He Himself blesses us with His treasure. ||8||

The limits of His virtues cannot be found; I sing His Praises and contemplate the Word of the Shabad. ||9||

I chant the Lord's Name, and praise my Dear Lord; egotism is eradicated from

within me. ||10||

The treasure of the Naam is obtained from the Guru; the treasures of the True Lord are inexhaustible. ||11||

He Himself is pleased with His devotees; by His Grace, He infuses His strength within them. ||12||

They always feel hunger for the True Name; they sing and contemplate the Shabad. ||13||

Soul, body and everything are His; it is so difficult to speak of, and contemplate Him. ||14||

Those humble beings who are attached to the Shabad are saved; they cross over the terrifying world-ocean. ||15||

Without the True Lord, no one can cross over; how rare are those who contemplate and understand this. ||16||

We obtain only that which is pre-ordained; receiving the Lord's Shabad, we are embellished. ||17||

Imbued with the Shabad, the body becomes golden, and loves only the True Name. ||18||

The body is then filled to overflowing with Ambrosial Nectar, obtained by contemplating the Shabad. ||19||

Those who seek God, find Him; others burst and die from their own egotism. ||20||

The debaters waste away, while the servants serve, with love and affection for the Guru. ||21||

He alone is a Yogi, who contemplates the essence of spiritual wisdom, and conquers egotism and thirsty desire. ||22||

The True Guru, the Great Giver, is revealed to those upon whom You bestow Your Grace, O Lord. ||23||

Those who do not serve the True Guru, and who are attached to Maya, are drowned; they die in their own egotism. ||24||

As long as there is breath within you, so long you should serve the Lord; then, you will go and meet the Lord. ||25||

Night and day, she remains awake and aware, day and night; she is the darling bride of her Beloved Husband Lord. ||26||

I offer my body and mind in sacrifice to my Guru; I am a sacrifice to Him. ||27||

Attachment to Maya will end and go away; only by contemplating the Shabad will you be saved. ||28||

They are awake and aware, whom the Lord Himself awakens; so contemplate the Word of the Guru's Shabad. ||29||

O Nanak, those who do not remember the Naam are dead. The devotees live in contemplative meditation. ||30||4||13||

Raamkalee, Third Mehl:

Receiving the treasure of the Naam, the Name of the Lord, from the Guru, I remain satisfied and fulfilled. ||1||

O Saints, the Gurmukhs attain the state of liberation.

Section 22 - Raag Raamkalee - Part 037

The One Name abides deep within my heart; such is the glorious greatness of the

Perfect Lord. ||1||Pause||

He Himself is the Creator, and He Himself is the Enjoyer. He Himself gives sustenance to all. ||2||

Whatever He wants to do, He is doing; no one else can do anything. ||3||

He Himself fashions and creates the creation; He links each and every person to their task. ||4||

If you serve Him, then you will find peace; the True Guru will unite you in His Union. ||5||

The Lord Himself creates Himself; the Unseen Lord cannot be seen. ||6||

He Himself kills, and brings back to life; He does not have even an iota of greed. ||7||

Some are made givers, and some are made beggars; He Himself inspires us to devotional worship. ||8||

Those who know the One Lord are very fortunate; they remain absorbed in the True Lord. ||9||

He Himself is beautiful, He Himself is wise and clever; His worth cannot be expressed. ||10||

He Himself infuses pain and pleasure; He Himself makes them wander around in doubt. ||11||

The Great Giver is revealed to the Gurmukh; without the Guru, the world wanders in darkness. ||12||

Those who taste, enjoy the flavor; the True Guru imparts this understanding. ||13||

Some, the Lord causes to forget and lose the Name; others become Gurmukh, and are granted this understanding. ||14||

Forever and ever, praise the Lord, O Saints; how glorious is His greatness! ||15||

There is no other King except Him; He administers justice, as He has made it. ||16||

His justice is always True; how rare are those who accept His Command. ||17||

O mortal, meditate forever on the Lord, who has made the Gurmukh in His making. ||18||

That humble being who meets with the True Guru is fulfilled; the Naam abides in his heart. ||19||

The True Lord is Himself forever True; He announces His Bani, the Word of His Shabad. ||20||

Nanak is wonderstruck, hearing and seeing His Lord; my God is all-pervading, everywhere. ||21||5||14||

Raamkalee, Fifth Mehl, Ashtapadees:

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

Some make a big show of their worldly influence.

Some make a big show of devotional worship.

Some practice inner cleansing techniques, and control the breath through Kundalini Yoga.

I am meek; I worship and adore the Lord, Har, Har. ||1||

I place my faith in You alone, O Beloved Lord.

I do not know any other way. ||1||Pause||

Some abandon their homes, and live in the forests.
Some put themselves on silence, and call themselves hermits.
Some claim that they are devotees of the One Lord alone.
I am meek; I seek the shelter and support of the Lord, Har, Har. ||2||
Some say that they live at sacred shrines of pilgrimage.
Some refuse food and become Udaasis, shaven-headed renunciates.
Some have wandered all across the earth.
I am meek; I have fallen at the door of the Lord, Har, Har. ||3||
Some say that they belong to great and noble families.

Section 22 - Raag Raamkalee - Part 038

Some say that they have the arms of their many brothers to protect them.
Some say that they have great expanses of wealth.
I am meek; I have the support of the Lord, Har, Har. ||4||
Some dance, wearing ankle bells.
Some fast and take vows, and wear malas.
Some apply ceremonial tilak marks to their foreheads.
I am meek; I meditate on the Lord, Har, Har, Har. ||5||
Some work spells using the miraculous spiritual powers of the Siddhas.
Some wear various religious robes and establish their authority.
Some perform Tantric spells, and chant various mantras.
I am meek; I serve the Lord, Har, Har, Har. ||6||
One calls himself a wise Pandit, a religious scholar.
One performs the six rituals to appease Shiva.
One maintains the rituals of pure lifestyle, and does good deeds.
I am meek; I seek the Sanctuary of the Lord, Har, Har, Har. ||7||
I have studied the religions and rituals of all the ages.
Without the Name, this mind is not awakened.
Says Nanak, when I found the Saadh Sangat, the Company of the Holy,
my thirsty desires were satisfied, and I was totally cooled and soothed.

||8||1||

Raamkalee, Fifth Mehl:

He created you out of this water.
From clay, He fashioned your body.
He blessed you with the light of reason and clear consciousness.
In your mother's womb, He preserved you. ||1||
Contemplate your Savior Lord.
Give up all others thoughts, O mind. ||1||Pause||
He gave you your mother and father;
he gave you your charming children and siblings;
he gave you your spouse and friends;
enshrine that Lord and Master in your consciousness. ||2||
He gave you the invaluable air;
He gave you the priceless water;
He gave you burning fire;
let your mind remain in the Sanctuary of that Lord and Master. ||3||
He gave you the thirty-six varieties of tasty foods;
He gave you a place within to hold them;

He gave you the earth, and things to use;
enshrine in your consciousness the feet of that Lord and Master. ||4||

He gave you eyes to see, and ears to hear;
He gave you hands to work with, and a nose and a tongue;
He gave you feet to walk upon, and the crowning glory of your head;
O mind, worship the Feet of that Lord and Master. ||5||

He transformed you from impure to pure;
He installed you above the heads of all creatures;
now, you may fulfill your destiny or not;
Your affairs shall be resolved, O mind, meditating on God. ||6||

Here and there, only the One God exists.
Wherever I look, there You are.
My mind is reluctant to serve Him;
forgetting Him, I cannot survive, even for an instant. ||7||

I am a sinner, without any virtue at all.
I do not serve You, or do any good deeds.
By great good fortune, I have found the boat - the Guru.
Slave Nanak has crossed over, with Him. ||8||2||

Raamkalee, Fifth Mehl:
Some pass their lives enjoying pleasures and beauty.
Section 22 - Raag Raamkalee - Part 039
Some pass their lives with their mothers, fathers and children.
Some pass their lives in power, estates and trade.
The Saints pass their lives with the support of the Lord's Name. ||1||

The world is the creation of the True Lord.
He alone is the Master of all. ||1||Pause||

Some pass their lives in arguments and debates about scriptures.
Some pass their lives tasting flavors.
Some pass their lives attached to women.
The Saints are absorbed only in the Name of the Lord. ||2||

Some pass their lives gambling.
Some pass their lives getting drunk.
Some pass their lives stealing the property of others.
The humble servants of the Lord pass their lives meditating on the Naam. ||3||

Some pass their lives in Yoga, strict meditation, worship and adoration.
Some, in sickness, sorrow and doubt.
Some pass their lives practicing control of the breath.
The Saints pass their lives singing the Kirtan of the Lord's Praises. ||4||

Some pass their lives walking day and night.
Some pass their lives on the fields of battle.
Some pass their lives teaching children.
The Saints pass their lives singing the Lord's Praise. ||5||

Some pass their lives as actors, acting and dancing.
Some pass their lives taking the lives of others.
Some pass their lives ruling by intimidation.
The Saints pass their lives chanting the Lord's Praises. ||6||

Some pass their lives counseling and giving advice.

Some pass their lives forced to serve others.
 Some pass their lives exploring life's mysteries.
 The Saints pass their lives drinking in the sublime essence of the Lord. ||7||
 As the Lord attaches us, so we are attached.
 No one is foolish, and no one is wise.
 Nanak is a sacrifice, a sacrifice to those who are blessed by His Grace to
 receive His Name. ||8||3||
 Raamkalee, Fifth Mehl:
 Even in a forest fire, some trees remain green.
 The infant is released from the pain of the mother's womb.
 Meditating in remembrance on the Naam, the Name of the Lord, fear is dispelled.
 Just so, the Sovereign Lord protects and saves the Saints. ||1||
 Such is the Merciful Lord, my Protector.
 Wherever I look, I see You cherishing and nurturing. ||1||Pause||
 As thirst is quenched by drinking water;
 as the bride blossoms forth when her husband comes home;
 as wealth is the support of the greedy person
 - just so, the humble servant of the Lord loves the Name of the Lord, Har, Har.
 ||2||
 As the farmer protects his fields;
 as the mother and father show compassion to their child;
 as the lover merges on seeing the beloved;
 just so does the Lord hug His humble servant close in His Embrace. ||3||
 As the blind man is in ecstasy, when he can see again;
 and the mute, when he is able to speak and sing songs;
 and the cripple, being able to climb over the mountain
 - just so, the Name of the Lord saves all. ||4||
 As cold is dispelled by fire,
 sins are driven out in the Society of the Saints.
 As cloth is cleaned by soap,
 just so, by chanting the Naam, all doubts and fears are dispelled. ||5||
 As the chakvi bird longs for the sun,
 as the rainbird thirsts for the rain drop,
 as the deer's ears are attuned to the sound of the bell,
 the Lord's Name is pleasing to the mind of the Lord's humble servant. ||6||
 Section 22 - Raag Raamkalee - Part 040
 By Your Grace, we love You.
 When You show Mercy, then You come into our minds.
 When the Support of the earth granted His Grace,
 then I was released from my bonds. ||7||
 I have seen all places with my eyes wide open.
 There is no other than Him.
 Doubt and fear are dispelled, by Guru's Grace.
 Nanak sees the wondrous Lord everywhere. ||8||4||
 Raamkalee, Fifth Mehl:
 All beings and creatures that are seen, God, depend on Your Support. ||1||
 This mind is saved through the Name of the Lord. ||1||Pause||

In an instant, He establishes and disestablishes, by His Creative Power. All is the Creation of the Creator. ||2||
Sexual desire, anger, greed, falsehood and slander are banished in the Saadh Sangat, the Company of the Holy. ||3||
Chanting the Naam, the Name of the Lord, the mind becomes immaculate, and life is passed in absolute peace. ||4||
That mortal who enters the Sanctuary of the devotees, does not lose out, here or hereafter. ||5||
Pleasure and pain, and the condition of this mind, I place before You, Lord. ||6||
You are the Giver of all beings; You cherish what You have made. ||7||
So many millions of times, Nanak is a sacrifice to Your humble servants. ||8||5||
Raamkalee, Fifth Mehl, Ashtapadee:
One Universal Creator God. By The Grace Of The True Guru:
Receiving the Blessed Vision of His Darshan, all sins are erased, and He unites me with the Lord. ||1||
My Guru is the Transcendent Lord, the Giver of peace.
He implants the Naam, the Name of the Supreme Lord God within us; in the end, He is our help and support. ||1||Pause||
The source of all pain within is destroyed; I apply the dust of the feet of the Saints to my forehead. ||2||
In an instant, He purifies the sinners, and dispels the darkness of ignorance. ||3||
The Lord is all-powerful, the Cause of causes. Nanak seeks His Sanctuary. ||4||
Shattering the bonds, the Guru implants the Lord's lotus feet within, and lovingly attunes us to the One Word of the Shabad. ||5||
He has lifted me up, and pulled me out of the deep, dark pit of sin; I am attuned to the True Shabad. ||6||
The fear of birth and death is taken away; I shall never wander again. ||7||
This mind is imbued with the sublime elixir of the Naam; drinking in the Ambrosial Nectar, it is satisfied. ||8||
Joining the Society of the Saints, I sing the Kirtan of the Lord's Praises; I dwell in the eternal, unchanging place. ||9||
The Perfect Guru has given me the perfect teachings; there is nothing except the Lord, O Siblings of Destiny. ||10||
I have obtained the treasure of the Naam, by great good fortune; O Nanak, I shall not fall into hell. ||11||
Clever tricks have not worked for me; I shall act according to the Instructions of the Perfect Guru. ||12||
He is chanting, intense meditation, austere self-discipline and purification. He Himself acts, and causes us to act. ||13||
In the midst of children and spouse, and utter corruption, the True Guru has carried me across. ||14||
Section 22 - Raag Raamkalee - Part 041
You Yourself take care of Your beings; You Yourself attach them to the hem of Your robe. ||15||

I have built the boat of true Dharmic faith, to cross over the terrifying world-ocean. ||16||

The Lord Master is unlimited and endless; Nanak is a sacrifice, a sacrifice to Him. ||17||

Being of Immortal Manifestation, He is not born; He is self-existent; He is the Light in the darkness of Kali Yuga. ||18||

He is the Inner-knower, the Searcher of hearts, the Giver of souls; gazing upon Him, I am satisfied and fulfilled. ||19||

He is the One Universal Creator Lord, immaculate and fearless; He is permeating and pervading all the water and the land. ||20||

He blesses His devotees with the Gift of devotional worship; Nanak longs for the Lord, O my mother. ||21||1||6||

Raamkalee, Fifth Mehl,

Shalok:

Study the Word of the Shabad, O beloveds. It is your anchoring support in life and in death.

Your face shall be radiant, and you will be at peace forever, O Nanak, meditating in remembrance on the One Lord. ||1||

My mind and body are imbued with my Beloved Lord; I have been blessed with loving devotion to the Lord, O Saints. ||1||

The True Guru has approved my cargo, O Saints.

He has blessed His slave with the profit of the Lord's Name; all my thirst is quenched, O Saints. ||1||Pause||

Searching and searching, I have found the One Lord, the jewel; I cannot express His value, O Saints. ||2||

I focus my meditation on His Lotus Feet; I am absorbed in the True Vision of His Darshan, O Saints. ||3||

Singing, singing His Glorious Praises, I am enraptured; meditating in remembrance on the Lord, I am satisfied and fulfilled, O Saints. ||4||

The Lord, the Supreme Soul, is permeating within all; what comes, and what goes, O Saints? ||5||

At the very beginning of time, and throughout the ages, He is, and He shall always be; He is the Giver of peace to all beings, O Saints. ||6||

He Himself is endless; His end cannot be found. He is totally pervading and permeating everywhere, O Saints. ||7||

Nanak: the Lord is my friend, companion, wealth, youth, son, father and mother, O Saints. ||8||2||7||

Raamkalee, Fifth Mehl:

In thought, word and deed, I contemplate the Lord's Name.

The horrible world-ocean is very treacherous; O Nanak, the Gurmukh is carried across. ||1||Pause||

Inwardly, peace, and outwardly, peace; meditating on the Lord, evil tendencies are crushed. ||1||

He has rid me of what was clinging to me; my Dear Lord God has blessed me with His Grace. ||2||

The Saints are saved, in His Sanctuary; the very egotistical people rot away and die. ||3||

In the Saadh Sangat, the Company of the Holy, I have obtained this fruit, the Support of the One Name alone. ||4||

No one is strong, and no one is weak; all are manifestations of Your Light, Lord. ||5||

You are the all-powerful, indescribable, unfathomable, all-pervading Lord. ||6||

Who can estimate Your value, O Creator Lord? God has no end or limitation. ||7||

Please bless Nanak with the glorious greatness of the gift of the Naam, and the dust of the feet of Your Saints. ||8||3||8||22||

Section 22 - Raag Raamkalee - Part 042

Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

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

I am in ecstasy, O my mother, for I have found my True Guru.

I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss.

The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad.

The Lord dwells within the minds of those who sing the Shabad.

Says Nanak, I am in ecstasy, for I have found my True Guru. ||1||

O my mind, remain always with the Lord.

Remain always with the Lord, O my mind, and all sufferings will be forgotten.

He will accept You as His own, and all your affairs will be perfectly arranged.

Our Lord and Master is all-powerful to do all things, so why forget Him from your mind?

Says Nanak, O my mind, remain always with the Lord. ||2||

O my True Lord and Master, what is there which is not in Your celestial home?

Everything is in Your home; they receive, unto whom You give.

Constantly singing Your Praises and Glories, Your Name is enshrined in the mind.

The divine melody of the Shabad vibrates for those, within whose minds the Naam abides.

Says Nanak, O my True Lord and Master, what is there which is not in Your home?

||3||

The True Name is my only support.

The True Name is my only support; it satisfies all hunger.

It has brought peace and tranquility to my mind; it has fulfilled all my desires.

I am forever a sacrifice to the Guru, who possesses such glorious greatness.

Says Nanak, listen, O Saints; enshrine love for the Shabad.

The True Name is my only support. ||4||

The Panch Shabad, the five primal sounds, vibrate in that blessed house.

In that blessed house, the Shabad vibrates; He infuses His almighty power into it.

Through You, we subdue the five demons of desire, and slay Death, the torturer.

Those who have such pre-ordained destiny are attached to the Lord's Name.

Says Nanak, they are at peace, and the unstruck sound current vibrates within

their homes. ||5||

Without the true love of devotion, the body is without honor.

The body is dishonored without devotional love; what can the poor wretches do?

No one except You is all-powerful; please bestow Your Mercy, O Lord of all nature.

There is no place of rest, other than the Name; attached to the Shabad, we are embellished with beauty.

Says Nanak, without devotional love, what can the poor wretches do? ||6||

Bliss, bliss - everyone talks of bliss; bliss is known only through the Guru.

Eternal bliss is known only through the Guru, when the Beloved Lord grants His Grace.

Granting His Grace, He cuts away our sins; He blesses us with the healing ointment of spiritual wisdom.

Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True Lord.

Says Nanak, this alone is bliss - bliss which is known through the Guru. ||7||

Section 22 - Raag Raamkalee - Part 043

O Baba, he alone receives it, unto whom You give it.

He alone receives it, unto whom You give it; what can the other poor wretched beings do?

Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Naam.

By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will.

Says Nanak, he alone receives it, unto whom You give it, O Beloved Lord. ||8||

Come, Beloved Saints, let us speak the Unspoken Speech of the Lord.

How can we speak the Unspoken Speech of the Lord? Through which door will we find Him?

Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him.

Obey the Hukam of the Guru's Command, and sing the True Word of His Bani.

Says Nanak, listen, O Saints, and speak the Unspoken Speech of the Lord. ||9||

O fickle mind, through cleverness, no one has found the Lord.

Through cleverness, no one has found Him; listen, O my mind.

This Maya is so fascinating; because of it, people wander in doubt.

This fascinating Maya was created by the One who has administered this potion.

I am a sacrifice to the One who has made emotional attachment sweet.

Says Nanak, O fickle mind, no one has found Him through cleverness. ||10||

O beloved mind, contemplate the True Lord forever.

This family which you see shall not go along with you.

They shall not go along with you, so why do you focus your attention on them?

Don't do anything that you will regret in the end.

Listen to the Teachings of the True Guru - these shall go along with you.

Says Nanak, O beloved mind, contemplate the True Lord forever. ||11||

O inaccessible and unfathomable Lord, Your limits cannot be found.

No one has found Your limits; only You Yourself know.

All living beings and creatures are Your play; how can anyone describe You?

You speak, and You gaze upon all; You created the Universe.
Says Nanak, You are forever inaccessible; Your limits cannot be found. ||12||
The angelic beings and the silent sages search for the Ambrosial Nectar; this
Amrit is obtained from the Guru.
This Amrit is obtained, when the Guru grants His Grace; He enshrines the True
Lord within the mind.
All living beings and creatures were created by You; only some come to see the
Guru, and seek His blessing.
Their greed, avarice and egotism are dispelled, and the True Guru seems sweet.
Says Nanak, those with whom the Lord is pleased, obtain the Amrit, through the
Guru. ||13||
The lifestyle of the devotees is unique and distinct.
The devotees' lifestyle is unique and distinct; they follow the most difficult
path.
They renounce greed, avarice, egotism and desire; they do not talk too much.
The path they take is sharper than a two-edged sword, and finer than a hair.
Section 22 - Raag Raamkalee - Part 044
By Guru's Grace, they shed their selfishness and conceit; their hopes are
merged in the Lord.
Says Nanak, the lifestyle of the devotees, in each and every age, is unique and
distinct. ||14||
As You make me walk, so do I walk, O my Lord and Master; what else do I know of
Your Glorious Virtues?
As You cause them to walk, they walk - You have placed them on the Path.
In Your Mercy, You attach them to the Naam; they meditate forever on the Lord,
Har, Har.
Those whom You cause to listen to Your sermon, find peace in the Gurdwara, the
Guru's Gate.
Says Nanak, O my True Lord and Master, you make us walk according to Your Will.
||15||
This song of praise is the Shabad, the most beautiful Word of God.
This beautiful Shabad is the everlasting song of praise, spoken by the True
Guru.
This is enshrined in the minds of those who are so pre-destined by the Lord.
Some wander around, babbling on and on, but none obtain Him by babbling.
Says Nanak, the Shabad, this song of praise, has been spoken by the True Guru.
||16||
Those humble beings who meditate on the Lord become pure.
Meditating on the Lord, they become pure; as Gurmukh, they meditate on Him.
They are pure, along with their mothers, fathers, family and friends; all their
companions are pure as well.
Pure are those who speak, and pure are those who listen; those who enshrine it
within their minds are pure.
Says Nanak, pure and holy are those who, as Gurmukh, meditate on the Lord, Har,
Har. ||17||
By religious rituals, intuitive poise is not found; without intuitive poise,
skepticism does not depart.

Skepticism does not depart by contrived actions; everybody is tired of performing these rituals.

The soul is polluted by skepticism; how can it be cleansed?

Wash your mind by attaching it to the Shabad, and keep your consciousness focused on the Lord.

Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. ||18||

Inwardly polluted, and outwardly pure.

Those who are outwardly pure and yet polluted within, lose their lives in the gamble.

They contract this terrible disease of desire, and in their minds, they forget about dying.

In the Vedas, the ultimate objective is the Naam, the Name of the Lord; but they do not hear this, and they wander around like demons.

Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble. ||19||

Inwardly pure, and outwardly pure.

Those who are outwardly pure and also pure within, through the Guru, perform good deeds.

Not even an iota of falsehood touches them; their hopes are absorbed in the Truth.

Those who earn the jewel of this human life, are the most excellent of merchants.

Says Nanak, those whose minds are pure, abide with the Guru forever. ||20||

If a Sikh turns to the Guru with sincere faith, as sunmukh

- if a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru.

Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him.

Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru.

Section 22 - Raag Raamkalee - Part 045

Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes sunmukh. ||21||

One who turns away from the Guru, and becomes baymukh - without the True Guru, he shall not find liberation.

He shall not find liberation anywhere else either; go and ask the wise ones about this.

He shall wander through countless incarnations; without the True Guru, he shall not find liberation.

But liberation is attained, when one is attached to the feet of the True Guru, chanting the Word of the Shabad.

Says Nanak, contemplate this and see, that without the True Guru, there is no liberation. ||22||

Come, O beloved Sikhs of the True Guru, and sing the True Word of His Bani. Sing the Guru's Bani, the supreme Word of Words.

Those who are blessed by the Lord's Glance of Grace - their hearts are imbued

with this Bani.

Drink in this Ambrosial Nectar, and remain in the Lord's Love forever; meditate on the Lord, the Sustainer of the world.

Says Nanak, sing this True Bani forever. ||23||

Without the True Guru, other songs are false.

The songs are false without the True Guru; all other songs are false.

The speakers are false, and the listeners are false; those who speak and recite are false.

They may continually chant, 'Har, Har' with their tongues, but they do not know what they are saying.

Their consciousness is lured by Maya; they are just reciting mechanically.

Says Nanak, without the True Guru, other songs are false. ||24||

The Word of the Guru's Shabad is a jewel, studded with diamonds.

The mind which is attached to this jewel, merges into the Shabad.

One whose mind is attuned to the Shabad, enshrines love for the True Lord.

He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value.

Says Nanak, the Shabad is a jewel, studded with diamonds. ||25||

He Himself created Shiva and Shakti, mind and matter; the Creator subjects them to His Command.

Enforcing His Order, He Himself sees all. How rare are those who, as Gurmukh, come to know Him.

They break their bonds, and attain liberation; they enshrine the Shabad within their minds.

Those whom the Lord Himself makes Gurmukh, lovingly focus their consciousness on the One Lord.

Says Nanak, He Himself is the Creator; He Himself reveals the Hukam of His Command. ||26||

The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality.

They do not know the true essence of reality without the Guru; they do not know the true essence of reality.

The world is asleep in the three modes and doubt; it passes the night of its life sleeping.

Those humble beings remain awake and aware, within whose minds, by Guru's Grace, the Lord abides; they chant the Ambrosial Word of the Guru's Bani.

Says Nanak, they alone obtain the essence of reality, who night and day remain lovingly absorbed in the Lord; they pass the night of their life awake and aware. ||27||

He nourished us in the mother's womb; why forget Him from the mind?

Why forget from the mind such a Great Giver, who gave us sustenance in the fire of the womb?

Nothing can harm one, whom the Lord inspires to embrace His Love.

Section 22 - Raag Raamkalee - Part 046

He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates Him forever.

Says Nanak, why forget such a Great Giver from the mind? ||28||

As is the fire within the womb, so is Maya outside.

The fire of Maya is one and the same; the Creator has staged this play.

According to His Will, the child is born, and the family is very pleased.

Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course.

This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.

Says Nanak, by Guru's Grace, those who enshrine love for the Lord find Him, in the midst of Maya. ||29||

The Lord Himself is priceless; His worth cannot be estimated.

His worth cannot be estimated, even though people have grown weary of trying.

If you meet such a True Guru, offer your head to Him; your selfishness and conceit will be eradicated from within.

Your soul belongs to Him; remain united with Him, and the Lord will come to dwell in your mind.

The Lord Himself is priceless; very fortunate are those, O Nanak, who attain to the Lord. ||30||

The Lord is my capital; my mind is the merchant.

The Lord is my capital, and my mind is the merchant; through the True Guru, I know my capital.

Meditate continually on the Lord, Har, Har, O my soul, and you shall collect your profits daily.

This wealth is obtained by those who are pleasing to the Lord's Will.

Says Nanak, the Lord is my capital, and my mind is the merchant. ||31||

O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched.

Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord.

If you do obtain the subtle essence of the Lord, and drink in this essence of the Lord, you shall not be troubled by desire again.

This subtle essence of the Lord is obtained by good karma, when one comes to meet with the True Guru.

Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind. ||32||

O my body, the Lord infused His Light into you, and then you came into the world.

The Lord infused His Light into you, and then you came into the world.

The Lord Himself is your mother, and He Himself is your father; He created the created beings, and revealed the world to them.

By Guru's Grace, some understand, and then it's a show; it seems like just a show.

Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world. ||33||

My mind has become joyful, hearing of God's coming.

Sing the songs of joy to welcome the Lord, O my companions; my household has become the Lord's Mansion.

Sing continually the songs of joy to welcome the Lord, O my companions, and

sorrow and suffering will not afflict you.

Blessed is that day, when I am attached to the Guru's feet and meditate on my Husband Lord.

I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Lord, the Lord's Name.

Section 22 - Raag Raamkalee - Part 047

Says Nanak, God Himself has met me; He is the Doer, the Cause of causes. ||34||

O my body, why have you come into this world? What actions have you committed? And what actions have you committed, O my body, since you came into this world? The Lord who formed your form - you have not enshrined that Lord in your mind. By Guru's Grace, the Lord abides within the mind, and one's pre-ordained destiny is fulfilled.

Says Nanak, this body is adorned and honored, when one's consciousness is focused on the True Guru. ||35||

O my eyes, the Lord has infused His Light into you; do not look upon any other than the Lord.

Do not look upon any other than the Lord; the Lord alone is worthy of beholding.

This whole world which you see is the image of the Lord; only the image of the Lord is seen.

By Guru's Grace, I understand, and I see only the One Lord; there is no one except the Lord.

Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. ||36||

O my ears, you were created only to hear the Truth.

To hear the Truth, you were created and attached to the body; listen to the True Bani.

Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in Ambrosial Nectar.

The True Lord is unseen and wondrous; His state cannot be described.

Says Nanak, listen to the Ambrosial Naam and become holy; you were created only to hear the Truth. ||37||

The Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body.

He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the Tenth Door hidden.

Through the Gurdwara, the Guru's Gate, some are blessed with loving faith, and the Tenth Door is revealed to them.

There are many images of the Lord, and the nine treasures of the Naam; His limits cannot be found.

Says Nanak, the Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. ||38||

Sing this true song of praise in the true home of your soul.

Sing the song of praise in your true home; meditate there on the True Lord forever.

They alone meditate on You, O True Lord, who are pleasing to Your Will; as Gurmukh, they understand.

This Truth is the Lord and Master of all; whoever is blessed, obtains it.
Says Nanak, sing the true song of praise in the true home of your soul. ||39||
Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled.

I have obtained the Supreme Lord God, and all sorrows have been forgotten.
Pain, illness and suffering have departed, listening to the True Bani.
The Saints and their friends are in ecstasy, knowing the Perfect Guru.
Pure are the listeners, and pure are the speakers; the True Guru is all-pervading and permeating.

Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds. ||40||1||

Section 22 - Raag Raamkalee - Part 048

Raamkalee, Sadd ~ The Call Of Death:

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

He is the Great Giver of the Universe, the Lover of His devotees, throughout the three worlds.

One who is merged in the Word of the Guru's Shabad does not know any other.
Dwelling upon the Word of the Guru's Shabad, he does not know any other; he meditates on the One Name of the Lord.

By the Grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status.

And when the call came for Him to depart, He merged in the Name of the Lord.
Through devotional worship in this world, the imperishable, immovable, immeasurable Lord is found. ||1||

The Guru gladly accepted the Lord's Will, and so the Guru easily reached the Lord God's Presence.

The True Guru prays to the Lord, "Please, save my honor. This is my prayer".
Please save the honor of Your humble servant, O Lord; please bless him with Your Immaculate Name.

At this time of final departure, it is our only help and support; it destroys death, and the Messenger of Death.

The Lord God heard the prayer of the True Guru, and granted His request.

The Lord showered His Mercy, and blended the True Guru with Himself; He said, "Blessed! Blessed! Wonderful!" ||2||

Listen O my Sikhs, my children and Siblings of Destiny; it is my Lord's Will that I must now go to Him.

The Guru gladly accepted the Lord's Will, and my Lord God applauded Him.
One who is pleased with the Lord God's Will is a devotee, the True Guru, the Primal Lord.

The unstruck sound current of bliss resounds and vibrates; the Lord hugs him close in His embrace.

O my children, siblings and family, look carefully in your minds, and see.
The pre-ordained death warrant cannot be avoided; the Guru is going to be with the Lord God. ||3||

The True Guru, in His Own Sweet Will, sat up and summoned His family.

Let no one weep for me after I am gone. That would not please me at all.

When a friend receives a robe of honor, then his friends are pleased with his

honor.

Consider this and see, O my children and siblings; the Lord has given the True Guru the robe of supreme honor.

The True Guru Himself sat up, and appointed the successor to the Throne of Raja Yoga, the Yoga of Meditation and Success.

All the Sikhs, relatives, children and siblings have fallen at the Feet of Guru Ram Das. ||4||

Finally, the True Guru said, "When I am gone, sing Kirtan in Praise of the Lord, in Nirvaanaa."

Call in the long-haired scholarly Saints of the Lord, to read the sermon of the Lord, Har, Har.

Read the sermon of the Lord, and listen to the Lord's Name; the Guru is pleased with love for the Lord.

Do not bother with offering rice-balls on leaves, lighting lamps, and other rituals like floating the body out on the Ganges; instead, let my remains be given up to the Lord's Pool.

The Lord was pleased as the True Guru spoke; he was blended then with the all-knowing Primal Lord God.

The Guru then blessed the Sodhi Ram Das with the ceremonial tilak mark, the insignia of the True Word of the Shabad. ||5||

Section 22 - Raag Raamkalee - Part 049

And as the True Guru, the Primal Lord spoke, and the Gursikhs obeyed His Will. His son Mohri turned sunmukh, and become obedient to Him; he bowed, and touched Ram Das' feet.

Then, everyone bowed and touched the feet of Ram Das, into whom the Guru infused His essence.

And any that did not bow then because of envy - later, the True Guru brought them around to bow in humility.

It pleased the Guru, the Lord, to bestow glorious greatness upon Him; such was the pre-ordained destiny of the Lord's Will.

Says Sundar, listen, O Saints: all the world fell at His feet. ||6||1||

Raamkalee, Fifth Mehl, Chhant:

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

Friend, my Friend - standing so near to me is my Friend!

Beloved, the Lord my Beloved - with my eyes, I have seen the Lord, my Beloved!

With my eyes I have seen Him, sleeping upon the bed within each and every heart; my Beloved is the sweetest ambrosial nectar.

He is with all, but he cannot be found; the fool does not know His taste.

Intoxicated with the wine of Maya, the mortal babbles on about trivial affairs; giving in to the illusion, he cannot meet the Lord.

Says Nanak, without the Guru, he cannot understand the Lord, the Friend who is standing near everyone. ||1||

God, my God - the Support of the breath of life is my God.

Merciful Lord, my Merciful Lord - the Giver of gifts is my Merciful Lord.

The Giver of gifts is infinite and unlimited; deep within each and every heart, He is so beautiful!

He created Maya, His slave, so powerfully pervasive - she has enticed all

beings and creatures.

One whom the Lord saves, chants the True Name, and contemplates the Word of the Guru's Shabad.

Says Nanak, one who is pleasing to God - God is very dear to him. ||2||

I take pride, I take pride in God; I take pride in my God.

Wise, God is wise; my Lord and Master is all-wise, and all-knowing.

All-wise and all-knowing, and forever supreme; the Name of the Lord is Ambrosial Nectar.

Those who have such pre-ordained destiny recorded upon their foreheads, taste it, and are satisfied with the Lord of the Universe.

They meditate on Him, and find Him; they place all their pride in Him.

Says Nanak, He is seated on His eternal throne; True is His royal court. ||3||

The song of joy, the Lord's song of joy; listen to the song of joy of my God.

The wedding song, God's wedding song; the unstruck sound current of His wedding song resounds.

The unstruck sound current vibrates, and the Word of the Shabad resounds; there is continuous, continual rejoicing.

Meditating on that God, everything is obtained; He does not die, or come or go.

Thirst is quenched, and hopes are fulfilled; the Gurmukh meets with the absolute, unmanifest Lord.

Says Nanak, in the Home of my God, the songs of joy are continuously, continually heard. ||4||1||

Section 22 - Raag Raamkalee - Part 050

Raamkalee Fifth Mehl:

Meditate on the Lord, Har, Har, O mind; don't forget Him, even for an instant.

Enshrine the Lord, Raam, Raam, Raam, Raam, within your heart and throat.

Enshrine within your heart the Primal Lord, Har, Har, the all-pervading, supreme, immaculate Lord God.

He sends fear far away; He is the Destroyer of sin; He eradicates the unbearable pains of the terrifying world-ocean.

Contemplate the Lord of the World, the Cherisher of the World, the Lord, the Virtuous Lord of the Universe.

Prays Nanak, joining the Saadh Sangat, the Company of the Holy, remember the Lord, day and night. ||1||

His lotus feet are the support and anchor of His humble servants.

He takes the Naam, the Name of the Infinite Lord, as his wealth, property and treasure.

Those who have the treasure of the Lord's Name, enjoy the taste of the One Lord.

They meditate on the Infinite Lord with each and every breath, as their pleasure, joy and beauty.

The Naam, the Name of the Lord, is the Destroyer of sins, the only deed of redemption. The Naam drives out the fear of the Messenger of Death.

Prays Nanak, the support of His lotus feet is the capital of His humble servant. ||2||

Your Glorious Virtues are endless, O my Lord and Master; no one knows them all.

Seeing and hearing of Your wondrous plays, O Merciful Lord, Your devotees

narrate them.

All beings and creatures meditate on You, O Primal Transcendent Lord, Master of men.

All beings are beggars; You are the One Giver, O Lord of the Universe, Embodiment of mercy.

He alone is holy, a Saint, a truly wise person, who is accepted by the Dear Lord.

Prays Nanak, they alone realize You, unto whom You show Mercy. ||3||

I am unworthy and without any master; I seek Your Sanctuary, Lord.

I am a sacrifice, a sacrifice, a sacrifice to the Divine Guru, who has implanted the Naam within me.

The Guru blessed me with the Naam; happiness came, and all my desires were fulfilled.

The fire of desire has been quenched, and peace and tranquility have come; after such a long separation, I have met my Lord again.

I have found ecstasy, pleasure and true intuitive poise, singing the great glories, the song of bliss of the Lord.

Prays Nanak, I have obtained the Name of God from the Perfect Guru. ||4||2||

Raamkalee, Fifth Mehl:

Rise early each morning, and with the Saints, sing the melodious harmony, the unstruck sound current of the Shabad.

All sins and sufferings are erased, chanting the Lord's Name, under Guru's Instructions.

Dwell upon the Lord's Name, and drink in the Nectar; day and night, worship and adore Him.

The merits of Yoga, charity and religious rituals are obtained by grasping His lotus feet.

Loving devotion to the merciful, enticing Lord takes away all pain.

Prays Nanak, cross over the world-ocean, meditating on the Lord, your Lord and Master. ||1||

Meditation on the Lord of the Universe is an ocean of peace; Your devotees sing Your Glorious Praises, Lord.

Ecstasy, bliss and great happiness are obtained by grasping hold of the Guru's feet.

Meeting with the treasure of peace, their pains are taken away; granting His Grace, God protects them.

Those who grasp the Lord's feet - their fears and doubts run away, and they chant the Name of the Lord.

He thinks of the One Lord, and he sings of the One God; he gazes upon the One Lord alone.

Section 22 - Raag Raamkalee - Part 051

Prays Nanak, God has granted His Grace, and I have found the Perfect True Guru. ||2||

Meet with the holy, humble servants of God; meeting with the Lord, listen to the Kirtan of His Praises.

God is the Merciful Master, the Lord of wealth; there is no end to His Virtues. The Merciful Lord is the Dispeller of pain, the Giver of Sanctuary, the

Eradicator of all evil.

Emotional attachment, sorrow, corruption and pain - chanting the Naam, the Name of the Lord, one is saved from these.

All beings are Yours, O my God; bless me with Your Mercy, that I may become the dust under the feet of all men.

Prays Nanak, O God, be kind to me, that I may chant Your Name, and live. ||3||

God saves His humble devotees, attaching them to His feet.

Twenty-four hours a day, they meditate in remembrance on their God; they meditate on the One Name.

Meditating on that God, they cross over the terrifying world-ocean, and their comings and goings cease.

They enjoy eternal peace and pleasure, singing the Kirtan of God's Praises; His Will seems so sweet to them.

All my desires are fulfilled, meeting with the Perfect True Guru.

Prays Nanak, God has blended me with Himself; I shall never suffer pain or sorrow again. ||4||3||

Raamkalee, Fifth Mehl, Chhant.

Shalok:

In the Sanctuary of His lotus feet, I sing His Glorious Praises in ecstasy and bliss.

O Nanak, worship God in adoration, the Eradicator of misfortune. ||1||

Chhant:

God is the Eradicator of misfortune; there is none other than Him.

Forever and ever, remember the Lord in meditation; He is permeating the water, the land and the sky.

He is permeating and pervading the water, the land and the sky; do not forget Him from your mind, even for an instant.

Blessed was that day, when I grasped the Guru's feet; all virtues rest in the Lord of the Universe.

So serve Him day and night, O servant; whatever pleases Him, happens.

Nanak is a sacrifice to the Giver of peace; his mind and body are enlightened.

||1||

Shalok:

Meditating in remembrance on the Lord, the mind and body find peace; the thought of duality is dispelled.

Nanak takes the support of the Lord of the World, the Lord of the Universe, the Destroyer of troubles. ||1||

Chhant:

The Merciful Lord has eradicated my fears and troubles.

In ecstasy, I sing the Glorious Praises of the Lord; God is the Cherisher, the Master of the meek.

The Cherishing Lord is imperishable, the One and only Primal Lord; I am imbued with His Love.

When I placed my hands and forehead upon His Feet, He blended me with Himself; I became awake and aware forever, night and day.

My soul, body, household and home belong to Him, along with my body, youth, wealth and property.

Forever and ever, Nanak is a sacrifice to Him, who cherishes and nurtures all beings. ||2||

Shalok:

My tongue chants the Name of the Lord, and chants the Glorious Praises of the Lord of the Universe.

Nanak has grasped the sheltering support of the One Transcendent Lord, who shall save him in the end. ||1||

Chhant:

He is God, our Lord and Master, our Saving Grace. Grab hold of the hem of His robe.

Vibrate, and meditate on the Merciful Divine Lord in the Saadh Sangat, the Company of the Holy; renounce your intellectual mind.

Section 22 - Raag Raamkalee - Part 052

Seek the Support of the One Lord, and surrender your soul to Him; place your hopes only in the Sustainer of the World.

Those who are imbued with the Lord's Name, in the Saadh Sangat, cross over the terrifying world-ocean.

The corrupting sins of birth and death are eradicated, and no stain ever sticks to them again.

Nanak is a sacrifice to the Perfect Primal Lord; His marriage is eternal. ||3||

Shalok:

Righteous faith, wealth, sexual success and salvation; the Lord bestows these four blessings.

One who has such pre-ordained destiny upon his forehead, O Nanak, has all his desires fulfilled. ||1||

Chhant:

All my desires are fulfilled, meeting with my Immaculate, Sovereign Lord.

I am in ecstasy, O very fortunate ones; the Dear Lord has become manifest in my own home.

My Beloved has come to my home, because of my past actions; how can I count His Glories?

The Lord, the Giver of peace and intuition, is infinite and perfect; with what tongue can I describe His Glorious Virtues?

He hugs me close in His embrace, and merges me into Himself; there is no place of rest other than Him.

Nanak is forever a sacrifice to the Creator, who is contained in, and permeating all. ||4||4||

Raag Raamkalee, Fifth Mehl:

Sing the melodious harmonies, O my companions, and meditate on the One Lord.

Serve your True Guru, O my companions, and you shall obtain the fruits of your mind's desires.

Raamkalee, Fifth Mehl, Ruti ~ The Seasons. Shalok:

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

Bow to the Supreme Lord God, and seek the dust of the feet of the Holy.

Cast out your self-conceit, and vibrate, meditate, on the Lord, Har, Har. O

Nanak, God is all-pervading. ||1||

He is the Eradicator of sins, the Destroyer of fear, the Ocean of peace, the

Sovereign Lord King.

Merciful to the meek, the Destroyer of pain: O Nanak, always meditate on Him.

||2||

Chhant:

Sing His Praises, O very fortunate ones, and the Dear Lord God shall bless you with His Mercy.

Blessed and auspicious is that season, that month, that moment, that hour, when you chant the Lord's Glorious Praises.

Blessed are those humble beings, who are imbued with love for His Praises, and who meditate single-mindedly on Him.

Their lives become fruitful, and they find that Lord God.

Donations to charities and religious rituals are not equal to meditation on the Lord, who destroys all sins.

Prays Nanak, meditating in remembrance on Him, I live; birth and death are finished for me. ||1||

Shalok:

Strive for the inaccessible and unfathomable Lord, and bow in humility to His lotus feet.

O Nanak, that sermon alone is pleasing to You, Lord, which inspires us to take the Support of the Name. ||1||

Seek the Sanctuary of the Saints, O friends; meditate in remembrance on your infinite Lord and Master.

The dried branch shall blossom forth in its greenery again, O Nanak, meditating on the Lord God. ||2||

Chhant:

The season of spring is delightful; the months of Chayt and Baisaakhi are the most pleasant months.

I have obtained the Dear Lord as my Husband, and my mind, body and breath have blossomed forth.

The eternal, unchanging Lord has come into my home as my Husband, O my companions; dwelling upon His lotus feet, I blossom forth in bliss.

Section 22 - Raag Raamkalee - Part 053

The Lord of the Universe is beautiful, proficient, wise and all-knowing;

His Virtues are priceless. By great good fortune, I have found Him; my pain is dispelled, and my hopes are fulfilled.

Prays Nanak, I have entered Your Sanctuary, Lord, and my fear of death is eradicated. ||2||

Shalok:

Without the Saadh Sangat, the Company of the Holy, one dies wandering around in confusion, performing all sorts of rituals.

O Nanak, all are bound by the attractive bonds of Maya, and the karmic record of past actions. ||1||

Those who are pleasing to God are united with Him; He separates others from Himself.

Nanak has entered the Sanctuary of God; His greatness is glorious! ||2||

Chhant:

In the summer season, in the months of Jayt'h and Asaarh, the heat is terrible,

intense and severe.

The discarded bride is separated from His Love, and the Lord does not even look at her.

She does not see her Lord, and she dies with an aching sigh; she is defrauded and plundered by her great pride.

She flails around, like a fish out of water; attached to Maya, she is alienated from the Lord.

She sins, and so she is fearful of reincarnation; the Messenger of Death will surely punish her.

Prays Nanak, take me under Your sheltering support, Lord, and protect me; You are the Fulfiller of desire. ||3||

Shalok:

With loving faith, I am attached to my Beloved; I cannot survive without Him, even for an instant.

He is permeating and pervading my mind and body, O Nanak, with intuitive ease. ||1||

My Friend has taken me by the hand; He has been my best friend, lifetime after lifetime.

He has made me the slave of His feet; O Nanak, my consciousness is filled with love for God. ||2||

Chhant:

The rainy season is beautiful; the months of Saawan and Bhaadon bring bliss. The clouds are low, and heavy with rain; the waters and the lands are filled with honey.

God is all-pervading everywhere; the nine treasures of the Lord's Name fill the homes of all hearts.

Meditating in remembrance on the Lord and Master, the Searcher of hearts, all one's ancestry is saved.

No blemish sticks to that being who remains awake and aware in the Love of the Lord; the Merciful Lord is forever forgiving.

Prays Nanak, I have found my Husband Lord, who is forever pleasing to my mind. ||4||

Shalok:

Thirsty with desire, I wander around; when will I behold the Lord of the World? Is there any humble Saint, any friend, O Nanak, who can lead me to meet with God? ||1||

Without meeting Him, I have no peace or tranquility; I cannot survive for a moment, even for an instant.

Entering the Sanctuary of the Lord's Holy Saints, O Nanak, my desires are fulfilled. ||2||

Chhant:

In the cool, autumn season, in the months of Assu and Katik, I am thirsty for the Lord.

Searching for the Blessed Vision of His Darshan, I wander around wondering, when will I meet my Lord, the treasure of virtue?

Without my Beloved Husband Lord, I find no peace, and all my necklaces and bracelets become cursed.

So beautiful, so wise, so clever and knowing; still, without the breath, it is just a body.

I look here and there, in the ten directions; my mind is so thirsty to meet God!

Prays Nanak, shower Your Mercy upon me; unite me with Yourself, O God, O treasure of virtue. ||5||

Shalok:

The fire of desire is cooled and quenched; my mind and body are filled with peace and tranquility.

O Nanak, I have met my Perfect God; the illusion of duality is dispelled. ||1||

Section 22 - Raag Raamkalee - Part 054

The Lord Himself sent His Holy Saints, to tell us that He is not far away.

O Nanak, doubt and fear are dispelled, chanting the Name of the all-pervading Lord. ||2||

Chhant:

In the cold season of Maghar and Poh, the Lord reveals Himself.

My burning desires were quenched, when I obtained the Blessed Vision of His Darshan; the fraudulent illusion of Maya is gone.

All my desires have been fulfilled, meeting the Lord face-to-face; I am His servant, I serve at His feet.

My necklaces, hair-ties, all decorations and adornments, are in singing the Glorious Praises of the unseen, mysterious Lord.

I long for loving devotion to the Lord of the Universe, and so the Messenger of Death cannot even see me.

Prays Nanak, God has united me with Himself; I shall never suffer separation from my Beloved again. ||6||

Shalok:

The happy soul bride has found the wealth of the Lord; her consciousness does not waver.

Joining together with the Saints, O Nanak, God, my Friend, has revealed Himself in my home. ||1||

With her Beloved Husband Lord, she enjoys millions of melodies, pleasures and joys.

The fruits of the mind's desires are obtained, O Nanak, chanting the Lord's Name. ||2||

Chhant:

The snowy winter season, the months of Maagh and Phagun, are pleasing and ennobling to the mind.

O my friends and companions, sing the songs of joy; my Husband Lord has come into my home.

My Beloved has come into my home; I meditate on Him in my mind. The bed of my heart is beautifully adorned.

The woods, the meadows and the three worlds have blossomed forth in their greenery; gazing upon the Blessed Vision of His Darshan, I am fascinated.

I have met my Lord and Master, and my desires are fulfilled; my mind chants His Immaculate Mantra.

Prays Nanak, I celebrate continuously; I have met my Husband Lord, the Lord of

excellence. ||7||

Shalok:

The Saints are the helpers, the support of the soul; they carry us cross the terrifying world-ocean.

Know that they are the highest of all; O Nanak, they love the Naam, the Name of the Lord. ||1||

Those who know Him, cross over; they are the brave heroes, the heroic warriors. Nanak is a sacrifice to those who meditate on the Lord, and cross over to the other shore. ||2||

Chhant:

His feet are exalted above all. They eradicate all suffering.

They destroy the pains of coming and going. They bring loving devotion to the Lord.

Imbued with the Lord's Love, one is intoxicated with intuitive peace and poise, and does not forget the Lord from his mind, even for an instant.

Shedding my self-conceit, I have entered the Sanctuary of His Feet; all virtues rest in the Lord of the Universe.

I bow in humility to the Lord of the Universe, the treasure of virtue, the Lord of excellence, our Primal Lord and Master.

Prays Nanak, shower me with Your Mercy, Lord; throughout the ages, You take the same form. ||8||1||6||8||

Raamkalee, First Mehl, Dakhane, Ongkaar:

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

From Ongkaar, the One Universal Creator God, Brahma was created.

He kept Ongkaar in his consciousness.

From Ongkaar, the mountains and the ages were created.

Ongkaar created the Vedas.

Section 22 - Raag Raamkalee - Part 055

Ongkaar saves the world through the Shabad.

Ongkaar saves the Gurmukhs.

Listen to the Message of the Universal, Imperishable Creator Lord.

The Universal, Imperishable Creator Lord is the essence of the three worlds.

||1||

Listen, O Pandit, O religious scholar, why are you writing about worldly debates?

As Gurmukh, write only the Name of the Lord, the Lord of the World.

||1||Pause||

Sassa: He created the entire universe with ease; His One Light pervades the three worlds.

Become Gurmukh, and obtain the real thing; gather the gems and pearls.

If one understands, realizes and comprehends what he reads and studies, in the end he shall realize that the True Lord dwells deep within his nucleus.

The Gurmukh sees and contemplates the True Lord; without the True Lord, the world is false. ||2||

Dhadha: Those who enshrine Dharmic faith and dwell in the City of Dharma are worthy; their minds are steadfast and stable.

Dhadha: If the dust of their feet touches one's face and forehead, he is

transformed from iron into gold.

Blessed is the Support of the Earth; He Himself is not born; His measure and speech are perfect and True.

Only the Creator Himself knows His own extent; He alone knows the Brave Guru.

||3||

In love with duality, spiritual wisdom is lost; the mortal rots away in pride, and eats poison.

He thinks that the sublime essence of the Guru's song is useless, and he does not like to hear it. He loses the profound, unfathomable Lord.

Through the Guru's Words of Truth, the Ambrosial Nectar is obtained, and the mind and body find joy in the True Lord.

He Himself is the Gurmukh, and He Himself bestows the Ambrosial Nectar; He Himself leads us to drink it in. ||4||

Everyone says that God is the One and only, but they are engrossed in egotism and pride.

Realize that the One God is inside and outside; understand this, that the Mansion of His Presence is within the home of your heart.

God is near at hand; do not think that God is far away. The One Lord permeates the entire universe.

There in One Universal Creator Lord; there is no other at all. O Nanak, merge into the One Lord. ||5||

How can you keep the Creator under your control? He cannot be seized or measured.

Maya has made the mortal insane; she has administered the poisonous drug of falsehood.

Addicted to greed and avarice, the mortal is ruined, and then later, he regrets and repents.

So serve the One Lord, and attain the state of Salvation; your comings and goings shall cease. ||6||

The One Lord is in all actions, colors and forms.

He manifests in many shapes through wind, water and fire.

The One Soul wanders through the three worlds.

One who understands and comprehends the One Lord is honored.

One who gathers in spiritual wisdom and meditation, dwells in the state of balance.

How rare are those who, as Gurmukh, attain the One Lord.

They alone find peace, whom the Lord blesses with His Grace.

In the Gurdwara, the Guru's Door, they speak and hear of the Lord. ||7||

His Light illuminates the ocean and the earth.

Throughout the three worlds, is the Guru, the Lord of the World.

The Lord reveals His various forms; granting His Grace, He enters the home of the heart.

The clouds hang low, and the rain is pouring down.

The Lord embellishes and exalts with the Sublime Word of the Shabad.

One who knows the mystery of the One God, is Himself the Creator, Himself the Divine Lord. ||8||

When the sun rises, the demons are slain;

the mortal looks upwards, and contemplates the Shabad.

The Lord is beyond the beginning and the end, beyond the three worlds.

He Himself acts, speaks and listens.

Section 22 - Raag Raamkalee - Part 056

He is the Architect of Destiny; He blesses us with mind and body.

That Architect of Destiny is in my mind and mouth.

God is the Life of the world; there is no other at all.

O Nanak, imbued with the Naam, the Name of the Lord, one is honored. ||9||

One who lovingly chants the Name of the Sovereign Lord King,
fights the battle and conquers his own mind;

day and night, he remains imbued with the Lord's Love.

He is famous throughout the three worlds and the four ages.

One who knows the Lord, becomes like Him.

He becomes absolutely immaculate, and his body is sanctified.

His heart is happy, in love with the One Lord.

He lovingly centers his attention deep within upon the True Word of the Shabad.

||10||

Don't be angry - drink in the Ambrosial Nectar; you shall not remain in this
world forever.

The ruling kings and the paupers shall not remain; they come and go, throughout
the four ages.

Everyone says that they will remain, but none of them remain; unto whom should
I offer my prayer?

The One Shabad, the Name of the Lord, will never fail you; the Guru grants
honor and understanding. ||11||

My shyness and hesitation have died and gone, and I walk with my face unveiled.
The confusion and doubt from my crazy, insane mother-in-law has been removed
from over my head.

My Beloved has summoned me with joyful caresses; my mind is filled with the
bliss of the Shabad.

Imbued with the Love of my Beloved, I have become Gurmukh, and carefree. ||12||

Chant the jewel of the Naam, and earn the profit of the Lord.

Greed, avarice, evil and egotism;

slander, inuendo and gossip;

the self-willed manmukh is blind, foolish and ignorant.

For the sake of earning the profit of the Lord, the mortal comes into the
world.

But he becomes a mere slave laborer, and is mugged by the mugger, Maya.

One who earns the profit of the Naam, with the capital of faith,

O Nanak, is truly honored by the True Supreme King. ||13||

The world is ruined on the path of Death.

No one has the power to erase Maya's influence.

If wealth visits the home of the lowliest clown,

seeing that wealth, all pay their respects to him.

Even an idiot is thought of as clever, if he is rich.

Without devotional worship, the world is insane.

The One Lord is contained among all.

He reveals Himself, unto those whom He blesses with His Grace. ||14||
Throughout the ages, the Lord is eternally established; He has no vengeance.
He is not subject to birth and death; He is not entangled in worldly affairs.
Whatever is seen, is the Lord Himself.
Creating Himself, He establishes Himself in the heart.
He Himself is unfathomable; He links people to their affairs.
He is the Way of Yoga, the Life of the World.
Living a righteous lifestyle, true peace is found.
Without the Naam, the Name of the Lord, how can anyone find liberation? ||15||
Without the Name, even one's own body is an enemy.
Why not meet the Lord, and take away the pain of your mind?
The traveller comes and goes along the highway.
What did he bring when he came, and what will he take away when he goes?
Without the Name, one loses everywhere.
The profit is earned, when the Lord grants understanding.
In merchandise and trade, the merchant is trading.
Without the Name, how can one find honor and nobility? ||16||
One who contemplates the Lord's Virtues is spiritually wise.
Through His Virtues, one receives spiritual wisdom.
How rare in this world, is the Giver of virtue.
The True way of life comes through contemplation of the Guru.
The Lord is inaccessible and unfathomable. His worth cannot be estimated.
Section 22 - Raag Raamkalee - Part 057
They alone meet Him, whom the Lord causes to meet.
The virtuous soul bride continually contemplates His Virtues.
O Nanak, following the Guru's Teachings, one meets the Lord, the true friend.
||17||
Unfulfilled sexual desire and unresolved anger waste the body away,
as gold is dissolved by borax.
The gold is touched to the touchstone, and tested by fire;
when its pure color shows through, it is pleasing to the eye of the assayer.
The world is a beast, and arrogant Death is the butcher.
The created beings of the Creator receive the karma of their actions.
He who created the world, knows its worth.
What else can be said? There is nothing at all to say. ||18||
Searching, searching, I drink in the Ambrosial Nectar.
I have adopted the way of tolerance, and given my mind to the True Guru.
Everyone calls himself true and genuine.
He alone is true, who obtains the jewel throughout the four ages.
Eating and drinking, one dies, but still does not know.
He dies in an instant, when he realizes the Word of the Shabad.
His consciousness becomes permanently stable, and his mind accepts death.
By Guru's Grace, he realizes the Naam, the Name of the Lord. ||19||
The Profound Lord dwells in the sky of the mind, the Tenth Gate;
singing His Glorious Praises, one dwells in intuitive poise and peace.
He does not go to come, or come to go.
By Guru's Grace, he remains lovingly focused on the Lord.

The Lord of the mind-sky is inaccessible, independent and beyond birth.
The most worthy Samaadhi is to keep the consciousness stable, focused on Him.
Remembering the Lord's Name, one is not subject to reincarnation.
The Guru's Teachings are the most Excellent; all other ways lack the Naam, the Name of the Lord. ||20||
Wandering to countless doorsteps and homes, I have grown weary.
My incarnations are countless, without limit.
I have had so many mothers and fathers, sons and daughters.
I have had so many gurus and disciples.
Through a false guru, liberation is not found.
There are so many brides of the One Husband Lord - consider this.
The Gurmukh dies, and lives with God.
Searching in the ten directions, I found Him within my own home.
I have met Him; the True Guru has led me to meet Him. ||21||
The Gurmukh sings, and the Gurmukh speaks.
The Gurmukh evaluates the value of the Lord, and inspires others to evaluate Him as well.
The Gurmukh comes and goes without fear.
His filth is taken away, and his stains are burnt off.
The Gurmukh contemplates the sound current of the Naad for his Vedas.
The Gurmukh's cleansing bath is the performance of good deeds.
For the Gurmukh, the Shabad is the most excellent Ambrosial Nectar.
O Nanak, the Gurmukh crosses over. ||22||
The fickle consciousness does not remain stable.
The deer secretly nibbles at the green sprouts.
One who enshrines the Lord's lotus feet in his heart and consciousness lives long, always remembering the Lord.
Everyone has worries and cares.
He alone finds peace, who thinks of the One Lord.
When the Lord dwells in the consciousness, and one is absorbed in the Lord's Name,
one is liberated, and returns home with honor. ||23||
The body falls apart, when one knot is untied.
Behold, the world is on the decline; it will be totally destroyed.
Only one who looks alike upon sunshine and shade
has his bonds shattered; he is liberated and returns home.
Maya is empty and petty; she has defrauded the world.
Such destiny is pre-ordained by past actions.
Youth is wasting away; old age and death hover above the head.
Section 22 - Raag Raamkalee - Part 058
The body falls apart, like algae upon the water. ||24||
God Himself appears throughout the three worlds.
Throughout the ages, He is the Great Giver; there is no other at all.
As it pleases You, You protect and preserve us.
I ask for the Lord's Praises, which bless me with honor and credit.
Remaining awake and aware, I am pleasing to You, O Lord.
When You unite me with Yourself, then I am merged in You.

I chant Your Victorious Praises, O Life of the World.
Accepting the Guru's Teachings, one is sure to merge in the One Lord. ||25||
Why do you speak such nonsense, and argue with the world?
You shall die repenting, when you see your own insanity.
He is born, only to die, but he does not wish to live.
He comes hopeful, and then goes, without hope.
Regretting, repenting and grieving, he is dust mixing with dust.
Death does not chew up one who sings the Glorious Praises of the Lord.
The nine treasures are obtained through the Name of the Lord;
the Lord bestows intuitive peace and poise. ||26||
He speaks spiritual wisdom, and He Himself understands it.
He Himself knows it, and He Himself comprehends it.
One who takes the Words of the Guru into his very fiber,
is immaculate and holy, and is pleasing to the True Lord.
In the ocean of the Guru, there is no shortage of pearls.
The treasure of jewels is truly inexhaustible.
Do those deeds which the Guru has ordained.
Why are you chasing after the Guru's actions?
O Nanak, through the Guru's Teachings, merge in the True Lord. ||27||
Love is broken, when one speaks in defiance.
The arm is broken, when it is pulled from both sides.
Love breaks, when the speech goes sour.
The Husband Lord abandons and leaves behind the evil-minded bride.
The broken knot is tied again, through contemplation and meditation.
Through the Word of the Guru's Shabad, one's affairs are resolved in one's own home.
One who earns the profit of the True Name, will not lose it again;
the Lord and Master of the three worlds is your best friend. ||28||
Control your mind, and keep it in its place.
The world is destroyed by conflict, regretting its sinful mistakes.
There is one Husband Lord, and all are His brides.
The false bride wears many costumes.
He stops her from going into the homes of others;
He summons her to the Mansion of His Presence, and no obstacles block her path.
She is embellished with the Word of the Shabad, and is loved by the True Lord.
She is the happy soul bride, who takes the Support of her Lord and Master.
||29||
Wandering and roaming around, O my companion, your beautiful robes are torn.
In jealousy, the body is not at peace; without the Fear of God, multitudes are ruined.
One who remains dead within her own home, through the Fear of God, is looked upon with favor by her all-knowing Husband Lord.
She maintains fear of her Guru, and chants the Name of the Fearless Lord.
Living on the mountain, I suffer such great thirst; when I see Him, I know that He is not far away.
My thirst is quenched, and I have accepted the Word of the Shabad. I drink my fill of the Ambrosial Nectar.

Everyone says, "Give! Give!" As He pleases, He gives.

Through the Gurdwara, the Guru's Door, He gives, and quenches the thirst.

||30||

Searching and seeking, I fell down and collapsed upon the bank of the river of life.

Those who are heavy with sin sink down, but those who are light swim across.

I am a sacrifice to those who meet the immortal and immeasurable Lord.

The dust of their feet brings emancipation; in their company, we are united in the Lord's Union.

I gave my mind to my Guru, and received the Immaculate Name.

Section 22 - Raag Raamkalee - Part 059

I serve the One who gave me the Naam; I am a sacrifice to Him.

He who builds, also demolishes; there is no other than Him.

By Guru's Grace, I contemplate Him, and then my body does not suffer in pain.

||31||

No one is mine - whose gown should I grasp and hold? No one ever was, and no one shall ever be mine.

Coming and going, one is ruined, afflicted with the disease of dual-mindedness.

Those beings who lack the Naam, the Name of the Lord, collapse like pillars of salt.

Without the Name, how can they find release? They fall into hell in the end.

Using a limited number of words, we describe the unlimited True Lord.

The ignorant lack understanding. Without the Guru, there is no spiritual wisdom.

The separated soul is like the broken string of a guitar, which does not vibrate its sound.

God unites the separated souls with Himself, awakening their destiny. ||32||

The body is the tree, and the mind is the bird; the birds in the tree are the five senses.

They peck at the essence of reality, and merge with the One Lord. They are never trapped at all.

But the others fly away in a hurry, when they see the food.

Their feathers are clipped, and they are caught in the noose; through their mistakes, they are caught in disaster.

Without the True Lord, how can anyone find release? The jewel of the Lord's Glorious Praises comes by the karma of good actions.

When He Himself releases them, only then are they released. He Himself is the Great Master.

By Guru's Grace, they are released, when He Himself grants His Grace.

Glorious greatness rests in His Hands. He blesses those with whom He is pleased. ||33||

The soul trembles and shakes, when it loses its mooring and support.

Only the support of the True Lord brings honor and glory. Through it, one's works are never in vain.

The Lord is eternal and forever stable; the Guru is stable, and contemplation upon the True Lord is stable.

O Lord and Master of angels, men and Yogic masters, You are the support of the

unsupported.

In all places and interspaces, You are the Giver, the Great Giver.

Wherever I look, there I see You, Lord; You have no end or limitation.

You are pervading and permeating the places and interspaces; reflecting upon the Word of the Guru's Shabad, You are found.

You give gifts even when they are not asked for; You are great, inaccessible and infinite. ||34||

O Merciful Lord, You are the embodiment of mercy; creating the Creation, You behold it.

Please shower Your Mercy upon me, O God, and unite me with Yourself. In an instant, You destroy and rebuild.

You are all-wise and all-seeing; You are the Greatest Giver of all givers.

He is the Eradicator of poverty, and the Destroyer of pain; the Gurmukh realizes spiritual wisdom and meditation. ||35||

Losing his wealth, he cries out in anguish; the fool's consciousness is engrossed in wealth.

How rare are those who gather the wealth of Truth, and love the Immaculate Naam, the Name of the Lord.

If by losing your wealth, you may become absorbed in the Love of the One Lord, then just let it go.

Dedicate your mind, and surrender your head; seek only the Support of the Creator Lord.

Worldly affairs and wanderings cease, when the mind is filled with the bliss of the Shabad.

Even one's enemies become friends, meeting with the Guru, the Lord of the Universe.

Wandering from forest to forest searching, you will find that those things are within the home of your own heart.

United by the True Guru, you shall remain united, and the pains of birth and death will be ended. ||36||

Through various rituals, one does not find release. Without virtue, one is sent to the City of Death.

One will not have this world or the next; committing sinful mistakes, one comes to regret and repent in the end.

Section 22 - Raag Raamkalee - Part 060

He has neither spiritual wisdom or meditation; neither Dharmic faith nor meditation.

Without the Name, how can one be fearless? How can he understand egotistical pride?

I am so tired - how can I get there? This ocean has no bottom or end.

I have no loving companions, whom I can ask for help.

O Nanak, crying out, "Beloved, Beloved", we are united with the Uniter.

He who separated me, unites me again; my love for the Guru is infinite. ||37||

Sin is bad, but it is dear to the sinner.

He loads himself with sin, and expands his world through sin.

Sin is far away from one who understands himself.

He is not afflicted by sorrow or separation.

How can one avoid falling into hell? How can he cheat the Messenger of Death?
How can coming and going be forgotten? Falsehood is bad, and death is cruel.
The mind is enveloped by entanglements, and into entanglements it falls.
Without the Name, how can anyone be saved? They rot away in sin. ||38||

Again and again, the crow falls into the trap.

Then he regrets it, but what can he do now?

Even though he is trapped, he pecks at the food; he does not understand.

If he meets the True Guru, then he sees with his eyes.

Like a fish, he is caught in the noose of death.

Do not seek liberation from anyone else, except the Guru, the Great Giver.

Over and over again, he comes; over and over again, he goes.

Be absorbed in love for the One Lord, and remain lovingly focused on Him.

In this way you shall be saved, and you shall not fall into the trap again.

||39||

She calls out, "Brother, O brother - stay, O brother!" But he becomes a stranger.

Her brother departs for his own home, and his sister burns with the pain of separation.

In this world, her father's home, the daughter, the innocent soul bride, loves her Young Husband Lord.

If you long for your Husband Lord, O soul bride, then serve the True Guru with love.

How rare are the spiritually wise, who meet the True Guru, and truly understand.

All glorious greatness rests in the Lord and Master's Hands. He grants them, when He is pleased.

How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh.

This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being. ||40||

Shattering and breaking apart, He creates and re-creates; creating, He shatters again. He builds up what He has demolished, and demolishes what He has built. He dries up the pools which are full, and fills the dried tanks again. He is all-powerful and independent.

Deluded by doubt, they have gone insane; without destiny, what do they obtain? The Gurmukhs know that God holds the string; wherever He pulls it, they must go.

Those who sing the Glorious Praises of the Lord, are forever imbued with His Love; they never again feel regret.

Bhabha: If someone seeks, and then becomes Gurmukh, then he comes to dwell in the home of his own heart.

Bhabha: The way of the terrifying world-ocean is treacherous. Remain free of hope, in the midst of hope, and you shall cross over.

By Guru's Grace, one comes to understand himself; in this way, he remains dead while yet alive. ||41||

Crying out for the wealth and riches of Maya, they die; but Maya does not go along with them.

The soul-swan arises and departs, sad and depressed, leaving its wealth behind.
The false mind is hunted by the Messenger of Death; it carries its faults along
when it goes.

The mind turns inward, and merges with mind, when it is with virtue.

Section 22 - Raag Raamkalee - Part 061

Crying out, "Mine, mine!", they have died, but without the Name, they find only
pain.

So where are their forts, mansions, palaces and courts? They are like a short
story.

O Nanak, without the True Name, the false just come and go.

He Himself is clever and so very beautiful; He Himself is wise and all-knowing.

||42||

Those who come, must go in the end; they come and go, regretting and repenting.
They will pass through 8.4 millions species; this number does not decrease or
rise.

They alone are saved, who love the Lord.

Their worldly entanglements are ended, and Maya is conquered.

Whoever is seen, shall depart; who should I make my friend?

I dedicate my soul, and place my body and mind in offering before Him.

You are eternally stable, O Creator, Lord and Master; I lean on Your Support.

Conquered by virtue, egotism is killed; imbued with the Word of the Shabad, the
mind rejects the world. ||43||

Neither the kings nor the nobles will remain; neither the rich nor the poor
will remain.

When one's turn comes, no one can stay here.

The path is difficult and treacherous; the pools and mountains are impassable.

My body is filled with faults; I am dying of grief. Without virtue, how can I
enter my home?

The virtuous take virtue, and meet God; how can I meet them with love?

If only I could be like them, chanting and meditating within my heart on the
Lord.

He is overflowing with faults and demerits, but virtue dwells within him as
well.

Without the True Guru, he does not see God's Virtues; he does not chant the
Glorious Virtues of God. ||44||

God's soldiers take care of their homes; their pay is pre-ordained, before they
come into the world.

They serve their Supreme Lord and Master, and obtain the profit.

They renounce greed, avarice and evil, and forget them from their minds.

In the fortress of the body, they announce the victory of their Supreme King;
they are never ever vanquished.

One who calls himself a servant of his Lord and Master, and yet speaks
defiantly to Him,

shall forfeit his pay, and not be seated upon the throne.

Glorious greatness rests in the hands of my Beloved; He gives, according to the
Pleasure of His Will.

He Himself does everything; who else should we address? No one else does

anything. ||45||

I cannot conceive of any other, who could be seated upon the royal cushions.

The Supreme Man of men eradicates hell; He is True, and True is His Name.

I wandered around searching for Him in the forests and meadows; I contemplate Him within my mind.

The treasures of myriads of pearls, jewels and emeralds are in the hands of the True Guru.

Meeting with God, I am exalted and elevated; I love the One Lord single-mindedly.

O Nanak, one who lovingly meets with his Beloved, earns profit in the world hereafter.

He who created and formed the creation, made your form as well.

As Gurmukh, meditate on the Infinite Lord, who has no end or limitation. ||46||

Rharha: The Dear Lord is beautiful;

There is no other king, except Him.

Rharha: Listen to the spell, and the Lord will come to dwell in your mind.

By Guru's Grace, one finds the Lord; do not be deluded by doubt.

He alone is the true banker, who has the capital of the wealth of the Lord.

The Gurmukh is perfect - applaud him!

Through the beautiful Word of the Guru's Bani, the Lord is obtained; contemplate the Word of the Guru's Shabad.

Section 22 - Raag Raamkalee - Part 062

Self-conceit is eliminated, and pain is eradicated; the soul bride obtains her Husband Lord. ||47||

He hoards gold and silver, but this wealth is false and poisonous, nothing more than ashes.

He calls himself a banker, gathering wealth, but he is ruined by his dual-mindedness.

The truthful ones gather Truth; the True Name is priceless.

The Lord is immaculate and pure; through Him, their honor is true, and their speech is true.

You are my friend and companion, all-knowing Lord; You are the lake, and You are the swan.

I am a sacrifice to that being, whose mind is filled with the True Lord and Master.

Know the One who created love and attachment to Maya, the Enticer.

One who realizes the all-knowing Primal Lord, looks alike upon poison and nectar. ||48||

Without patience and forgiveness, countless hundreds of thousands have perished.

Their numbers cannot be counted; how could I count them? Bothered and bewildered, uncounted numbers have died.

One who realizes his Lord and Master is set free, and not bound by chains.

Through the Word of the Shabad, enter the Mansion of the Lord's Presence; you shall be blessed with patience, forgiveness, truth and peace.

Partake of the true wealth of meditation, and the Lord Himself shall abide within your body.

With mind, body and mouth, chant His Glorious Virtues forever; courage and composure shall enter deep within your mind.

Through egotism, one is distracted and ruined; other than the Lord, all things are corrupt.

Forming His creatures, He placed Himself within them; the Creator is unattached and infinite. ||49||

No one knows the mystery of the Creator of the World.

Whatever the Creator of the World does, is certain to occur.

For wealth, some meditate on the Lord.

By pre-ordained destiny, wealth is obtained.

For the sake of wealth, some become servants or thieves.

Wealth does not go along with them when they die; it passes into the hands of others.

Without Truth, honor is not obtained in the Court of the Lord.

Drinking in the subtle essence of the Lord, one is emancipated in the end.

||50||

Seeing and perceiving, O my companions, I am wonder-struck and amazed.

My egotism, which proclaimed itself in possessiveness and self-conceit, is dead. My mind chants the Word of the Shabad, and attains spiritual wisdom.

I am so tired of wearing all these necklaces, hair-ties and bracelets, and decorating myself.

Meeting with my Beloved, I have found peace; now, I wear the necklace of total virtue.

O Nanak, the Gurmukh attains the Lord, with love and affection.

Without the Lord, who has found peace? Reflect upon this in your mind, and see.

Read about the Lord, understand the Lord, and enshrine love for the Lord.

Chant the Lord's Name, and meditate on the Lord; hold tight to the Support of the Name of the Lord. ||51||

The inscription inscribed by the Creator Lord cannot be erased, O my companions.

He who created the universe, in His Mercy, installs His Feet within us.

Glorious greatness rests in the Hands of the Creator; reflect upon the Guru, and understand this.

This inscription cannot be challenged. As it pleases You, You care for me.

By Your Glance of Grace, I have found peace; O Nanak, reflect upon the Shabad.

The self-willed manmukhs are confused; they rot away and die. Only by reflecting upon the Guru can they be saved.

What can anyone say, about that Primal Lord, who cannot be seen?

I am a sacrifice to my Guru, who has revealed Him to me, within my own heart.

||52||

That Pandit, that religious scholar, is said to be well-educated, if he contemplates knowledge with intuitive ease.

Section 22 - Raag Raamkalee - Part 063

Considering his knowledge, he finds the essence of reality, and lovingly focuses his attention on the Name of the Lord.

The self-willed manmukh sells his knowledge; he earns poison, and eats poison.

The fool does not think of the Word of the Shabad. He has no understanding, no

comprehension. ||53||

That Pandit is called Gurmukh, who imparts understanding to his students.
Contemplate the Naam, the Name of the Lord; gather in the Naam, and earn the true profit in this world.

With the true notebook of the true mind, study the most sublime Word of the Shabad.

O Nanak, he alone is learned, and he alone is a wise Pandit, who wears the necklace of the Lord's Name. ||54||1||

Raamkalee, First Mehl, Sidh Gosht ~ Conversations With The Siddhas:
One Universal Creator God. By The Grace Of The True Guru:

The Siddhas formed an assembly; sitting in their Yogic postures, they shouted,
"Salute this gathering of Saints."

I offer my salutation to the One who is true, infinite and incomparably beautiful.

I cut off my head, and offer it to Him; I dedicate my body and mind to Him.

O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction. ||1||

What is the use of wandering around? Purity comes only through Truth.

Without the True Word of the Shabad, no one finds liberation. ||1||Pause||

"Who are you? What is your name? What is your way? What is your goal?

We pray that you will answer us truthfully; we are a sacrifice to the humble Saints.

Where is your seat? Where do you live, boy? Where did you come from, and where are you going?

Tell us, Nanak - the detached Siddhas wait to hear your reply. What is your path?"||2||

He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru.

I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will.

I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru.

As Gurmukh, I have come to understand and realize myself; I merge in the Truest of the True. ||3||

"The world-ocean is treacherous and impassable; how can one cross over?

Charpat the Yogi says, O Nanak, think it over, and give us your true reply."

What answer can I give to someone, who claims to understand himself?

I speak the Truth; if you have already crossed over, how can I argue with you?

||4||

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream;

with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord.

One who lives alone, as a hermit, enshrining the One Lord in his mind,

remaining unaffected by hope in the midst of hope,

sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is

his slave. ||5||

"Listen, Lord, to our prayer. We seek your true opinion.

Don't be angry with us - please tell us: How can we find the Guru's Door?"

This fickle mind sits in its true home, O Nanak, through the Support of the Naam, the Name of the Lord.

The Creator Himself unites us in Union, and inspires us to love the Truth.

||6||

"Away from stores and highways, we live in the woods, among plants and trees.

For food, we take fruits and roots. This is the spiritual wisdom spoken by the renunciates.

Section 22 - Raag Raamkalee - Part 064

We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us.

Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga."||7||

In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home.

Without the Name, the mind has no firm support; O Nanak, this hunger never departs.

The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade.

Sleep little, and eat little; O Nanak, this is the essence of wisdom. ||8||

"Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat.

Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path.

This is the way to instruct the mind, so you will never suffer beatings again."

Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained.

||9||

Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment.

Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding.

For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across.

True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. ||10||

Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap.

Let the body be your meditation mat, and the mind your loin cloth.

Let truth, contentment and self-discipline be your companions.

O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord. ||11||

"Who is hidden? Who is liberated?

Who is united, inwardly and outwardly?

Who comes, and who goes?

Who is permeating and pervading the three worlds?"||12||

He is hidden within each and every heart. The Gurmukh is liberated.

Through the Word of the Shabad, one is united, inwardly and outwardly.

The self-willed manmukh perishes, and comes and goes.

O Nanak, the Gurmukh merges in Truth. ||13||

"How is one placed in bondage, and consumed by the serpent of Maya?

How does one lose, and how does one gain?

How does one become immaculate and pure? How is the darkness of ignorance removed?

One who understands this essence of reality is our Guru."||14||

Man is bound by evil-mindedness, and consumed by Maya, the serpent.

The self-willed manmukh loses, and the Gurmukh gains.

Meeting the True Guru, darkness is dispelled.

O Nanak, eradicating egotism, one merges in the Lord. ||15||

Focused deep within, in perfect absorption,

the soul-swan does not fly away, and the body-wall does not collapse.

Then, one knows that his true home is in the cave of intuitive poise.

O Nanak, the True Lord loves those who are truthful. ||16||

"Why have you left your house and become a wandering Udaasee?

Why have you adopted these religious robes?

What merchandise do you trade?

How will you carry others across with you?"||17||

I became a wandering Udaasee, searching for the Gurmukhs.

I have adopted these robes seeking the Blessed Vision of the Lord's Darshan.

I trade in the merchandise of Truth.

O Nanak, as Gurmukh, I carry others across. ||18||

"How have you changed the course of your life?

With what have you linked your mind?

Section 22 - Raag Raamkalee - Part 065

How have you subdued your hopes and desires?

How have you found the Light deep within your nucleus?

Without teeth, how can you eat iron?

Give us your true opinion, Nanak."||19||

Born into the House of the True Guru, my wandering in reincarnation ended.

My mind is attached and attuned to the unstruck sound current.

Through the Word of the Shabad, my hopes and desires have been burnt away.

As Gurmukh, I found the Light deep within the nucleus of my self.

Eradicating the three qualities, one eats iron.

O Nanak, the Emancipator emancipates. ||20||

"What can you tell us about the beginning? In what home did the absolute dwell then?

What are the ear-rings of spiritual wisdom? Who dwells in each and every heart?

How can one avoid the attack of death? How can one enter the home of fearlessness?

How can one know the posture of intuition and contentment, and overcome one's adversaries?"

Through the Word of the Guru's Shabad, egotism and corruption are conquered, and then one comes to dwell in the home of the self within.

One who realizes the Shabad of the One who created the creation - Nanak is his slave. ||21||

"Where did we come from? Where are we going? Where will we be absorbed?

One who reveals the meaning of this Shabad is the Guru, who has no greed at all.

How can one find the essence of the unmanifest reality? How does one become Gurmukh, and enshrine love for the Lord?

He Himself is consciousness, He Himself is the Creator; share with us, Nanak, your wisdom."

By His Command we come, and by His Command we go; by His Command, we merge in absorption.

Through the Perfect Guru, live the Truth; through the Word of the Shabad, the state of dignity is attained. ||22||

We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then.

Consider freedom from desire to be the ear-rings of the Guru's spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart.

Through the Guru's Word, one merges in the absolute, and intuitively receives the immaculate essence.

O Nanak, that Sikh who seeks and finds the Way does not serve any other.

Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures.

One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within. ||23||

From His state of absolute existence, He assumed the immaculate form; from formless, He assumed the supreme form.

By pleasing the True Guru, the supreme status is obtained, and one is absorbed in the True Word of the Shabad.

He knows the True Lord as the One and only; he sends his egotism and duality far away.

He alone is a Yogi, who realizes the Word of the Guru's Shabad; the lotus of the heart blossoms forth within.

If one remains dead while yet alive, then he understands everything; he knows the Lord deep within himself, who is kind and compassionate to all.

O Nanak, he is blessed with glorious greatness; he realizes himself in all beings. ||24||

We emerge from Truth, and merge into Truth again. The pure being merges into the One True Lord.

The false come, and find no place of rest; in duality, they come and go.

This coming and going in reincarnation is ended through the Word of the Guru's Shabad; the Lord Himself analyzes and grants His forgiveness.

One who suffers from the disease of duality, forgets the Naam, the source of nectar.

Section 22 - Raag Raamkalee - Part 066

He alone understands, whom the Lord inspires to understand. Through the Word of the Guru's Shabad, one is liberated.

O Nanak, the Emancipator emancipates one who drives out egotism and duality.

||25||

The self-willed manmukhs are deluded, under the shadow of death.

They look into the homes of others, and lose.

The manmukhs are confused by doubt, wandering in the wilderness.
Having lost their way, they are plundered; they chant their mantras at
cremation grounds.
They do not think of the Shabad; instead, they utter obscenities.
O Nanak, those who are attuned to the Truth know peace. ||26||
The Gurmukh lives in the Fear of God, the True Lord.
Through the Word of the Guru's Bani, the Gurmukh refines the unrefined.
The Gurmukh sings the immaculate, Glorious Praises of the Lord.
The Gurmukh attains the supreme, sanctified status.
The Gurmukh meditates on the Lord with every hair of his body.
O Nanak, the Gurmukh merges in Truth. ||27||
The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas.
Pleasing the True Guru, the Gurmukh is carried across.
Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the
Shabad.
Pleasing the True Guru, the Gurmukh comes to know the path within.
The Gurmukh attains the unseen and infinite Lord.
O Nanak, the Gurmukh finds the door of liberation. ||28||
The Gurmukh speaks the unspoken wisdom.
In the midst of his family, the Gurmukh lives a spiritual life.
The Gurmukh lovingly meditates deep within.
The Gurmukh obtains the Shabad, and righteous conduct.
He knows the mystery of the Shabad, and inspires others to know it.
O Nanak, burning away his ego, he merges in the Lord. ||29||
The True Lord fashioned the earth for the sake of the Gurmukhs.
There, he set in motion the play of creation and destruction.
One who is filled with the Word of the Guru's Shabad enshrines love for the
Lord.
Attuned to the Truth, he goes to his home with honor.
Without the True Word of the Shabad, no one receives honor.
O Nanak, without the Name, how can one be absorbed in Truth? ||30||
The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom.
The Gurmukh crosses over the terrifying world-ocean, and obtains true
understanding.
The Gurmukh knows the ways of truth and untruth.
The Gurmukh knows worldliness and renunciation.
The Gurmukh crosses over, and carries others across as well.
O Nanak, the Gurmukh is emancipated through the Shabad. ||31||
Attuned to the Naam, the Name of the Lord, egotism is dispelled.
Attuned to the Naam, they remain absorbed in the True Lord.
Attuned to the Naam, they contemplate the Way of Yoga.
Attuned to the Naam, they find the door of liberation.
Attuned to the Naam, they understand the three worlds.
O Nanak, attuned to the Naam, eternal peace is found. ||32||
Attuned to the Naam, they attain Sidh Gosht - conversation with the Siddhas.
Attuned to the Naam, they practice intense meditation forever.
Attuned to the Naam, they live the true and excellent lifestyle.

Attuned to the Naam, they contemplate the Lord's virtues and spiritual wisdom.
Without the Name, all that is spoken is useless.

O Nanak, attuned to the Naam, their victory is celebrated. ||33||

Through the Perfect Guru, one obtains the Naam, the Name of the Lord.

The Way of Yoga is to remain absorbed in Truth.

The Yogis wander in the twelve schools of Yoga; the Sannyasis in six and four.

One who remains dead while yet alive, through the Word of the Guru's Shabad,
finds the door of liberation.

Section 22 - Raag Raamkalee - Part 067

Without the Shabad, all are attached to duality. Contemplate this in your
heart, and see.

O Nanak, blessed and very fortunate are those who keep the True Lord enshrined
in their hearts. ||34||

The Gurmukh obtains the jewel, lovingly focused on the Lord.

The Gurmukh intuitively recognizes the value of this jewel.

The Gurmukh practices Truth in action.

The mind of the Gurmukh is pleased with the True Lord.

The Gurmukh sees the unseen, when it pleases the Lord.

O Nanak, the Gurmukh does not have to endure punishment. ||35||

The Gurmukh is blessed with the Name, charity and purification.

The Gurmukh centers his meditation on the celestial Lord.

The Gurmukh obtains honor in the Court of the Lord.

The Gurmukh obtains the Supreme Lord, the Destroyer of fear.

The Gurmukh does good deeds, and inspires others to do so.

O Nanak, the Gurmukh unites in the Lord's Union. ||36||

The Gurmukh understands the Simritees, the Shaastras and the Vedas.

The Gurmukh knows the secrets of each and every heart.

The Gurmukh eliminates hate and envy.

The Gurmukh erases all accounting.

The Gurmukh is imbued with love for the Lord's Name.

O Nanak, the Gurmukh realizes his Lord and Master. ||37||

Without the Guru, one wanders, coming and going in reincarnation.

Without the Guru, one's work is useless.

Without the Guru, the mind is totally unsteady.

Without the Guru, one is unsatisfied, and eats poison.

Without the Guru, one is stung by the poisonous snake of Maya, and dies.

O Nanak without the Guru, all is lost. ||38||

One who meets the Guru is carried across.

His sins are erased, and he is emancipated through virtue.

The supreme peace of liberation is attained, contemplating the Word of the
Guru's Shabad.

The Gurmukh is never defeated.

In the store of the body, this mind is the merchant;

O Nanak, it deals intuitively in Truth. ||39||

The Gurmukh is the bridge, built by the Architect of Destiny.

The demons of passion which plundered Sri Lanka - the body - have been
conquered.

Ram Chand - the mind - has slaughtered Raawan - pride;
the Gurmukh understands the secret revealed by Babheekhan.
The Gurmukh carries even stones across the ocean.
The Gurmukh saves millions of people. ||40||
The comings and goings in reincarnation are ended for the Gurmukh.
The Gurmukh is honored in the Court of the Lord.
The Gurmukh distinguishes the true from the false.
The Gurmukh focuses his meditation on the celestial Lord.
In the Court of the Lord, the Gurmukh is absorbed in His Praises.
O Nanak, the Gurmukh is not bound by bonds. ||41||
The Gurmukh obtains the Name of the Immaculate Lord.
Through the Shabad, the Gurmukh burns away his ego.
The Gurmukh sings the Glorious Praises of the True Lord.
The Gurmukh remains absorbed in the True Lord.
Through the True Name, the Gurmukh is honored and exalted.
O Nanak, the Gurmukh understands all the worlds. ||42||
"What is the root, the source of all? What teachings hold for these times?
Who is your guru? Whose disciple are you?
What is that speech, by which you remain unattached?
Listen to what we say, O Nanak, you little boy.
Give us your opinion on what we have said.
How can the Shabad carry us across the terrifying world-ocean?"||43||
Section 22 - Raag Raamkalee - Part 068
From the air came the beginning. This is the age of the True Guru's Teachings.
The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the
chaylaa, the disciple.
Speaking the Unspoken Speech, I remain unattached.
O Nanak, throughout the ages, the Lord of the World is my Guru.
I contemplate the sermon of the Shabad, the Word of the One God.
The Gurmukh puts out the fire of egotism. ||44||
"With teeth of wax, how can one chew iron?
What is that food, which takes away pride?
How can one live in the palace, the home of snow, wearing robes of fire?
Where is that cave, within which one may remain unshaken?
Who should we know to be pervading here and there?
What is that meditation, which leads the mind to be absorbed in itself?"||45||
Eradicating egotism and individualism from within,
and erasing duality, the mortal becomes one with God.
The world is difficult for the foolish, self-willed manmukh;
practicing the Shabad, one chews iron.
Know the One Lord, inside and out.
O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will.
||46||
Imbued with the True Fear of God, pride is taken away;
realize that He is One, and contemplate the Shabad.
With the True Shabad abiding deep within the heart,
the body and mind are cooled and soothed, and colored with the Lord's Love.

The fire of sexual desire, anger and corruption is quenched.
O Nanak, the Beloved bestows His Glance of Grace. ||47||
"The moon of the mind is cool and dark; how is it enlightened?
How does the sun blaze so brilliantly?
How can the constant watchful gaze of Death be turned away?
By what understanding is the honor of the Gurmukh preserved?
Who is the warrior, who conquers Death?
Give us your thoughtful reply, O Nanak." ||48||
Giving voice to the Shabad, the moon of the mind is illuminated with infinity.
When the sun dwells in the house of the moon, the darkness is dispelled.
Pleasure and pain are just the same, when one takes the Support of the Naam,
the Name of the Lord.
He Himself saves, and carries us across.
With faith in the Guru, the mind merges in Truth,
and then, prays Nanak, one is not consumed by Death. ||49||
The essence of the Naam, the Name of the Lord, is known to be the most exalted
and excellent of all.
Without the Name, one is afflicted by pain and death.
When one's essence merges into the essence, the mind is satisfied and
fulfilled.
Duality is gone, and one enters into the home of the One Lord.
The breath blows across the sky of the Tenth Gate and vibrates.
O Nanak, the mortal then intuitively meets the eternal, unchanging Lord. ||50||
The absolute Lord is deep within; the absolute Lord is outside us as well. The
absolute Lord totally fills the three worlds.
One who knows the Lord in the fourth state, is not subject to virtue or vice.
One who knows the mystery of God the Absolute, who pervades each and every
heart, knows the Primal Being, the Immaculate Divine Lord.
That humble being who is imbued with the Immaculate Naam,
O Nanak, is himself the Primal Lord, the Architect of Destiny. ||51||
"Everyone speaks of the Absolute Lord, the unmanifest void.
How can one find this absolute void?
Who are they, who are attuned to this absolute void?"
They are like the Lord, from whom they originated.
They are not born, they do not die; they do not come and go.
O Nanak, the Gurmukhs instruct their minds. ||52||
By practicing control over the nine gates, one attains perfect control over the
Tenth Gate.
There, the unstruck sound current of the absolute Lord vibrates and resounds.
Behold the True Lord ever-present, and merge with Him.
The True Lord is pervading and permeating each and every heart.
Section 22 - Raag Raamkalee - Part 069
The hidden Bani of the Word is revealed.
O Nanak, the True Lord is revealed and known. ||53||
Meeting with the Lord through intuition and love, peace is found.
The Gurmukh remains awake and aware; he does not fall sleep.
He enshrines the unlimited, absolute Shabad deep within.

Chanting the Shabad, he is liberated, and saves others as well.
Those who practice the Guru's Teachings are attuned to the Truth.
O Nanak, those who eradicate their self-conceit meet with the Lord; they do not remain separated by doubt. ||54||
"Where is that place, where evil thoughts are destroyed?
The mortal does not understand the essence of reality; why must he suffer in pain?"
No one can save one who is tied up at Death's door.
Without the Shabad, no one has any credit or honor.
"How can one obtain understanding and cross over?"
O Nanak, the foolish self-willed manmukh does not understand. ||55||
Evil thoughts are erased, contemplating the Word of the Guru's Shabad.
Meeting with the True Guru, the door of liberation is found.
The self-willed manmukh does not understand the essence of reality, and is burnt to ashes.
His evil-mindedness separates him from the Lord, and he suffers.
Accepting the Hukam of the Lord's Command, he is blessed with all virtues and spiritual wisdom.
O Nanak, he is honored in the Court of the Lord. ||56||
One who possesses the merchandise, the wealth of the True Name, crosses over, and carries others across with him as well.
One who intuitively understands, and is attuned to the Lord, is honored.
No one can estimate his worth.
Wherever I look, I see the Lord permeating and pervading.
O Nanak, through the Love of the True Lord, one crosses over. ||57||
"Where is the Shabad said to dwell? What will carry us across the terrifying world-ocean?
The breath, when exhaled, extends out ten finger lengths; what is the support of the breath?
Speaking and playing, how can one be stable and steady? How can the unseen be seen?"
Listen, O master; Nanak prays truly. Instruct your own mind.
The Gurmukh is lovingly attuned to the True Shabad. Bestowing His Glance of Grace, He unites us in His Union.
He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him. ||58||
That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him.
The air is the dwelling place of the absolute Lord. He has no qualities; He has all qualities.
When He bestows His Glance of Grace, the Shabad comes to abide within the heart, and doubt is eradicated from within.
The body and mind become immaculate, through the Immaculate Word of His Bani.
Let His Name be enshrined in your mind.
The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Lord alone, here and hereafter.
He has no form or color, shadow or illusion; O Nanak, realize the Shabad.

||59||

O reclusive hermit, the True, Absolute Lord is the support of the exhaled breath, which extends out ten finger lengths.

The Gurmukh speaks and churns the essence of reality, and realizes the unseen, infinite Lord.

Eradicating the three qualities, he enshrines the Shabad within, and then, his mind is rid of egotism.

Inside and out, he knows the One Lord alone; he is in love with the Name of the Lord.

He understands the Sushmana, Ida and Pingala, when the unseen Lord reveals Himself.

O Nanak, the True Lord is above these three energy channels. Through the Word, the Shabad of the True Guru, one merges with Him. ||60||

"The air is said to be the soul of the mind. But what does the air feed on?

What is the way of the spiritual teacher, and the reclusive hermit? What is the occupation of the Siddha?"

Section 22 - Raag Raamkalee - Part 070

Without the Shabad, the essence does not come, O hermit, and the thirst of egotism does not depart.

Imbued with the Shabad, one finds the ambrosial essence, and remains fulfilled with the True Name.

"What is that wisdom, by which one remains steady and stable? What food brings satisfaction?"

O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death. ||61||

If one is not imbued with the Lord's Love, nor intoxicated with His subtle essence,

without the Word of the Guru's Shabad, he is frustrated, and consumed by his own inner fire.

He does not preserve his semen and seed, and does not chant the Shabad.

He does not control his breath; he does not worship and adore the True Lord.

But one who speaks the Unspoken Speech, and remains balanced,

O Nanak, attains the Lord, the Supreme Soul. ||62||

By Guru's Grace, one is attuned to the Lord's Love.

Drinking in the Ambrosial Nectar, he is intoxicated with the Truth.

Contemplating the Guru, the fire within is put out.

Drinking in the Ambrosial Nectar, the soul settles in peace.

Worshipping the True Lord in adoration, the Gurmukh crosses over the river of life.

O Nanak, after deep contemplation, this is understood. ||63||

"Where does this mind-elephant live? Where does the breath reside?

Where should the Shabad reside, so that the wanderings of the mind may cease?"

When the Lord blesses one with His Glance of Grace, he leads him to the True Guru. Then, this mind dwells in its own home within.

When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained.

"How can the root, the source of all be realized? How can the soul know itself?"

How can the sun enter into the house of the moon?"

The Gurmukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon. ||64||

When the mind becomes steady and stable, it abides in the heart, and then the Gurmukh realizes the root, the source of all.

The breath is seated in the home of the navel; the Gurmukh searches, and finds the essence of reality.

This Shabad permeates the nucleus of the self, deep within, in its own home; the Light of this Shabad pervades the three worlds.

Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied.

The Gurmukh knows the unstruck sound current of the Bani; how rare are those who understand.

Says Nanak, one who speaks the Truth is dyed in the color of Truth, which will never fade away. ||65||

"When this heart and body did not exist, where did the mind reside?"

When there was no support of the navel lotus, then in which home did the breath reside?

When there was no form or shape, then how could anyone lovingly focus on the Shabad?

When there was no dungeon formed from egg and sperm, who could measure the Lord's value and extent?

When color, dress and form could not be seen, how could the True Lord be known?"

O Nanak, those who are attuned to the Naam, the Name of the Lord, are detached. Then and now, they see the Truest of the True. ||66||

When the heart and the body did not exist, O hermit, then the mind resided in the absolute, detached Lord.

When there was no support of the lotus of the navel, the breath remained in its own home, attuned to the Lord's Love.

When there was no form or shape or social class, then the Shabad, in its essence, resided in the unmanifest Lord.

When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds.

Section 22 - Raag Raamkalee - Part 071

Color, dress and form were contained in the One Lord; the Shabad was contained in the One, Wondrous Lord.

Without the True Name, no one can become pure; O Nanak, this is the Unspoken Speech. ||67||

"How, in what way, was the world formed, O man? And what disaster will end it?"

In egotism, the world was formed, O man; forgetting the Naam, it suffers and dies.

One who becomes Gurmukh contemplates the essence of spiritual wisdom; through the Shabad, he burns away his egotism.

His body and mind become immaculate, through the Immaculate Bani of the Word. He remains absorbed in Truth.

Through the Naam, the Name of the Lord, he remains detached; he enshrines the

True Name in his heart.

O Nanak, without the Name, Yoga is never attained; reflect upon this in your heart, and see. ||68||

The Gurmukh is one who reflects upon the True Word of the Shabad.

The True Bani is revealed to the Gurmukh.

The mind of the Gurmukh is drenched with the Lord's Love, but how rare are those who understand this.

The Gurmukh dwells in the home of the self, deep within.

The Gurmukh realizes the Way of Yoga.

O Nanak, the Gurmukh knows the One Lord alone. ||69||

Without serving the True Guru, Yoga is not attained;

without meeting the True Guru, no one is liberated.

Without meeting the True Guru, the Naam cannot be found.

Without meeting the True Guru, one suffers in terrible pain.

Without meeting the True Guru, there is only the deep darkness of egotistical pride.

O Nanak, without the True Guru, one dies, having lost the opportunity of this life. ||70||

The Gurmukh conquers his mind by subduing his ego.

The Gurmukh enshrines Truth in his heart.

The Gurmukh conquers the world; he knocks down the Messenger of Death, and kills it.

The Gurmukh does not lose in the Court of the Lord.

The Gurmukh is united in God's Union; he alone knows.

O Nanak, the Gurmukh realizes the Word of the Shabad. ||71||

This is the essence of the Shabad - listen, you hermits and Yogis. Without the Name, there is no Yoga.

Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace.

Through the Name, everything is revealed; through the Name, understanding is obtained.

Without the Name, people wear all sorts of religious robes; the True Lord Himself has confused them.

The Name is obtained only from the True Guru, O hermit, and then, the Way of Yoga is found.

Reflect upon this in your mind, and see; O Nanak, without the Name, there is no liberation. ||72||

You alone know Your state and extent, Lord; What can anyone say about it?

You Yourself are hidden, and You Yourself are revealed. You Yourself enjoy all pleasures.

The seekers, the Siddhas, the many gurus and disciples wander around searching for You, according to Your Will.

They beg for Your Name, and You bless them with this charity. I am a sacrifice to the Blessed Vision of Your Darshan.

The eternal imperishable Lord God has staged this play; the Gurmukh understands it.

O Nanak, He extends Himself throughout the ages; there is no other than Him.

||73||1||

Section 22 - Raag Raamkalee - Part 072

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

Vaar Of Raamkalee, Third Mehl,

To Be Sung To The Tune Of 'Jodha And Veera Poorbaanee':

Shalok, Third Mehl:

The True Guru is the field of intuitive wisdom. One who is inspired to love Him,

plants the seed of the Name there. The Name sprouts up, and he remains absorbed in the Name.

But this egotism is the seed of skepticism; it has been uprooted.

It is not planted there, and it does not sprout; whatever God grants us, we eat.

When water mixes with water, it cannot be separated again.

O Nanak, the Gurmukh is wonderful; come, people, and see!

But what can the poor people see? They do not understand.

He alone sees, whom the Lord causes to see; the Lord comes to dwell in his mind. ||1||

Third Mehl:

The self-willed manmukh is the field of sorrow and suffering. He plains sorrow, and eats sorrow.

In sorrow he is born, and in sorrow he dies. Acting in egotism, his life passes away.

He does not understand the coming and going of reincarnation; the blind man acts in blindness.

He does not know the One who gives, but he is attached to what is given.

O Nanak, he acts according to his pre-ordained destiny. He cannot do anything else. ||2||

Third Mehl:

Meeting the True Guru, everlasting peace is obtained. He Himself leads us to meet Him.

This is the true meaning of peace, that one becomes immaculate within oneself.

The doubt of ignorance is eradicated, and spiritual wisdom is obtained.

Nanak comes to gaze upon the One Lord alone; wherever he looks, there He is.

||3||

Pauree:

The True Lord created His throne, upon which He sits.

He Himself is everything; this is what the Word of the Guru's Shabad says.

Through His almighty creative power, He created and fashioned the mansions and hotels.

He made the two lamps, the sun and the moon; He formed the perfect form.

He Himself sees, and He Himself hears; meditate on the Word of the Guru's Shabad. ||1||

Waaho! Waaho! Hail, hail, O True King! True is Your Name. ||1||Pause||

Shalok:

Kabeer, I have ground myself into henna paste.

O my Husband Lord, You took no notice of me; You never applied me to Your feet.

||1||

Third Mehl:

O Nanak, my Husband Lord keeps me like henna paste; He blesses me with His Glance of Grace.

He Himself grinds me, and He Himself rubs me; He Himself applies me to His feet.

This is the cup of love of my Lord and Master; He gives it as He chooses. ||2||

Pauree:

You created the world with its variety; by the Hukam of Your Command, it comes, goes, and merges again in You.

You Yourself see, and blossom forth; there is no one else at all.

As it pleases You, You keep me. Through the Word of the Guru's Shabad, I understand You.

You are the strength of all. As it pleases You, You lead us on.

There is no other as great as You; unto whom should I speak and talk? ||2||

Shalok, Third Mehl:

Deluded by doubt, I wandered over the whole world. Searching, I became frustrated.

Section 22 - Raag Raamkalee - Part 073

My Husband Lord has not blessed me with peace and tranquility; what will work with Him?

By Guru's Grace, I meditate on the Lord; I enshrine Him deep within my heart.

O Nanak, seated in his her own home, she finds her Husband Lord, when the Creator Lord grants His Grace. ||1||

Third Mehl:

Chasing after worldly affairs, the day is wasted, and the night passes in sleep.

Speaking lies, one eats poison; the self-willed manmukh departs, crying out in pain.

The Messenger of Death holds his club over the mortal's head; in the love of duality, he loses his honor.

He never even thinks of the Name of the Lord; over and over again, he comes and goes in reincarnation.

But if, by Guru's Grace, the Lord's Name comes to dwell in his mind, then the Messenger of Death will not strike him down with his club.

Then, O Nanak, he merges intuitively into the Lord, receiving His Grace. ||2||

Pauree:

Some are linked to His Praises, when the Lord blesses them with the Guru's Teachings.

Some are blessed with the Name of the eternal, unchanging True Lord.

Water, air and fire, by His Will, worship Him.

They are held in the Fear of God; He has formed the perfect form.

The Hukam, the Command of the One Lord is all-pervasive; accepting it, peace is found. ||3||

Shalok:

Kabeer, such is the touchstone of the Lord; the false cannot even touch it.

He alone passes this test of the Lord, who remains dead while yet alive. ||1||

Third Mehl:

How can this mind be conquered? How can it be killed?

If one does not accept the Word of the Shabad, egotism does not depart.

By Guru's Grace, egotism is eradicated, and then, one is Jivan Mukta - liberated while yet alive.

O Nanak, one whom the Lord forgives is united with Him, and then no obstacles block his way. ||2||

Third Mehl:

Everyone can say that they are dead while yet alive; how can they be liberated while yet alive?

If someone restrains himself through the Fear of God, and takes the medicine of the Love of God,

night and day, he sings the Glorious Praises of the Lord. In celestial peace and poise, he crosses over the poisonous, terrifying world-ocean, through the Naam, the Name of the Lord.

O Nanak, the Gurmukh finds the Lord; he is blessed with His Glance of Grace.

||3||

Pauree:

God created the love of duality, and the three modes which pervade the universe.

He created Brahma, Vishnu and Shiva, who act according to His Will.

The Pandits, the religious scholars, and the astrologers study their books, but they do not understand contemplation.

Everything is Your play, O True Creator Lord.

As it pleases You, You bless us with forgiveness, and merge us in the True Word of the Shabad. ||4||

Shalok, Third Mehl:

The man of false mind practices falsehood.

He runs after Maya, and yet pretends to be a man of disciplined meditation.

Deluded by doubt, he visits all the sacred shrines of pilgrimage.

How can such a man of disciplined meditation attain the supreme status?

By Guru's Grace, one lives the Truth.

O Nanak, such a man of disciplined meditation attains liberation. ||1||

Third Mehl:

He alone is a man of disciplined meditation, who practices this self-discipline.

Meeting with the True Guru, he contemplates the Word of the Shabad.

Serving the True Guru - this is the only acceptable disciplined meditation.

O Nanak, such a man of disciplined meditation is honored in the Court of the Lord. ||2||

Pauree:

He created the night and the day, for the activities of the world.

Section 22 - Raag Raamkalee - Part 074

Following the Guru's Teachings, one's heart is illumined, and the darkness is dispelled.

By the Hukam of His Command, He creates everything; He pervades and permeates all the woods and meadows.

He Himself is everything; the Gurmukh constantly chants the Lord's Name.
Through the Shabad, understanding comes; the True Lord Himself inspires us to understand. ||5||

Shalok, Third Mehl:

He is not called a renunciate, whose consciousness is filled with doubt.

Donations to him bring proportionate rewards.

He hungers for the supreme status of the Fearless, Immaculate Lord;

O Nanak, how rare are those who offer him this food. ||1||

Third Mehl:

They are not called renunciates, who take food in the homes of others.

For the sake of their bellies, they wear various religious robes.

They alone are renunciates, O Nanak, who enter into their own souls.

They seek and find their Husband Lord; they dwell within the home of their own inner self. ||2||

Pauree:

The sky and the earth are separate, but the True Lord supports them from within.

True are all those homes and gates, within which the True Name is enshrined.

The Hukam of the True Lord's Command is effective everywhere. The Gurmukh merges in the True Lord.

He Himself is True, and True is His throne. Seated upon it, He administers true justice.

The Truest of the True is all-pervading everywhere; the Gurmukh sees the unseen. ||6||

Shalok, Third Mehl:

In the world-ocean, the Infinite Lord abides. The false come and go in reincarnation.

One who walks according to his own will, suffers terrible punishment.

All things are in the world-ocean, but they are obtained only by the karma of good actions.

O Nanak, he alone obtains the nine treasures, who walks in the Will of the Lord. ||1||

Third Mehl:

One who intuitively serves the True Guru, loses his life in egotism.

His tongue does not taste the sublime essence of the Lord, and his heart-lotus does not blossom forth.

The self-willed manmukh eats poison and dies; he is ruined by love and attachment to Maya.

Without the Name of the One Lord, his life is cursed, and his home is cursed as well.

When God Himself bestows His Glance of Grace, then one becomes the slave of His slaves.

And then, night and day, he serves the True Guru, and never leaves His side.

As the lotus flower floats unaffected in the water, so does he remain detached in his own household.

O servant Nanak, the Lord acts, and inspires everyone to act, according to the Pleasure of His Will. He is the treasure of virtue. ||2||

Pauree:

For thirty-six ages, there was utter darkness. Then, the Lord revealed Himself. He Himself created the entire universe. He Himself blessed it with understanding.

He created the Simritees and the Shaastras; He calculates the accounts of virtue and vice.

He alone understands, whom the Lord inspires to understand and to be pleased with the True Word of the Shabad.

He Himself is all-pervading; He Himself forgives, and unites with Himself.

||7||

Shalok, Third Mehl:

This body is all blood; without blood, the body cannot exist.

Those who are attuned to their Lord - their bodies are not filled with the blood of greed.

In the Fear of God, the body becomes thin, and the blood of greed passes out of the body.

Section 22 - Raag Raamkalee - Part 075

As fire purifies metal, so does the Fear of the Lord eradicate the filth of evil-mindedness.

O Nanak, beautiful are those humble beings, who are imbued with the Lord's Love. ||1||

Third Mehl:

In Raamkalee, I have enshrined the Lord in my mind; thus I have been embellished.

Through the Word of the Guru's Shabad, my heart-lotus has blossomed forth; the Lord blessed me with the treasure of devotional worship.

My doubt was dispelled, and I woke up; the darkness of ignorance was dispelled.

She who is in love with her Lord, is the most infinitely beautiful.

Such a beautiful, happy soul-bride enjoys her Husband Lord forever.

The self-willed manmukhs do not know how to decorate themselves; wasting their whole lives, they depart.

Those who decorate themselves without devotional worship to the Lord, are continually reincarnated to suffer.

They do not obtain respect in this world; the Creator Lord alone knows what will happen to them in the world hereafter.

O Nanak, the True Lord is the One and only; duality exists only in the world.

He Himself enjoins them to good and bad; they do only that which the Creator Lord causes them to do. ||2||

Third Mehl:

Without serving the True Guru, tranquility is not obtained. It cannot be found anywhere else.

No matter how much one may long for it, without the karma of good actions, it cannot be found.

Those whose inner beings are filled with greed and corruption, are ruined through the love of duality.

The cycle of birth and death is not ended, and filled with egotism, they suffer in pain.

Those who focus their consciousness on the True Guru, do not remain unfulfilled.

They are not summoned by the Messenger of Death, and they do not suffer in pain.

O Nanak, the Gurmukh is saved, merging in the True Word of the Shabad. ||3||

Pauree:

He Himself remains unattached forever; all others run after worldly affairs.

He Himself is eternal, unchanging and unmoving; the others continue coming and going in reincarnation.

Meditating on the Lord forever and ever, the Gurmukh finds peace.

He dwells in the home of his own inner being, absorbed in the Praise of the True Lord.

The True Lord is profound and unfathomable; through the Word of the Guru's Shabad, He is understood. ||8||

Shalok, Third Mehl:

Meditate on the True Name; the True Lord is all-pervading.

O Nanak, one who realizes the Hukam of the Lord's Command, obtains the fruit of Truth.

One who merely mouths the words, does not understand the Hukam of the True Lord's Command.

O Nanak, one who accepts the Will of the Lord is His devotee. Without accepting it, he is the falsest of the false. ||1||

Third Mehl:

The self-willed manmukhs do not know what they are saying. They are filled with sexual desire, anger and egotism.

They do not understand right places and wrong places; they are filled with greed and corruption.

They come, and sit and talk for their own purposes. The Messenger of Death strikes them down.

Hereafter, they are called to account in the Court of the Lord; the false ones are struck down and humiliated.

How can this filth of falsehood be washed off? Can anyone think about this, and find the way?

If one meets with the True Guru, He implants the Naam, the Name of the Lord within; all his sins are destroyed.

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

Section 22 - Raag Raamkalee - Part 076

The Naam washes off the filth of falsehood; chanting the Naam, one becomes truthful.

O servant Nanak, wondrous are the plays of the Lord, the Giver of life. ||2||

Pauree:

You are the Great Giver; no other is as great as You. Unto whom should I speak and talk?

By Guru's Grace, I find You; You eradicate egotism from within.

You are beyond sweet and salty flavors; True is Your glorious greatness.

You bless those whom You forgive, and unite them with Yourself.

You have placed the Ambrosial Nectar deep within the heart; the Gurmukh drinks it in. ||9||

Shalok, Third Mehl:

The stories of one's ancestors make the children good children.

They accept what is pleasing to the Will of the True Guru, and act accordingly.

Go and consult the Simritees, the Shaastras, the writings of Vyaas, Suk Dayv, Naarad, and all those who preach to the world.

Those, whom the True Lord attaches, are attached to the Truth; they contemplate the True Name forever.

O Nanak, their coming into the world is approved; they redeem all their ancestors. ||1||

Third Mehl:

The disciples whose teacher is blind, act blindly as well.

They walk according to their own wills, and continually speak falsehood and lies.

They practice falsehood and deception, and endlessly slander others.

Slandering others, they drown themselves, and drown all their generations as well.

O Nanak, whatever the Lord links them to, to that they are linked; what can the poor creatures do? ||2||

Pauree:

He keeps all under His Gaze; He created the entire Universe.

He has linked some to falsehood and deception; these self-willed manmukhs are plundered.

The Gurmukhs meditate on the Lord forever; their inner beings are filled with love.

Those who have the treasure of virtue, chant the Praises of the Lord.

O Nanak, meditate on the Naam, and the Glorious Praises of the True Lord.

||10||

Shalok, First Mehl:

Men of charity gather wealth by committing sins, and then give it away in donations to charity.

Their spiritual teachers go to their homes to instruct them.

The woman loves the man only for his wealth;
they come and go as they please.

No one obeys the Shaastras or the Vedas.

Everyone worships himself.

Becoming judges, they sit and administer justice.

They chant on their malas, and call upon God.

They accept bribes, and block justice.

If someone asks them, they read quotations from their books.

The Muslim scriptures are in their ears and in their hearts.

They plunder the people, and engage in gossip and flattery.

They anoint their kitchens to try to become pure.

Behold, such is the Hindu.

The Yogi, with matted hair and ashes on his body, has become a householder.

The children weep in front of him and behind him.

He does not attain Yoga - he has lost his way.
Why does he apply ashes to his forehead?
O Nanak, this is the sign of the Dark Age of Kali Yuga;
everyone says that he himself knows. ||1||

First Mehl:

The Hindu comes to the house of a Hindu.
He puts the sacred thread around his neck and reads the scriptures.
He puts on the thread, but does evil deeds.
His cleansings and washings will not be approved.
The Muslim glorifies his own faith.

Section 22 - Raag Raamkalee - Part 077

Without the Guru or a spiritual teacher, no one is accepted.
They may be shown the way, but only a few go there.
Without the karma of good actions, heaven is not attained.
The Way of Yoga is demonstrated in the Yogi's monastery.
They wear ear-rings to show the way.
Wearing ear-rings, they wander around the world.
The Creator Lord is everywhere.
There are as many travellers as there are beings.
When one's death warrant is issued, there is no delay.
One who knows the Lord here, realizes Him there as well.
Others, whether Hindu or Muslim, are just babbling.
Everyone's account is read in the Court of the Lord;
without the karma of good actions, no one crosses over.
One who speaks the True Name of the True Lord,
O Nanak, is not called to account hereafter. ||2||

Pauree:

The fortress of the body is called the Mansion of the Lord.
The rubies and gems are found within it; the Gurmukh chants the Name of the Lord.
The body, the Mansion of the Lord, is very beautiful, when the Name of the Lord, Har, Har, is implanted deep within.
The self-willed manmukhs ruin themselves; they boil continuously in attachment to Maya.
The One Lord is the Master of all. He is found only by perfect destiny. ||11||

Shalok, First Mehl:

There is no Truth in suffering, there is no Truth in comfort. There is no Truth in wandering like animals through the water.
There is no Truth in shaving one's head; there is no Truth in studying the scriptures or wandering in foreign lands.
There is no Truth in trees, plants or stones, in mutilating oneself or suffering in pain.
There is no Truth in binding elephants in chains; there is no Truth in grazing cows.
He alone grants it, whose hands hold spiritual perfection; he alone receives it, unto whom it is given.
O Nanak, he alone is blessed with glorious greatness, whose heart is filled

with the Word of the Shabad.

God says, all hearts are mine, and I am in all hearts. Who can explain this to one who is confused?

Who can confuse that being, unto whom I have shown the Way?

And who can show the Path to that being whom I have confused since the beginning of time? ||1||

First Mehl:

He alone is a householder, who restrains his passions
and begs for meditation, austerity and self-discipline.

He gives donations to charity with his body;
such a householder is as pure as the water of the Ganges.

Says Eeshar, the Lord is the embodiment of Truth.

The supreme essence of reality has no shape or form. ||2||

First Mehl:

He alone is a detached hermit, who burns away his self-conceit.

He begs for suffering as his food.

In the city of the heart, he begs for charity.

Such a renunciate ascends to the City of God.

Says Gorakh, God is the embodiment of Truth;

the supreme essence of reality has no shape or form. ||3||

First Mehl:

He alone is an Udasi, a shaven-headed renunciate, who embraces renunciation.

He sees the Immaculate Lord dwelling in both the upper and lower regions.

He balances the sun and the moon energies.

The body-wall of such an Udasi does not collapse.

Says Gopi Chand, God is the embodiment of Truth;

the supreme essence of reality has no shape or form. ||4||

First Mehl:

He alone is a Paakhandi, who cleanses his body of filth.

The fire of his body illuminates God within.

He does not waste his energy in wet dreams.

Section 22 - Raag Raamkalee - Part 078

Such a Paakhandi does not grow old or die.

Says Charpat, God is the embodiment of Truth;

the supreme essence of reality has no shape or form. ||5||

First Mehl:

He alone is a Bairaagi, who turns himself toward God.

In the Tenth Gate, the sky of the mind, he erects his pillar.

Night and day, he remains in deep inner meditation.

Such a Bairaagi is just like the True Lord.

Says Bhart'har, God is the embodiment of Truth;

the supreme essence of reality has no shape or form. ||6||

First Mehl:

How is evil eradicated? How can the true way of life be found?

What is the use of piercing the ears, or begging for food?

Throughout existence and non-existence, there is only the Name of the One Lord.

What is that Word, which holds the heart in its place?

When you look alike upon sunshine and shade,
says Nanak, then the Guru will speak to you.

The students follow the six systems.

They are neither worldly people, nor detached renunciates.

One who remains absorbed in the Formless Lord

- why should he go out begging? ||7||

Pauree:

That alone is said to be the Lord's temple, where the Lord is known.

In the human body, the Guru's Word is found, when one understands that the
Lord, the Supreme Soul, is in all.

Don't look for Him outside your self. The Creator, the Architect of Destiny, is
within the home of your own heart.

The self-willed manmukh does not appreciate the value of the Lord's temple;
they waste away and lose their lives.

The One Lord is pervading in all; through the Word of the Guru's Shabad, He can
be found. ||12||

Shalok, Third Mehl:

Only a fool listens to the words of the fool.

What are the signs of the fool? What does the fool do?

A fool is stupid; he dies of egotism.

His actions always bring him pain; he lives in pain.

If someone's beloved friend falls into the pit, what can be used to pull him
out?

One who becomes Gurmukh contemplates the Lord, and remains detached.

Chanting the Lord's Name, he saves himself, and he carries across those who are
drowning as well.

O Nanak, he acts in accordance with the Will of God; he endures whatever he is
given. ||1||

First Mehl:

Says Nanak, listen, O mind, to the True Teachings.

Opening His ledger, God will call you to account.

Those rebels who have unpaid accounts shall be called out.

Azraa-eel, the Angel of Death, shall be appointed to punish them.

They will find no way to escape coming and going in reincarnation; they are
trapped in the narrow path.

Falsehood will come to an end, O Nanak, and Truth will prevail in the end.

||2||

Pauree:

The body and everything belongs to the Lord; the Lord Himself is all-pervading.

The Lord's value cannot be estimated; nothing can be said about it.

By Guru's Grace, one praises the Lord, imbued with feelings of devotion.

The mind and body are totally rejuvenated, and egotism is eradicated.

Everything is the play of the Lord. The Gurmukh understands this. ||13||

Shalok, First Mehl:

Branded with a thousand marks of disgrace, Indra cried in shame.

Paras Raam returned home crying.

Ajai cried and wept, when he was made to eat the manure he had given,

pretending it was charity.

Such is the punishment received in the Court of the Lord.

Rama wept when he was sent into exile,

Section 22 - Raag Raamkalee - Part 079

and separated from Sita and Lakhshman.

The ten-headed Raawan, who stole away Sita with the beat of his tambourine,
wept when he lost Sri Lanka.

The Paandavas once lived in the Presence of the Lord; they were made slaves,
and wept.

Janmayjaa wept, that he had lost his way.

One mistake, and he became a sinner.

The Shaykhs, Pirs and spiritual teachers weep;
at the very last instant, they suffer in agony.

The kings weep - their ears are cut;
they go begging from house to house.

The miser weeps; he has to leave behind the wealth he has gathered.

The Pandit, the religious scholar, weeps when his learning is gone.

The young woman weeps because she has no husband.

O Nanak, the whole world is suffering.

He alone is victorious, who believes in the Lord's Name.

No other action is of any account. ||1||

Second Mehl:

Meditation, austerity and everything come through belief in the Lord's Name.

All other actions are useless.

O Nanak, believe in the One who is worth believing in. By Guru's Grace, he is
realized. ||2||

Pauree:

The union of the body and the soul-swan was pre-ordained by the Creator Lord.

He is hidden, and yet pervading all. He is revealed to the Gurmukh.

Singing the Glorious Praises of the Lord, and chanting His Praises, one merges
in His Glories.

True is the True Word of the Guru's Bani. One unites in Union with the True
Lord.

He Himself is everything; He Himself grants glorious greatness. ||14||

Shalok, Second Mehl:

O Nanak, the blind man may go to appraise the jewels,
but he will not know their value; he will return home after exposing his
ignorance. ||1||

Second Mehl:

The Jeweller has come, and opened up the bag of jewels.

The merchandise and the merchant are merged together.

They alone purchase the gem, O Nanak, who have virtue in their purse.

Those who do not appreciate the value of the jewels, wander like blind men in
the world. ||2||

Pauree:

The fortress of the body has nine gates; the tenth gate is kept hidden.

The rigid door is not open; only through the Word of the Guru's Shabad can it

be opened.

The unstruck sound current resounds and vibrates there. The Word of the Guru's Shabad is heard.

Deep within the nucleus of the heart, the Divine Light shines forth. Through devotional worship, one meets the Lord.

The One Lord is pervading and permeating all. He Himself created the creation.

||15||

Shalok, Second Mehl:

He is truly blind, who follows the way shown by the blind man.

O Nanak, why should the one who can see, get lost?

Do not call them blind, who have no eyes in their face.

They alone are blind, O Nanak, who wander away from their Lord and Master.

||1||

Second Mehl:

One whom the Lord has made blind - the Lord can make him see again.

He acts only as he knows, although he may be spoken to a hundred times.

Where the real thing is not seen, self-conceit prevails there - know this well.

O Nanak, how can the purchaser purchase the real thing, if he cannot recognize it? ||2||

Second Mehl:

How can someone be called blind, if he was made blind by the Lord's Command?

O Nanak, one who does not understand the Hukam of the Lord's Command should be called blind. ||3||

Section 22 - Raag Raamkalee - Part 080

Pauree:

Deep within the body is the fortress of the Lord, and all lands and countries.

He Himself sits in primal, profound Samaadhi; He Himself is all-pervading.

He Himself created the Universe, and He Himself remains hidden within it.

Serving the Guru, the Lord is known, and the Truth is revealed.

He is True, the Truest of the True; the Guru has imparted this understanding.

||16||

Shalok, First Mehl:

Night is the summer season, and day is the winter season; sexual desire and anger are the two fields planted.

Greed prepares the soil, and the seed of falsehood is planted; attachment and love are the farmer and hired hand.

Contemplation is the plow, and corruption is the harvest; this is what one earns and eats, according to the Hukam of the Lord's Command.

O Nanak, when one is called to give his account, he will be barren and infertile. ||1||

First Mehl:

Make the Fear of God the farm, purify the water, truth and contentment the cows and bulls,

humility the plow, consciousness the plowman, remembrance the preparation of the soil, and union with the Lord the planting time.

Let the Lord's Name be the seed, and His Forgiving Grace the harvest. Do this, and the whole world will seem false.

O Nanak, if He bestows His Merciful Glance of Grace, then all your separation will be ended. ||2||

Pauree:

The self-willed manmukh is trapped in the darkness of emotional attachment; in the love of duality he speaks.

The love of duality brings pain forever; he churns the water endlessly.

The Gurmukh meditates on the Naam, the Name of the Lord; he churns, and obtains the essence of reality.

The Divine Light illuminates his heart deep within; he seeks the Lord, and obtains Him.

He Himself deludes in doubt; no one can comment on this. ||17||

Shalok, Second Mehl:

O Nanak, don't be anxious; the Lord will take care of you.

He created the creatures in water, and He gives them their nourishment.

There are no stores open there, and no one farms there.

No business is ever transacted there, and no one buys or sells.

Animals eat other animals; this is what the Lord has given them as food.

He created them in the oceans, and He provides for them as well.

O Nanak, don't be anxious; the Lord will take care of you. ||1||

First Mehl:

O Nanak, this soul is the fish, and death is the hungry fisherman.

The blind man does not even think of this. And suddenly, the net is cast.

O Nanak, his consciousness is unconscious, and he departs, bound by anxiety.

But if the Lord bestows His Glance of Grace, then He unites the soul with Himself. ||2||

Pauree:

They are true, forever true, who drink in the sublime essence of the Lord.

The True Lord abides in the mind of the Gurmukh; He strikes the true bargain.

Everything is in the home of the self within; only the very fortunate obtain it.

The hunger within is conquered and overcome, singing the Glorious Praises of the Lord.

He Himself unites in His Union; He Himself blesses them with understanding.

||18||

Shalok, First Mehl:

The cotton is ginned, woven and spun;

the cloth is laid out, washed and bleached white.

The tailor cuts it with his scissors, and sews it with his thread.

Thus, the torn and tattered honor is sewn up again, through the Lord's Praise,

O Nanak, and one lives the true life.

Becoming worn, the cloth is torn; with needle and thread it is sewn up again.

It will not last for a month, or even a week. It barely lasts for an hour, or even a moment.

Section 22 - Raag Raamkalee - Part 081

But the Truth does not grow old; and when it is stitched, it is never torn again.

O Nanak, the Lord and Master is the Truest of the True. While we meditate on

Him, we see Him. ||1||

First Mehl:

The knife is Truth, and its steel is totally True.

Its workmanship is incomparably beautiful.

It is sharpened on the grindstone of the Shabad.

It is placed in the scabbard of virtue.

If the Shaykh is killed with that,

then the blood of greed will spill out.

One who is slaughtered in this ritualistic way, will be attached to the Lord.

O Nanak, at the Lord's door, he is absorbed into His Blessed Vision. ||2||

First Mehl:

A beautiful dagger hangs by your waist, and you ride such a beautiful horse.

But don't be too proud; O Nanak, you may fall head first to the ground. ||3||

Pauree:

They alone walk as Gurmukh, who receive the Shabad in the Sat Sangat, the True Congregation.

Meditating on the True Lord, they become truthful; they carry in their robes the supplies of the Lord's wealth.

The devotees look beautiful, singing the Praises of the Lord; following the Guru's Teachings, they become stable and unchanging.

They enshrine the jewel of contemplation within their minds, and the most sublime Word of the Guru's Shabad.

He Himself unites in His Union; He Himself grants glorious greatness. ||19||

Shalok, Third Mehl:

Everyone is filled with hope; hardly anyone is free of hope.

O Nanak, blessed is the birth of one, who remains dead while yet alive. ||1||

Third Mehl:

Nothing is in the hands of hope. How can one become free of hope?

What can this poor being do? The Lord Himself creates confusion. ||2||

Pauree:

Cursed is the life in this world, without the True Name.

God is the Great Giver of givers. His wealth is permanent and unchanging.

That humble being is immaculate, who worships the Lord with each and every breath.

With your tongue, vibrate the One Inaccessible Lord, the Inner-knower, the Searcher of hearts.

He is all-pervading everywhere. Nanak is a sacrifice to Him. ||20||

Shalok, First Mehl:

The union between the lake of the True Guru, and the swan of the soul, was pre-ordained from the very beginning, by the Pleasure of the Lord's Will.

The diamonds are in this lake; they are the food of the swans.

The cranes and the ravens may be very wise, but they do not remain in this lake.

They do not find their food there; their food is different.

Practicing Truth, the True Lord is found. False is the pride of the false.

O Nanak, they alone meet the True Guru, who are so pre-destined by the Lord's Command. ||1||

First Mehl:

My Lord and Master is immaculate, as are those who think of Him.

O Nanak, serve Him, who gives to you forever and ever.

O Nanak, serve Him; by serving Him, sorrow is dispelled.

Faults and demerits vanish, and virtues take their place; peace comes to dwell in the mind. ||2||

Pauree:

He Himself is all-pervading; He Himself is absorbed in the profound state of Samaadhi.

He Himself instructs; the Gurmukh is satisfied and fulfilled.

Some, He causes to wander in the wilderness, while others are committed to His devotional worship.

He alone understands, whom the Lord causes to understand; He Himself attaches mortals to His Name.

O Nanak, meditating on the Naam, the Name of the Lord, true greatness is obtained. ||21||1||

Sudh||

Section 22 - Raag Raamkalee - Part 082

Vaar Of Raamkalee, Fifth Mehl:

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

Shalok, Fifth Mehl:

As I have heard of the True Guru, so I have seen Him.

He re-unites the separated ones with God; He is the Mediator at the Court of the Lord.

He implants the Mantra of the Lord's Name, and eradicates the illness of egotism.

O Nanak, he alone meets the True Guru, who has such union pre-ordained. ||1||

Fifth Mehl:

If the One Lord is my Friend, then all are my friends. If the One Lord is my enemy, then all fight with me.

The Perfect Guru has shown me that, without the Name, everything is useless.

The faithless cynics and the evil people wander in reincarnation; they are attached to other tastes.

Servant Nanak has realized the Lord God, by the Grace of the Guru, the True Guru. ||2||

Pauree:

The Creator Lord created the Creation.

He Himself is the perfect Banker; He Himself earns His profit.

He Himself made the expansive Universe; He Himself is imbued with joy.

The value of God's almighty creative power cannot be estimated.

He is inaccessible, unfathomable, endless, the farthest of the far.

He Himself is the greatest Emperor; He Himself is His own Prime Minister.

No one knows His worth, or the greatness of His resting place.

He Himself is our True Lord and Master. He reveals Himself to the Gurmukh.

||1||

Shalok, Fifth Mehl:

Listen, O my beloved friend: please show me the True Guru.

I dedicate my mind to Him; I keep Him continually enshrined within my heart.
Without the One and Only True Guru, life in this world is cursed.
O servant Nanak, they alone meet the True Guru, with whom He constantly abides.

||1||

Fifth Mehl:

Deep within me is the longing to meet You; how can I find You, God?
I will search for someone, some friend, who will unite me with my Beloved.
The Perfect Guru has united me with Him; wherever I look, there He is.
Servant Nanak serves that God; there is no other as great as He is. ||2||

Pauree:

He is the Great Giver, the Generous Lord; with what mouth can I praise Him?
In His Mercy, He protects, preserves and sustains us.
No one is under anyone else's control; He is the One Support of all.
He cherishes all as His children, and reaches out with His hand.
He stages His joyous plays, which no one understands at all.
The all-powerful Lord gives His Support to all; I am a sacrifice to Him.
Night and day, sing the Praises of the One who is worthy of being praised.
Those who fall at the Guru's Feet, enjoy the sublime essence of the Lord. ||2||

Shalok, Fifth Mehl:

He has widened the narrow path for me, and preserved my integrity, along with
that of my family.
He Himself has arranged and resolved my affairs. I dwell upon that God forever.
God is my mother and father; He hugs me close in His embrace, and cherishes me,
like His tiny baby.
All beings and creatures have become kind and compassionate to me. O Nanak, the
Lord has blessed me with His Glance of Grace. ||1||

Section 22 - Raag Raamkalee - Part 083

Fifth Mehl:

To ask for any other than You, Lord, is the most miserable of miseries.
Please bless me with Your Name, and make me content; may the hunger of my mind
be satisfied.
The Guru has made the woods and meadows green again. O Nanak, is it any wonder
that He blesses human beings as well? ||2||

Pauree:

Such is that Great Giver; may I never forget Him from my mind.
I cannot survive without Him, for an instant, for a moment, for a second.
Inwardly and outwardly, He is with us; how can we hide anything from Him?
One whose honor He Himself has preserved, crosses over the terrifying
world-ocean.
He alone is a devotee, a spiritual teacher, and a disciplined practitioner of
meditation, whom the Lord has so blessed.
He alone is perfect and renowned as supreme, whom the Lord has blessed with His
power.
He alone endures the unendurable, whom the Lord inspires to endure it.
And he alone meets the True Lord, within whose mind the Guru's Mantra is
implanted. ||3||

Shalok, Fifth Mehl:

Blessed are those beautiful Ragas which, when chanted, quench all thirst.
Blessed are those beautiful people who, as Gurmukh, chant the Name of the Lord.
I am a sacrifice to those who single-mindedly worship and adore the One Lord.
I yearn for the dust of their feet; by His Grace, it is obtained.
I am a sacrifice to those who are imbued with love for the Lord of the Universe.
I tell them the state of my soul, and pray that I may be united with the Sovereign Lord King, my Friend.
The Perfect Guru has united me with Him, and the pains of birth and death have departed.
Servant Nanak has found the inaccessible, infinitely beautiful Lord, and he will not go anywhere else. ||1||

Fifth Mehl:

Blessed is that time, blessed is that hour, blessed is that second, excellent is that instant;
blessed is that day, and that opportunity, when I gazed upon the Blessed Vision of the Guru's Darshan.
The mind's desires are fulfilled, when the inaccessible, unfathomable Lord is obtained.
Egotism and emotional attachment are eradicated, and one leans only on the Support of the True Name.
O servant Nanak, one who is committed to the Lord's service - the whole world is saved along with him. ||2||

Pauree:

How rare are those who are blessed to praise the Lord, in devotional worship.
Those who are blessed with the Lord's treasures are not called to give their account again.
Those who are imbued with His Love are absorbed in ecstasy.
They take the Support of the One Name; the One Name is their only food.
For their sake, the world eats and enjoys.
Their Beloved Lord belongs to them alone.
The Guru comes and meets them; they alone know God.
I am a sacrifice to those who are pleasing to their Lord and Master. ||4||

Shalok, Fifth Mehl:

My friendship is with the One Lord alone; I am in love with the One Lord alone.
The Lord is my only friend; my companionship is with the One Lord alone.
My conversation is with the One Lord alone; He never frowns, or turns His face away.
He alone knows the state of my soul; He never ignores my love.
He is my only counselor, all-powerful to destroy and create.
The Lord is my only Giver. He places His hand upon the heads of the generous in the world.
I take the Support of the One Lord alone; He is all-powerful, over the heads of all.
The Saint, the True Guru, has united me with the Lord. He placed His hand on my forehead.

Section 22 - Raag Raamkalee - Part 084

The Guru led me to meet the greatest Lord and Master; He saved the whole world.
The desires of the mind are fulfilled; I have attained my pre-destined Union
with God.

Nanak has obtained the True Name; He enjoys the enjoyments forever. ||1||

Fifth Mehl:

Friendship with the self-willed manmukhs is an alliance with Maya.

As we watch, they run away; they never stand firm.

As long as they get food and clothing, they stick around.

But on that day when they receive nothing, then they start to curse.

The self-willed manmukhs are ignorant and blind; they do not know the secrets
of the soul.

The false bond does not last; it is like stones joined with mud.

The blind do not understand themselves; they are engrossed in false worldly
entanglements.

Entangled in false attachments, they pass their lives in egotism and
self-conceit.

But that being, whom the Lord has blessed with His Mercy from the very
beginning, does perfect deeds, and accumulates good karma.

O servant Nanak, those humble beings alone are saved, who enter the Sanctuary
of the True Guru. ||2||

Pauree:

Those who are imbued with the Lord's Vision, speak the Truth.

How can I obtain the dust of those who realize their Lord and Master?

The mind, stained by corruption, becomes pure by associating with them.

One sees the Mansion of the Lord's Presence, when the door of doubt is opened.

That one, unto whom the Mansion of the Lord's Presence is revealed, is never
pushed or shoved.

My mind and body are enraptured, when the Lord blesses me, even for an instant,
with His Glance of Grace.

The nine treasures, and the treasure of the Naam are obtained by commitment to
the Word of the Guru's Shabad.

He alone is blessed with the dust of the feet of the Saints, upon whose
forehead such pre-ordained desiny is inscribed. ||5||

Shalok, Fifth Mehl:

O deer-eyed bride, I speak the Truth, which shall save you.

Listen to these beautiful words, O beautiful bride; your Beloved Lord is your
mind's only support.

You have fallen in love with an evil person; tell me - show me why!

I lack nothing, and I am not sad or depressed; I have no deficiency at all.

I abandoned and lost my fascinating and beautiful Husband Lord; in this
evil-mindedness, I have lost my good fortune.

I am not mistaken, and I am not confused; I have no egotism, and commit no
offense.

As You have linked me, so I am linked; listen to my true message.

She alone is the blessed soul-bride, and she alone is fortunate, upon whom the
Husband Lord has showered His Mercy.

Her Husband Lord takes away all her faults and mistakes; hugging her close in

His embrace, He embellishes her.

The unfortunate soul-bride makes this prayer: O Nanak, when will my turn come?
All the blessed soul-brides celebrate and make merry; bless me as well with a
night of bliss, O Lord. ||1||

Fifth Mehl:

Why do you waver, O my mind? The Lord is the Fulfiller of hopes and desires.
Meditate on the True Guru, the Primal Being; He is the Destroyer of all pains.
Worship and adore the Lord's Name, O my mind; all sins and corruption shall be
washed away.

Those who are blessed with such pre-ordained destiny, are in love with the
Formless Lord.

They abandon the tastes of Maya, and gather in the infinite wealth of the Naam.
Twenty-four hours a day, they are lovingly absorbed in the One Lord; they
surrender and accept the Will of the Infinite Lord.

Section 22 - Raag Raamkalee - Part 085

Servant Nanak begs for this one gift: please bless me, Lord, with the Blessed
Vision of Your Darshan; my mind is in love with You. ||2||

Pauree:

One who is conscious of You finds everlasting peace.

One who is conscious of You does not suffer at the hands of the Messenger of
Death.

One who is conscious of You is not anxious.

One who has the Creator as his Friend - all his affairs are resolved.

One who is conscious of You is renowned and respected.

One who is conscious of You becomes very wealthy.

One who is conscious of You has a great family.

One who is conscious of You saves his ancestors. ||6||

Shalok, Fifth Mehl:

Blind inwardly, and blind outwardly, he sings falsely, falsely.

He washes his body, and draws ritual marks on it, and totally runs after
wealth.

But the filth of his egotism is not removed from within, and over and over
again, he comes and goes in reincarnation.

Engulfed in sleep, and tormented by frustrated sexual desire, he chants the
Lord's Name with his mouth.

He is called a Vaishnav, but he is bound to deeds of egotism; by threshing only
husks, what rewards can be obtained?

Sitting among the swans, the crane does not become one of them; sitting there,
he keeps staring at the fish.

And when the gathering of swans looks and sees, they realize that they can
never form an alliance with the crane.

The swans peck at the diamonds and pearls, while the crane chases after frogs.

The poor crane flies away, so that his secret will not be exposed.

Whatever the Lord attaches one to, to that he is attached. Who is to blame,
when the Lord wills it so?

The True Guru is the lake, overflowing with pearls. One who meets the True Guru
obtains them.

The Sikh-swans gather at the lake, according to the Will of the True Guru.
The lake is filled with the wealth of these jewels and pearls; they are spent
and consumed, but they never run out.

The swan never leaves the lake; such is the Pleasure of the Creator's Will.
O servant Nanak, one who has such pre-ordained destiny inscribed upon his
forehead - that Sikh comes to the Guru.

He saves himself, and saves all his generations as well; he emancipates the
whole world. ||1||

Fifth Mehl:

He is called a Pandit, a religious scholar, and yet he wanders along many
pathways. He is as hard as uncooked beans.

He is filled with attachment, and constantly engrossed in doubt; his body
cannot hold still.

False is his coming, and false is his going; he is continually on the lookout
for Maya.

If someone speaks the truth, then he is aggravated; he is totally filled with
anger.

The evil fool is engrossed in evil-mindedness and false intellectualizations;
his mind is attached to emotional attachment.

The deceiver abides with the five deceivers; it is a gathering of like minds.

And when the Jeweller, the True Guru, appraises him, then he is exposed as mere
iron.

Mixed and mingled with others, he was passed off as genuine in many places; but
now, the veil has been lifted, and he stands naked before all.

One who comes to the Sanctuary of the True Guru, shall be transformed from iron
into gold.

The True Guru has no anger or vengeance; He looks upon son and enemy alike.

Removing faults and mistakes, He purifies the human body.

O Nanak, one who has such pre-ordained destiny inscribed upon his forehead, is
in love with the True Guru.

Section 22 - Raag Raamkalee - Part 086

The Word of the Perfect True Guru's Bani is Ambrosial Nectar; it dwells in the
heart of one who is blessed by the Guru's Mercy.

His coming and going in reincarnation is ended; forever and ever, he is at
peace. ||2||

Pauree:

He alone understands You, Lord, with whom You are pleased.

He alone is approved in the Court of the Lord, with whom You are pleased.

Egotism is eradicated, when You bestow Your Grace.

Sins are erased, when You are thoroughly pleased.

One who has the Lord Master on his side, becomes fearless.

One who is blessed with Your Mercy, becomes truthful.

One who is blessed with Your Kindness, is not touched by fire.

You are forever Merciful to those who are receptive to the Guru's Teachings.

||7||

Shalok, Fifth Mehl:

Please grant Your Grace, O Merciful Lord; please forgive me.

Forever and ever, I chant Your Name; I fall at the feet of the True Guru.
Please, dwell within my mind and body, and end my sufferings.
Please give me Your hand, and save me, that fear may not afflict me.
May I sing Your Glorious Praises day and night; please commit me to this task.
Associating with the humble Saints, the disease of egotism is eradicated.
The One Lord and Master is all-pervading, permeating everywhere.
By Guru's Grace, I have truly found the Truest of the True.
Please bless me with Your Kindness, O Kind Lord, and bless me with Your Praises.

Gazing upon the Blessed Vision of Your Darshan, I am in ecstasy; this is what Nanak loves. ||1||

Fifth Mehl:

Meditate on the One Lord within your mind, and enter the Sanctuary of the One Lord alone.

Be in love with the One Lord; there is no other at all.

Beg from the One Lord, the Great Giver, and you will be blessed with everything.

In your mind and body, with each breath and morsel of food, meditate on the One and only Lord God.

The Gurmukh obtains the true treasure, the Ambrosial Naam, the Name of the Lord.

Very fortunate are those humble Saints, within whose minds the Lord has come to abide.

He is pervading and permeating the water, the land and the sky; there is no other at all.

Meditating on the Naam, and chanting the Naam, Nanak abides in the Will of his Lord and Master. ||2||

Pauree:

One who has You as his Saving Grace - who can kill him?

One who has You as his Saving Grace conquers the three worlds.

One who has You on his side - his face is radiant and bright.

One who has You on his side, is the purest of the Pure.

One who is blessed with Your Grace is not called to give his account.

One with whom You are pleased, obtains the nine treasures.

One who has You on his side, God - unto whom is he subservient?

One who is blessed with Your Kind Mercy is dedicated to Your worship. ||8||

Shalok, Fifth Mehl:

Be Merciful, O my Lord and Master, that I may pass my life in the Society of the Saints.

Those who forget You are born only to die and be reincarnated again; their sufferings will never end. ||1||

Fifth Mehl:

Meditate in remembrance within your heart on the True Guru, whether you are on the most difficult path, on the mountain or by the river bank.

Chanting the Name of the Lord, Har, Har, no one shall block your way. ||2||

Pauree:

Section 22 - Raag Raamkalee - Part 087

Where You are, Almighty Lord, there is no one else.
There, in the fire of the mother's womb, You protected us.
Hearing Your Name, the Messenger of Death runs away.
The terrifying, treacherous, impassible world-ocean is crossed over, through
the Word of the Guru's Shabad.

Those who feel thirst for You, take in Your Ambrosial Nectar.

This is the only act of goodness in this Dark Age of Kali Yuga, to sing the
Glorious Praises of the Lord of the Universe.

He is Merciful to all; He sustains us with each and every breath.

Those who come to You with love and faith are never turned away empty-handed.

||9||

Shalok, Fifth Mehl:

Those whom You bless with the Support of Your Name, O Supreme Lord God, do not
know any other.

Inaccessible, Unfathomable Lord and Master, All-powerful True Great Giver:

You are eternal and unchanging, without vengeance and True; True is the Darbaar
of Your Court.

Your worth cannot be described; You have no end or limitation.

To forsake God, and ask for something else, is all corruption and ashes.

They alone find peace, and they are the true kings, whose dealings are true.

Those who are in love with God's Name, intuitively enjoy the essence of peace.

Nanak worships and adores the One Lord; he seeks the dust of the Saints. ||1||

Fifth Mehl:

Singing the Kirtan of the Lord's Praises, bliss, peace and rest are obtained.

Forsake other clever tricks, O Nanak; only through the Name will you be saved.

||2||

Pauree:

No one can bring You under control, by despising the world.

No one can bring You under control, by studying the Vedas.

No one can bring You under control, by bathing at the holy places.

No one can bring You under control, by wandering all over the world.

No one can bring You under control, by any clever tricks.

No one can bring You under control, by giving huge donations to charities.

Everyone is under Your power, O inaccessible, unfathomable Lord.

You are under the control of Your devotees; You are the strength of Your
devotees. ||10||

Shalok, Fifth Mehl:

The Lord Himself is the true physician.

These physicians of the world only burden the soul with pain.

The Word of the Guru's Shabad is Ambrosial Nectar; it is so delicious to eat.

O Nanak, one whose mind is filled with this Nectar - all his pains are
dispelled. ||1||

Fifth Mehl:

By the Hukam of Lord's Command, they move about; by the Lord's Command, they
remain still.

By His Hukam, they endure pain and pleasure alike.

By His Hukam, they chant the Naam, the Name of the Lord, day and night.

O Nanak, he alone does so, who is blessed.

By the Hukam of the Lord's Command, they die; by the Hukam of His Command, they live.

By His Hukam, they become tiny, and huge.

By His Hukam, they receive pain, happiness and bliss.

By His Hukam, they chant the Guru's Mantra, which always works.

By His Hukam, coming and going in reincarnation cease,

O Nanak, when He links them to His devotional worship. ||2||

Pauree:

I am a sacrifice to that musician who is Your servant, O Lord.

I am a sacrifice to that musician who sings the Glorious Praises of the Infinite Lord.

Blessed, blessed is that musician, for whom the Formless Lord Himself longs.

Very fortunate is that musician who comes to the gate of the Court of the True Lord.

That musician meditates on You, Lord, and praises You day and night.

He begs for the Ambrosial Naam, the Name of the Lord, and will never be defeated.

His clothes and his food are true, and he enshrines love for the Lord within.

Praiseworthy is that musician who loves God. ||11||

Section 22 - Raag Raamkalee - Part 088

Shalok, Fifth Mehl:

The Bani of the Guru's Word is Ambrosial Nectar; its taste is sweet. The Name of the Lord is Ambrosial Nectar.

Meditate in remembrance on the Lord in your mind, body and heart; twenty-four hours a day, sing His Glorious Praises.

Listen to these Teachings, O Sikhs of the Guru. This is the true purpose of life.

This priceless human life will be made fruitful; embrace love for the Lord in your mind.

Celestial peace and absolute bliss come when one meditates on God - suffering is dispelled.

O Nanak, chanting the Naam, the Name of the Lord, peace wells up, and one obtains a place in the Court of the Lord. ||1||

Fifth Mehl:

O Nanak, meditate on the Naam, the Name of the Lord; this is the Teaching imparted by the Perfect Guru.

In the Lord's Will, they practice meditation, austerity and self-discipline; in the Lord's Will, they are released.

In the Lord's Will, they are made to wander in reincarnation; in the Lord's Will, they are forgiven.

In the Lord's Will, pain and pleasure are experienced; in the Lord's Will, actions are performed.

In the Lord's Will, clay is fashioned into form; in the Lord's Will, His Light is infused into it.

In the Lord's Will, enjoyments are enjoyed; in the Lord's Will, these enjoyments are denied.

In the Lord's Will, they are incarnated in heaven and hell; in the Lord's Will,
they fall to the ground.

In the Lord's Will, they are committed to His devotional worship and Praise; O
Nanak, how rare are these! ||2||

Pauree:

Hearing, hearing of the glorious greatness of the True Name, I live.

Even ignorant beasts and goblins can be saved, in an instant.

Day and night, chant the Name, forever and ever.

The most horrible thirst and hunger is satisfied through Your Name, O Lord.

Disease, sorrow and pain run away, when the Name dwells within the mind.

He alone attains his Beloved, who loves the Word of the Guru's Shabad.

The worlds and solar systems are saved by the Infinite Lord.

Your glory is Yours alone, O my Beloved True Lord. ||12||

Shalok, Fifth Mehl:

I abandoned and lost my Beloved Friend, O Nanak; I was fooled by the transitory
color of the safflower, which fades away.

I did not know Your value, O my Friend; without You, I am not worth even half a
shell. ||1||

Fifth Mehl:

My mother-in-law is my enemy, O Nanak; my father-in-law is argumentative and my
brother-in-law burns me at every step.

They can all just play in the dust, when You are my Friend, O Lord. ||2||

Pauree:

You relieve the pains of those, within whose consciousness You dwell, O Lord.

Those, within whose consciousness You dwell, never lose.

One who meets the Perfect Guru will surely be saved.

One who is attached to Truth, contemplates Truth.

One, into whose hands the treasure comes, stops searching.

He alone is known as a devotee, who loves the One Lord.

He is the dust under the feet of all; he is the lover of the Lord's feet.

Everything is Your wonderful play; the whole creation is Yours. ||13||

Shalok, Fifth Mehl:

I have totally discarded praise and slander, O Nanak; I have forsaken and
abandoned everything.

I have seen that all relationships are false, and so I have grasped hold of the
hem of Your robe, Lord. ||1||

Fifth Mehl:

I wandered and wandered and went crazy, O Nanak, in countless foreign lands and
pathways.

But then, I slept in peace and comfort, when I met the Guru, and found my

Friend. ||2||

Section 22 - Raag Raamkalee - Part 089

Pauree:

When I forget You, I endure all pains and afflictions.

Making thousands of efforts, they are still not eliminated.

One who forgets the Name, is known as a poor person.

One who forgets the Name, wanders in reincarnation.

One who does not remember his Lord and Master, is punished by the Messenger of Death.

One who does not remember his Lord and Master, is judged to be a sick person.

One who does not remember his Lord and Master, is egotistical and proud.

One who forgets the Name is miserable in this world. ||14||

Shalok, Fifth Mehl:

I have not seen any other like You. You alone are pleasing to Nanak's mind.

I am a dedicated, devoted sacrifice to that friend, that mediator, who leads me to recognize my Husband Lord. ||1||

Fifth Mehl:

Beautiful are those feet which walk towards You; beautiful is that head which falls at Your Feet.

Beautiful is that mouth which sings Your Praises; beautiful is that soul which seeks Your Sanctuary. ||2||

Pauree:

Meeting the Lord's brides, in the True Congregation, I sing the songs of joy.

The home of my heart is now held steady, and I shall not go out wandering again.

Evil-mindedness has been dispelled, along with sin and my bad reputation.

I am well-known as being calm and good-natured; my heart is filled with Truth.

Inwardly and outwardly, the One and only Lord is my way.

My mind is thirsty for the Blessed Vision of His Darshan. I am a slave at His feet.

I am glorified and embellished, when my Lord and Master enjoys me.

I meet Him through my blessed destiny, when it is pleasing to His Will. ||15||

Shalok, Fifth Mehl:

All virtues are Yours, Dear Lord; You bestow them upon us. I am unworthy - what can I achieve, O Nanak?

There is no other Giver as great as You. I am a beggar; I beg from You forever.

||1||

Fifth Mehl:

My body was wasting away, and I was depressed. The Guru, my Friend, has encouraged and consoled me.

I sleep in total peace and comfort; I have conquered the whole world. ||2||

Pauree:

The Darbaar of Your Court is glorious and great. Your holy throne is True.

You are the Emperor over the heads of kings. Your canopy and chauree (fly-brush) are permanent and unchanging.

That alone is true justice, which is pleasing to the Will of the Supreme Lord God.

Even the homeless receive a home, when it is pleasing to the Will of the Supreme Lord God.

Whatever the Creator Lord does, is a good thing.

Those who recognize their Lord and Master, are seated in the Court of the Lord.

True is Your Command; no one can challenge it.

O Merciful Lord, Cause of causes, Your creative power is all-powerful. ||16||

Shalok, Fifth Mehl:

Hearing of You, my body and mind have blossomed forth; chanting the Naam, the Name of the Lord, I am flushed with life.

Walking on the Path, I have found cool tranquility deep within; gazing upon the Blessed Vision of the Guru's Darshan, I am enraptured. ||1||

Fifth Mehl:

I have found the jewel within my heart.

I was not charged for it; the True Guru gave it to me.

My search has ended, and I have become stable.

O Nanak, I have conquered this priceless human life. ||2||

Pauree:

One who has such good karma inscribed upon his forehead, is committed to the Lord's service.

One whose heart lotus blossoms forth upon meeting the Guru, remains awake and aware, night and day.

All doubt and fear run away from one who is in love with the Lord's lotus feet.

Section 22 - Raag Raamkalee - Part 090

He conquers his soul, following the Guru's Teachings, and attains the Imperishable Lord.

He alone keeps up in this Dark Age of Kali Yuga, who meditates on the Supreme Lord God.

In the Saadh Sangat, the Company of the Holy, he is immaculate, as if he has bathed at the sixty-eight sacred shrines of pilgrimage.

He alone is a man of good fortune, who has met with God.

Nanak is a sacrifice to such a one, whose destiny is so great! ||17||

Shalok, Fifth Mehl:

When the Husband Lord is within the heart, then Maya, the bride, goes outside.

When one's Husband Lord is outside of oneself, then Maya, the bride, is supreme.

Without the Name, one wanders all around.

The True Guru shows us that the Lord is with us.

Servant Nanak merges in the Truest of the True. ||1||

Fifth Mehl:

Making all sorts of efforts, they wander around; but they do not make even one effort.

O Nanak, how rare are those who understand the effort which saves the world.

||2||

Pauree:

The greatest of the great, infinite is Your dignity.

Your colors and hues are so numerous; no one can know Your actions.

You are the Soul within all souls; You alone know everything.

Everything is under Your control; Your home is beautiful.

Your home is filled with bliss, which resonates and resounds throughout Your home.

Your honor, majesty and glory are Yours alone.

You are overflowing with all powers; wherever we look, there You are.

Nanak, the slave of Your slaves, prays to You alone. ||18||

Shalok, Fifth Mehl:

Your streets are covered with canopies; under them, the traders look beautiful.

O Nanak, he alone is truly a banker, who buys the infinite commodity. ||1||

Fifth Mehl:

Kabeer, no one is mine, and I belong to no one.

I am absorbed in the One, who created this creation. ||2||

Pauree:

The Lord is the most beautiful fruit tree, bearing fruits of Ambrosial Nectar.

My mind longs to meet Him; how can I ever find Him?

He has no color or form; He is inaccessible and unconquerable.

I love Him with all my soul; He opens the door for me.

I shall serve you forever, if you tell me of my Friend.

I am a sacrifice, a dedicated, devoted sacrifice to Him.

The Beloved Saints tell us, to listen with our consciousness.

One who has such pre-ordained destiny, O slave Nanak, is blessed with the Ambrosial Name by the True Guru. ||19||

Shalok, Fifth Mehl:

Kabeer, the earth belongs to the Holy, but the thieves have come and now sit among them.

The earth does not feel their weight; even they profit. ||1||

Fifth Mehl:

Kabeer, for the sake of the rice, the husks are beaten and threshed.

When one sits in the company of evil people, then he will be called to account by the Righteous Judge of Dharma. ||2||

Pauree:

He Himself has the greatest family; He Himself is all alone.

He alone knows His own worth.

He Himself, by Himself, created everything.

Only He Himself can describe His own creation.

Blessed is Your place, where You dwell, Lord.

Section 22 - Raag Raamkalee - Part 091

Blessed are Your devotees, who see You, O True Lord.

He alone praises You, who is blessed by Your Grace.

One who meets the Guru, O Nanak, is immaculate and sanctified. ||20||

Shalok, Fifth Mehl:

Fareed, this world is beautiful, but there is a thorny garden within it.

Those who are blessed by their spiritual teacher are not even scratched. ||1||

Fifth Mehl:

Fareed, blessed is the life, with such a beautiful body.

How rare are those who are found to love their Beloved Lord. ||2||

Pauree:

He alone obtains meditation, austerities, self-discipline, compassion and Dharmic faith, whom the Lord so blesses.

He alone meditates on the Naam, the Name of the Lord, whose fire the Lord puts out.

The Inner-knower, the Searcher of hearts, the Inaccessible Primal Lord, inspires us to look upon all with an impartial eye.

With the support of the Saadh Sangat, the Company of the Holy, one falls in

love with God.

One's faults are eradicated, and one's face becomes radiant and bright; through the Lord's Name, one crosses over.

The fear of birth and death is removed, and he is not reincarnated again.

God lifts him up and pulls him out of the deep, dark pit, and attaches him to the hem of His robe.

O Nanak, God forgives him, and holds him close in His embrace. ||21||

Shalok, Fifth Mehl:

One who loves God is imbued with the deep crimson color of His love.

O Nanak, such a person is rarely found; the value of such a humble person can never be estimated. ||1||

Fifth Mehl:

The True Name has pierced the nucleus of my self deep within. Outside, I see the True Lord as well.

O Nanak, He is pervading and permeating all places, the forests and the meadows, the three worlds, and every hair. ||2||

Pauree:

He Himself created the Universe; He Himself imbues it.

He Himself is One, and He Himself has numerous forms.

He Himself is within all, and He Himself is beyond them.

He Himself is known to be far away, and He Himself is right here.

He Himself is hidden, and He Himself is revealed.

No one can estimate the value of Your Creation, Lord.

You are deep and profound, unfathomable, infinite and invaluable.

O Nanak, the One Lord is all-pervading. You are the One and only. ||22||1||2||

Sudh||

Vaar Of Raamkalee, Uttered By Satta And Balwand The Drummer:

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

One who chants the Name of the Almighty Creator - how can his words be judged?

His divine virtues are the true sisters and brothers; through them, the gift of supreme status is obtained.

Nanak established the kingdom; He built the true fortress on the strongest foundations.

He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar.

The Guru implanted the almighty sword of the Teachings to illuminate his soul.

The Guru bowed down to His disciple, while Nanak was still alive.

The King, while still alive, applied the ceremonial mark to his forehead. ||1||

Nanak proclaimed Lehna's succession - he earned it.

They shared the One Light and the same way; the King just changed His body.

The immaculate canopy waves over Him, and He sits on the throne in the Guru's shop.

He does as the Guru commands; He tasted the tasteless stone of Yoga.

Section 22 - Raag Raamkalee - Part 092

The Langar - the Kitchen of the Guru's Shabad has been opened, and its supplies never run short.

Whatever His Master gave, He spent; He distributed it all to be eaten.

The Praises of the Master were sung, and the Divine Light descended from the heavens to the earth.

Gazing upon You, O True King, the filth of countless past lives is washed away.

The Guru gave the True Command; why should we hesitate to proclaim this?

His sons did not obey His Word; they turned their backs on Him as Guru.

These evil-hearted ones became rebellious; they carry loads of sin on their backs.

Whatever the Guru said, Lehna did, and so he was installed on the throne.

Who has lost, and who has won? ||2||

He who did the work, is accepted as Guru; so which is better - the thistle or the rice?

The Righteous Judge of Dharma considered the arguments and made the decision.

Whatever the True Guru says, the True Lord does; it comes to pass instantaneously.

Guru Angad was proclaimed, and the True Creator confirmed it.

Nanak merely changed his body; He still sits on the throne, with hundreds of branches reaching out.

Standing at His door, His followers serve Him; by this service, their rust is scraped off.

He is the Dervish - the Saint, at the door of His Lord and Master; He loves the True Name, and the Bani of the Guru's Word.

Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all.

She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia.

The faces of the Guru's Sikhs are radiant and bright; the self-willed manmukhs are pale, like straw.

The Master gave His approval, when Angad exerted Himself heroically.

Such is the Husband of mother Khivi; He sustains the world. ||3||

It is as if the Guru made the Ganges flow in the opposite direction, and the world wonders: what has he done?

Nanak, the Lord, the Lord of the World, spoke the words out loud.

Making the mountain his churning stick, and the snake-king his churning string, He has churned the Word of the Shabad.

From it, He extracted the fourteen jewels, and illuminated the world.

He revealed such creative power, and touched such greatness.

He raised the royal canopy to wave over the head of Lehna, and raised His glory to the skies.

His Light merged into the Light, and He blended Him into Himself.

Guru Nanak tested His Sikhs and His sons, and everyone saw what happened.

When Lehna alone was found to be pure, then He was set on the throne. ||4||

Then, the True Guru, the son of Pheru, came to dwell at Khadoor.

Meditation, austerities and self-discipline rest with You, while the others are filled with excessive pride.

Greed ruins mankind, like the green algae in the water.

In the Guru's Court, the Divine Light shines in its creative power.

You are the cooling peace, whose depth cannot be found.

You are overflowing with the nine treasures, and the treasure of the Naam, the Name of the Lord.

Whoever slanders You will be totally ruined and destroyed.

People of the world can see only what is near at hand, but You can see far beyond.

Then the True Guru, the son of Pheru, came to dwell at Khadoor. ||5||

Section 22 - Raag Raamkalee - Part 093

The same mark on the forehead, the same throne, and the same Royal Court.

Just like the father and grandfather, the son is approved.

He took the thousand-headed serpent as his churning string, and with the force of devotional love, he churned the ocean of the world with his churning stick, the Sumayr mountain.

He extracted the fourteen jewels, and brought forth the Divine Light.

He made intuition his horse, and chastity his saddle.

He placed the arrow of the Lord's Praise in the bow of Truth.

In this Dark Age of Kali Yuga, there was only pitch darkness. Then, He rose like the sun to illuminate the darkness.

He farms the field of Truth, and spreads out the canopy of Truth.

Your kitchen always has ghee and flour to eat.

You understand the four corners of the universe; in your mind, the Word of the Shabad is approved and supreme.

You eliminate the comings and goings of reincarnation, and bestow the insignia of Your Glance of Grace.

You are the Avataar, the Incarnation of the all-knowing Primal Lord.

You are not pushed or shaken by the storm and the wind; you are like the Sumayr Mountain.

You know the inner state of the soul; You are the Knower of knowers.

How can I praise You, O True Supreme King, when You are so wise and all-knowing?

Those blessings granted by the Pleasure of the True Guru - please bless Satta with those gifts.

Seeing Nanak's canopy waving over Your head, everyone was astonished.

The same mark on the forehead, the same throne, and the same Royal Court.

Just like the father and grandfather, the son is approved. ||6||

Blessed, blessed is Guru Raam Daas; He who created You, has also exalted You.

Perfect is Your miracle; the Creator Lord Himself has installed You on the throne.

The Sikhs and all the Congregation recognize You as the Supreme Lord God, and bow down to You.

You are unchanging, unfathomable and immeasurable; You have no end or limitation.

Those who serve You with love - You carry them across.

Greed, envy, sexual desire, anger and emotional attachment - You have beaten them and driven them out.

Blessed is Your place, and True is Your magnificent glory.

You are Nanak, You are Angad, and You are Amar Daas; so do I recognize You.

When I saw the Guru, then my mind was comforted and consoled. ||7||

The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form.

He created Himself, and He Himself is the supporting pillar.

He Himself is the paper, He Himself is the pen, and He Himself is the writer.

All His followers come and go; He alone is fresh and new.

Guru Arjun sits on the throne; the royal canopy waves over the True Guru.

From east to west, He illuminates the four directions.

Those self-willed manmukhs who do not serve the Guru die in shame.

Your miracles increase two-fold, even four-fold; this is the True Lord's true blessing.

The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form. ||8||1||

Raamkalee, The Word Of The Devotees.

Kabeer Jee:

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

Make your body the vat, and mix in the yeast. Let the Word of the Guru's Shabad be the molasses.

Section 22 - Raag Raamkalee - Part 094

Cut up desire, sexuality, anger, pride and envy, and let them be the fermenting bark. ||1||

Is there any Saint, with intuitive peace and poise deep within, unto whom I might offer my meditation and austerities as payment?

I dedicate my body and mind to whoever gives me even a drop of this wine from such a vat. ||1||Pause||

I have made the fourteen worlds the furnace, and I have burnt my body with the fire of God.

My mudra - my hand-gesture, is the pipe; tuning into the celestial sound current within, the Shushmanaa - the central spinal channel, is my cooling pad.

||2||

Pilgrimages, fasting, vows, purifications, self-discipline, austerities and breath control through the sun and moon channels - all these I pledge.

My focused consciousness is the cup, and the Ambrosial Nectar is the pure juice. I drink in the supreme, sublime essence of this juice. ||3||

The pure stream constantly trickles forth, and my mind is intoxicated by this sublime essence.

Says Kabeer, all other wines are trivial and tasteless; this is the only true, sublime essence. ||4||1||

Make spiritual wisdom the molasses, meditation the flowers, and the Fear of God the fire enshrined in your mind.

The Shushmanaa, the central spinal channel, is intuitively balanced, and the drinker drinks in this wine. ||1||

O hermit Yogi, my mind is intoxicated.

When that wine rises up, one tastes the sublime essence of this juice, and sees across the three worlds. ||1||Pause||

Joining the two channels of the breath, I have lit the furnace, and I drink in the supreme, sublime essence.

I have burnt both sexual desire and anger, and I have been emancipated from the

world. ||2||

The light of spiritual wisdom enlightens me; meeting with the Guru, the True Guru, I have obtained this understanding.

Slave Kabeer is intoxicated with that wine, which never wears off. ||3||2||

You are my Sumayr Mountain, O my Lord and Master; I have grasped Your Support.

You do not shake, and I do not fall. You have preserved my honor. ||1||

Now and then, here and there, You, only You.

By Your Grace, I am forever in peace. ||1||Pause||

Relying upon You, I can live even in the cursed place of Magahar; You have put out the fire of my body.

First, I obtained the Blessed Vision of Your Darshan in Magahar; then, I came to dwell at Benares. ||2||

As is Magahar, so is Benares; I see them as one and the same.

I am poor, but I have obtained this wealth of the Lord; the proud are bursting with pride, and die. ||3||

One who takes pride in himself is stuck with thorns; no one can pull them out.

Here, he cries bitterly, and hereafter, he burns in the most hideous hell.

||4||

What is hell, and what is heaven? The Saints reject them both.

I have no obligation to either of them, by the Grace of my Guru. ||5||

Now, I have mounted to the throne of the Lord; I have met the Lord, the Sustainer of the World.

The Lord and Kabeer have become one. No one can tell them apart. ||6||3||

I honor and obey the Saints, and punish the wicked; this is my duty as God's police officer.

Day and night, I wash Your feet, Lord; I wave my hair as the chauree, to brush away the flies. ||1||

I am a dog at Your Court, Lord.

I open my snout and bark before it. ||1||Pause||

Section 22 - Raag Raamkalee - Part 095

In my past life, I was Your servant; now, I cannot leave You.

The celestial sound current resounds at Your Door. Your insignia is stamped upon my forehead. ||2||

Those who are branded with Your brand fight bravely in battle; those without Your brand run away.

One who becomes a Holy person, appreciates the value of devotional worship to the Lord. The Lord places him in His treasury. ||3||

In the fortress is the chamber; by contemplative meditation it becomes the supreme chamber.

The Guru has blessed Kabeer with the commodity, saying, "Take this commodity; cherish it and keep it secure." ||4||

Kabeer gives it to the world, but he alone receives it, upon whose forehead such destiny is recorded.

Permanent is the marriage, of one who receives this ambrosial essence. ||5||4||

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

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

Pandit? ||1||

Why, O my Brahmin, do you not chant the Lord's Name?

If you don't chant the Lord's Name, O Pandit, you will only suffer in hell.

||1||Pause||

You think that you are high, but you take food from the houses of the lowly;
you fill up your belly by forcibly practicing your rituals.

On the fourteenth day, and the night of the new moon, you go out begging; even
though you hold the lamp in your hands, still, you fall into the pit. ||2||

You are a Brahmin, and I am only a weaver from Benares. How can I compare to
you?

Chanting the Lord's Name, I have been saved; relying on the Vedas, O Brahmin,
you shall drown and die. ||3||5||

There is a single tree, with countless branches and twigs; its flowers and
leaves are filled with its juice.

This world is a garden of Ambrosial Nectar. The Perfect Lord created it. ||1||

I have come to know the story of my Sovereign Lord.

How rare is that Gurmukh who knows, and whose inner being is illumined by the
Lord's Light. ||1||Pause||

The bumble bee, addicted to the nectar of the twelve-petalled flowers,
enshrines it in the heart.

He holds his breath suspended in the sixteen-petalled sky of the Akaashic
Ethers, and beats his wings in ecstasy. ||2||

In the profound void of intuitive Samaadhi, the one tree rises up; it soaks up
the water of desire from the ground.

Says Kabeer, I am the servant of those who have seen this celestial tree.

||3||6||

Make silence your ear-rings, and compassion your wallet; let meditation be your
begging bowl.

Sew this body as your patched coat, and take the Lord's Name as your support.

||1||

Practice such Yoga, O Yogi.

As Gurmukh, enjoy meditation, austerities and self-discipline. ||1||Pause||

Apply the ashes of wisdom to your body; let your horn be your focused
consciousness.

Become detached, and wander through the city of your body; play the harp of
your mind. ||2||

Enshrine the five tatvas - the five elements, within your heart; let your deep
meditative trance be undisturbed.

Says Kabeer, listen, O Saints: make righteousness and compassion your garden.

||3||7||

For what purpose were you created and brought into the world? What rewards have
you received in this life?

God is the boat to carry you across the terrifying world-ocean; He is the
Fulfiller of the mind's desires. You have not centered your mind on Him, even
for an instant. ||1||

Section 22 - Raag Raamkalee - Part 096

O Lord of the Universe, I am such a sinner!

God gave me body and soul, but I have not practiced loving devotional worship to Him. ||1||Pause||

Others' wealth, others' bodies, others' wives, others' slander and others' fights - I have not given them up.

For the sake of these, coming and going in reincarnation happens over and over again, and this story never ends. ||2||

That house, in which the Saints speak of the Lord - I have not visited it, even for an instant.

Drunkards, thieves, and evil-doers - I constantly dwell with them. ||3||

Sexual desire, anger, the wine of Maya, and envy - these are what I collect within myself.

Compassion, righteousness, and service to the Guru - these do not visit me, even in my dreams. ||4||

He is merciful to the meek, compassionate and benevolent, the Lover of His devotees, the Destroyer of fear.

Says Kabeer, please protect Your humble servant from disaster; O Lord, I serve only You. ||5||8||

Remembering Him in meditation, the door of liberation is found.

You shall go to heaven, and not return to this earth.

In the home of the Fearless Lord, the celestial trumpets resound.

The unstruck sound current will vibrate and resonate forever. ||1||

Practice such meditative remembrance in your mind.

Without this meditative remembrance, liberation will never be found.

||1||Pause||

Remembering Him in meditation, you will meet with no obstruction.

You will be liberated, and the great load will be taken away.

Bow in humility within your heart,

and you will not have to be reincarnated over and over again. ||2||

Remember Him in meditation, celebrate and be happy.

God has placed His lamp deep within you, which burns without any oil.

That lamp makes the world immortal;

it conquers and drives out the poisons of sexual desire and anger. ||3||

Remembering Him in meditation, you shall obtain salvation.

Wear that meditative remembrance as your necklace.

Practice that meditative remembrance, and never let it go.

By Guru's Grace, you shall cross over. ||4||

Remembering Him in meditation, you shall not be obligated to others.

You shall sleep in your mansion, in blankets of silk.

Your soul shall blossom forth in happiness, on this comfortable bed.

So drink in this meditative remembrance, night and day. ||5||

Remembering Him in meditation, your troubles will depart.

Remembering Him in meditation, Maya will not bother you.

Meditate, meditate in remembrance on the Lord, Har, Har, and sing His Praises in your mind.

This meditative remembrance is obtained from the True Guru. ||6||

Forever and ever, remember Him, day and night,

while standing up and sitting down, with every breath and morsel of food.

While awake and asleep, enjoy the essence of this meditative remembrance.
The Lord's meditative remembrance is obtained by good destiny. ||7||
Remembering Him in meditation, you shall not be loaded down.
Make this meditative remembrance of the Lord's Name your Support.
Says Kabeer, He has no limits;
no tantras or mantras can be used against Him. ||8||9||
Raamkalee, Second House, The Word Of Kabeer Jee:
One Universal Creator God. By The Grace Of The True Guru:
Maya, the Trapper, has sprung her trap.
The Guru, the Liberated One, has put out the fire.
Section 22 - Raag Raamkalee - Part 097
When I came to understand this mind, from the tips of my toes to the crown of
my head,
then I took my cleansing bath, deep within my self. ||1||
The mind, the master of the breath, abides in the state of supreme bliss.
There is no death, no re-birth, and no aging for me now. ||1||Pause||
Turning away from materialism, I have found intuitive support.
I have entered into the sky of the mind, and opened the Tenth Gate.
The chakras of the coiled Kundalini energy have been opened,
and I have met my Sovereign Lord King without fear. ||2||
My attachment to Maya has been eradicated;
the moon energy has devoured the sun energy.
When I was focused and merged into the all-pervading Lord,
then the unstruck sound current began to vibrate. ||3||
The Speaker has spoken, and proclaimed the Word of the Shabad.
The hearer has heard, and enshrined it in the mind.
Chanting to the Creator, one crosses over.
Says Kabeer, this is the essence. ||4||1||10||
The moon and the sun are both the embodiment of light.
Within their light, is God, the incomparable. ||1||
O spiritual teacher, contemplate God.
In this light is contained the expanse of the created universe. ||1||Pause||
Gazing upon the diamond, I humbly salute this diamond.
Says Kabeer, the Immaculate Lord is indescribable. ||2||2||11||
People of the world, remain awake and aware. Even though you are awake, you are
being robbed, O Siblings of Destiny.
While the Vedas stand guard watching, the Messenger of Death carries you away.
||1||Pause||
He thinks that the bitter nimm fruit is a mango, and the mango is a bitter
nimm. He imagines the ripe banana on the thorny bush.
He thinks that the ripe coconut hangs on the barren simmal tree; what a stupid,
idiotic fool he is! ||1||
The Lord is like sugar, spilled onto the sand; the elephant cannot pick it up.
Says Kabeer, give up your ancestry, social status and honor; be like the tiny
ant - pick up and eat the sugar. ||2||3||12||
The Word Of Naam Dayv Jee, Raamkalee, First House:
One Universal Creator God. By The Grace Of The True Guru:

The boy takes paper, cuts it and makes a kite, and flies it in the sky.
Talking with his friends, he still keeps his attention on the kite string.

||1||

My mind has been pierced by the Name of the Lord,
like the goldsmith, whose attention is held by his work. ||1||Pause||

The young girl in the city takes a pitcher, and fills it with water.
She laughs, and plays, and talks with her friends, but she keeps her attention
focused on the pitcher of water. ||2||

The cow is let loose, out of the mansion of the ten gates, to graze in the
field.

It grazes up to five miles away, but keeps its attention focused on its calf.

||3||

Says Naam Dayv, listen, O Trilochan: the child is laid down in the cradle.
Its mother is at work, inside and outside, but she holds her child in her
thoughts. ||4||1||

There are countless Vedas, Puraanas and Shaastras; I do not sing their songs
and hymns.

Section 22 - Raag Raamkalee - Part 098

In the imperishable realm of the Formless Lord, I play the flute of the
unstruck sound current. ||1||

Becoming detached, I sing the Lord's Praises.

Imbued with the unattached, unstruck Word of the Shabad, I shall go to the home
of the Lord, who has no ancestors. ||1||Pause||

Then, I shall no longer control the breath through the energy channels of the
Ida, Pingala and Shushmanaa.

I look upon both the moon and the sun as the same, and I shall merge in the
Light of God. ||2||

I do not go to see sacred shrines of pilgrimage, or bathe in their waters; I do
not bother any beings or creatures.

The Guru has shown me the sixty-eight places of pilgrimage within my own heart,
where I now take my cleansing bath. ||3||

I do not pay attention to anyone praising me, or calling me good and nice.

Says Naam Dayv, my consciousness is imbued with the Lord; I am absorbed in the
profound state of Samaadhi. ||4||2||

When there was no mother and no father, no karma and no human body,
when I was not and you were not, then who came from where? ||1||

O Lord, no one belongs to anyone else.

We are like birds perched on a tree. ||1||Pause||

When there was no moon and no sun, then water and air were blended together.

When there were no Shaastras and no Vedas, then where did karma come from?

||2||

Control of the breath and positioning of the tongue, focusing at the third eye
and wearing malas of tulsi beads, are all obtained through Guru's Grace.

Naam Dayv prays, this is the supreme essence of reality; the True Guru has
inspired this realization. ||3||3||

RAAMKALEE, SECOND HOUSE:

Someone may practice austerities at Benares, or die upside-down at a sacred

shrine of pilgrimage, or burn his body in fire, or rejuvenate his body to life almost forever;

he may perform the horse-sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Lord's Name. ||1||

O hypocrite, renounce and abandon your hypocrisy; do not practice deception.

Constantly, continually, chant the Name of the Lord. ||1||Pause||

Someone may go to the Ganges or the Godaavari, or to the Kumbha festival, or bathe at Kaydaar Naat'h, or make donations of thousands of cows at Gomti; he may make millions of pilgrimages to sacred shrines, or freeze his body in the Himalayas; still, none of these is equal to the worship of the Lord's Name.

||2||

Someone may give away horses and elephants, or women on their beds, or land; he may give such gifts over and over again.

He may purify his soul, and give away in charity his body weight in gold; none of these is equal to the worship of the Lord's Name. ||3||

Do not harbor anger in your mind, or blame the Messenger of Death; instead, realize the immaculate state of Nirvaanaa.

My Sovereign Lord King is Raam Chandra, the Son of the King Dasrat'h; prays Naam Dayv, I drink in the Ambrosial Nectar. ||4||4||

Raamkalee, The Word Of Ravi Daas Jee:

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

They read and reflect upon all the Names of God; they listen, but they do not see the Lord, the embodiment of love and intuition.

How can iron be transformed into gold, unless it touches the Philosopher's Stone? ||1||

Section 22 - Raag Raamkalee - Part 099

O Divine Lord, the knot of skepticism cannot be untied.

Sexual desire, anger, Maya, intoxication and jealousy - these five have combined to plunder the world. ||1||Pause||

I am a great poet, of noble heritage; I am a Pandit, a religious scholar, a Yogi and a Sannyasi;

I am a spiritual teacher, a warrior and a giver - such thinking never ends.

||2||

Says Ravi Daas, no one understands; they all run around, deluded like madmen.

The Lord's Name is my only Support; He is my life, my breath of life, my wealth. ||3||1||

Raamkalee, The Word Of Baynee Jee:

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

The energy channels of the Ida, Pingala and Shushmanaa: these three dwell in one place.

This is the true place of confluence of the three sacred rivers: this is where my mind takes its cleansing bath. ||1||

O Saints, the Immaculate Lord dwells there;

how rare are those who go to the Guru, and understand this.

The all-pervading immaculate Lord is there. ||1||Pause||

What is the insignia of the Divine Lord's dwelling?

The unstruck sound current of the Shabad vibrates there.

There is no moon or sun, no air or water there.
The Gurmukh becomes aware, and knows the Teachings. ||2||
Spiritual wisdom wells up, and evil-mindedness departs;
the nucleus of the mind sky is drenched with Ambrosial Nectar.
One who knows the secret of this device,
meets the Supreme Divine Guru. ||3||
The Tenth Gate is the home of the inaccessible, infinite Supreme Lord.
Above the store is a niche, and within this niche is the commodity. ||4||
One who remains awake, never sleeps.
The three qualities and the three worlds vanish, in the state of Samaadhi.
He takes the Beej Mantra, the Seed Mantra, and keeps it in his heart.
Turning his mind away from the world, he focuses on the cosmic void of the
absolute Lord. ||5||
He remains awake, and he does not lie.
He keeps the five sensory organs under his control.
He cherishes in his consciousness the Guru's Teachings.
He dedicates his mind and body to the Lord's Love. ||6||
He considers his hands to be the leaves and branches of the tree.
He does not lose his life in the gamble.
He plugs up the source of the river of evil tendencies.
Turning away from the west, he makes the sun rise in the east.
He bears the unbearable, and the drops trickle down within;
then, he speaks with the Lord of the world. ||7||
The four-sided lamp illuminates the Tenth Gate.
The Primal Lord is at the center of the countless leaves.
He Himself abides there with all His powers.
He weaves the jewels into the pearl of the mind. ||8||
The lotus is at the forehead, and the jewels surround it.
Within it is the Immaculate Lord, the Master of the three worlds.
The Panch Shabad, the five primal sounds, resound and vibrate their in their
purity.
The chauris - the fly brushes wave, and the conch shells blare like thunder.
The Gurmukh tramples the demons underfoot with his spiritual wisdom.
Baynee longs for Your Name, Lord. ||9||1||

Next: Raag Nat Naaraayan